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Parables of Matthew 13

Mustard Seed	13:31
Leaven (Yeast)	13:33
Weeds in the Field	13:36
Hidden Treasure	13:44
Pearl of Great Price	13:45
Net Thrown in the Sea	13:47

↔ The Whole Language: p48

“The binary mind is just unable to see wholeness...”

³¹Jesus presented another parable to the crowds: **“The kingdom of heaven is like the mustard seed which a farmer sowed in a field.** It is the smallest of all seeds, but when it has grown it is the biggest shrub of all—it becomes a tree so that the birds of the air come to perch in its branches.”

⇒ The Whole Language: p48

“In Ignatius’s autobiography he says that even if the Church and Scripture said otherwise, he’s still believe his experience. He believed what happened to him.”

Jesus offered them still another parable: **“The kingdom of heaven is like the yeast a baker took and mixed in with three measures of flour until it was leavened all through.”**

Jesus spoke all these things to the crowd in parables. He spoke to them in parables only, to fulfill what had been said through the prophet:

“I will open my mouth in parables, I will announce things hidden since the creation of the world.”

⇒ The author of Parables in Matthew, Tradition, Interpretation and Function in Matthew and Matthew as Parable Ruben Zimmerman, opens with an introduction and review of:

⇒ The Power of Parables: How fiction by Jesus Became Fiction about Jesus. J.D. Crossan, London, SPCK 2012

“In his most recent book on parables, John Dominic Crossan considers the Gospel of Matthew as a whole to be a “Parable.” In describing the shift from parables told *by* Jesus to parables *about* Jesus, he claims, ‘when challenge parables *about* Jesus get big enough, we call them gospel.’ According to Crossan there is an inner connection between the two different types of parables. ‘Parables by Jesus begot parables about Jesus’ and by doing so, they “increase in animosity from challenge through attack to dismissal of Jesus and his message.

“The chapter on the Gospel of Matthew in particular is entitled “Rhetorical Violence”, and Crossan contends that the first Gospel should be understood as a ‘polemic attack parable.’

“According to Crossan this development can be seen clearly in Matthew’s treatment of parable by Jesus. He [Matthew] takes over the ‘nastiest threats ever placed on the lips of Jesus...namely that there ‘will be weeping and gnashing of teeth’ for the heirs of the Kin[g]dom. Matthew uses this sentence five times to conclude parables by Jesus.

Crossan concludes that, in using the parables of Jesus, Matthew escalates their challenge character to the level of rhetorical violence. According to Crossan, 'that is not Jesus himself; it is Matthew who is speaking'. In other words, by bringing the underlying judgment to the sore, Matthew misunderstands the parables of Jesus. His use of parables is more of an *abuse*: putting them into his order, forming and subordinating them to his opinion and theology."

⇒ The Whole Language: p. 60 - 61

"It was not in Jesus' DNA to be violent..."

³⁶Then Jesus left the crowd and went into the house. The disciples also came in and said, "**Explain the parable about the weeds in the field.**"

Jesus answered, "The farmer sowing the good seed is the Chosen One, the field is the world, and the good seed, the citizens of the kingdom. The weeds are the followers of the Evil One, and the enemy who sowed them is the Tempter. The harvest is the end of the world, while the harvesters are the angels. Just as weeds are collected and burned, so it will be at the end of the age. The Chosen One will send the angels who will weed out the kingdom of everything that causes sin and all who act lawlessly. The angels will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. But those who are just will shine like the sun in the kingdom of their Abba God. Let those who have ears to hear, hear this!

⁴⁴The kingdom of heaven is like a **buried treasure found in a field**. The ones who discovered it hid it again, and, rejoicing at the discovery, went and sold all their possessions and bought that field.

⁴⁵"Or again, the kingdom of heaven is like a **merchant's search for fine pearls**. When one pearl of great value was found, the merchant went back and sold everything else and bought it.

⁴⁷“Or again, **the kindom of heaven is like a net thrown into the sea**, which collected all kinds of fish. When it was full, the fishers hauled it ashore. Then, sitting down, they collected the good ones in a basket and threw away those that were of no use.

⁴⁹**This is how it will be at the end of time.** The angels will come and separate the wicked from the just and throw the wicked into the blazing furnace, where there will be weeping and the gnashing of teeth. Thus these parables are turned into ‘warnings or negative examples of impending judgment.

Have you understood all this?” “Yes,” they answered. To this Jesus replied, “Every religious scholar who has become a student of the kindom of heaven is like the head of a household who can bring from the storeroom both the new and the old.”

The Whole Language: p51 ff.

1. “Judgments, however, keeps us stuck in the partial view.” (51)
2. “When we are whole, that’s what we see in others.” (51)
3. “...we call forth the unshakable goodness that is already there.”(53)
4. “Above all, homies wake up, not shape up.” (53)
5. “People who know suffering are trustworthy” (54)
6. “The mystics quest is to be on the lookout for the hidden wholeness in everyone.”
7. Researchers will say, for example, that mentorship helps teens overcome trauma. But they will take the wrong message from their own findings. The presumption will be that it is the “content” delivered by mentors that is so compelling. Truth be told, it’s the context that matters.” (58)

8. The outsider's view on gang prevention and intervention is to offer content. The thinking goes like this: If only these folks knew more, were trained more, had better character, had classes in values and the like. The outsider's belief system rests in information. What's different at Homeboy is that content and information are always secondary to context and transformation. Our cultural context is the accepting community of tenderness that receives them This is primary. Content is offered once this is established. Transformation happens where this is afforded.
9. It's never about hate; it's about hurt. (63)
10. "Erase the hurt" vs. "Erase the hate" (64)
11. Setting the compass of the heart. (65)

⇒ Parables in Matthew, Tradition, Interpretation and Function in Matthew and Matthew as Parable Ruben Zimmerman

A parable is a short narrative (1) fictional (2) text that is related on the narrated world to known reality (3) but, by way of implicit or explicit transfer signals, makes it understood that the meaning of the narration must be differentiated from the literal words of the text (4). In its appeal structure (5) it challenges the reader to carry out a metaphoric transfer of meaning that is steered by co-text and content information (6).

Parable =

- 1) narrative
- 2) fictional
- 3) realistic
- 4) metaphoric
- 5) active in appeal and interpretation
- 6) co-text and content related

Wikipedia

https://en.wikipedia.org/wiki/File:Treasure_and_Pearl.jpg

The brief [parable](#) of the hidden treasure is as follows:

" Now Again, the Kingdom of Heaven is like a treasure hidden in the field, which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field."

— *Matthew 13:44, World English Bible*

The setting here presupposes that someone has buried a treasure and later died. The current owner of the field is unaware of its existence. The finder, perhaps a farm labourer, is entitled to it, but is unable to conveniently extract it unless he buys the field.^[1] For a peasant, such a discovery of treasure represented the "ultimate dream."^[2]

This parable is interpreted as illustrating the great value of the Kingdom of Heaven, and thus has a similar theme to the parable of the pearl. John Nolland comments that the good fortune reflected in the "finding" reflects a "special privilege,"^[1] and a source of joy, but also reflects a challenge,^[1] just as the man in the parable gives up all that he has, in order to lay claim to the greater treasure he has found.

[John Calvin](#) writes of this parable:

The first two of these parables are intended to instruct believers to prefer the Kingdom of heaven to the whole world, and therefore to deny themselves and all the desires of the flesh, that nothing may prevent them from obtaining so valuable a possession. We are greatly in need of such a warning; for we are so captivated by the allurements of the world, that eternal life fades from our view; and in consequence of our carnality, the spiritual graces of God are far from being held by us in the estimation which they deserve.

The hidden nature of the treasure may indicate that the Kingdom of Heaven "is not yet revealed to everyone."

However, other interpretations of the parable exist, in which the treasure represents [Israel](#) or the [Church](#).

Buried treasure is unearthed; a fortune is within his reach.

In St. Thomas Aquinas' *Catena Aurea*, he compiles the comments of some of the Church Fathers on this passage, who point out that like the treasure hidden in the field, the Gospel comes without cost, and is open to all – but to truly possess heavenly riches, one must be willing to give up the world to buy it. The Fathers also identify that the field in which the treasure is hidden is the discipline of Heavenly learning:

this, when a man finds, he hides, in order that he may preserve it; for zeal and affections heavenward, it is not enough that we protect from evil spirits, if we do not protect from human praises. For in this present life we are in the war which leads to our country, and evil spirits as robbers beset us in our journey. Those therefore who carry their treasure openly, they seek to plunder in the way. When I say this; I do not mean that our neighbors should not see our works, but that in what we do, we should not seek praise from without. The kingdom of heaven is therefore compared to things of earth, that the mind may rise from things familiar to things unknown and may learn to love the unknown by that which it knows is loved when known It follows, And for joy thereof he goes and sells all that he has, and buys that field. He it is that sells all he, has and buys the field, who, renouncing fleshly delights tramples upon all his worldly desires in his anxiety for the heavenly discipline.

The New Testament scholar Adolf Jülicher offers a deceptively simple explanation of the parable. He identifies three parts to parables or similitudes (extended similes or metaphors): the picture part (*Bildhälfte*), the reality part (*Sachhälfte*), and the point of comparison (*tertium comparationis*). In this instance, the picture part is the hidden treasure, the reality part is God's kingdom, and the point of comparison is the inestimable value of the king I WILL EAT YOU of previous parables in Matthew where God or Jesus acts on behalf of his church.

Lutheran theologian David P. Scaer understands the treasure in the field to be humanity, and the one purchasing the field to be Christ. Thus, as the man in the parable sells all that he has to buy the field, so Christ gives up his life in order to redeem humanity.

On Calvin:

John Calvin (/ˈkælvɪn/^[1] **Middle French:** *Jehan Cauvin*; French: *Jean Calvin* [ʒɑ̃ kalvɛ̃]; 10 July 1509 – 27 May 1564) was a French [theologian](#), pastor and [reformer](#) in Geneva during the [Protestant Reformation](#). He was a principal figure in the development of the system of [Christian theology](#) later called [Calvinism](#), including its doctrines of [predestination](#) and of God's [absolute sovereignty](#) in the [salvation](#) of the human soul from death and [eternal damnation](#). Calvinist doctrines were [influenced by and elaborated upon the Augustinian](#) and other Christian traditions.

Various [Congregational](#), [Reformed](#) and [Presbyterian](#) churches, which look to Calvin as the chief expositor of their beliefs, have spread throughout the world.

Calvin was a tireless [polemicist](#) and [apologetic](#) writer who generated much controversy. He also exchanged cordial and supportive letters with many reformers, including [Philipp Melancthon](#) and [Heinrich Bullinger](#). In addition to his seminal *[Institutes of the Christian Religion](#)*, Calvin wrote commentaries on most books of the Bible, [confessional documents](#), and various other theological treatises.

Calvin was originally trained as a [humanist](#) lawyer. He broke from the [Roman Catholic Church](#) around 1530. After religious tensions erupted in widespread deadly violence against [Protestant Christians](#) in France, Calvin fled to [Basel](#), Switzerland, where in 1536 he published the first edition of the *Institutes*. In that same year, Calvin was recruited by Frenchman [William Farel](#) to join the Reformation in [Geneva](#), where he regularly preached sermons throughout the week. However, the governing council of the city resisted the implementation of their ideas, and both men were expelled. At the invitation of [Martin Bucer](#), Calvin proceeded to [Strasbourg](#), where he became the minister of a church of French refugees. He continued to support the reform movement in Geneva, and in 1541 he was invited back to lead the church of the city.

Following his return, Calvin introduced new forms of church government and [liturgy](#), despite opposition from several powerful families in the city who tried to curb his authority. During this period, [Michael Servetus](#), a Spaniard regarded by both Roman Catholics and Protestants as having a [heretical](#) view of the [Trinity](#), arrived in Geneva. He was denounced by Calvin and [burned at the stake](#) for heresy by the city council. Following an influx of supportive refugees and new elections to the city council, Calvin's opponents were forced out. Calvin spent his final years promoting the Reformation both in Geneva and throughout Europe.

Wikipedia