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The
**Seven Kingdom
Parables**

(2020)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Learn the Bible at Home

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

The Seven Kingdom Parables.

Topics.

1. Parable of the Sower.
 2. Parable of the Tares.
 3. Parable of the Mustard Seed.
 4. Parable of the Leaven.
 5. Parable of the Hidden Treasure.
 6. Parable of the Pearl.
 7. Parable of Drawing in the Net.
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OVERVIEW

These seven Kingdom parables teach three things:

1. The present spiritual global Kingdom of God began with Jesus.
2. At the end of this kingdom age, he will return as King of kings and Lord of lords, and separate good sheep from the bad sheep. (Rev. 19:11-16).
3. From the beginning to the end of this Kingdom, corruptions and false teaching, faithful believers and hypocritical believers enter it.

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1. PARABLE OF THE SOWER

- **Matthew 13:3-8:** A sower went out to sow. ⁴ And as he sowed, some seeds fell along the path, and the birds came and devoured them. ⁵ Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, ⁶ but when the sun rose they were scorched. And since they had no root, they withered away. ⁷ Other seeds fell among thorns, and the thorns grew up and choked them. ⁸ Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty.

This parable begins with Jesus proclaiming the Gospel to the world, people of all sorts hear it and respond, but many fall away, for the following four reasons:

1. Lack of understanding.
2. They emotionally received Christ during great excitement and joy, but there was no conviction in their heart.
3. Hardships, sorrows, and persecution.
4. Love of worldly riches.

In contrast to these others hear the Gospel, are convicted, embrace it with their whole being, and produce fruit. (Matt. 13:18-23).

NOTE: the birds that came and devoured them, may refer family, worldly friends, and peer pressure.

2. PARABLE OF THE TARES

- **Matthew 13:24-30:** “The kingdom of heaven may be compared to a man who sowed good seed in his field, ²⁵ but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. ²⁶ So when the plants came up and bore grain, then the weeds appeared also. ²⁷ And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’ ²⁸ He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’ ²⁹ But he said, ‘No, lest in gathering the weeds you root up the wheat along with them. ³⁰ Let both grow together until the harvest, and at harvest time I will tell the reapers, “Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”

NOTE: the title, “the kingdom of heaven,” does not mean that the Kingdom is in heaven, it refers to God’s Kingdom on earth. Matthew is the only writer that uses the term Kingdom of Heaven, both Mark and Luke say, the Kingdom of God. Each writer is referring to the same Kingdom which is God’s Kingdom on earth, not one in heaven. It refers to the Kingdom of Grace, the Gospel age, which accepts all people (i.e., Jews and Gentiles) equally, upon their repentance and faith. For further information see the title, “The Kingdom of Heaven and Kingdom of God.” At the end of this document. Here the man signifies Jesus sowing good seed in the world, true and false believers (maybe those who enter it for their own gain, selfish ambition, fame, and worldly riches) embrace it. These are left to grow together, which they are doing in our present age, but will be separated when Christ returns to separate the the weeds from the wheat.

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3. PARABLE OF THE MUSTARD SEED

- **Matthew 13:30-32:** The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. ³² It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.

Following are the two most common interpretations of this parable amongst theologians:

- a) It is solely limited to true believers of God, and teaching that God’s Kingdom of true believers will grow to become the biggest of all Kingdoms. This is true if the millennial Kingdom is included, however, the difficulty with this idea is that these seven parables only go as far as the end of this age and the return of Christ.
- b) The focus is upon all who confess to believe in Christ (the wheat and the tares, the good seed, and the bad seed), in the present spiritual global Kingdom of God on earth. The parable is teaching that the Kingdom existing now, takes on an abnormal growth, for worldliness and corruptions of all kinds have entered it. We are told this Kingdom has birds making nests in it, in the previous parable the birds devoured the good seed that was planted, now these birds are pictured establishing themselves in the Kingdom. The Kingdom in focus here is God’s present Kingdom of true believers, combined with false Christians (the wheat and the tares), it is a picture of godly and worldly Christians (the good seed and the bad seed).

4. PARABLE OF THE LEAVEN

- **Matthew 13:33:** The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.

Following are the two most common interpretations amongst theologians of this parable:

- a) The leaven being flour causes bread to rise, which makes it much larger than it normally would be, so leaven is taken to be a good thing that causes the true Kingdom of God to grow, and become an enormously large Kingdom. The difficulties with this interpretation are firstly, leaven in the Bible is generally taken to be a symbol of sin, secondly, the Kingdom of God filled with true believers will not become the largest Kingdom until after Christ's return and during the millennial age, and these seven parables, only go as far as the end of this present Kingdom age.
- b) The woman hiding leaven signifies internal doctrinal corruption, it is spoken of as being hidden, because those who believe such false doctrines, are blind to the fact what they are believing is not true. The woman could also be seen as deceptive wolves in sheep clothing who over time corrupt God's Kingdom by introducing false and deceptive doctrines.

5. PARABLE THE HIDDEN TREASURE

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

Here the treasure signifies Christ laying down his life and redeeming faithful believers to himself. The parable is of a sinner finding Christ through the Gospel, and being so overjoyed with what he found, he is prepared to fully sacrifice everything to commit himself to him.

6. PARABLE OF THE PEARL

- **Matthew 13:45-43:** the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶ who, on finding one pearl of great value, went and sold all that he had and bought it.

Following are the two most common interpretations amongst theologians of this parable:

- a) The man finding the pearl of great value signifies a sinner finding Christ, and laying down his life for to follow him, though this maybe correct, the difficulty is that we do not purchase Christ our salvation is a free-gift.
 - b) The man finding the pearl of great value signifies Christ, laying down his life for all faithful believers (i.e., the faithful church, the Bride of Christ), this idea makes more sense, for the Bible clearly teaches, we are purchased by his blood.
- **Acts 20:28:** Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained (purchased in KJV) with his own blood.

It also shines a light upon how greatly Jesus values his Bride.

7. PARABLE OF DRAWING IN THE NET

- **Matthew 13:47-50:** the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. ⁴⁸ When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. ⁴⁹ So it will be at the end of the age. The angels will come out and separate the evil from the righteous ⁵⁰ and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

This last parable brings us to the end of this present Kingdom age, and the return of Christ. The tares, and the bad seed, and those deceived by the hidden leaven (false doctrines) are separated from the wheat and the good seed that the previous parables speak of.

THE SEVEN SYMBOLISMS

1. The Sower is Jesus.
2. The field is the world.
3. The good seed is the sons and daughters of the Kingdom.
4. The weeds are sons of the evil one (i.e., false, and deceptive teachers).
5. The enemy who sowed them is the devil.
6. The harvest is the end of the age.
7. The reapers are angels.

The progression of these seven Kingdom parables show that they refer to Christ's present spiritual Kingdom existing now (prior to his return). We know this because they begin with a Sower sowing seed (Jesus) and progress to the final parable which pictures Jesus returning to collect out of his already existing Kingdom those who belong to him. This clearly shows that the focus is upon the present spiritual Kingdom of God, for there must be a Kingdom existing for Christ to return to. This present Kingdom is outwardly expressed and manifested through all who confess to believe in the Lord Jesus Christ (the good seed and bad seed) and the global churches worldwide.

NOTE: the fact that the final parable has angels coming at the close of this age to separate out of the Lord's Kingdom the good from the bad (Matt. 13:47-50) clearly shows that the Kingdom of God on this side of Christ's return is full of so much corruption that it takes angels to separate the righteous from the unrighteous.

For greater information, see the title:

- Kingdom of God (ON WEBSITE MENU).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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