

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King’s baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

Matthew 1-10 can be summarized as a presentation of Jesus having the proper Kingly Messianic credentials. Matthew 11-12 presents the rejection of Jesus by the nation as led by her spiritual leaders. And Matthew 13 is Christ’s response in the form of judicial judgment as seen in His teaching of kingdom parables which hide further kingdom truth from those rejecting Him while disclosing it to His true disciples.

Matthew 13 could properly be titled, “Kingdom Parables” and more specifically, “Kingdom Interlude Parables” since it is giving further truth in relation to the kingdom specifically in relation to the time of kingdom delay.

Before moving on let me summarize what we have seen in this chapter on kingdom parables.

There is so much errant teaching on the kingdom that to find someone consistent with rightly dividing the truth is rare. The most popular view in evangelical circles is that the kingdom is “not yet but already”. Thus they try to have it both ways and end up with total confusion.

Slide # 2

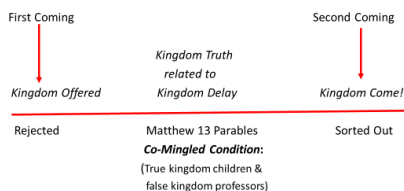
All these views that place the Kingdom either all or in part in the present have one thing in common: They all reject a consistent, literal interpretation of the Bible. ...all of them without exception, abandon the normal, plain, everyday understanding of the text for an allegorical or spiritual one. – **Bruce A. Baker**

In Matthew 13:11 Christ plainly says that in these parables He is presenting “**mysteries of the kingdom**”. A mystery refers to new insight that was previously unrevealed. These are new kingdom insights, but the kingdom remains the same Messianic kingdom prophesied in the OT and offered by Jesus at His first coming.

What is new is that the kingdom would not come with Messiah’s first coming, but rather there would be a delay. What is new relates to the conditions in view during this time of delay. And what is new is the issue of who will ultimately go into the kingdom based on a personal acceptance of Jesus as Messiah-Lord (cf. Mt. 12:49-50).

The great issue during the time of kingdom interlude is who will ultimately be qualified to go into the kingdom once it comes. Understand that during Christ’s earthly ministry masses of people were following Him. That is the context of these parables as stated in Matt. 13:2. Jesus is emphasizing that although there are MULTITUDES that outwardly indicate a kingdom interest relatively few are genuine converts who will actually go into the kingdom in the end.

Slide # 3



Slide # 4

1 Parable of the Sower and the Soils

Matt. 13:3-9, 18-23

- The genuine properly respond to the word of the kingdom and bear fruit with endurance.

Slide # 5

2 Parable of the Wheat and the Tares

Matt. 13:24-30, 36-43

- During the time of kingdom delay the genuine (wheat) and the counterfeit (tares) are mingled together in the world.

Slide # 6

3 Parable of the Mustard Seed

Matt. 13:31-32

- The kingdom movement (Christendom) begins very small but outwardly grows into a very large movement.

Slide # 7

4 Parable of the Leaven

Matt. 13:33

- The kingdom movement (Christendom) while growing very large at the same time becomes thoroughly leavened with compromise.

Slide # 8

5 Parable of the Hidden Treasure

Matt. 13:44

- To acquire the kingdom treasure involves a “sell out/buy in” commitment which values it above all else.

Slide # 9

6 Parable of the Pearl of Great Price

Matt. 13:45-46

- Those seeking kingdom truth and finding it in Christ gladly exchange all else to acquire it.

Slide # 10

7 Parable of the Dragnet

Matt. 13:47-50

- The “kingdom dragnet” collects both good (saved) and bad (unsaved) people into the kingdom movement but in the end the good will be sorted out from the bad with only the good going into the kingdom.

Slide # 11

8 Parable of the New and Old

Matt. 13:52

- The nature of the Messianic kingdom presented in the OT does not change (the old), but new truths are now presented concerning its TIMING (delay) and how it relates to the intervening age prior to the Second Coming (the new).

Slide # 12***Key take away points from the Matt. 13 Parables:***

- 1) The kingdom is NOT ushered in at the First Coming, but rather is **delayed** until the Second Coming.
- 2) During the kingdom interlude believers and unbelievers **co-exist** in the BIG TENT kingdom movement (Christendom).
- 3) The great issue in the kingdom movement is who will prove to be **genuine** and ultimately go into the kingdom. ***“He who has ears to hear, let him hear!” (Mt. 13:9, 43)***

There are two KEY texts that show the Messianic kingdom is yet future and give us the precise timing as to when it will come. The first is found in Psalm 110:1-2. Psalm 110 is undeniably a Messianic Psalm. Psalm 110:1 is quoted in the NT more than any other OT reference. It is directly quoted 6 times (Mt. 22:44; Mk. 12:36; Lk. 20:42-43; Acts 2:34-35; Heb. 1:13; 10:13) and is alluded to in at least 7 other places (cf. Acts 7:56; 1 Cor. 15:25; Eph. 1:20; Col. 3:1; Heb. 1:3; 12:2; 1 Pet. 3:22).

Slide # 13

Psalm 110:1–2 (NKJV)

1 The LORD said to my Lord, “Sit at My right hand, **Till** I make Your enemies Your footstool.”

2 The LORD shall send the rod of Your strength out of Zion. **Rule** in the midst of Your enemies!

The NT is clear that after His resurrection Christ is presently seated at the right hand of God waiting till His enemies are put under His feet at the time of the Second Coming. Then will come the kingdom rule of the Messiah. But that is NOT happening now. We are in a the time of kingdom delay.

In the NT Peter preached this to the Jews...

Slide # 14

Acts 3:19–21 (NKJV)

19 **Repent** therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

20 and **that He may send Jesus Christ**, who was preached to you before,

21 whom heaven must receive **until the times of restoration** of all things, which God has spoken by the mouth of all His holy prophets since the world began.

This text tells us exactly when the time of kingdom restoration will come. It will come when Israel finally comes to repentance – then Jesus Christ will come and set up His kingdom. This is all future. We live during the time of kingdom delay as taught by Christ in the Matthew 13 parables.

And that brings us to our text today and the conclusion of our study in Matthew 13.

Matthew 13:53–58 (NKJV)

53 Now it came to pass, when Jesus had finished these parables, that He departed from there.

This is a transitional statement showing that the parables as presented in Matthew 13 belong together as a group – as an organic whole (cf. Mt. 8:1; 11:1; 13:53; 19:1; 26:1). Matthew moves from addressing the fickle multitudes in parables to now dealing with the rejection of Christ by His own hometown people.

This rejection by Nazareth was indicative of the where the whole nation was at in their rejection of Jesus as Messiah-Lord.

For about a year Christ had ministered in and around Capernaum (cf. Mt. 4:13; 8:5). In fact, this city became His base of operations during His Galilean ministry (cf. Mt. 9:1). These people had more light and exposure to Messianic truth than any other group and therefore were held the most accountable. Because of their rejection Christ's last teaching to the multitudes in this area was in the form of parables which was a form of judicial judgment that hid further kingdom truth from them (cf. Mt. 13:13).

Jesus had spent more time in this area than any other, but their response had been largely one of either overt rejection or indifference and so now Jesus departed from there never to return again – except perhaps to pass through to minister somewhere else.

When Jesus is rejected, He moves on ever in search for those that will receive His truth.

54 When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, “Where did this Man get this wisdom and these mighty works?”

This is now the second time Jesus has presented Himself to the hometown folk in Nazareth. Early in His ministry He had gone there as recorded in Luke 4:16-30 and after speaking in their synagogue at that time they tried to take Him and throw Him over a cliff – but the text says “passing through the midst of them, He went His way.” (Lk. 4:30).

So this appears to be the second time Jesus came to His “own country” meaning His hometown of Nazareth during the time of His earthly ministry. The cross reference is found in Mark 6:1-6.

Jesus custom was to go into the synagogue and teach and as seen in Luke 4 a MAJOR theme was that He as the Messiah was the fulfillment of the Hebrew Scriptures. In Luke 4 when Jesus read out of Isaiah 61 about the Messiah – He in effect then said, “That’s Me!” And that’s when the sparks started to fly. The issue is always Jesus and His Messianic claims. It always comes back to this.

For example when Jesus healed on the Sabbath – you might say well the issue was the what He DID on the Sabbath not who He was. However, as part of His justification for doing it on the Sabbath He claimed to be Lord of the Sabbath bringing it right back to WHO He was as Lord (cf. Mt. 12:8).

The hometown folks were astonished at the wisdom of His teaching. Undeniably it was profound. Note they didn’t question the reality of His teaching or His mighty works. No one ever said what Jesus did was fake or quackery. They just refused to accept the plain truth of what it indicated – namely that He was truly the Messiah in fulfillment of Scripture.

They were amazed at His wisdom but if they would have thought about it, this was in perfect keeping with what the prophets said would define the Messiah.

Slide # 15

Isaiah 11:1–2 (NKJV)

1 There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots.

2 The Spirit of the LORD shall rest upon Him, The **Spirit of wisdom** and **understanding**, The Spirit of **counsel** and might, The Spirit of **knowledge** and of the fear of the LORD.

If one is claiming to be the Messiah this brilliant display of wisdom should not be shocking but should be expected. It was in perfect harmony with who the Messiah should be.

There was no subject that Christ couldn’t handle.

He taught about regeneration, worship, evangelism, sin, salvation, morality, divorce, murder, service, servanthood, pride, hate, love, anger, jealousy, hypocrisy, prayer, fasting, true and false doctrine, true and false teachers, the Sabbath, the law, discipleship, grace, blasphemy, signs and wonders, repentance, humility, dying to self,

obedience to God, [the kingdom] and countless other subjects. He taught the truth about everything that pertained to spiritual life and godliness (cf. 2 Pet. 1:3). – **John MacArthur**

It was profound. He was never stumped. He never lost an argument – He always had the answer and constantly silenced His critics who had no answers to His overwhelming wisdom.

Slide # 16

John 7:15–16 (NKJV)

15 And the Jews marveled, saying, “How does this Man know letters, having never studied?”

16 Jesus answered them and said, “**My doctrine is not Mine, but His who sent Me.**”

John 7:45–46 (NKJV)

45 Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?”

46 The officers answered, “**No man ever spoke like this Man!**”

The problem with Nazareth was that could not see beyond Christ being veiled in humility and humanity. They saw Him as merely a Man saying, “Where did THIS MAN get this wisdom”. Thus they failed to see His Lordship. They failed to see He was the God-Man, thinking Him merely to be a man.

It was obvious, even to them that His great wisdom and mighty works should be accounted for, but they were at a loss as to how to account for it. Even though it should have been self-evident that the power was of God – and had they just been consistent with their own Scriptures – it should have been self-evident that He was the fulfillment of them.

But they could not see beyond the rationale of their own familiarity with Him.

55 Is this not the carpenter’s son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas?

56 And His sisters, are they not all with us? Where then did this Man get all these things?”

Nazareth was not a large place – a village of perhaps about 400 people.

The way this is worded with the definite article “**the** carpenter’s son” makes it sound like Joseph had been the only carpenter in town. The word carpenter (Gk. tekton) generally means “craftsman” and could refer to either a stone mason or a woodworker. Early tradition says that Jesus made yokes and plows but that is uncertain.

Often young men were taught the trade of their father. In Mark 6:3 Jesus Himself is called “**the carpenter**”. So, it is surmised that prior to His public ministry Jesus worked with Joseph in the family carpenter business. At some point it seems that Joseph had probably died and most believe that he is not specifically named at this point (as is Mary) because he was probably dead at this point.

But these hometown folk knew the background of who Jesus was. They knew His mother Mary and named His brothers as James, Joses (or Joseph), Simon, and Judas (or Jude). They knew His sisters who were still living among them. They knew the family and that they were just all regular folks with no special credentials at all.

Jesus background credentials (humanly speaking) were unimpressive. They did not fit what was expected of the Messiah. He had no special training, He had no earned doctorate, He had not sat at the feet of the learned rabbis. He was just a nobody – a simple humble carpenter by background which they knew personally. In their minds it was impossible to think that He was the Messiah.

Yet the question remained: “Where then did this Man get all these things?” They saw His humble background as it connected with them as a community but couldn’t see beyond that.

Footnote: Roman Catholic theology claims that Mary was a perpetual virgin and claims these named here as half brothers and sisters of Jesus were actually His cousins. However, the Bible nowhere affirms that Mary was either sinless or a perpetual virgin. In fact, in Luke 1:47 Mary spoke of “God my Savior”. Only sinners need a Savior. Mary by her own confession recognized her need of a Savior and hence that she was a sinner.

Consistently in the NT when brothers or sisters are used in reference to a parent (as is the case here) it always refers to literally blood brothers and sisters (cf. Lk. 14:26). There are many other corresponding references to the brothers of Jesus and the natural way to take these in context is that they were the actual half-brothers of Jesus (cf. Jn. 7:5; Gal. 1:19; Mk. 3:31; Jn. 2:12; Acts 1:14).

At this point in His ministry even Jesus' brothers did not yet believe in Him.

Slide # 17

John 7:5 (NKJV)

5 For even His brothers did not believe in Him.

However, as time went along they did come to believe in Him. They are all represented with Mary their mother in the upper room after the resurrection (cf. Acts 1:14). James became that key leader in the Jerusalem church; Judas (also known as Jude) is commonly identified as the writer of Jude the epistle.

The hometown people were fascinated over the wisdom and mighty works of Jesus but they could not get over Him simply being a regular man whose background they knew so well. All the while He was growing up and living among them for the better part of 30 years it NEVER entered their minds that this could possibly be the Messiah.

Twice in this context the question is raised about where this MAN got these things as seen in verse 54 and 56. They couldn't deny the reality of His wisdom and miracles but at the same time they couldn't see beyond Him being merely a man – whose background they knew so well.

Note the MAJOR issue in question is all about WHO Jesus is – His identity and what accounts for His wisdom and power.

57 So they were offended at Him. But Jesus said to them, “A prophet is not without honor except in his own country and in his own house.”

Note the dual response: They were astonished at Him (v. 54) and at the same time they took offence at Him (v. 57).

The word **offended** is the Greek word “*skandalizo*” which is the idea “to be stumbled” or caused to be “tripped up”. The idea is that they found in Him obstacles that prevented them from believing in Him. They stumbled over His commonness, over His ordinary “just one of us” background. And they couldn't see past it.

In response Jesus quoted the proverb, “*A prophet is not without honor except in his own country and in his own house.*” This was often the experience of prophets who because of familiarity were rejected by those close to them – seeing them as nothing special.

We have a saying that fits here: “***Familiarity breeds contempt.***”

Slide # 18

Most often a person is better received at home than anywhere else; but if he enjoys an elevated position, the reverse is true.

– ***D.A. Carson***

Slide # 19

They had never heard such Bible exposition. They had never seen such miracles. But they were stumbled because He had grown up among them and they were too blind to see beyond His humanity to His deity. – ***John Phillips***

Jesus identified Himself as a prophet and He was a prophet, but He was more than a mere prophet (Mt. 12:41). As we study it through we find that Jesus is prophet, priest, and king. In the OT no person was allowed to hold all three offices as one person. But the Messiah prophetically was to be all three in one person – prophet, priest, and king.

A prophet is one who speaks for God – “Thus saith the Lord”. A prophet has a direct message from God. And in the case of Jesus He was God – the God-Man speaking directly as God and for God – making Him a totally unique and superior prophet to all others.

But even though His prophetic ministry astonished the folks in Nazareth – even so they were offended at His Messianic-Lordship claims.

58 Now He did not do many mighty works there because of their unbelief.

Slide # 20

Mark 6:5–6 (NKJV)

5 Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them.

6 And **He marveled because of their unbelief.** Then He went about the villages in a circuit, teaching.

Twice in the gospels we are told that Jesus marveled. In Matthew 8:10 Jesus marveled at the faith of the Gentile centurion who had great faith in Christ’s Lordship authority.

But on this occasion as seen in the cross reference of Mark 6 Jesus marveled at the unbelief of the people in His hometown of Nazareth.

The evidence was overwhelming. They clearly saw the profundity of His wisdom. They undeniably knew of His unparcelled mighty miracles. They knew of His perfect character – having been in the neighborhood with Him for many years. And yet they refused to believe what should have been an obvious conclusion – that Jesus is Messiah-Lord as prophesied in the OT Scriptures.

Sometimes miracles were conditioned on faith and sometimes not – depending on the will of God in any given situation. Often times Jesus healed people in mass whether people believed or not.

In this situation the inability of Jesus to heal was not indicative of a lack of power on His part but rather in response to their unbelief.

“Jesus did not work miracles at His own discretion; He was obedient to the Father and did what the Father instructed.” – Ed Glasscock Jesus came and functioned in the servant role only doing the will of the Father at every point. And once people had ample evidence God did not continue doing miracles just for miracles sake in the face of unbelief.

Miracles in the economy of God always had a purpose. Yes, they secondarily served a benevolent purpose, but their primary purpose was of SIGN value. In fact, in the gospel of John the miracles of Christ are consistently called SIGNS. They were sign-miracles pointing to the truth of who Jesus was as Messiah-Lord.

Once people rejected the clear evidence of those sign miracles God pulled back from doing them. Light rejected results in light being withdrawn.

Slide # 21

This was His final visit to Nazareth; those villagers had no more opportunities. Jesus would be known as “Jesus of Nazareth,” and His followers would be called “Nazarenes,” but Nazareth would not receive Him. Matthew chose this even as a fitting close to the section “Rebellion against the King.” – **Warren Wiersbe**

One reason the UNBELIEF of Nazareth was so shocking was because they clearly saw the truth of Christ’s wisdom and mighty works.

They did not deny these realities, only wondered, “Where did this Man get all these things?”

Christ’s life and ministry was tethered to the Scriptures like no other person in the history of the world. After His resurrection Christ rebuked the disciples on the Emmaus road saying, “Of foolish ones, and slow of heart to believe in all the prophets have spoken!” (Lk. 24:25).

The folks at Nazareth could not see past the humility – the commonness – the plainness – of Christ. But they should have seen it through the truth of Scriptures as written 700 years prior in the book of Isaiah.

Slide # 22

Isaiah 53:1 (NKJV)

1 Who has believed our report? And to whom has the arm of the LORD been revealed?

These are rhetorical questions in relation to the Messiah. The entire surrounding context from Isa. 52:12 through 53:12 is clearly Messianic.

To whom was the arm – that is the POWER of the LORD been uniquely revealed? It was revealed to Israel in the person of Jesus the Messiah. God’s arm of power was put on display in Christ’s mighty miracles!

And yet who believed the report? Not many!

But they should have read on. This revealing of God’s mighty arm through the Messiah is tied to humility and commonness that would be unappreciated.

Slide # 23

Isaiah 53:2–3 (NKJV)

2 For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.

3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

There was to be nothing sophisticated or special about the Messiah's growing up background. He was not good-looking – rather had “no form or comeliness”. He had no beauty that made Him especially attractive. He was common in every way outwardly – so much so the prophecy says, “There is no beauty that we should desire Him.”

And consequently, the prophesy says, “He is despised and rejected by men...we did not esteem Him.” There it was right there in their own Scriptures as plain as it could be. Jesus fulfilled the part perfectly and they could not appreciate it.

He was the arm – the power of God on display in first person and yet He was veiled in humility that had no special beauty to the point He was not esteemed.

Sadly, the hometown folks did not see the truth of this prophecy. They didn't put this all together even though they knew the Scriptures well- especially the prophecies of Isaiah as quoted by Jesus the first time He came to Nazareth as seen in Luke 4.

Slide # 24

Isaiah 53:1–3 (NKJV)

1 Who has believed our report? And to whom has **the arm of the LORD been revealed?**

2 For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is **no beauty** that we should desire Him.

3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; **He was despised, and we did not esteem Him.**

But here is the point – full of irony! Even though Nazareth completely missed the point of the prophetic Scriptures yet even this was the fulfillment of them to the letter.

The amazing thing about Jesus was that He was so humble and so common and yet He was God's power on display in person. He was deity veiled in humanity and unbelief could not see past the humanity.

Have you seen the truth of Christ's Lordship – that He is Lord God.

When Peter confessed to Jesus, “You are the Christ, the Son of the living God” Jesus said He would build His church on this truth which emphasizes His deity – that He is Messiah-God.

The purpose statement of John’s gospel says the very same thing.

Slide # 25

John 20:30–31 (NKJV)

30 And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;

31 but these are written that you may believe that **Jesus is the Christ**, the **Son of God**, and that believing you may have life in His name.

John wrote his entire gospel of BELIEF to show us that Jesus is Messiah-God and believing this we might have life. This is what the people of Jesus day failed to believe. This is the truth that all His sign-miracles pointed to.

Slide # 26

John 1:11–12 (NKJV)

11 He came to His own, and His own did **not receive Him**.

12 But as many as **received Him**, to them He gave the right to become children of God, to those who **believe in His name**:

His NAME is Who He is as Messiah-God! As the Christ (meaning Messiah) He came in fulfillment of the OT Scriptures. He was the prophesied coming Messiah king/ruler/deliverer. And as such His very nature was that of being God. He was Messiah-God and to believe in His name is to believe in Him for Who He is as Lord-God.

Arnold Fruchtenbaum is a converted Jew who is also a Bible scholar. In sharing his testimony he shared this about his grandfather.

To become a leader [among the Jews], my grandfather underwent rigorous training and memorization. The Scriptures served merely as a base of study, and he was to spend his life studying the books of the rabbinic traditions. His entire understanding of the Scriptures was determined by these writings and by the interpretations of the rabbis from centuries before. He was never really able to read a text and

hear what it plainly said. His interpretation was always controlled by Jewish tradition.

For this reason, although he knew the Scriptures so well, he was never able to see the Messiah ship of Yeshua in them.

– ***Arnold Fruchtenbaum***

To see the truth of Christ one must see the truth of Scripture clearly. When other factors cloud the truth of the Scriptures one remains in blindness. Such was the case of Christ's hometown of Nazareth. They could not see beyond their own human evaluation of familiarity to the truth of Scripture and hence they did not see the truth of Jesus as Messiah-Lord. And hence they did not believe.

Have you seen the truth of the Scriptures – that Jesus is the God-Man? As the God-Man He died on the cross as our Savior – paying the full price for the penalty of our sin. As Lord-God over all He arose the third day.

1 Corinthians 15:1–4 (NKJV)

1 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, **2** by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

3 For I delivered to you first of all that which I also received: **that Christ died for our sins according to the Scriptures,**

4 and that He was buried, and that He rose again the third day according to the Scriptures,

And then Paul goes on to say in 1 Cor. 15:11, “***so we preach and so you believed.***”

This is the KEY! Have you believed the gospel? Have you personally appropriated the truth of Christ as Lord and Savior?

Romans 1:16 (NKJV)

16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

Believe on the Lord Jesus Christ and you will be saved (Acts 16:31).