

## A Study of Matthew 13

### I. Outline.

1. Parable of the Sower (Matthew 13.1-9; cf., Mk 4.1-9; Lk 8.4-8).
2. Purpose of Parables (Mt 13.10-17; Mk 4.10-12; Lk 8.9-10).
3. Parable of the Sower Explained (Mt 13.18-23; cf., Mk 4.13-20; Lk 8.11-15).
4. Parable of the Weeds among the Wheat (Mt 13.24-30).
5. Parables of the Mustard Seed and Leaven (Mt 13.31-35; Mk 4.30-32; Lk 13.18-21).
6. Parable of the Weeds Explained (Mt 13.36-43).
7. Three Parables (Mt 13.44-50).
8. Treasures New and Old (Mt 13.51-52).
9. Rejection of Jesus at Nazareth (Mt 13.53-58; cf., Mk 6.1-6; Lk 4.16-30).

### II. Summary.

“As Matthew 13 begins, we see that on a certain day (the same day in which Matthew 12 concludes) Jesus, in keeping with His Divine mission and tireless spirit, is instructing the multitudes regarding matters of eternal consequence. As will become obvious from the text, His teachings in this chapter center around ‘the kingdom of Heaven’ (Mt 13.11, 19, 24, 31, 33, 44-45, 47). Matthew 13.3 tells us that on this occasion, He ‘spake unto them many things in parables...’ The idea of a parable may be grasped fairly well on the basis of etymology alone. The word ‘parable’ is a transliteration of a Greek compound word ( *παραβολη* ) meaning ‘to cast (or throw) along-side of.’ This suggests a process of comparison; so then the parable is a form of teaching in which familiar concepts (i.e., material) are ‘cast along-side of’ unfamiliar ones (i.e., spiritual). While parabolic teaching certainly did not originate with Christ it cannot be denied that He elevated this figure of speech to unprecedented heights of beauty and potency. His reasons for beginning to teach in this manner are explained in some detail in Matthew 13.10-17. In summary, however, we may note that the parables are uniquely suited to serve a variety of purposes. (1) Their effectiveness is almost completely dependent on the condition of the hearers (i.e., those interested in the truth are able to find it, and those blind to the truth remain blind). (2) Parables are also very effective in gaining mental assent to truth before the personal nature of the application is understood. (3) Furthermore, parables are a vehicle for presenting spiritual truth in a particularly accommodative, practical, and memorable form for all time.”

--Andy McClish, “Jesus Teaches in Parables,” in *Studies in Matthew*, Edited by Dub McClish, Annual Denton Lectures, 1995, p. 99.

### III. Chronology.

**BIBLE PERIOD:** The Period of the Church.

*If you are not familiar with the 15 Bible Periods, please click here:*

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

### IV. Aids in Exposition.

Matthew 13.3... AND HE SPAKE MANY THINGS UNTO THEM IN PARABLES—“It was not the first time that Jesus had used parables, but the first time that he had spoken so many and some of such length. He will use a great many in the future as in Luke 12 to 18 and Matt. 24 and 25. ... It is not

certain how many he spoke on this occasion. Matthew mentions eight in this chapter (the Sower, the Tares, the Mustard Seed, the Leaven, the Hid Treasure, the Pearl of Great Price, the Net, the Householder)” [Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 13:3). Nashville, TN: Broadman Press].

**Matthew 13.3-9... AND HE SPAKE MANY THINGS UNTO THEM IN PARABLES ... BEHOLD, A SOWER WENT FORTH TO SOW**—“Some commentators accept the rule of ‘**ONE** parable, **ONE** point!’ For example, Henry H. Halley wrote, ‘Ordinarily, a parable was meant to show one point, and should not be pressed for lessons in every detail. This view of expositors is probably due to the excesses of some who went too far, using incidental and inert elements of the parable for advancing all kinds of notions and speculations; but, whatever caused the widespread opinion that only one lesson, or point, is to be sought in a parable, it is clear that Christ, in the cases where he explained his parables, made many points. It is the view here that one is always safe in following the example of the Savior instead of the opinions of men” [Burton Coffman, <https://www.studylight.org/commentaries/bcc/matthew-13.html>]. ||||| “Jesus spoke of four places where the scattered seed fell. It is not clear whether the practice was to plow the ground before or after the seed was sown. In the first three cases, the seed did not produce a crop because it was eaten by birds, fell on shallow soil, or was choked by thorns (cf. Job 31:40). In the fourth case, however, the seed fell on fertile ground and produced various levels of crops, the least of which would be quite remarkable by ancient standards” [Turner, D., & Bock, D. L. (2005). *Cornerstone Biblical Commentary, Vol 11: Matthew and Mark* (p. 180). Carol Stream, IL: Tyndale House Publishers].

**Matthew 13.10-11... WHY SPEAKEST THOU UNTO THEM IN PARABLES?... BECAUSE IT IS GIVEN UNTO YOU TO KNOW THE MYSTERIES OF THE KINGDOM OF HEAVEN, BUT TO THEM IT IS NOT GIVEN**—“The answer which Jesus gave the disciples beginning with this verse was certainly comprehensive but can be distilled to one overriding purpose: to separate the spiritual-minded listener from the secular-minded one. The parabolic form, as used by the Savior, was the perfect vehicle for accomplishing this end. His disciples, because of their interest in the truth and their willingness to be taught, would have “**the mysteries of the kingdom of heaven**” revealed to them. To the majority of the Jews, however, these truths would remain hidden. Misconceptions and abuses surrounding the word ‘mystery’ are abundant in the religious world. It is very important, therefore, to understand how the Word of God uses the term. Albert Barnes made an excellent observation concerning this term: ‘*The word “mystery,” in the Bible, properly means a thing that is concealed, or that has been concealed. It does not mean that the thing was incomprehensible, or even difficult to be understood. The thing might be plain enough if revealed, but it means simply that it had not been before made known. Thus the mysteries of the kingdom do not mean any doctrines incomprehensible in themselves considered, but simply doctrines about the preaching of the gospel and the establishment of the new kingdom of the Messiah, which had not been understood, and which were as yet concealed from the great body of the Jews.*’” [Andy McClish, “Jesus Teaches in Parables,” in *Studies in Matthew*, Edited by Dub McClish, 1995, p. 101].

**Matthew 13.12... WHOSOEVER HATH NOT, FROM HIM SHALL BE TAKEN AWAY EVEN THAT HE HATH**—“This statement by our Lord may appear rather cold on the surface, but in reality it is a very practical expression regarding God’s blessings, their availability to man, and man’s responsibility to utilize them. Those who make good use of the knowledge and opportunities which they have

are blessed with more of the same. Those who make no effort to improve their lot lose what little they have” [Andy McClish, p. 101].

**Matthew 13.13... BECAUSE THEY SEEING SEE NOT; AND HEARING THEY HEAR NOT, NEITHER DO THEY UNDERSTAND**—“Many—maybe most—in Christ’s audience viewed themselves as enlightened, perceptive people, when in fact they didn’t have a clue about the true nature of the kingdom. They thought they saw and heard—i.e., they thought they were intellectually and spiritually astute—but in the truest sense they were blind and deaf” [Kenneth Chumbley, *The Gospel of Matthew*, p. 246]. ||||| “It is significant that just previous to this discourse (Matt. 12) the scribes and the Pharisees had made it plain that whatever the Savior did or said, they would interpret it as evil. They saw only what they chose to see and were blind to all else.” [Andy McClish, p. 101].

**Matthew 13.14... THE PROPHECY OF ISAIAH, WHICH SAITH**—“Isaiah and other prophets of Israel are quoted often by Matthew as the events in the life of Jesus fulfilled the Messianic predictions (Isa 6.9-10; Mt 1.22-23; 2.15, 17; 4.14). Truly the word FULFILL is a key word in this book” [J.K. Gossett, “The Mysteries of the Kingdom,” in *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p. 376].

**Matthew 13.16... BUT BLESSED ARE YOUR EYES, FOR THEY SEE: AND YOUR EARS, FOR THEY HEAR**—“The twelve disciples were blessed on account of their privileges which were far greater than any of the earlier generations. Though Enoch walked with God and was translated directly into eternity, though Noah saw the awesome sights connected with the great flood, though Abraham was the friend of God and obtained many very special and wonderful blessings from Jehovah, yet none of these men had the privileges which the apostles received! Those Old Testament worthies did not live to see the unfolding and revealing of God’s timeless plan; but these apostles saw it, and received it, and communicated it to the world. Today we have the great privilege of learning it, receiving its blessings, and seeing the manifold wisdom of God (cf., Rom 16.25-27; Eph 3.1-11; 1 Pt 1.3-16)” [Bob Winton, *Book of Matthew*, p. 166].

**Matthew 13.19... THEN COMETH THE WICKED ONE, AND CATCHETH AWAY THAT WHICH WAS SOWN IN HIS HEART. THIS IS HE WHICH RECEIVED SEED BY THE WAY SIDE**—“The seed is ‘the word of the kingdom’—the gospel (Mk 4.14; Lk 8.11). The wayside soil represents a closed mind (Eph 4.18). This is the person who hears without understanding. He never comes to faith because the devil (represented by the birds) uses various means (intellectual, Col 2.8; moral, Eph 4.17-19) to prevent (‘catcheth,’ *harpazo*, conveys the notion of violence; 11.12) the word from penetrating his heart, ‘the place of decision,’ (Carson, 313; 2 Cor 4.4)” [Chumbley, p. 248].

**Matthew 13.20-21... HE THAT RECEIVETH SEED INTO STONY PLACES**—“The rocky ground hearers are the emotional type; they are touched by the gospel, but only superficially so. They do not understand what a commitment to Christ involves; and, having no root in themselves, they quickly fall away when difficult and unpleasant situations arise. Premature action will not ultimately succeed. High pressure methods in many modern revivals may cause people to accept religion gladly, but as soon as the meeting closes, the evangelist leaves, and they return to normal life, their religion vanishes” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1959, p. 137]. ||||| “There are many hearers who are easily touched with the gospel story; there are many who sincerely desire to have God’s approval. But these often want an easy religion and are not willing to undergo the struggles and efforts necessary to develop genuine

commitment to the Lord. They want to hold on to the Lord with one hand and cling to the world with the other. Christ said such was impossible (Mt 6.24)” [Bob Winton, p. 167].

**Matthew 13.22... SEED AMONG THE THORNS**—“The man in question cannot be richly blessed nor can he be a blessing. The word as it affects him cannot be fruitful. There is nothing wrong with the sower. Also, there is nothing wrong with the seed. With the man, however, everything is wrong. He should ask the Lord to deliver him from absorbing cares and dream-world delusions, so that the kingdom message may begin to have free course in heart and life” [William Hendriksen, *Baker’s New Testament Commentary*, an e-Sword Module].

**Matthew 13.23... HE THAT RECEIVETH SEED INTO THE GOOD GROUND**—“The good ground hearers are those who avoid all the defects of the other three. They are willing to hear, have receptive hearts, hold the word fast, and endeavor to understand it; and when they know what their duty is, they go about their work diligently and bring forth fruit according to their ability” [Leslie G. Thomas, p. 137].

**Matthew 13.25... HIS ENEMY CAME AND SOWED TARES AMONG THE WHEAT**—“ζιζάνιον, ου n: a particularly undesirable weed resembling wheat and possessing a seed which is poisonous—‘darnel.’ ἐπέσπειρεν ζιζάνια ἀνά μέσον τοῦ σίτου ‘he sowed darnel in the midst of the wheat’ Mt 13:25. In this one passage in which ζιζάνιον occurs in the NT, it is possible to use an expression such as ‘poisonous weed’ or ‘bad weed.’” [Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 31). New York: United Bible Societies].

**Matthew 13.29-30... NAY; LEST WHILE YE GATHER UP THE TARES, YE ROOT UP ALSO THE WHEAT WITH THEM**—“The servants offer to weed out the tares, but the owner forbids it on the ground that the wheat might be damaged in the attempt. When sown together, the root systems of wheat and tares become intermingled and are difficult to pull up separately” [Kenneth Chumbley, p. 252].

**Matthew 13.31... THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED**—“The message of this parable is very direct and simple, but is also prophetic with regard to the origin and development of the kingdom of Heaven. Though this kingdom (i.e., the church) may have had an apparently insignificant beginning, its growth, its influence, and its impact have been phenomenal. It has been well stated: ‘The wonder of how the kingdom began in an obscure province by the birth of a child to humble and obscure parents in a stable, and how the kingdom grew to encompass people of every kindred and nation is aptly illustrated by this parable.’” [Andy McClish, p. 103].

**Matthew 13.33... THE KINGDOM OF HEAVEN IS LIKE UNTO LEAVEN**—“It is the property of leaven that it quietly but certainly diffuses itself through the mass in which it is placed. The kingdom of heaven is like it, in that it spreads itself in like manner through human society. This parable is also prophetic, and its fulfillment is constantly going on” [J.W. McGarvey, *New Testament Commentary, Vol. I—Matthew and Mark*, Gospel Light, p. 121ff].

**Matthew 13.34-35... WITHOUT A PARABLE SPAKE HE NOT UNTO THEM: THAT IT MIGHT BE FULFILLED**—“After recording the first four parables, which were delivered to the multitudes, Matthew paused to note that our Lord’s activities were in perfect harmony with the prophecies of the Old Testament. This was a common characteristic of Matthew’s record, with the words, “that it might be fulfilled ...” (or their equivalent) appearing in almost half of its chapters. This verse reveals that Matthew had in mind Ps. 78:2 as the passage fulfilled by Christ’s use of parables.

The "things hidden from the foundation of the world" are simply matters pertaining to Christ's kingdom which were being taught for the first time" [Andy McClish, p. 104].

**Matthew 13.38-42... THE FIELD IS THE WORLD**—This is a very important part of Jesus' explanation of this parable, which many people have difficulty accepting, even though it is so plainly and unmistakably stated. |||| "The parable of the tares is about ultimate Judgment and eternal separation between good and evil. In this world (for the field of this parable is explicitly defined as the world and not the church, Matt. 13:37), there are people who may be thought of as "good seed" and people who may be thought of as "tares." Those who were described as good seed exist and grow by the Lord's design and with His approval. They are '**the children of the kingdom,**' sown by the Son of Man. There are also, however, those described as the tares, '**the children of the wicked one**' (Matt. 13:38). These are those whose existence is a result of the devil, his enmity against all that is good, and his efforts to pollute the world (Matt. 13:39). Here, as in many other passages, we see that God knows of only two classes of people, serving two opposing masters, destined for two mutually exclusive ends" [Andy McClish, p. 104]. |||| "In verse 38 the field is the world (the entire population of the earth), but in verse 41 the field is equated to the kingdom. Because of this many have insisted on making the field the church. ... **If we allow Christ to define His own terms these difficulties disappear.** In the parable of the tares kingdom' should be understood in its universal sense of encompassing God's rule over all men (3.2; 1 Chr 29.11-12; Ps 103.19; Isa 37.16)" [Kenneth Chumbley, p. 255-56, Emphasis mine, DRL].

**Matthew 13.44... AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO TREASURE HID IN A FIELD**—"The story relates that man found a treasure in a field belonging to someone else. After hiding the treasure more securely, he sold all he possessed in order to buy the field. The Lord is not condoning the actions of this man in taking advantage of the owner's ignorance of the hidden treasure, for those actions were dishonest. ... Christ was commending his wisdom in providing for his future needs; he did not commend the fraudulent means he used. ... Christ commended his earnestness in securing the desired piece of property" [Bob Winton, p. 172].

**Matthew 13.45... AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO A MERCHANT MAN, SEEKING GOODLY PEARLS**—"As in the previous parable, the central theme of this lesson is the supreme value of the kingdom of Heaven. It is clearly worth whatever a man must give in order to have it. Here, however, there is added emphasis upon man's interest in and pursuit of the truth. Whereas in the parable of the treasure the man found it by accident, the merchant in this parable was deliberately and diligently '**seeking goodly pearls**' (Matt. 13:45). Once again, though, when the '**one pearl of great price**' (i.e., the treasure, the kingdom) is found, everything else is considered expendable by comparison (Matt. 13:46). So should be our attitude toward the kingdom of Heaven. It, above all else, is worthy of man's most earnest searching and willing sacrifice (cf., Matt. 6:33; Rom. 8:18)." [Andy McClish, p. 105].

**Matthew 13.47... AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO A NET**—"Peter, Andrew, James, and John were fishermen. The fishing operations which took place on the Sea of Galilee provided the Lord with a ready illustration of His kingdom. Just as there are two kinds of fish—good and bad, so there are two kinds of people—the wicked and the righteous. The task of the fisherman at the end of the day is to gather the good into vessels, and to discard the bad. At the end of the world, angels shall separate the wicked from the just, and cast them into the furnace of fire" [J.K. Gossett, p. 387].

**Matthew 13.52... EVERY SCRIBE WHICH IS INSTRUCTED UNTO THE KINGDOM OF HEAVEN IS LIKE UNTO A MAN—**

“Without disputing their answer, Christ uses a simile to explain their responsibility. One who is schooled in the truth of the kingdom is like a scribe, who is like a homeowner who brings out of his storeroom (*thesaurus*, 12.35; possibly a reference to a pantry) things new and old. By this figure Jesus was challenging His disciples to fulfill a role: viz., helping others understand what they understood (10.8). ‘New and old’ refers to the mysteries of the kingdom (v. 11)—the gospel—which contains new revelation and old truths made new and relevant (1 Jn 2.7-8)” [Kenneth Chumbley, p. 260].

**Matthew 13.54-57... WHENCE HATH THIS MAN THIS WISDOM, AND THESE MIGHTY WORKS?—**“The

contemptuous questions they asked about the Savior all focused on His humanity and denied His Divinity. Because of this contempt, there were no answers. They could not understand how a carpenter’s son, who grew up in their village, whose family they all knew (even to that day), could be capable of the things they had seen and heard of Jesus... The obvious conclusion demanded by the evidence was that Jesus was much more than just a carpenter’s son from Galilee” [Andy McClish, p. 107].

**Matthew 13.58... AND HE DID NOT MANY MIGHTY WORKS THERE BECAUSE OF THEIR UNBELIEF—**“The human

side of Christ's dual nature was foretold by Isaiah who noted that the Messiah would be ‘**despised and rejected of men**’ (Isaiah 53:3). Nazareth provided the first in a series of rejections; but it should be remembered that this was precisely what was prophesied, the very unbelief of the people becoming, therefore, a further testimony of his divinity” [Burton Coffman].

**V. Lessons & Applications.****Matthew 13.1-9, 18-23... PARABLE OF THE SOWER/SOILS & JESUS’ EXPLANATION OF IT: “The Soil.**

The success of the sowing depends in a great measure upon the soil into which the seed is sown. The soil must be prepared or the seed will fail. It must be turned and pulverized. The rocks and stones must be removed, and the thorns must be destroyed. *The soil may be bad, worse, worst, good, better, or best.* Such is the case with the soil of the human heart. The soil is the heart (Luke 8.11-12). The heart is the battle ground where the devil fights against God. The heart must be prepared (Ezek 18.31; James 4.8; 2 Chr 30.19; 2 Chr 19.3). The word that is sown in an unprepared heart has no better opportunity to spring forth and grow than does seed that is sown in unprepared soil. ... **The Good Ground.** The good ground is rich, deep, well-prepared soil. The rocks have been removed, and the thorns have been destroyed. Seed sown in such soil will spring forth, grow and produce a bountiful harvest. The heart represented by the good ground is one that has great depth, conviction, and activity. Those characterized by the good soil are those who spring forth and produce a harvest, some an hundred-fold, some sixty-fold, and some thirty-fold. They are those who accepted and practiced the word. They are those honest souls who did not allow Satan to take away the word or to bring any influence to bear against it. Those characterized by the good soil were different in talent but uniform in kind (Mark 4.20). **Conclusion:** We must hear the word and reject everything else (Mark 4.24). We must hear for eternity’s sake (Lk 8.18). What we hear and how we hear will determine our destiny (Lk 8.18; Mk 4.24)” [W. Gaddys Roy, *Sermon Outlines on the Parables of Jesus*, 1957, pp., 14-18].

**Matthew 13.24-30, 36-43... PARABLE OF THE TARES, AND JESUS’ EXPLANATION OF IT: “The Parable**

**Teaches:** That there will be a separation of the righteous from the wicked. That the separation

will be so complete that even those in the kingdom (church) who are unfaithful will be severed from the righteous (Mt 13.41-42). That the separation will be made at the end of the world. **The Parable is Misapplied: (1)** When it is used to teach that the church has no authority to withdraw from the ungodly. **(2)** When it is used to teach that brethren are only to withdraw from the ungodly as individuals [i.e., not as a congregation, DRL]. The withdrawals from the ungodly [by the congregation, DRL], is plainly taught by Paul (2 Th 3.6; 1 Cor 5). The withdrawing that the church is to do from an ungodly brother is for the purpose of saving the brother as well as protecting the church (1 Cor 5.5-6). **The interpretation of the Parable: (1)** The sower is the Son of Man (Mt 13.37). The Lord and His servants work in the light (Mt 10.26; Jn 3.19). The mission of the Lord's servants is to turn people from darkness to light (Mt 5.13-16; Acts 26.16-18). The Lord's servants do not shun controversy (Prov 25.9; Acts 19.8; Php 1.17; Jude 3). **(2)** The field is the world (Mt 13.38). **(3)** The good seed are the children of the kingdom (Mt 13.38). In the parable of the sower the seed is the word of God (Lk 8.13). In the parable of the tares the seed are the people in whom the word of God has taken root. **(4)** The sower of the tares is the devil (Mt 13.38-39). He is the enemy of God's people (Rev 12.9; 1 Pt 5.8). He sows in secret (Mt 13.25). He sows in disguise. He transforms himself into an angel of light (2 Cor 11.13-14). His ministers fashion themselves into ministers of righteousness (2 Cor 11.13-15). **(5)** The tares are the children of the devil (Mt 13.38). The tares were deceptive. The devil's work is deceptive. The devil opposed truth while pretending to stand for the truth (Lk 8.12). Denominationalism is the product of the devil's deceptive sowing. The discovery of the tares was a sad surprise to the servants (Mt 13.27). It is sad when truth is hindered by error. It is often difficult for one to distinguish between truth and error. The tares were not destroyed as soon as they were discovered (Mt 13.28-30). The householder said, '**Let both grow together until the harvest**' (Mt 13.30). The righteous are not to destroy the wicked by physical force, but by the power of the word (Heb 4.12). The Christian's warfare is not carnal (2 Cor 10.4-5). **(6)** The harvest is the end of the world (Mt 13.39). **(7)** The reapers are the angels (Mt 13.39). The angels will gather the tares (all the wicked) and burn them (Mt 13.41-43; 2 Th 1.6-9). The wheat are the righteous (Mt 13.30, 38, 43). The tares are the children of the evil one—denominationalism, sensuality, etc. The church may be opposed now, but it will SHINE at the Judgment (Mt 13.43)! **The Millennium Theory is REFUTED in the Parable.** The wicked and the righteous will BOTH continue together until the judgment (Mt 13.41-43). The theory that there will be a thousand years between the resurrection of the righteous and the wicked is disproven by the parable (cf., Jn 5.28-29). The theory that God will first destroy the wicked and allow the saints to remain on the earth a thousand years is also disproven by the parable. **Conclusion:** We should not permit the devil now to sow tares in our hearts. We should cultivate our hearts properly for the entrance and germination of God's truth" [W. Gaddys Roy, pp., 21-23].

Matthew 13.31-32... Cf., Mk 4.30-32; Lk 13.18-19. PARABLE OF THE MUSTARD SEED—**"The application of the Parable is that the kingdom would commence with a small beginning, but would GROW into a great Institution.** The kingdom had a small beginning. Daniel prophesied that it would begin as a small stone and would come to fill the whole earth (Dan 2.31-45). The kingdom will continue to grow to the extent that the gospel is preached. Individuals should continue to grow also. When one first hears and obeys the gospel, he may not know much, but he should grow (2 Pt 3.18). When one is interested in the church and the truth, he will grow. When one's knowledge of the truth increases, his faith will grow (2 Th 1.3; Rom 10.17). When

one's faith grows, his love will grow (2 Th 1.3). When one's love for the Lord grows, he will: (1) Trust the promises of the Lord (2 Pt 1.4); and (2) Put the kingdom first (Mt 6.33)" [W. Gaddys Roy, p. 24].

Matthew 13.33... PARABLE OF THE LEAVEN—"Leaven works from the inward to the outward. It works until all the meal is LEAVENED. The spirit of Christ placed in the human heart works very much like the leaven in meal. Soon the heart is transformed (2 Cor 318). The spirit of Christ has caused people to build hospitals, schools, orphan homes, etc. The gospel planted in the heart of a person will transform that person's whole life" [W. Gaddys Roy, p. 27].

**VI. Questions.**

**True or False**

- 01. \_\_\_\_ Jesus spoke about four kinds of soil in His parable.
- 02. \_\_\_\_ Jesus quoted from the prophet Isaiah.
- 03. \_\_\_\_ When tares were discovered in the wheat fields, the servants were told to go and pull up the tares immediately.
- 04. \_\_\_\_ In the Parable of the Tares, Jesus said: **THE FIELD IS THE WORLD.**
- 05. \_\_\_\_ Jesus never taught in the synagogues.

**I Found it in Verse(s)**

- 06. \_\_\_\_ Something about having ears.
- 07. \_\_\_\_ Hearts waxed gross.
- 08. \_\_\_\_ An enemy sowed tares in the wheatfield.
- 09. \_\_\_\_ Pearls.
- 10. \_\_\_\_ No miracles because of unbelief.

**Short Answer**

- 11. Where Jesus sat:  
\_\_\_\_\_
- 12. What the care of this world does to the word:  
\_\_\_\_\_
- 13. Three kinds of produce from the good ground:  
\_\_\_\_\_
- 14. What the man did to get the field containing treasure:  
\_\_\_\_\_



15. What happened to the bad fish:

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*Each Question is worth 7 Points*

**My Score is: \_\_\_\_\_**

*Answers will be found on next week's handout*

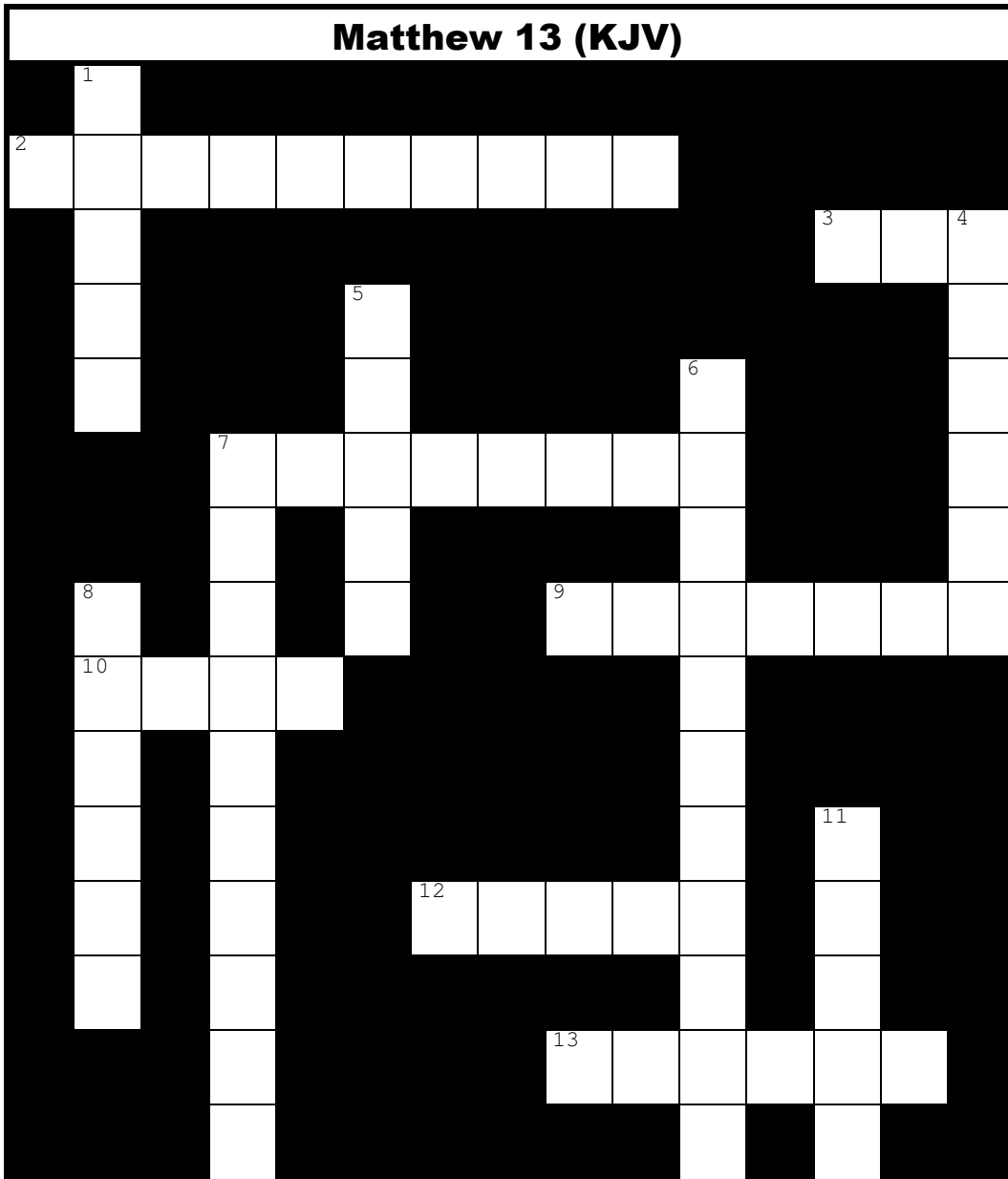
**ANSWERS to Matthew 12 Questions...** **01**—True (46); **02**—False (7); **03**—True (18-21); **04**—False (23-24); **05**—True (34); **06**—42; **07**—5; **08**—12; **09**—25; **10**—38; **11**—Men of Nineveh and the Queen of the South (41); **12**—Doing what is not lawful to do on the Sabbath (2); **13**—How they might destroy Jesus (14); **14**—He is divided against himself and how can his kingdom stand? (26); **15**—Every idle word that we speak (36).

**VII. Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

J N S P A K E W M G P O A  
 E U H E A R S S U T A W C  
 S A W A Y C Y E L H R H N  
 U F O R T H F E T I A G C  
 S B O L G O O D I N B A O  
 O D S L I K E K T G L T R  
 M S Y D B E C A U S E H A  
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 T O A P R O P H E T F R E  
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 W E R C M H T A R E S B T  
 H K R A V L J V V T A U H  
 E R V M O F F E N D I R E  
 N B L E A V E N A G D N N

AWAY	BECAUSE	BURN	CAME	CHOKe
EARS	FIELD	FORTH	GATHER	GOOD
HEAR	HEAVEN	JESUS	KINGDOM	LEAVEN
LIKE	MULTITUDE	OFFEND	PARABLE	PEARL
PROPHET	SAID	SEED	SOME	SPAKE
TARES	THEN	THINGS	WENT	WHEN

VIII. Crossword Puzzle.



**ACROSS**

- 02) Some would not \_\_\_\_ the parables of Jesus.
- 03) A sower went forth to \_\_\_\_.
- 07) The kingdom is like \_\_\_\_ hid in a field.
- 09) A very small seed.
- 10) Part of the physical body mentioned five times.
- 12) It would be gathered into the barn.
- 13) Some seeds were \_\_\_\_ by thorns.

**DOWN**

- 01) Sowed tares.
- 04) They will be severed from among the just.
- 05) In the furnace of fire, these will be gnashing.
- 06) The stony soil hearer is offended by \_\_\_\_.
- 07) Good soil produced hundredfold, sixtyfold, and \_\_\_\_.
- 08) Hidden in 3 measures of meal.
- 11) Reapers were told to gather them first.

**IX. EXTRA CREDIT FOR “SUPER” Bible Students...**

*Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

**W O R D: What word would you like to know more about in this chapter?**

**W O N D E R: I wonder what this phrase, verse, or series of verses means...**

**W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...**