



PITWM VERSE BY VERSE

MATTHEW 13:24-33

LESSON: PARABLES OF GOD'S JUST KINGDOM— June 10, 2018

INTRODUCTION:

Matthew 13:18-23 Jesus tells His first parable in this chapter concerning the sower, the seed, and the soil: it's called "**The Parable of the Sower**" or "**The Parable of the Four Soils**" (13:1-8). But the disciples did not know what it meant, so Jesus begins to explain its meaning and purpose (13:18-23). ¹The story was about the seed rather than the farmer. The "**seed**" means the Word of God. The "**Sower**" is the farmer or in the spiritual, the witness. The "**soil**" is the heart. It is the message about the Kingdom of God. The farmer scatters the seed. The people who hear the Word of God receive it in different ways. There were four types of soil or hearts.

1. **Hard soil**—is the wayside soil, fertile, but hard. They hear the message, but do not understand it, thus allowing Satan to steal it from them.
2. **Shallow soil**—is the rocky soil, fertile, but no depth. They hear the message, but the message doesn't root very deeply, thus when persecution comes, his enthusiasm fades and drops out.
3. **Weedy soil**—is the thorny ground, fertile, but possessed with weeds. They hear the message, but the cares of this world and the deceitfulness of riches choke out the Word and one becomes unfruitful.
4. **Good soil**—is the understanding heart, fertile and prepared. They hear the message, receives it, and bears fruit; bringing forth a hundred fold, some sixty, and some thirty into the Kingdom.

When we talk about the kingdom of heaven, we're not talking about a geographic place, but it's a spiritual realm in which God rules and reigns, going into eternity.

LESSON: I. PARABLES OF THE TARES MATTHEW 13:24-30

13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:—Jesus uses another parable concerning weeds and thistles to explain the kingdom of heaven: It's called "**The Parable of the Wheat and the Tares**" or "**The Parable of the Weeds.**" The kingdom of heaven is like a man (Christ) who sows good seed (righteousness) in His field (the world). And the field which is the world is Christ's by right because He created it. Therefore, He rules and reigns over the righteous seed planted. And the good of it will come forth at its determined time.

13:25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. The man (Christ) has sown good seeds (righteousness), but while men are not paying attention; and are asleep, the enemy (Satan) comes without his knowledge, and sows "**tares**" (weeds; wickedness; evilness, and falseness) among the wheat (the good seed sown), and then the enemy leaves. Satan did his work in darkness, behind closed doors, while you're not watching; undercover because he's a sworn enemy of God. Note: that it was in the same field as the Lord's. The bad weeds are sown among the good. Some within the world and within the church have not been sown by the Lord. They may even look like they belong to Christ, but they do not. Get your House in order! They came while men slept.

13:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. The growth of the blade of wheat comes up, bringing fruit, but there also appears tares. The "**tares**" themselves were called "**darnel**",

¹ <https://www.easyenglish.bible/bible-commentary/matthew4-13-im-lbw.htm>
<http://www.pitwm.net/pitwm-sunday-school.html>



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some form of plant or wild corn that was slightly poisonous and narcotic. When eaten it would cause dizziness and nausea. It was called the "bastard wheat." Its roots became intertwined with the roots of the wheat. However, it is during the fruit-bearing stage that the difference appears. In a person, their true nature will eventually come out: what he's thinking; what's on the inside. The tares will eventually hurt the wheat: their thoughts, their attitudes, their mood swings. They will drain the nourishment which will eventually deplete the wheat.

13:27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?— So, the servants; the slaves of the man comes to Him to tell Him what has happened, and how His field is looking. They are the ones looking after the field, but you know they fell asleep. There were tares (weeds) growing among the good seed. They're asking the owner, knowing that the good seed was planted. So, they say "Sir, didn't you sow good seed in your field? So, where then did the tares come?"

13:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?— The man tells his servants that they have an enemy among them that has done this thing. So the servants ask if they should pull the tares up. But we have to remember this...:

Scripture reveals that in the beginning God is Creator. Jesus Christ, the Son of Man is the original Sower. He is the Master owner of the field or world. God created man to be perfect, that is, in "Our image", after "Our likeness..." (Gen.1:26), and He planted within man a spirit to do right. But, immediately after Creation, the other sower, the devil, went right to work. He began with Adam and Eve (Gen.3:1), and ever since then he has sown nothing but tares (unrighteous) among God's "good seed."

13:29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. However, the man says no, for if they pulled up any of the tares (weeds) that have been rooted in the ground along with the wheat, they are in danger of destroying the wheat before the fruit becomes mature, thereby, causing harm to the wheat. False professing converts produce no lasting fruit; they may produce outstanding work, but not real fruit. Work is something you take ownership of; something you do by the reason of your strength. Fruit is something God produces within you; that of the Spirit. You give out producing work. You continue through God's strength producing fruit. The wheat and the tares are the believers and the unbelievers that must live side by side in the world for a while, until the harvest (judgment) of all mankind comes. Christ is the only judge, when He returns.

1. A person is to be judged for his whole life. He is not to be judged for a single act or for a particular period of his life. No one sees another person's whole life. In fact, very little of a person's life (thought or activity) is seen by any one individual.
2. A person may make a serious mistake or go through a stage of terrible sin. Then by the eternal mercy and eternal grace of God, he may turn back to Christ and make the rest of his life a wonderful service for God.
3. Any person who is judged to be righteous today may fall into sin later, years later. Only God can see the whole life. Only God can see and know all the facts that led the person to sin: facts within his being and facts without; pleasures within and pleasures without; relationships with and relationships without. Only God can know a person completely and fully—accurately know all the ramifications of every thought and act and stage of life.

A Day of Harvest is coming! Make sure your faith is sure!

13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. The solution to this problem is to allow both to grow together (that is in the world) until harvest. And in that final time the reapers will first gather, bind, and burn into bundles the tares, whereas the wheat will be gathered into God's barn (heaven).

The symbolism of this parable: The "kingdom of heaven" must refer to the church. "The Sower" is Christ. "The enemy" is Satan. "The field" is the world. "The good seed" is believers. "The tares" are unbelievers. "The



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harvest "is the end of the age. Christ will be the final Judge who evaluates the fruit. And *"the reapers"* are the angels. *"The furnace"* is hell. And *"the barn"* is heaven.

The meaning of this parable: The gospel is to be sown where lost people are and where converts need to be made in the world. The kingdom of heaven is a spiritual eternal kingdom where God rules and reigns. Jesus uses this parable of a seed to explain the kingdom of heaven, in that, when a good seed is planted, weeds may occur among them, however, its fruit of righteousness will come forth making God's eternal kingdom great. On the other hand, the seed of wickedness has its reward of doom and it will not be in heaven, but in hell.

II. PARABLES OF THE MUSTARD SEED MATTHEW 13:31-32

13:31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:— Jesus uses another parable concerning a grain of mustard seed to explain *"the kingdom of heaven."* It's called: **The Parable of the Mustard Seed**. *"The kingdom of heaven"* is like a grain of **"mustard seed"** which is the smallest of all seeds, and a man takes this seed and sows it in his field. Christ is describing the growth and greatness of His kingdom and of Christianity in this parable. The seed of faith begins ever so small, but it grows into the greatest of bushes as it nourishes itself day by day.

13:32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Although being the least of all seeds, its growth is great! The idea seems to be that the tiny beginning of the church will eventually culminate in great growth. We are reminded that outward growth is not always a true picture of spiritual depth. The beginning of Christianity:

- Christianity began as Christ launched the movement.
- Christianity was born in the mind of God. He came to earth became Jesus the carpenter of Nazareth.
- Christianity was carried forth by men without position and without prestige. They were not mighty, noble or famous, but common folk.
- Christianity numbered only about one hundred and twenty persons when Christ departed this earth.

The herb or bush grew and became a tree. When the kingdom or Christianity is fully grown, it is the greatest movement.

- Christianity is the greatest movement socially.
- Christianity is the greatest movement individually and personally.
 - Christ gives rest to a person just as a tree provides rest for a bird
 - Christ gives a home to a person just as a tree provides a home for a bird.
- Christianity is the greatest movement spiritually.
 - Christ gives food physically and spiritually, to a person just as a tree provides food for a bird.

III. PARABLES OF THE LEAVEN MATTHEW 13:33

13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. Jesus uses another parable concerning leaven to explain the kingdom of heaven. It's called: **The Parable of the Leaven**. **"Leaven"** is a lump of old dough in a state of fermentation which contaminates the bread. ²In Bible times women in every household baked their own bread. Each time she baked, she would save a small piece of leavened (fermented) dough from a risen batch just before it was baked. When the next batch was mixed, she took the saved piece from the previous batch, and hid it in the new batch so it could ferment and make it rise. Leaven is virtually always used as a symbol of evil. The kingdom of heaven is like leaven in which a woman hides it in three measures of meal, till the whole meal is leavened. It can be looked at in two ways:

1. If Jesus is giving the parable about the kingdom of heaven, evil can penetrate it. It grows, it corrupts and it puffs up.
2. And if Jesus is giving a parable about the kingdom of heaven, growth can overtake it, and the gospel is spread.

² <http://www.family-times.net/commentary/growth-of-christendom/>
<http://www.pitwm.net/pitwm-sunday-school.html>



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We do know that the leaven is deliberately taken, placed, and mixed in the world, unfinished meal and silently transforms the whole lump.

1. Leaven makes bread soft, no longer hard.
 - The leaven of the gospel penetrates the heart of a man and softens the hardness of his life. He becomes much softer toward the Lord and toward the needs of others.
2. Leaven makes bread porous and moist, no longer dry.
 - The leaven of the gospel penetrates the dryness of a man's heart and life. The gospel penetrates and creates pores in his life and moistens his heart so that he can grow into a moist or fruitful person.
3. Leaven makes bread satisfying, no longer unfulfilling.
 - The leaven of the gospel transforms a person's heart, giving purpose and joy, and hope, to whom had no purpose, meaning, or significance.
4. Leaven makes bread nourishing, so little in life.
 - The leaven of the gospel inspires and causes a person to feed others. His transformation is able to feed the truth to the world—the truth about the emptiness and loneliness of his human heart he had, and God's provision for man's plight.

Also:

- We also see that leaven works quietly and silently.
- Leaven finishes its work. Once it's inserted into the dough, nothing can stop it or ever pluck it out. It is in the dough forever, and it will transform the dough forever. The person who genuinely allows the gospel to penetrate his heart and life will transform his life forever.
- Leaven works slowly and gradually, yet consistently. The believer can learn at least two lessons from this fact.
 - It will take time to grow in the gospel.
 - It will take time for his own witnessing and work to produce.
- Leaven changes the quality, not the substance of the dough, yet it is changed. A man who receives the gospel remains a man, but he is a changed man—a man of quality, a man of God.

SUMMARY:

The kingdom of heaven is like a man (Christ) who sows good seed (righteousness) in his field (the world). Although the man (Christ) has sown good seeds (righteousness), but while men sleep, his enemy (Satan) comes without his knowledge, and sows tares (weeds; wickedness) among the wheat (the good seed sown), and then the enemy leaves. The growth of the blade of wheat comes up, bringing fruit, but there also appear tares. So, the servants; the slaves of the man comes to him and tells him that there are tares (weeds) growing among the good seed. The man tells his servants that they have an enemy among them that has done this thing. So the servants ask if they should pull the tares up. The man says no, for if they pulled up any of the tares (weeds) that have been rooted in the ground along with the wheat, they are in danger of also pulling up the wheat before the fruit matures, thereby, causing harm. The solution to this problem is to allow both to grow together until harvest. And in that time, the reaper will first gather, bind, and burn into bundles the tares, and gather the wheat into God's barn (13:24-30).

The kingdom of heaven is like a grain of mustard seed which is the smallest of all seeds, and a man takes this seed and sows it in a field. When the mustard seed grows, it's the greatest among the herbs for it becomes a very tall tree, that even the birds of the air are able to come and lodge in its branches (13:31-32).

The kingdom of heaven is like leaven in which a woman hides it in three measures of meal till the whole meal is leavened (13:33).