MATTHEW 13

Mat 13:1 - That same day Jesus went out of the house and sat beside the sea.

Mat 13:2 - And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach.

* Make sure to keep everything in context by not skipping over the first phase of chapter 13.
* The events in chapter 12 and 13 take place on the same day, the Sabbath day.
* Jesus is surrounded by such a large crowd that He decides to push a boat out into the sea of Galilee a little ways and teach the people from there.
* Along with giving Him some personal space, this probably would have had a nice acoustical effect.
* From this boat, Jesus will speak some of His most recognizable words. Matthew 13 is popular because it is almost entirely composed of parables.

Mat 13:3 - And he told them many things in parables, saying: “A sower went out to sow.

Mat 13:4 - And as he sowed, some seeds fell along the path, and the birds came and devoured them.

Mat 13:5 - Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil,

Mat 13:6 - but when the sun rose they were scorched. And since they had no root, they withered away.

Mat 13:7 - Other seeds fell among thorns, and the thorns grew up and choked them.

Mat 13:8 - Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty.

Mat 13:9 - He who has ears, let him hear.”

* A parable is an illustration/story that teaches some kind of spiritual truth.
* Jesus’ first parable is about a sower.
* Sow: “plant (seed) by scattering it on or in the earth.”
	+ Modern farmers don’t “sow” their fields the same way farmers in the 1st Century did.
	+ Modern farmers use tractors
	+ Ancient farmers would prepare their field and then scatter seed by hand
* As you may imagine, throwing seed with your hand isn’t the most precise practice, especially when you are working on the edge or corner of your property.
* It is in that lack of precision that we can learn a spiritual lesson.
	+ Some of the seeds fell on the path on the edge of the plowed field and the birds gobbled it up.
	+ Some of the seed fell on rocky ground and plants don’t grow well in rocks. They were scorched and died when the sun came up.
	+ Some of the seed fell on thorny ground. It started growing but was soon killed by the thorns.
	+ Some of the seed fell on good ground and produced a harvest for the farmer.
* Jesus concludes the parable with a phrase He used before to encourage His listeners to consider His words, “He who has ears, let Him hear.”
* Jesus will explain the meaning of the parable as we progress through the chapter.

Mat 13:10 - Then the disciples came and said to him, “Why do you speak to them in parables?”

Mat 13:11 - And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.

Mat 13:12 - For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away.

Mat 13:13 - This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

Mat 13:14 - Indeed, in their case the prophecy of Isaiah is fulfilled that says: “‘“You will indeed hear but never understand, and you will indeed see but never perceive.”

Mat 13:15 - For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.’

Mat 13:16 - But blessed are your eyes, for they see, and your ears, for they hear.

Mat 13:17 - For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

Verse 10-13

* When Jesus finishes this first parable, His disciples are curious as to why He is teaching in parable instead of speaking to the people in a more straight forward way.
* He tells them that although the mysteries of the Kingdom of Heaven are spoken plainly to them, He does not intend to reveal them so plainly to the multitudes.
* What is the mystery?
	+ The Bible uses the term mystery most often to refer to the hidden plan of God.
	+ None of the Old Testament characters knew the complete plan of God to save the world.
	+ Prophets like Isaiah or Jeremiah or Daniel had portions of God’s plan revealed to them but how God was going to save the world from sin and redeem Israel was always a mystery!
	+ The mystery of the Kingdom of Heaven was finally revealed when Jesus came to the earth and died and resurrected.
	+ Paul mentions the “mystery” when writing to Timothy after Jesus had gone back to heaven.
	+ 1Ti 3:16  Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.
	+ So the mystery is not a mystery anymore but it was still a mystery to the Jews during this time.
* Jesus spoke in greater detail about the Kingdom to the Apostles.
	+ They were the one’s tasked with sharing the gospel with the world following Jesus’ death and relaying His message to the world.
	+ They had a need to know more than the average Jew.
* Their hearts were also fertile ground for gospel acceptance.
	+ The Apostles heard Jesus willingly, and although they were often slow to understand Jesus’ words, they were always teachable students.
	+ Generally speaking, the Jews hearts were not and their hearts were more hardened to the truth.
* What does verse 12 mean?
	+ Who is the “one who has?”
		- I understand this to be a person who “has” an open heart and a desire to learn from God (like the Apostles).
		- A person who hungers and thirsts for righteousness (5:6).
		- God will use a person like this and continue feeding and refining them.
		- They will receive an “abundance” and they “shall be satisfied.” (5:6).
	+ Who is the “one who has not?”
		- In contrast, this would be a person whose mind and heart are closed off to truth.
		- This person’s heart is not good ground for growth.
		- They hear Jesus words but they do not take root and any semblance of growth is “taken away” by Satan.
		- It may also be God who does the “taking away.”
			* Like the man who did not properly steward his master’s talent in Matthew 25.
			* If we are given opportunity and teaching and knowledge from God and we do not steward it properly, what we have will be taken away.
			* Mat 25:28-29 - So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away.
* This is why Jesus spoke in parables, because parables communicated the necessary truths to the hearts of good soil but concealed them from those who were not willing to be taught.
	+ Those whose minds were spiritually prepared to accept Christ would hear the story in the parable and be able to understand its spiritual meaning.
	+ Those whose minds were not spiritually prepared would just hear the story in the parable and go no further.
* My question: Why didn’t Jesus just speak plainly so that everyone could understand? Isn’t that what we try to do when we preach to large crowds?
* Answer: I don’t know!?
	+ Perhaps this was a tactic that Jesus alone could use.
	+ He knew people’s hearts and the exact words to use to reach those hearts.
	+ We, obviously, don’t have that knowledge and are left to preach the Gospel and let the chips fall where they may.

Verse 14-17

* The prophecy in Isaiah is from Isaiah 6:9-10
	+ Isa 6:9-10 - And he said, “Go, and say to this people: “‘Keep on hearing, but do not understand; keep on seeing, but do not perceive.’ Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed.”
	+ This was true for the Jews during the days of Isaiah and still true for the Jews living with Christ.
* The people had become so stubborn and obstinate towards God that it was as if their senses were dulled.
* For so long, they had resisted God’s call and now they wouldn’t know God if He stood in front of them and revealed the mysteries of the Kingdom directly to them.
* When I was a kid (and maybe sometimes still), if I didn’t want to hear my parents say something (like tell me to do chores) I would jokingly stick my fingers in my ears and close my eyes and start yelling “blah, blah, blah, blah, I can’t hear you!”
	+ I didn’t want to hear my parent’s words because I didn’t want to have to follow through with what I heard.
	+ In a less humorous way, the Jews had closed their ears and eyes to Christ’s instruction.
	+ If they had opened their eyes and ears they would have been healed (of their sins) by Him.
* In verse 16, Jesus blesses the Apostles because they weren’t like their fellow countrymen.
* As we mentioned earlier, many of the prophets saw glimpses of the mysteries now being revealed to the Apostles but none of them saw it with the clarity with which the 12 were privileged.
	+ This privilege cannot be overstated.
	+ Later in the New Testament, Peter says even the angels weren’t privy to the details of the mystery of man’s redemption.
	+ 1Pe 1:10-12 - Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.

Mat 13:18 - “Hear then the parable of the sower:

Mat 13:19 - When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path.

Mat 13:20 - As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy,

Mat 13:21 - yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away.

Mat 13:22 - As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful.

Mat 13:23 - As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

* Now Jesus moves to explain the parable of the sower.
* Four types of ground were mentioned and each represents a type of hearer.
	+ (1) Seed falling on the path
		- Seed falling on the hard unplowed path cannot grow and is quickly found by birds and eaten.
		- This represents when the gospel is preached to harden hearts that do not “understand it.”
		- By “understand” I don’t believe Jesus is referring to someone who is confused because the gospel is too hard to understand, instead He is talking about those who don’t “understand” because they aren’t willing to give His message any consideration.
		- As soon as they hear the message, they discard it as nonsense.
	+ (2) Seed falling on rocky ground
		- The seed that fell on the rocky ground sprouted quickly and began to grow.
		- However, it quickly died because it’s roots couldn’t grow past the rocks to reach nutrients and stability.
		- This illustrates those who heard Jesus’ message and gladly accepted, but upon the first sign of resistance and persecution, abandoned it because they had no foundation and stability.
		- This would be a person who knows they need Jesus but doesn’t count the cost of following Him.
	+ (3) Seed falling among thorns
		- The seed that fell on the thorny ground sprouted quickly and began to grow.
		- However, the new growth is quickly chocked out by thorns.
		- This illustrates those who gladly accept the gospel but are quickly distracted by the entangling temptations of the world.
		- In the end, they cannot escape the thorns of temptation and they never bear fruit (produce harvest).
		- Many new believers start off with tremendous potential but find the allurements of the world more enticing than genuine soul satisfaction in Christ.
	+ (4) Seed falling on good ground
		- The seed on good ground sinks down into the soil and produces an abundant harvest.
		- This soil represents a heart that is ready and willing to accept the gospel message.
		- But not only are they ready and willing, they also have the endurance to overcome persecution and the lies of the devil.
		- The end result of the gospel and an honest heart is a harvest of righteousness.

Mat 13:24 - He put another parable before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field,

Mat 13:25 - but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away.

Mat 13:26 - So when the plants came up and bore grain, then the weeds appeared also.

Mat 13:27 - And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’

Mat 13:28 - He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’

Mat 13:29 - But he said, ‘No, lest in gathering the weeds you root up the wheat along with them.

Mat 13:30 - Let both grow together until the harvest, and at harvest time I will tell the reapers, “Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”

* Jesus puts another parable before His audience, and just like the last, He will provide an explanation a bit further down in the chapter.
* Again, this parable is meant to illustrate a characteristic of the Kingdom of Heaven.
* This second parable is also about a farmer.
	+ This farmer sows good seed on his field
	+ But an enemy visits the field in the night and sows weeds.
	+ When the plants in the field sprouted, the weeds began to appear along side the wheat.
	+ One of the farmers servants asked if the master wanted him to go out in the field and pull the weeds.
	+ The master responded, “No, because if you pull up the weeds you will also tear up the roots of the good crop.”
	+ The servant was told to let the weeds and wheat grow together until the harvest.
	+ At harvest, the workers would separate the good plants from the bad. The wheat would be put in the barn and the weeds would be burned.

Mat 13:31 - He put another parable before them, saying, “The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field.

Mat 13:32 - It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.”

Mat 13:33 - He told them another parable. “The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.”

Verse 31-32

* A third parable
* The Kingdom of Heaven is like a mustard seed.
* 
* The exact species of tree or shrub Jesus references is still being debated. Some suggest it is *Salvadora perisica* and others suggest *Brassica nigra*.
* Either way, it was a tree/shrub that germinated from a very small seed and grew to significant size.
* Unlike the parable of the sower or the parable of the weeds and wheat, Jesus is not going to provide us with the meaning of this parable, therefore we must do our own thinking and considering.
* In my view, at least two good interpretations have been put forth to explain this parable.
	+ (1) The mustard seed is very small and yet grows into a large living tree which provides shelter and a home to those who enter it.
		- As we mentioned in a previous chapter Jesus’ arrived on earth in a quiet and subtle way.
		- The Kingdom of Heaven would have very humble beginnings with its start in Galilee and then beginning in Jerusalem.
		- Yet, it would no remain a small thing.
			* In a generation the gospel message would be taken throughout a huge portion of the known world.
			* It would be a place of shelter and refuge for the people of the world who found a home in its branches.
	+ (2) The second interpretation thematically matches the parable of the wheat and the weeds. Instead of the mustard seed’s significant growth being viewed in a positive light, it views the mustard seed’s tremendous growth as a bad thing.
		- As the mustard tree grows so does the influence of the enemy within it.
		- The birds are not welcome guests seeking refuge but servants of the enemy entering the Kingdom to do it harm.

Verse 33

* A fourth parable
* Again, I will present two interpretations
* (1) The parable of the leaven is meant to illustrate how something small can have a huge impact.
	+ Leaven is a small ingredient but it has a big impact on the bakers work.
	+ The church began small but would have a worldwide impact within a short time.
	+ Some also suggest that the meaning of the parable is more personal.
		- The gospel is preached in a humble way.
		- But when it takes root in a person’s heart, they are forever changed in a big way.
* (2) This second interpretation once again fits with an overarching theme from the last two parables.
	+ Leaven is almost always talked about in a negative way in the New Testament.
		- Mat 16:6
		- 1 Cor 5:6
		- Gal 5:9
	+ Here, leaven should also be viewed in a negative light.
	+ Like the parable of the mustard seed, the tremendous growth of the bread is due to the negative “leaven” of the enemy.
* Which interpretation do I prefer?
	+ Although I think the second interpretation of both the mustard seed and leaven have redeeming qualities and I like the thematic similarity between the three parables, I prefer interpretation number (1) for both.
	+ In my view, interpretation (1) fits Jesus words more closely and interpretation (2) needs a bit more “forcing.”

Mat 13:34 - All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable.

Mat 13:35 - This was to fulfill what was spoken by the prophet: “I will open my mouth in parables; I will utter what has been hidden since the foundation of the world.”

* Jesus spoke to His audience entirely in parables.
* The quoted prophecy comes from Psalm 78:2.

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

Mat 13:37 - He answered, “The one who sows the good seed is the Son of Man.

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

Mat 13:39 - and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels.

Mat 13:40 - Just as the weeds are gathered and burned with fire, so will it be at the end of the age.

Mat 13:41 - The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers,

Mat 13:42 - and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

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

* Jesus then leaves the crowds and enters a house. This is probably the house He stayed in in Capernaum and the one mentioned in 13:1.
* After entering, His disciples asked Him to explain the parable of the weeds and the wheat.
* His explanation:
	+ The sower of the good seed = the Son of Man (Jesus).
	+ The field = the world
	+ The good seed (wheat) = the sons of the Kingdom (Christians)
	+ The bad seed (weeds) = the sons (wicked people, like the Pharisees) of the evil one (Satan).
	+ The sower of the bad seed = Satan
	+ The harvest = the end of the age (end of time)
	+ Reapers (servants who do the harvesting) = angels
	+ As the wheat and weeds grew in the same field for a time, so the children of the Kingdom will be interspersed with the wicked for a time here on earth.
	+ However, the harvest (end of time) is coming, and when it does, Christians and wicked people will be forever separated.
	+ The angels will take the wicked people and they will be punished forever.
		- The “fiery furnace” is reserved for sources of sin and law-breaking.
		- Some argue that hell is not a biblical concept.
		- This verse is hard to dismiss as describing anything other than the concept we know as hell.
	+ The sons of the Kingdom will “shine like the sun in the Kingdom of their Father.”
		- This describes the glory promised to those faithful to God.
		- The sons of the Kingdom will be a part of the Kingdom of God in its fullest sinless final state.

Mat 13:44 - “The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.

Mat 13:45 - “Again, the kingdom of heaven is like a merchant in search of fine pearls,

Mat 13:46 - who, on finding one pearl of great value, went and sold all that he had and bought it.

* We will take parables number 5 and 6 together because they share a similar meaning.
* In verse 44, Jesus tells a story of a man who finds a hidden treasure in a field that he doesn’t own.
	+ The man quickly re-hides the treasure and runs home.
	+ He proceeds to sell all of his possessions to raise enough money to buy the field where the treasure is located.
* In verse 45-46, Jesus tells a story of a pearl hunter.
	+ One day, this pearl merchant found a pearl of tremendous value.
	+ He too sold all of his possessions to raise enough money to buy the pearl
* What do these parables mean?
	+ Both of these men came across an item of great value.
	+ They were willing to do whatever it took to own the item of great value.
	+ They valued what they had found more than all of the possessions they had previously owned.
	+ Those who discovered the Kingdom of Heaven through the preaching of Christ and John had come across an item of inestimable value, however, not everyone who heard about the Kingdom appreciated it equally.
	+ Those who knew its great value were willing to do anything to enter the Kingdom.
	+ No possession, no relationship with the past, no hinderance was going to get in their way of being a part of the Kingdom.
	+ Consider the Apostles who had given up everything to follow Jesus.
	+ Notice how the man who found the treasure sold all of his possessions with “joy.”
		- He knew the value of what he was sacrificing wasn’t even comparable with what he was going to receive.
		- The same is true for the Christian.
		- We may have to make sacrifices to be a follower of Jesus but we will never regret it when we “shine like the sun” in the Kingdom of our Father (13:43), therefore we ought to do it in joy.
		- The seed that fell on thorny ground was chocked by the allurements of the world because it didn’t fully understand that God offered so much more.

Mat 13:47 - “Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind.

Mat 13:48 - When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad.

Mat 13:49 - So it will be at the end of the age. The angels will come out and separate the evil from the righteous

Mat 13:50 - and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

* The meaning of parable 7, the parable of the net, appears to share several similarities with the parable of the sower and the parable of the wheat and the weeds.
* A net is thrown into the sea and gathers all kinds of fish.
	+ The net probably represents the gospel message of the Kingdom.
	+ Much like the seed thrown out by the sower.
* When the net is full, it was taken ashore and the good fish were separated from the bad.
	+ The children of God are separated from the children of the evil one.
	+ Much like the wheat and the weeds are separated at the end of the age.
* The gospel has a wide influence and some who are impacted by it respond positively (good fish) and others respond poorly (bad fish)
* Like the seed thrown out by the sower:
	+ Some hearts discard it
	+ Some hearts allow it to grow but don’t lay down roots
	+ Some hearts allow themselves to be distracted by the world
	+ Other hearts accept it gladly and bear fruit.
* OBSERVATIONS FROM THE PARABLES:
	+ Jesus mentions the fires of judgement repeatedly in these parables
		- He is not gentle with the Jews
		- This should have been expected by the Jews because this is how God spoke to them in their rebellion through the Old Testament prophets.
	+ At the beginning of the chapter, Jesus told His Apostles the vast majority of the Jews would not listen to His preaching.
		- However, He doesn’t use that as an excuse not to preach.
		- There were and always will be some ears ready to hear.
		- We shouldn’t use the hardened heart of the majority as an excuse not to share the good news.
	+ Jesus communicated these eternal truth with simple everyday pictures.
		- He didn’t feel the need to impress people with His heavenly eloquence or fancy sermon design.
		- We shouldn’t fall under the impression that good preaching/teaching requires flash.

Mat 13:51 - “Have you understood all these things?” They said to him, “Yes.”

Mat 13:52 - And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.”

* Jesus asks the disciples if they’ve understood all of the things He’d just taught them.
	+ They responded in the affirmative, although one must wonder if it was true.
	+ Especially in light of their later confusion about the Kingdom mentioned later.
	+ Either way, Jesus does not question them.
* He instead responds with verse 52, which, itself, requires some thought to comprehend.
	+ What was a scribe?
		- We’ve run across a few references to the “scribes” already in Matthew.
		- They were enemies of Jesus.
		- They were students and “scholars” of the Law of Moses.
		- The scribes had the authority to draft legal documents.
		- If a person had a question about the Law of Moses, a good place to find the answer might be in the office of a scribe.
		- Jesus told His Apostles the scribes taught the law but didn’t follow it themselves (Matt 23:2-4).
	+ The scribes that Jesus mentions in verse 52 are scribes that have been “trained for the Kingdom of Heaven”… What does He mean by that?
		- He means those who were trained (“scholars” if you will) in the teachings of the Kingdom of Heaven, the Kingdom Jesus had come to establish.
		- Those who possessed knowledge about the Kingdom.
		- The Apostles were being trained as knowledgeable scribes through Christ’s teaching.
		- It was with them that Jesus shared the mysteries of the Kingdom (13:11)
		- They were being trained in the Kingdom so they would be able to train others.
	+ These scribes were like the master of a rich house who had in his possession treasures both new and old.
		- What old and new treasures are possessed by teachers of the Kingdom?
		- In a general sense, I think we can understand this verse to be saying that one trained in the Kingdom of Heaven will have the riches to appropriately help other, no matter in what situation they meet them. He has the means to help in every occasion.
			* A mature citizen of the Kingdom can weep with those that weep.
			* Rejoice with those who rejoice.
			* Encourage the disheartened.
			* Admonish the proud.
			* They can walk in love
			* They can condemn evil.
		- In a more specific sense, the old and new treasure may be a reference to the “scribes” ability to pull from knowledge long possessed in the Old Testament and from new knowledge obtained from Jesus’ teachings.
		- A scribe trained for the Kingdom of Heaven would need knowledge of both old and new to communicate the treasure of the gospel to others.
		- When we consider Matthew’s gospel as a whole, we find this is exactly what He is doing to convince the Jew’s to believe in Christ
			* Matthew is continually referencing prophetic treasures from the Old Testament.
			* He then accurately combines them with the treasure of Jesus’ new teaching about the Kingdom of God.
		- If this more specific sense was intended by Jesus, Matthew, through his gospel, shows that Jesus’ words about the capabilities of a “scribe” came true.

Mat 13:53 - And when Jesus had finished these parables, he went away from there,

Mat 13:54 - and coming to his hometown he taught them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom and these mighty works?

Mat 13:55 - Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas?

Mat 13:56 - And are not all his sisters with us? Where then did this man get all these things?”

Mat 13:57 - And they took offense at him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own household.”

Mat 13:58 - And he did not do many mighty works there, because of their unbelief.

* Upon the conclusion of His 7 parables, Jesus left the town (probably Capernaum) and went to His hometown.
* This was the town in which Jesus was raised, Nazareth.
* As could be expected, the people of the town were shocked that the hometown boy had returned. He hadn’t just returned but had come back teaching in their synagogue with authority, as if he was some religious scholar.
	+ Jesus had probably attended this synagogue countless times growing up.
	+ He probably knew the faces in the audience. They may have pinched His cheeks when He was young.
	+ And we have no indication that Jesus had any special religious education in Judaism… and these people knew it!
* So when He tried to teach them in their synagogue they were incredulous.
* Instead of learning from His words, they started reminding each other of what they thought they already knew:
	+ Isn’t this the carpenter’s (Joseph’s) son?
	+ Isn’t this Mary’s boy?
	+ Don’t we know His brothers?
	+ Don’t we know His sisters?
	+ Where did He get all these crazy ideas and start thinking He could teach us?
* Do you remember Jesus words in 10:6?
	+ “And blessed is the one who is not offended by me.”
	+ Matt 13:57 – “And they took offense at Him.”
* Jesus responded, “The only place a prophet isn’t honored is in His hometown.”
	+ This principle is still true.
	+ The people that have known you since childhood often have a hard time taking you seriously, even after you’ve matured
	+ There is a joke that a preacher can’t go back to His hometown and preach because the congregation knows everything he did as a kid and will always see him as that kid.
	+ They rejected the message of Jesus because of the package in which it was delivered.
	+ APPLICATION:
		- It is dangerous and not uncommon for people to reject truth because the package in which it arrives doesn’t meet their expectations.
		- There are some people who will not be taught by anyone they view in some way inferior to them.
		- But truth is truth no matter where it comes from.
		- I’ve seen all kinds of people refuse to learn from all kinds of people because of some variable of the teacher:
			* Old people reject young people
			* Young people reject old people
			* “Educated” people reject “uneducated people”
			* “Uneducated people” reject “educated people”
			* People with one doctrinal view refusing to learn anything from someone with a different doctrinal view.
	+ The Jews rejection of Jesus and more specifically the rejection of Christ by the Jews in Nazareth should be a serious encouragement for us to keep our ears open to truth coming at us from any direction.
* Miracles were intended to strengthen belief and confirm the words of the teacher.
* Jesus did not perform many miracles in Nazareth because His hometown already decided He didn’t have anything to teach them.

<https://ww2.odu.edu/~lmusselm/plant/bible/mustard.php>

<https://godasagardener.com/2019/03/10/mustard-tree-and-faith/>

<https://www.blueletterbible.org/faq/don_stewart/don_stewart_1315.cfm>

<https://www.gotquestions.org/scribes-Jesus.html>