

General Comments on Matthew 13

This chapter presents a series of parables and shorter similes, all focused on the kingdom of heaven. The Greek term for "kingdom" is "basileia", and has reference to a territory, people, or the sovereignty of a king. It is not strictly referring to a political kingdom in the typical English usage of the term. It is obvious Jesus is not referring to a political earthly kingdom as he has no interest in establishing any such thing. His intention is to leaven the people of the earth with the gospel, so at the final day when the earth is cleansed his people will be gathered together in safety while the wicked are destroyed.

The parables he teaches in this chapter are all a blend of present reality with knowledge of a good future. Jesus knows the kingdom he is establishing is one populated by a variety of people, some saints and some sinners. He knows the adversary is working hard to subvert the righteous. But, he looks to a future time when the kingdom is cleansed of wickedness. Jesus is acutely aware of the human condition and our intrinsic frailties. Despite this, Jesus is not cynical, neither is he an idealist thinking his gospel will radically change human society forever. Rather, as a realist, he sees a kingdom on earth that will only be clean when heaven intercedes to purge the wicked.

Jesus' presentation of the "kingdom" is also very different from what the Jews were looking for in a Messiah. The Jews had, and some still do have, their hopes set on a Messiah like David. A restorer of unity among Israel, and along with it political, economic, and military might. David's kingdom was the pinnacle of Israel's political existence. At that time Jerusalem was the economic hub of the Middle East. This is what the Jews envision in the reestablishment of the Messianic Kingdom. Jesus is presenting something completely different, the exact opposite in fact. He is presenting the same message the Law presents, that when you worship the Lord as you ought to then all of these things follow (Lev. 26, Deut. 28). But the Jews, and humanity in general, want it the other way around. They want delivery from the Romans without repenting as the Law dictates. Jesus offers them spiritual delivery instead.

Mark's and Luke's parallel accounts of these parables is considerably shorter than Matthew's as they omit a number of the similes he recounts. However, Mark's account does contain one short unique parable about a seed that grows by itself, cf. Mark 4:26-29. Mark and Luke also include some material which is related to that appearing in v. 12 of Matthew's account (cp. v. 12 with Mark 4:21-25 and Luke 8:16-18). They place it after the explanation of the parable of the sower where Matthew places it

after the original telling of the parable of the sower.

While there are no changes to the text which would significantly alter the reading, the IV has a number of emendations which clarify obscurities in the text:

KJV

1 The same day
went Jesus out of the house,
and sat by the sea side.
2 And great multitudes
were gathered together unto him,
so that he went into a ship,
and sat;
and the whole multitude
stood on the shore.
3 And he spake many things
unto them in parables,
saying,
Behold,
a sower went forth to sow;
4 And when he sowed,
some seeds fell by the way side,
and the fowls came
and devoured them up:
5 Some fell upon stony places,
where they had not much earth:
and forthwith they sprung up,

because they had
no deepness of earth:
6 And when the sun was up,
they were scorched;
and because they had no root,
they withered away.
7 And some fell among thorns;
and the thorns sprung up,
and choked them:
8 But other fell into good ground,
and brought forth fruit,
some an hundredfold,
some sixtyfold,
some thirtyfold.
9 Who hath ears to hear,
let him hear.
10 And the disciples came,
and said unto him,
Why speakest thou
unto them in parables?
11 He answered and said unto them,
Because it is given unto you
to know the mysteries
of the kingdom of heaven,
but to them it is not given.

IV

1 And it came to pass
the same day,
Jesus went out of the house,
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and said unto him,
Why speakest thou
unto them in parables?
9 He answered and said unto them,
Because it is given unto you
to know the mysteries
of the kingdom of heaven,
but to them it is not given.

12 For whosoever hath,
to him shall be given,
and he shall have more abundance:
but whosoever hath not,

from him shall be taken away
even that he hath.

13 Therefore speak I
to them in parables:
because they seeing see not;
and hearing they hear not,
neither do they understand.

14 And in them is fulfilled
the prophecy of Esaias,

which saith,

By hearing ye shall hear,
and shall not understand;
and seeing ye shall see,
and shall not perceive:

15 For this people's heart
is waxed gross,
and their ears are dull of hearing,
and their eyes they have closed;
lest at any time they should see
with their eyes,
and hear with their ears,
and should understand
with their heart,
and should be converted,
and I should heal them.

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

17 For verily I say unto you,
That many prophets
and righteous men
have desired to see
those things which ye see,
and have not seen them;
and to hear those things
which ye hear,
and have not heard them.

18 Hear ye therefore
the parable of the sower.

19 When any one heareth
the word of the kingdom,
and understandeth it not,
then cometh the wicked one,
and catcheth away
that which was sown in his heart.
This is he which received seed

10 For whosoever receiveth,
to him shall be given,
and he shall have more abundance;

11 But whosoever continueth not
to receive,

from him shall be taken away
even that he hath.

12 Therefore speak I
to them in parables;
because they, seeing, see not;
and hearing, they hear not;
neither do they understand.

13 And in them is fulfilled
the prophecy of Esaias
concerning them,

which saith,

By hearing, ye shall hear
and shall not understand;
and seeing, ye shall see
and shall not perceive.

14 For this people's heart
is waxed gross,
and their ears are dull of hearing,
and their eyes they have closed,
lest at any time they should see
with their eyes
and hear with their ears,
and should understand
with their hearts,
and should be converted,
and I should heal them.

15 But blessed are your eyes,
for they see;
and your ears,
for they hear.

And blessed are you
because these things
are come unto you,
that you might understand them.

16 And verily, I say unto you,
many righteous prophets

have desired to see
these days which you see,
and have not seen them;
and to hear that
which you hear,
and have not heard.

17 Hear ye therefore
the parable of the sower.

18 When any one heareth
the word of the kingdom,
and understandeth not,
then cometh the wicked one,
and catcheth away
that which was sown in his heart;
this is he who received seed

by the way side.

20 But he that received the seed
into stony places,
the same is he
that heareth the word,
and anon with joy receiveth it;

21 Yet hath he not root
in himself,
but dureth for a while:
for when tribulation or persecution
ariseth because of the word,
by and by he is offended.

22 He also that received seed
among the thorns
is he that heareth the word;
and the care of this world,
and the deceitfulness of riches,
choke the word,
and he becometh unfruitful.

23 But he that received seed
into the good ground
is he that heareth the word,
and understandeth it;

which also beareth fruit,
and bringeth forth,
some an hundredfold,
some sixty,
some thirty.

24 Another parable put he forth
unto them,
saying,
The kingdom of heaven
is likened unto a man
which sowed good seed in his field:

25 But while men slept,
his enemy came
and sowed tares among the wheat,
and went his way.

26 But when the blade
was sprung up,
and brought forth fruit,
then appeared the tares also.

27 So the servants
of the householder came
and said unto him,
Sir,
didst not thou sow good seed
in thy field?
from whence then hath it tares?

28 He said unto them,
An enemy hath done this.
The servants said unto him,
Wilt thou then that we go
and gather them up?

29 But he said,
Nay;

by the wayside.

19 But he that received the seed
into stony places,
the same is he
that heareth the word
and readily with joy receiveth it,
yet he hath not root

in himself,
and endureth but for a while;
for when tribulation or persecution
ariseth because of the word,
by and by he is offended.

20 He also who received seed
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and the care of this world
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of the house-holder came
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in thy field?
whence then hath it tares?

26 He said unto them,
An enemy hath done this.
27 And the servants said unto him,
Wilt thou then that we go
and gather them up?

28 But he said,
Nay;

lest while ye gather up the tares,
ye root up also
the wheat with them.

30 Let both grow together
until the harvest:
and in the time of harvest
I will say to the reapers,
Gather ye together first

the tares,
and bind them in bundles
to burn them:
but gather the wheat into my barn.

31 Another parable
put he forth unto them,
saying,
The kingdom of heaven
is like to a grain of mustard seed,
which a man took,
and sowed in his field:

32 Which indeed is
the least of all seeds:
but when it is grown,
it is the greatest among herbs,
and becometh a tree,
so that the birds of the air
come and lodge
in the branches thereof.

33 Another parable spake he
unto them;
The kingdom of heaven
is like unto leaven,
which a woman took,
and hid in three measures of meal,
till the whole was leavened.

34 All these things spake Jesus
unto the multitude in parables;
and without a parable
spake he not unto them:

35 That it might be fulfilled
which was spoken by the prophet,
saying,
I will open my mouth in parables;
I will utter things
which have been kept secret
from the foundation of the world.

36 Then Jesus sent
the multitude away,
and went into the house:
and his disciples came unto him,
saying,

Declare unto us the parable
of the tares of the field.

37 He answered and said unto them,
He that soweth the good seed
is the Son of man;

38 The field is the world;

lest while ye gather up the tares,
ye root up also
the wheat with them.

29 Let both grow together
until the harvest,
and in the time of harvest,
I will say to the reapers,
Gather ye together first
the wheat into my barn;
and the tares
are bound in bundles
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33 All these things spake Jesus
unto the multitudes in parables;
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35 Then Jesus sent
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And his disciples came unto him,
saying,

Declare unto us the parable
of the tares of the field.

36 He answered and said unto them,
He that soweth the good seed
is the Son of man.

37 The field is the world;

the good seed
are the children of the kingdom;
but the tares
are the children of the wicked one;
39 The enemy that sowed them
is the devil;
the harvest
is the end of the world;

and the reapers are the angels.

40 As therefore the tares
are gathered
and burned in the fire;
so shall it be
in the end of this world.

41 The Son of man
shall send forth his angels,

and they shall gather out
of his kingdom
all things that offend,
and them which do iniquity;
42 And shall cast them
into a furnace of fire:
there shall be wailing
and gnashing of teeth.

43 Then shall the righteous
shine forth as the sun
in the kingdom of their Father.
Who hath ears to hear,
let him hear.

44 Again,
the kingdom of heaven
is like unto treasure
hid in a field;
the which when a man hath found,

he hideth,
and
for joy thereof
goeth and selleth all that he hath,
and buyeth that field.

45 Again,
the kingdom of heaven
is like unto a merchant man,
seeking goodly pearls:

46 Who,
when he had found one pearl
of great price,
went and sold all that he had,
and bought it.

47 Again,

the good seed
are the children of the kingdom;
but the tares
are the children of the wicked.
38 The enemy that sowed them
is the devil.
39 The harvest
is the end of the world,
or the destruction of the wicked.
40 The reapers are the angels,
or the messengers sent of heaven.

41 As, therefore, the tares
are gathered
and burned in the fire,
so shall it be
in the end of this world,
or the destruction of the wicked.

42 For in that day,
before the Son of man shall come,
he shall send forth his angels
and messengers of heaven.

43 And they shall gather out
of his kingdom
all things that offend,
and them which do iniquity,
and shall cast them
out among the wicked;
and there shall be wailing
and gnashing of teeth.

44 For the world
shall be burned with fire.

45 Then shall the righteous
shine forth as the sun,
in the kingdom of their Father.
Who hath ears to hear,
let him hear.

46 Again,
the kingdom of heaven
is like unto a treasure
hid in a field.

And when a man hath found
a treasure which is hid,
he secureth it,
and, straightway,
for joy thereof,

goeth and selleth all that he hath,
and buyeth that field.

47 And again,
the kingdom of heaven
is like unto a merchant-man,
seeking goodly pearls,

who,
when he had found one pearl
of great price,
he went and sold all that he had
and bought it.

48 Again,

the kingdom of heaven
is like unto a net,
that was cast into the sea,
and gathered of every kind:
48 Which,
when it was full,
they drew to shore,
and sat down,
and gathered the good into vessels,
but cast the bad away.
49 So shall it be
at the end of the world:

the angels shall come forth,
and sever the wicked
from among the just,
50 And shall cast them
into the furnace of fire:
there shall be wailing
and gnashing of teeth.
51 Jesus saith unto them,
Have ye understood
all these things?
They say unto him,
Yea, Lord.
52 Then said he unto them,
Therefore every scribe
which is instructed
unto
the kingdom of heaven
is like unto a man
that is an householder,

which bringeth forth
out of his treasure
things new and old.
53 And it came to pass,
that when Jesus had finished
these parables,
he departed thence.
54 And when he was come into
his own country,
he taught them in their synagogue,
insomuch that they were astonished,
and said,
Whence hath this man this wisdom,
and these mighty works?
55 Is not this
the carpenter's son?
is not his mother called Mary?
and his brethren,
James,
and Joses,
and Simon,
and Judas?
56 And his sisters,

the kingdom of heaven
is like unto a net
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50 And the world
is the children of the wicked.
51 The angels shall come forth,
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52 Then Jesus said unto them,
Have ye understood
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They say unto him,
Yea, Lord.
53 Then said he unto them,
Every scribe
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the kingdom of heaven,
is like unto
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a man, therefore,
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And his brethren,
James,
and Joses,
and Simon,
and Judas?
And his sisters,

are they not all with us?
Whence then hath this man
all these things?
57 And they were offended in him.
But Jesus said unto them,
A prophet is not without honour,
save in his own country,
and in his own house.
58 And he did not
many mighty works there
because of their unbelief.

are they not all with us?
57 Whence then hath this man
all these things?
And they were offended at him.
58 But Jesus said unto them,
A prophet is not without honor,
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Comments on Matthew 13

1 THE same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3 And he spake many things unto them in parables, saying,

Behold, a sower went forth to sow; 4 And when he sowed, some [seeds] fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

v1-2 When thronged by a multitude, Jesus takes the same approach as he did in Luke 5:1-3.

v3-9 Jesus teaches the parable of the sower, which is subsequently explained in v. 18-23. The parable is deliberately obscure, hence the challenge in v. 9.

v5-6 The Inspired Version (IV) changes the order of the lines to make the story read a little more clearly.

v9 Jesus introduces the theme of selective hearing, which is subsequently discussed in v. 10-17. When he expounds the meaning of this parable in v. 18-23 he does so by first announcing "Hear ye therefore...."

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but

whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and [their] ears are dull of hearing, and their eyes they have closed; lest at any time they should see with [their] eyes, and hear with [their] ears, and should understand with [their] heart, and should be converted, and I should heal them.

16 But blessed [are] your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous [men] have desired to see [those things] which ye see, and have not seen [them]; and to hear [those things] which ye hear, and have not heard [them].

18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth [it] not, 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. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth [it]; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

v10-23 The disciples approach Jesus and ask him why he chooses to use such an obscure teaching method (v. 10). He says it is only obscure because the people are not spiritually discerning (v. 11-15), unlike the disciples (v. 16-17). Jesus then explains the parable to them (v. 18-23), and they listen and hear.

The chronology of these verses and the surrounding text is unclear. It seems unlikely Jesus would hold a private explanation with his disciples in the middle of this expansive crowd, especially when Jesus is on the boat and everyone else is on shore. It is also plain from v. 34 the substance of v. 24-33 is told to the crowd, and not just the disciples. As such, it seems likely v. 10-23 are in fact a parenthetical comment which chronologically occurred after the fact, but Matthew relocated it based upon subject, namely the interpretation of the parable of the sower.

v10-17 Jesus uses a quotation from Isa. 6:9-10 to explain why he

uses parables. There are people who want to see signs (cf. 12:38-39) and hear only what they want to hear, to these people he gives no signs (cf. 12:40-45) and parables which leave them nonplused. The result is they are left spiritually blind and deaf. Those who want to know the meaning of the parable become his disciples, and he reveals the meaning to them.

v11 Compare 11:25.

v12 "but whosoever hath not", the IV emends this to "But whosoever continueth not to receive". The IV emendation clearly indicates it is a case of willful and deliberate ignorance, whereas the KJV rendering is ambiguous.

The idea of losing what you have when you ignore and disobey is one common to the Scriptures, cf. Isa. 44:18-20, Alma 12:10-11, Alma 37:15, Hela. 13:8, D&C 1:1, D&C 93:39.

v16 The IV appends a blessing upon the disciples for understanding the parables.

v17 "many prophets and righteous men", the IV emends this to "many righteous prophets".

v23 The IV inserts "and endureth" after "he that hearth the word, and understand it". This more clearly contrasts the present person with the person in v. 21 who "[en]dureth for a while" but gives up when adversity arises.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three

measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

v24-34 After the parable of the Sower, Jesus then delivers another parable (v. 24-30) and two similes (v. 31-33). Matthew then indicates all of the teaching Jesus does with the crowd is in the form of parables (v. 34), even as is predicted in the Scriptures (v. 35).

Jesus is once again addressing the crowd, and not the disciples as he did in v. 10-23, as is made plain in v. 34.

v24-30 This parable explained in v. 37-43.

When one is raising a crop you want the crop to have as few weeds as possible among the crop. The weeds take water and nutrients from the soil which would otherwise go to the crop. Thus, yield can be significantly reduced by the presence of weeds. Also, some weeds can be noxious to animals, and if mixed in with a hay crop intended for animal feed can result in making animals sick. Hence the extensive use of herbicides in modern Western agriculture.

In this parable, the adversary appears to have seeded the tares quite heavily, and thus the wheat yields would have been substantially reduced. In the context of the parable, the growth and health of the kingdom is severely hampered by the presence of wicked people, cp. Alma 4:10.

See D&C 86 for a modernized reading on the wheat and tares parable.

v25 "tares", or darnel, a weed resembling wheat in its early stages of growth. Easton's Bible dictionary states:

Tares - the bearded darnel, mentioned only in Matt. 13:25-30. It is the *Lolium temulentum*, a species of rye-grass, the seeds of which are a strong soporific poison. It bears the closest resemblance to wheat till the ear appears, and only then the difference is discovered. It grows plentifully in Syria and Palestine.

v26 Compare 7:15-20.

v30 The IV changes the text order so that the wheat is gathered first into the barn and then the tares are burned.

"the harvest", the Day of the Lord is commonly spoken of

metaphorically as a harvest, cp. Isa. 33-34, Joel 3:13, Rev. 14:14-20, Rev. 19:13, D&C 133:49-51.

v31-32 The first of the similes, this one is based upon Ezek. 31:6, the last part of which is quoted by Jesus in v. 32. The simile compares seeds to kingdoms, and says the kingdom of heaven is the smallest of all seeds. However, when it has fully grown it will be the largest tree in the garden.

The quotation from Ezekiel about the birds nesting in its branches is drawing on the statement about how large Assyria was at that time. So large that all of the birds of the earth roost in her trees, meaning Assyria possesses most of the land and therefore all the trees. The context of Ezek. 31 is the Lord is warning the king of Egypt how He set up Assyria according to His will, and overthrew Assyria according to His will. In doing so, He accomplishes His will on earth. Taking this context into Jesus' parable, when the time comes, the Lord will set up the kingdom of heaven on earth and it will replace all other kingdoms. It will be like Assyria used to be, the one ruling nation.

v33 The second simile for the kingdom compares it to leaven placed in a sizeable lump of dough, the small amount of leaven causes the whole thing to rise. This simile is commenting primarily on sociology. A small group of people can have a huge impact on an entire population, and that is the intent with the kingdom of heaven. It is presently small, but it is to affect all the world, cf. 5:13-16, Isa. 42:6, D&C 115:5.

v34-35 As Matthew frequently does, he paraphrases Ps. 78:2 as a proof text.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [one]; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father.

Who hath ears to hear, let him hear.

v36-43 The disciples don't understand the parable of the wheat and tares so they ask Jesus to explain it (v. 36), and he does (v. 37-43).

v38 The IV emends the "children of the wicked one", which sounds like Satan, to the "children of the wicked", which more clearly contrasts the "children of the kingdom" referenced earlier in the verse. This is again addressed in the IV on v. 49.

v39 The IV inserts "or the destruction of the wicked" as an explanation on "the end of the world". This same line is inserted again in v. 40 as well.

v41 The IV clarifies when the separation of the wicked and righteous will be, it is "before the Son of man shall come". On the angels gathering out the wicked, cp. 24:38-41.

v42 The IV states those who are in the kingdom of heaven but do iniquity will first be cast out among the wicked, and then all the world will be burned. The KJV has those in the kingdom who do iniquity being cast straight into a furnace of fire. A similar emendation occurs in v. 50.

v43 This verse paraphrases Dan. 12:3.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52 Then said he unto them, Therefore every scribe [which is] instructed unto the kingdom of heaven is like unto a man [that is] an householder, which bringeth forth out of his treasure [things] new and old.

v44-52 Jesus presents four more similes on the nature of the kingdom of heaven.

v44 The IV on this short simile clarifies a rather obscure KJV

reading. When a person finds treasure they go and do whatever they have to in order to obtain property rights so it can be theirs. So it will be when someone discovers the treasure of the gospel, they will abandon all their worldly things for the kingdom of heaven. This short simile which unequivocally forwards the Law of Consecration.

v45-46 Another short simile which is much like the immediately preceding one. When one is earnestly seeking out the best, upon finding it they trade everything else for it.

Both this and the preceding simile present an uncompromising approach to the kingdom, it requires complete commitment.

v47-50 Jesus closes with another harvest simile, this one of fish rather than wheat (v. 47-48). He then explains what it means (v. 49-50).

v52 The IV emends the text to say the scribe is well instructed in the things of the kingdom, and such an one "is like unto a householder...."

Read this rather obscure simile in light of the two preceding similes of v. 44 and v. 45-46. The scribe is one who has diligently studied the Scriptures, and when he finds the kingdom of heaven he brings out all of his knowledge of the Law and Prophets and accepts the gospel Jesus teaches along with it.

John Lightfoot's reading on "Bringeth forth out of his treasury things new and old" is as follows:

These words are spoken according to the dialect of the schools, where the question was not seldom started, What wine, what corn, or fruits were to be used in the holy things, and in some rites, new or more old; namely, of the present year, or the years past. But now, a thrifty man, provident of his own affairs, was stored both with the one and the other, prepared for either, which should be required. So it becomes a scribe of the gospel to have all things in readiness, to bring forth according to the condition and nature of the thing, of the place, and of the hearers.

Lightfoot's reading draws on the question of which sacrificial offerings were more acceptable under what conditions. The diligent householder has both new and old offerings ready under any circumstances, and brings them out when appropriate. Thus, those scribes who accept the gospel of the kingdom bring out all of their knowledge of the Law and Prophets and the gospel in a like manner.

53 And it came to pass, [that] when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this [man] this wisdom, and [these] mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this [man] all these things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

v53-58 Jesus revisits his hometown and they have a similar reaction to him as the last time (cp. Luke 4:14-30), only they apparently don't try to do him harm like they did last time. Apparently the popularity and notoriety he has gained has quashed their animosity towards him to some degree. They are still offended at him, but not trying to kill him.

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