

Matthew

Chapter 13

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MATTHEW CHAPTER 13

Chapter 13 marks a transition in the ministry of Jesus—the parables of the kingdom. The kingdom has been rejected by the people and Jesus now begins to speak about the things of His kingdom to His disciples, not to the multitudes. The Galilean part of Jesus’ ministry will come to an end and Jesus will then move to Judea, toward the cross.

THE PARABLE OF THE SOWER (13:1-9)

The first parable that Jesus gives is the parable of the sower and the four soils upon which the seed is sown.

Matt. 13:1 On that day Jesus went out of the house, and was sitting alongside the sea.

Note on variant readings: Many manuscripts read *from the house* while others have *Jesus went out, out of the house*. Three manuscripts do not have the phrase *of the house*.

On that day This is the same day that His relatives tried to reach Him (12:46).

Jesus went out of the house, and was sitting alongside the sea. After a while, on the same day, He walked to the seaside and sat down there.

Matt. 13:2 And a great multitude gathered together around him, so that he stepped into a boat to sit down, and all the crowd stood upon the shore.

Note on a variant reading: Instead of *a boat* many manuscripts have *the boat*.

And a great multitude gathered together around him, The great crowds gathered facing Him.

so that he stepped into a boat to sit down, Because of their size, He stepped into a boat. In typical Oriental manner, Jesus sat down to teach.

and all the crowd stood upon the shore. The crowd stood to listen upon the shore.

Matt. 13:3 And he spoke to them many things in parables, saying, “Behold, the sower came out to sow;

Note on a variant reading: After *to sow* a few manuscripts have *his seed*.

And he spoke to them many things in parables, saying, Many things probably means there were more parables than the ones recorded for us.

“**Behold,** Matthew’s favorite word.

the sower came out to sow; This first parable is one about the man who sows seeds. The emphasis is on the different soils rather than the sower.

Matt. 13:4 and while he was sowing, some seeds fell alongside the road, and the birds came and ate them up.

Note on a variant reading: After *birds* some manuscripts have *of the sky*. Some manuscripts do not have *and* before *ate*.

and while he was sowing, some seeds fell alongside the road, The entire description is typical of the Holy Land. The wheat or barley is sown by hand. The area of sowing is small and unfenced. Along its side runs a path which may serve as a dividing line between a similar patch of ground. While the sowing occurs, some of the seed may fall at the side of the path.

and the birds came and ate them up. This seed is not covered up and thus it is eaten by the birds.

Matt. 13:5 And others fell upon the rocky places, where it did not have much soil; and immediately they sprang up, because they had no depth of soil.

And others fell upon the rocky places, where it did not have much soil; Much of the holy land consists of rocky elevations. The rock underneath the soil comes close to the surface and has only a thin covering of soil. These are the rocky places that do not have sufficient earth.

and immediately they sprang up, because they had no depth of soil. The seed sprouts quickly because of the underlying rock and the warmth of the soil.

Matt. 13:6 And when the sun came up, they were scorched; and because they had no root, they withered away.

Note on a variant reading: A couple of manuscripts have *depth of root* instead of *no root*.

And when the sun came up, they were scorched; The hot sun burns the seed and it dries up before it has attained a sufficient root.

and because they had no root, they withered away. Because it has not root it withers.

Matt. 13:7 And others fell among the thorns, and the thorns rose up and choked them.

And others fell among the thorns, Other spots are infested with thorns which escaped the plow.

and the thorns rose up and choked them. After the seed is sown, the thorns shoot up new growth amidst the grain. The grain is soon choked by the thorns.

Matt. 13:8 But other seeds fell upon the good soil, and were continually bearing fruit, some one hundred times, some sixty, and some thirty.

But other seeds fell upon the good soil, and were continually bearing fruit, some one hundred times, some sixty, and some thirty. The fourth type of soil is the good earth. This is the only type of soil that bears any fruit. The various grains that are sown produce different amounts of fruit. The fruit is continually being borne as stressed by the Greek imperfect tense (i.e. continuous action in past time).

Matt. 13:9 He who has ears, let him hear.

Note on a variant reading: Many manuscripts read *to hear* after *ears*.

He who has ears let him hear. The parable ends with a call for the hearers to use their ears. The implication is that the narrative about the seed has a hidden meaning.

THE PURPOSE FOR SPEAKING IN PARABLES (13:10-17)

Jesus will now explain why He speaks to the people in parables.

Matt. 13:10 And his disciples came and said to him, “Why are you speaking to them in parables?”

And his disciples came and said to him, “Why are you speaking to them in parables?” There may have been an interval of time before His disciples came and asked Him this question. They wanted to know why Jesus was using parables and what the first parable meant.

Matt. 13:11 And he answered and said to them, “Because it has been given to you to know the mysteries of the Kingdom of Heaven, but to them it has not been given.”

Note on a variant reading: Some manuscripts (including *Sinaiticus*) do not have *to them* after *said*.

And he answered and said to them, “Because it has been given to you to know the mysteries of the Kingdom of Heaven, Mysteries are “sacred secrets.” We cannot know them by our own nature and abilities.

but to them it has not been given.” The understanding of them must be given by God through the preaching and teaching of the gospel of the kingdom.

Matt. 13:12 For whoever has, more will be given to him, and it will be increased. Whoever does not have, even that which he has will be taken away from him.

For whoever has, more will be given to him, The one who has accepted the kingdom will understand.

and it will be increased. He will continue to receive understanding.

Whoever does not have, even that which he has will be taken away from him. Likewise the one who does not receive the kingdom will lose whatever they had. This probably includes his natural sense of fairness and justice. For example, behind the healing of the demoniacs the religious leaders thought they saw Beelzebub (12:24).

Matt. 13:13 Therefore I speak to them in parables; because seeing they do not perceive, and hearing they do not hear or understand.

Note on a variant reading: A small number of manuscripts does not have *to them*. One manuscript has *He is speaking* instead of *I speak*.

Therefore I speak to them in parables; For the reason stated.

because seeing, they do not perceive, They see with their physical eyes, but they do not perceive.

and hearing they do not hear or understand. They hear but don't comprehend.

Note on a variant reading: Some manuscripts have *might not understand* instead of *do not understand*. Other manuscripts have *might not perceive* instead of *do not perceive*.

Matt. 13:14 And the prophecy of Isaiah is fulfilled among them which said, "You will keep on hearing, but will not understand; and you will keep on seeing, but will not perceive."

Note on a variant reading: Instead of *is fulfilled* a few manuscripts read *will be fulfilled*. Before *you will keep* a few manuscripts have *go and say to this people* (see Isaiah 6:9).

And the prophecy of Isaiah is fulfilled among them which said, Isaiah's prophecy explains their lack of comprehension.

"You will keep on hearing, but will not understand; They hear physically but not spiritually.

and you will keep on seeing, but will not perceive." Same thought with the seeing.

Matt. 13:15 For the heart of this people has become callused, and with their ears they scarcely hear, and they have closed their eyes. Otherwise they might see with their eyes and hear with their ears, and understand with their heart, and turn and I would heal them.'

Note on a variant reading: Many manuscripts *have ears* rather than *their ears*.

For the heart of this people has become callused, It has the idea of being unresponsive.

and with their ears they scarcely hear, They're hard of hearing.

and they have closed their eyes, They deliberately shut their eyes. This description is true of the great majority of the nation when Jesus came.

Otherwise they might see with their eyes. They are determined not to see so they are spiritually blind.

and hear with their ears, They do not want to hear. It is *their* choice.

and understand with their heart, Consequently they do not understand. They are like the first three types of soil in which the seed was sown—they did not understand the word.

and turn and I would heal them.' The Jews acted as if the greatest problem for them would be if they had to turn to God for healing (in this instance it is spiritual healing).

Matt. 13:16 But blessed are your eyes, because they see; and your ears, because they hear.

Note on a variant reading: A couple of manuscripts (including *Vaticanus*) read *ears* not *your ears*. Instead of *they hear* a few manuscripts read *they may hear*.

But blessed are your eyes, *Your* is emphatic in Greek. It puts great stress on the contrast between those who have not responded to the message of the gospel referred to in the previous quotation, and those who have—namely the disciples (cf. vs. 10). Their ears and eyes are described as blessed. Same word *blessed* as 5:3 in the Beatitudes.

because they see; The disciples of Jesus are contrasted to the others who do not see. They are not spiritually blind.

and your ears, They are spiritually in tune.

because they hear. They are also hearing and understanding.

Matt. 13:17 For truly I say to you, that many prophets and righteous men longed to see what you see and they did not see, and to hear what you hear, and they did not hear.

Note on a variant reading: One manuscript has *they were unable to see* rather than *they did not see*.

For truly I say to you, Jesus now explains why they are greatly blessed.

that many prophets and righteous men The great men of the Old Testament.

longed to see what you see and they did not see, Though they may have received great things from God, they did not see His Christ.

and they did not see, Jesus was made known to them from promises, shadows, types, etc.

and to hear what you hear, Some did occasionally hear God's voice.

and they did not hear. They did not continually hear the voice of God's Son.

JESUS INTERPRETS THE PARABLE OF THE SOWER (13:18-23)

The parable is now interpreted by Jesus.

Matt. 13:18 You yourselves listen the parable of the sower.

You yourselves listen the parable of the sower" *You* is emphatic in Greek. They are to hear with the knowledge it is intended to convey.

Matt. 13:19 When anyone hears the word of the kingdom, and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the one which was sown along the road.

When anyone hears the word of the kingdom, The ones who hear with their physical ears, like the three types of soil in the parable.

and does not understand it, The failure to understand according to the context results from the hard-heartedness and unreceptive attitude of the hearers (cf. verses 13-15) rather from the inadequacy of the communication of the message itself. Those who do not receive the message do not understand it.

the evil one comes Satan.

and snatches away This is the same Greek word used for “rapture” *harpazo*.

what was sown in his heart. The word does not remain in his heart

This is the one which was sown along the road. This is the first of the four types of soil.

Matt. 13:20 And that which is sown upon the rocky places, this is the one, who after hearing the word, immediately receives it with joy,

And that which is sown upon the rocky places, The second type of soil.

this is the one, who after hearing the word, As soon as he hears it.

immediately receives it with joy, This leads us to expect great things from this individual.

Matt. 13:21 yet he does not have root in himself, but is only temporary. When trouble or persecution come because of the word, immediately he falls away.

yet he does not have root in himself, But there is no foundation. Something is wrong from the start.

but is only temporary, He is temporary, only around for a season. Luke tells us that he believes for a while but his belief is only temporary (see John 2:23, 8:31,44).

When tribulation When pressure is exerted upon him.

or persecution come because of the word, His faith is the cause of the persecution. Note that the shining sun is used here to represent tribulation and persecution.

immediately he falls away. He is offended by what happens to him.

Matt. 13:22 And that which is sown among the thorns, this the one, who after hearing the word, the anxiety of this age, and the deceit of riches chokes the word and it becomes unfruitful.

Note on a variant reading: A few manuscripts (including *Sinaiticus* and *Vaticanus*) read *age* not *this age*.

And that which is sown among the thorns, The third type of soil.

this the one, who after hearing the word, This is the one which sprouts up quickly.

the anxiety of this age, The worry of the times. This refers to worldly concerns and interests as opposed to heavenly concerns.

and the deceit This word can mean seductiveness, deceitfulness, or pleasure (see 2 Peter 2:13).

of riches Wealth can deceive people into trusting it rather than God (1 Timothy 6:6-10).

chokes the word and it becomes unfruitful. These two factors choke God's word. Again no fruit is borne.

Matt. 13:23 But the one sown upon the good earth, this is the one who after hearing the word and understanding it, produces fruit and one makes one hundred fold, another one sixty fold, and another thirty fold.

But the one sown upon the good earth, Now we move to the good ground.

this is the one who after hearing the word and understanding it, Note the emphasis on hearing and understanding.

produces fruit These are the ones that bear fruit (see Romans 7:4; Colossians 1:6,10 for the metaphorical use of bearing fruit).

and one makes one hundred fold, another one sixty fold, and another thirty fold. Varying degrees of fruit will be borne. "Despite the fact that much of the seed is lost in unresponsive people, there *is* an abundant harvest" (Hill, p. 230).

On the interpretation of the details of the parable, we should note the way Jesus explained it for His disciples. Not every element defined becomes part of the explanation. Therefore not every detail can be pressed for meaning. As will be true with the parable of the wheat and the weeds His interpretation will consist of explaining only the *major* details. He will not interpret every possible meaning of each word or phrase. We should do likewise in our interpretation.

THE PARABLE OF THE WHEAT AND THE WEEDS (13:24-30)

Jesus now delivers a second parable—the wheat and the weeds. This parable is unique to Matthew.

Matt. 13:24 Another parable he placed before them, saying, "The kingdom of heaven is compared to a man sowing good seed in his field.

Another parable he placed before them saying, The second parable was probably given after some time elapsed. It was necessary for the disciples to absorb what the first one meant.

"The kingdom of heaven is compared to a man sowing good seed in his field. The kingdom of heaven is now specifically mentioned. The idea of the kingdom was in the interpretation of the first parable, but not in the parable itself.

Matt. 13:25 And while everyone was sleeping, his enemy came and sowed weeds in the midst of the wheat, and then went away.

And while everyone was sleeping, At night when evil deeds take place (John 3:19).

his enemy came Satan and his forces.

and sowed weeds This could be the *lolium temulementum*—grasslike foliage that resembles wheat and barley. It was a poisonous weed which, botanically, is closely related to bearded wheat. In the early stages of growth is hard to distinguish it from the genuine wheat.

in the midst of the wheat, The two were mixed them together.

and then went away. They slipped away at night. Note that Scripture emphasizes various evil deeds done to Jesus happening at night (e.g. His betrayal and trial)

Matt. 13:26 And when the wheat sprung up, and it bore grain, then the weeds also appeared.

Note on a variant reading: Some manuscripts do not have *also*.

And when the wheat sprung up, and it bore grain, The wheat comes up.

then the weeds also appeared. But so do the weeds and they begin to stand out from the wheat.

Matt. 13:27 Then the slaves came to landowner and said to him, “Sir, did you not sow good seed in your field? Where then did weeds come from?”

Note on a variant reading: A few manuscripts (including *Sinaiticus*) read *the weeds*.

Then the slaves came to the landowner and said to him, The slaves report to their wealthy master.

“Sir, did you not sow good seed in your field? How can this be?”

Where then did weeds come from? They were not meant to be here.

Matt. 13:28 And he said to them, ‘An enemy did this.’ The slaves said to him, ‘Do you want us to go out and pull them up.’

Note on a variant reading: *Codex Vaticanus*, and a few other manuscripts, do not have the word *slaves*.

And he said to them, “An enemy man did this. The work of the enemy.

The slaves said to him, “Do you want us to go out and pull them up?” What should we do?

Matt. 13:29 And he said, “No, lest while you gather up the weeds, you might uproot the wheat with them.”

Note on variant readings: Instead of *said* many manuscripts read *began to say*, a few manuscripts have *began to say to them*.

And he said, “No, lest while you gather up the weeds, you might uproot the wheat with them.” That is not their job. He will soon explain who will do this.

Matt. 13:30 Let them both grow together until the harvest. At the time of the harvest I will say to the harvesters, “Gather together first the weeds and bind them into bundles to burn them up; but the wheat gather together into my barn.”

Let them both grow together until the harvest. Believers and unbelievers will grow up side by side until the end of the age.

At the time of the harvest I will say to the harvesters, Then the master will command to his harvesters what to do with the bad seed.

“Gather together first the weeds and bind them into bundles to burn them up; Judgment.

but the wheat gather together into my barn.’ ” Salvation.

THE PARABLE OF THE MUSTARD SEED (13:31-32)

The third parable of Jesus is that of the mustard seed.

Matt. 13:31 He presented another parable to them, saying, “The kingdom of heaven is compared to a mustard seed, which a man took and sowed in his field.

Note on a variant reading: Instead of *presented* some manuscripts read *spoke*.

He presented another parable to them, saying, Parable number three is of the mustard seed.

“The kingdom of heaven is compared to a mustard seed, This is not an illustration of wheat or barley but of a different type of plant that grows into a tree.

which a man took and sowed in his field. This seed is also sowed in a field.

Matt. 13:32 That which is the smallest of all the seeds, yet when it grows, it is larger than all the garden plants, and becomes a tree, so that the birds of heaven come and dwell underneath its branches.

That which is the smallest of all the seeds, Though starting small it becomes bigger than all the plants. Donald Hagner writes:

In the ancient world and among the rabbis . . . the mustard seed was known for its smallness (whether it is white or black mustard that is intended makes little difference). It is also referred to

as the smallest of all seeds in Antigonus of Carystus 91 and in Diodorus Siculus 1.35.2 (cf. Matt 17:20, where faith as small as a mustard seed is said to be able to move mountains). From this “smallest” of seeds (it matters not that there are smaller seeds), however, an amazingly large bushlike plant eventually emerges, large enough to accommodate the nest of birds. The fact that is so remarkable that it took on a proverbial character (Hagnar, p. 386).

yet when it grows, it is larger than all the garden plants, and becomes a tree, Eventually it becomes a tree.

so that the birds of heaven come and dwell underneath its branches. The tree is so large that the birds can shade under it.

The interpretation of this parable is varied. Is it referring to something good or something evil?

1. Evil In The Midst of Good. Those who feel it refers to something evil see the birds are representative of evil in the midst of the kingdom.
2. Those who see this representing something good see the birds as representative of the nations that are under the shade of the kingdom of God.

THE PARABLE OF THE YEAST (13:33)

Jesus now delivers the parable of the yeast.

Matt. 13:33 He spoke another parable to them. The kingdom of heaven is compared to yeast, which a woman took and hid into three measures of food until the entire thing was raised.

Note on variant readings: Some manuscripts, including *Sinaiticus* have *saying* after *to them*. A few manuscripts read *presented to them saying* while a couple of manuscripts do not have *spoke to them*.

He spoke another parable to them. The fourth parable given by Matthew.

The kingdom of heaven is compared to yeast, Yeast can have a positive or negative connotation in Scripture.

which a woman took and hid into three measures of food until the entire thing was raised. This parable is similar to the last one and the interpretation is likewise varied.

1. The Yeast is Evil. One interpretation sees yeast as something evil placed in the kingdom. This eventually causes the kingdom to become evil? Yeast is used of what is unclean and evil (16:6-12; Galatians 5:9; 1 Corinthians 5:6-8; Exodus 12:15ff.)
2. The Yeast is Good. Others see the yeast as something good—emphasizing that the kingdom of God grows from something very small to a place where it takes over the entire world. They believe the context refers to the kingdom that starts on a small scale without a lot of fanfare.

THE PARABLES ARE SUMMARIZED (13:34-35)

Jesus now offers a summary of His parables.

Matt. 13:34 Jesus spoke all these things to the crowds in parables, and he was not saying anything to them without a parable.

Jesus spoke all these things to the crowds in parables, and he was not saying anything to them without a parable. Statement doubled for emphasis.

Matt. 13:35 So that which was spoken through the prophet might be fulfilled, saying, “I will open my mouth in parables, I will utter things hidden from the foundation of the world.”

Note on a variant reading: Some manuscripts have *through Isaiah the prophet* instead of *the prophet*. Some manuscripts do not have *world*.

So that which was spoken through the prophet might be fulfilled, saying, “I will open my mouth in parables, Emphasizing what He had earlier stated. True believers will understand.

I will utter things hidden from the foundation of the world.” Truths for the first time revealed.

THE WHEAT AND THE WEEDS INTERPRETED (13:36-43)

Jesus now interprets this parable for His disciples.

Matt. 13:36 Then he left the multitudes, and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds in the field.”

Note on a variant reading: Instead of *went*, many manuscripts read *Jesus went*. A few manuscripts read *His* after *house*.

Then he left the multitudes, and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds in the field.” Disciples are alone with Jesus. They want the parable of the weeds explained.

Matt. 13:37 And he answered and said, “The one sowing the good seed is the Son of Man.”

Note on variant readings: After *said* many manuscripts have *to them*. Instead of *Son of Man* one manuscripts reads *the Son of God* while one church Father (Epiphanius) has *God*.

And he answered and said, “The one sowing the good seed is the Son of Man.” Jesus is the sower.

Matt. 13:38 And the field is the world, and the good seed these are the sons of the kingdom. The weeds are the sons of the evil one,

And the field is the world, The seed is sowed in the world.

and the good seed these are the sons of the kingdom. The believers.

The weeds are the sons of the evil one, The two types of seeds.

Matt. 13:39 and the enemy who sowed them is the devil, and the harvest is at the completion of the age, and the harvesters are the angels.

Note on a variant reading: *Codex Sinaiticus* does not have the phrase *and the harvest is at the completion of the age*.

and the enemy who sowed them is the devil, Like Jesus, the devil is sowing his seed.

and the harvest is at the completion of the age, There will be judgment at the end of the age.

and the harvesters are the angels. The angels will be there to separate between the just and the unjust.

Matt. 13:40 Therefore just as the weeds are gathered together and burned with fire, so will it be at the completion of the age.

Note on a variant reading: After *age* some manuscripts have *this*.

Therefore just as the weeds are gathered together and burned with fire, so will it be at the completion of the age. The analogy is to the weeds.

Matt. 13:41 The Son of Man will send out his angels, and they will gather together out of his kingdom everything that causes stumbling and the ones practicing lawlessness.

The Son of Man will send out his angels, and they will gather together out of his kingdom The final judgment will determine which people are really His.

everything that causes stumbling and the ones practicing lawlessness. Not *everyone* but *everything* that causes others to stumble.

Matt. 13:42 And they will throw them into the fiery furnace. Then there will be the weeping and the grinding of teeth.

Note on a variant reading: Instead of *they will* some manuscripts, including *Sinaiticus*, have *they are*.

And they will throw them into the fiery furnace. Then there will be the weeping and the grinding of teeth. Another metaphor of judgment.

Matt. 13:43 Then the righteous will shine as the sun in the kingdom of their Father. He who has ears, let him hear.

Note on variant readings: Some manuscripts have *of heaven* rather than *of their Father*. After *ears* many manuscripts have *to hear*.

Then the righteous will shine as the sun in the kingdom of their Father. See Daniel 12:3

He who has ears, let him hear. Again He emphasizes the spiritual meaning behind this story from nature.

THE PARABLE OF THE HIDDEN TREASURE (13:44)

The next parable concerns treasure hidden in a field.

Matt. 13:44 The kingdom of heaven is compared to a treasure hidden in the field, which a man, upon finding, hid it, and from the joy of it he went out and sold all things that he had and bought that field.

Note on variant readings: Many manuscripts have *again* before *The Kingdom*. A couple of manuscripts, including *Vaticanus*, do not have *all things*.

The kingdom of heaven is compared to a treasure hidden in the field, Now He will add three more parables.

which a man, upon finding, hid it, The treasure is the gospel. The response of belief.

and from the joy of it he went out and sold all things that he had and bought that field. Discipleship carries a cost.

THE PEARL OF GREAT PRICE (13:45-46)

The kingdom is now compared to a valuable pearl.

Matt. 13:45 Again, the kingdom of heaven is compared to a merchant man seeking good pearls.

Note on a variant reading: A few manuscripts, including *Sinaiticus* and *Vaticanus*, do not have *man*.

Again, the kingdom of heaven is compared to a merchant man seeking good pearls. Pearls are again linked with a merchant man in Revelation 18:11,12. The pearl clearly is equivalent to the kingdom.

Matt. 13:46 And when he found one especially valuable pearl, he went away and sold everything that he had, and bought it.

Note on variant readings: Instead of *And when he found* many manuscripts read *who found*. A few manuscripts do not have *one*.

And when he found one especially valuable pearl, The pearl represents the gospel.
he went away and sold everything that he had, and bought it. Those who discover the truth of the kingdom forsake all to become a disciple.

THE PARABLE OF THE DRAGNET (13:47-50)

Jesus compares the kingdom to a dragnet.

Matt. 13:47 Again the Kingdom of Heaven is compared to a dragnet which was let down into the sea,

and it caught all kinds of fish.

Again, the Kingdom of Heaven is compared to a dragnet A net with floats on the top edge and weights on the bottom.

which was let down into the sea, It is thrown into the water, encircles the fish and then drags them to shore.

and it caught all kinds of fish. The net catches everything. The disciples, as Jesus promised have become fishers of men.

Matt. 13:48 When it was full, they drew it onto the shore; and they sat down, and gathered the good fish into the containers, and the bad ones they threw away.

When it was full, they drew it onto the shore; and they sat down, and gathered the good fish into the containers, and the bad ones they threw away. The fish are separated into good and bad.

Matt. 13:49 In this manner it will be at the end of the age. The angels will come and separate the evil ones out of the midst of the righteous ones.

Note on variant readings: Instead of *age* one manuscripts reads *world* while a few have *this age*.

In this manner it will be at the end of the age. Now the explanation.

The angels will come Again, this is God's job, not ours. It emphasizes again the judgment at the end of the age where the righteous are separated from the unrighteous.

Matt. 13:50 And they will throw them into the fiery furnace; where there will be the weeping and grinding of teeth.

And they will throw them into the fiery furnace; where there will be the weeping and grinding of teeth. The place of judgment again emphasized.

THE PARABLE OF THE SCRIBE (13:51-52)

Jesus compares the kingdom to a scribe..

Matt. 13:51 "Have you understood all these things?" They said to him, "Yes."

Note on variant readings: Before *Have you* many manuscripts read *Jesus said to them*. After *yes* many manuscripts read *Lord*

"Have you understood all these things?" Do they comprehend? Understanding is the key idea according to Jesus.

They said to him, "Yes." To some degree they do.

Matt. 13:52 He said to them, "Therefore every scribe being trained in the kingdom of the heavens is

compared to a man who is the head of the house, who brings out of his treasure both old and new.

Note on variant readings: Some manuscripts read *Jesus said to them* while a couple read *And He is saying to them*.

He said to them, “Therefore For this reason.

every scribe being trained in the kingdom of the heavens A scribe is a scholar of the law. This is one who has been discipled in the kingdom of heaven.

is compared to a man who is the head of the house, who brings out of his treasure both old and new. This scribe will understand things old and new, the mysteries of the kingdom of God.

JESUS IS REJECTED IN HIS HOMETOWN (13:53-58)

Jesus returns home and is rejected by His people. This marks the transition from the Galilee to Judea.

Matt. 13:53 And it came about when Jesus finished these parables he departed from there.

And it came about when Jesus finished these parables, he departed from there. Jesus now leaves the multitudes.

Matt. 13:54 And coming into his own homeland, he began teaching them in their synagogues, so that they became amazed, and said, “From where is this wisdom, and these powers?”

Note on a variant reading: Some manuscripts read *all this wisdom*.

And coming into his own homeland, Jesus had left Nazareth, His hometown, after the arrest of John the Baptist (cf. 4:13). He moved to Capernaum making it His headquarters.

he began teaching them in their synagogues, A synagogue of the people of Nazareth. This was probably the same place where He worshipped as young man.

so that they became amazed, and said, “From where is this wisdom, and these powers?” Their utter amazement at His teaching did not provoke faith but rather skepticism. They wonder where the source of His wisdom came from.

Matt. 13:55 This is the son of the carpenter, is it not? Is not his mother called Mary and his brothers Jacob and Joseph and Simon and Judas?

Note on a variant reading: Some manuscripts read *Is this not the son of the carpenter?*

This is the son of the carpenter, is it not? His family was well-known. Only here in the gospels do we discover that Jesus was the son of the carpenter. The word can mean “builder” as well as carpenter. Joseph, the husband of Mary, is found only in 1:16-20; 2:13,19. He probably died before the public ministry of Jesus.

Is not his mother called Mary The name literally means Miriam (the Semitic form of the name). She is only mentioned by name here and 1:16-20 and 2:11.

and his brothers The brothers of Jesus are mentioned, not by name, in 12:46,48. In the remainder of the New Testament only the name James (nine times) and Jude (Jude 1) occur again. The people of the synagogue knew Jesus brothers by name.

Jacob This is James, the author of the New Testament book by his name.

and Joseph We know nothing about his life from the pages of the New Testament.

and Simon Like Joseph, we know nothing of his life from the pages of God's Word.

and Judas? This is Jude, who identifies himself in his New Testament book as the brother of James.

Matt. 13:56 And his sisters are they not all with us? Where then did this man get all this?"

And his sisters are they not all with us? The sisters are mentioned only here and in Mark 3:32; 6:3 in the New Testament. This indicates that the sisters still lived in Nazareth.

Where then did this man get all this?" Since they knew His family, they could not understand how all these things could happen with Him.

Matt. 13:57 And they were being offended by him. And Jesus said to them, "A prophet is not dishonored except in his hometown and in his house."

Note on a variant reading: A few manuscripts, including *Sinaiticus*, have own hometown.

And they were being offended by him. They were being scandalized (see John 6:42; 7:15).

And Jesus said to them, "A prophet is not dishonored except in his hometown Though Jesus was held to be a prophet by others (21:11,46), the people in His hometown did not consider Him such.

and in his house." Neither did His family (John 7:5; Mark 3:21)

Matt. 13:58 And he did not many miracles there because of their unbelief. He was not going to keep performing miracles for those who would not be convinced.

SUMMARY TO CHAPTER 13

Chapter thirteen marks an important transition in Jesus' ministry. Now rejected by the people, He begins to speak in parables—earthly stories with a heavenly meaning. The purpose of these parables is to explain to His own disciples the mysteries or sacred secrets of the kingdom.

Jesus give eight parables in this chapter. Two of them, the parable of the sower, and the parable of the wheat and the weeds, He explains. We learn from the parable of the sower that not every one who

initially responds to the word of the kingdom will continue. Many will sprout up quickly only to fall away when trouble occurs or when the care of this world takes precedence over the kingdom of God.

The ministry of Jesus will now move away from His homeland in the Galilee toward His inevitable fate in Jerusalem. The purpose of His coming—to die for the sins of the world— will begin to be made evident as He moves away from the confines of Galilee.