

## Matthew 13:51-58 Part 1 Bible Study Transcript

We are starting a new section today, Matthew 13:51-58. A couple of verses are major verses. The last verse in the chapter we will leave for next week as it's the center of a lot of misunderstanding as well as used by people to promote a false doctrine, and we want to take that in depth next week.

But in Matthew chapter 13 we're studying The Parables of the Kingdom. There are eight parables, we have studied seven of the eight. The first four parables were given in public to the public by the Lord, and these last four parables were given in private to the disciples. Last week, we studied The Parable of the Treasure, The Parable of the Pearl of Great Price, and The Parable of the Dagnet, the final judgment which is to come upon the earth.

We start today with The Parable of the Householder in verses 51 and 52. In verses 51 to 52 He presents to us The Condition of the Instructed Scribe. Scribe is Jewish. It tells us right away - which is why last week I shared with you that this week we would get into scriptures that would show that the Lord's presentation of the three parables, The Parable of the Treasure, Pearl of Great Price, and The Dagnet was Jewish, and it takes a Jewish mind to understand and is given in Jewish context.

He gives now the condition of the instructed scribe to His disciples. Verse 51, **Jesus says to them, "Did you understand all these things?" And they say to Him, "Yes, Lord."** So, it needed no explanation. They had a Jewish understanding. He presented it to the Jewish mind and they understood it. Unlike us today, who get confused, especially when we get off into some of our educational, theological approaches to some of these parables. It's seen from a Jewish perspective.

In verse 52, **And He said to them, "Therefore (or on account of this), every scribe which has been instructed (literally *discipled*) into the kingdom of heaven (or the heavens) is likened to a man who is a householder (or housemaster) who puts forth from out of his treasure new things and old things.** So, He is speaking to them about them becoming fully and completely instructed in the complete presentation, in the accurate presentation, of the gospel. He says, **Therefore, (or on account of this, that is that you understand what I just said you) every scribe having been instructed (or discipled) into the kingdom of heaven.** I should tell you that the word *instructed* is the verb form of the word *disciple* and it means *a learner*. So, a scribe is a learner, first of all.

Secondly, a scribe is a Jewish teacher. A Jewish teacher, not Gentile, but a Jewish teacher. He is called a scribe. A couple of things about the scribe:

(1) The scribe starts out as a copyist. He copies manuscripts. They didn't have printing presses in those days, nor copy machines. What they would do is they would have the scribes that would take and, literally, by hand write out each manuscript if they wanted copies made. So, the scribe starts out as a copyist, making copies of Hebrew manuscripts.

(2) Then he becomes an interpreter. So, as he's writing out these manuscripts, he begins to inquire as to what he's writing. He wants to understand. He is a learner. Remember, the first thing is he's a learner. So, while he's writing out these manuscripts, he begins to seek out, and search out, and find out the interpretation of the very things that he is copying.

(3) Then thirdly, the third stage is, he becomes a teacher. If he copies by hand, and then inquires as to what it means that he's copying, the next stage is for him to turn around and teach people from the copies that he made, because he's made the inquiry.

This is one of the things that affected me and influenced me the most about studying the Bible. Is that you take the original text - I was inspired by my mentor and others who were doing it - is to take the original text and write it out, parse out each word, look up each root word. This is before they had computers, and it is interesting because I still have most of those things. I wrote everything out by hand. I spent over 10,000 hours writing out the New Testament word for word, parsing root word, and what the root word meant so that I could understand. I had my English Bible. I had a Greek text there, interlinear, that showed me what the Greek and English was, but my mind says, "Yes, but what does that mean?" And so, I would write it out and I would seek out the interpretation of it. Then I would seek out the various views on it, but those views had to line up with the text itself, not off on some denominational trip, or someone's system of theology that they had chosen. Stick with the text. Teach the text. Then after you write it out and after you've studied it, and interpreted it, and found out as close as possible under the help of the Holy Spirit what the text is saying, then you teach it.

You cannot get that kind of familiarity with the Scriptures and with the Word of God just by going to Bible school. They take you through very quickly from the English Bible standpoint, give you a Greek course, maybe a couple semesters of Greek, but you never have a chance to study the text from its original language, in order to train the mind to get into the interpretation. Many people were satisfied with just interpreting the text based on the denominational Bible school that they were in. And I couldn't do that. My mind kept saying, "Well, what does it mean? You say that's what it means, and I see what you're saying in the English, but what does the original language text say?"

So, it is interesting that the scribe became a copyist, then an interpreter, and then was an instructor, a teacher. But the entire process was one of a learner. If you are a disciple of Jesus Christ you are a learner; someone who's going through the learning processes of not only learning what His Word says, but how God's Spirit takes the truth of that word and works in your life. Your life becomes as Paul said to the Christians in II Corinthians, your life becomes an open book. You become a walking Bible, not quoting it, but living it, as it is lived out in you, as God is making a person in the truth of God's word.

So, **On account of this every scribe having been disciplined** (that's why it is important to understand that the word *instruction* means *disciplined*) **into the kingdom of heavens** (that's what's happening - you are learning, and you are being brought into heaven and all of its understanding) **is likened to a man who is a housemaster who puts forth out of his treasure**

(interesting, we told you about The Parable of the Treasure last week, that the treasure is Israel) **from out of the treasure of Israel** (the scribe is a Jewish teacher) **from out of the treasure comes new things and old things.** This is very important. In order for a scribe to be considered by Jesus as well rounded and fulfilled as a teacher that scribe must bring forth both old things and new things. The old things being the Old Covenant, what we know as the Old Testament that the Jews lived by. It's the Torah. It's the law. And so, the Jews would live by the Old Covenant. The new things would be the New Covenant, the things from out of the new covenant, these new things which are the fulfillment of the Old. It's important to understand that both go together. We don't discount the Old Covenant and the law, and only go by the New; both go together because the Old Covenant, the Old Testament, gives prophecy and the New Covenant, the New Testament, presents fulfillment.

Now Jesus, in Matthew 5:17, Jesus said, "**Do not think,**" literally, *don't presume* because that's what people do, they presume. "**Do not presume that I came to destroy the law or the prophets,**" that's the Old Covenant, "**I did not come to destroy, but I came to fulfill it.**" Whatever its requirements were. It's like we were talking about in communion today. The requirements that God the Father made, Jesus Christ came and fulfilled those requirements for us because we were not able to fulfill them for ourselves. So, you can't just do away with the Old. And yet it's interesting, because the Orthodox Jews today and even some who profess to be Christians, they call themselves *Messianic Christians*, are people who say, "We believe in Jesus as the Messiah, but we follow the Old Covenant. We follow the Old Testament Law and not the New." And that is a rejection of the New. It is a rejection of the fulfillment that Christ made of the Old to think that I have to go back and fulfill it myself in order to please Him. He fulfilled it for me. That's the good news of the gospel.

Paul said in the book of Galatians that for those who try to go back under the law and to live the law, you go back under the curse. If you violate the law, you are guilty in the sight of God. So, what are you going to do when you violate the law by trying to keep it? Well Jesus came and fulfilled that law. The old things from the Old Covenant and the new things are the things from the New Covenant. The Jews and even the Orthodox Jews of today have rejected the New Covenant, the New Testament.

So, a scribe that has learned properly will bring out the meaning of the Old and the fulfillment of the Old in the New. Well-rounded, the scribe brings out things from the Old and things from the New and couples it all together as the complete fulfillment of the gospel of Jesus Christ.

Now in verses 53 through 58, The Prophet Without Honor.

First of all, in verse 53, The Circumstance. **And it came to pass** (or happened) **that when Jesus finished these parables, He departed thence** (or from there). And He went to His home town, according to verse 54, of Nazareth.

Notice verses 54 through 56, The Confusion of the People.

So, Jesus departs from there, and now we are told He went back to Nazareth where He was raised, where He grew up. **And when he was come into His own country,** (the literal translation there is *into His homeland*, or **πατρίδι**, His *fatherland*) **He was teaching them in their synagogues, so as they were to be astonished, and to say, "From where did this One get this wisdom?"** So, now they are beginning to question Him. "He has tremendous wisdom, where did He get it from? He didn't go to our Rabbinic schools." He didn't go to Bible school. Now, all of a sudden, He is presenting these parables in the public and He has got His disciplines following Him and He comes back home, and His hometown people and friends are beginning to question Him. **"From where did this One get all of this wisdom?"** In other words, "He grew up here as a little boy and now He is standing in the temple and He is saying He is God!" That's quite a shock for people that have known Him their whole life. And so, this human element, and then all of a sudden at the age of 30 Jesus is revealed as the Messiah, in fact the very person of God Himself in human form. They had trouble.

In John 5:17-18, after Jesus healed the man on the Sabbath day and they came after Him and said, "You broke the Sabbath day rules. You healed. You worked on the Sabbath." But Jesus answered them in John 5:17, "My Father is working until now, and I am working." Meaning Father's working, I am working, We are both the same. **Therefore**, verse 18, **the Jews were seeking the more to kill Him because He not only was breaking the Sabbath but was saying also** (and I'll give it you literally) **that God was His own Father, making Himself equal to God.** So, "Not only did You break the Sabbath day, but You make Yourself equal to God. You're saying You are God." And He is saying, "That's right." So, they sought even more to kill Him, because that's blasphemy.

Look at these four things starting in verse 55, four things that they said about Jesus:

- (1) **"Is this not the son of the carpenter?"** He grew up in town. He helped His dad in the carpenter shop. "His dad put in the cabinets in my kitchen." Making it very human and very normal for a human, not for somebody who's God Himself.
- (2) **"Is not His mother being called Mary?"** The Greek text uses the Hebrew form *Mariam*. *Mariam* is her name according to the Jews. **"Is not His mother being called Mary?"**
- (3) Thirdly, **"And His brothers, James, and Joseph, and Simon, and Judas?"** "We know His brothers."
- (4) And then fourthly in verse 56, **"And His sisters are they not all with us? From whence** (that is, *from where*) **therefore did this One get all these things?"**

The Bible teaches us, back in Matthew 1:25, that Mary and Joseph had normal physical relationships as marriage partners after the birth of Christ. There are some groups today, and have for years, that have tried to keep Mary as a virgin even after the birth of Christ. Matthew 1:25 says, "And he was not knowing her (that is, Mary) until she gave birth to her firstborn son: and he called his name Jesus." That little preposition *until* means *up to but not past the point of*

*birth.* So, he did not know her, he did not have normal physical relationships with Mary until after she had given birth to Jesus. And our text tells us today that Mary and Joseph had other children, "brothers and sisters," they were half-brothers and half-sisters to Jesus.

Secondly, during the Lord's public ministry, according to John 7:5, His brothers were not believing in Him. They followed Him around mocking Him. In John chapter 7 after Jesus performed a miracle and attracted some 15,000 people and He gave His first message that they must now follow Him and feed on Him, no more miracles; they left Him, and His brothers came up to Him and said, "You better go into Jerusalem, it's a feast day. You can go in there and try to get more people to follow You. You just lost 15,000 people." They were mocking Him, and they did not understand. And the text tells us in John 7:5, they were not believing in Him during His physical public ministry.

But then, the Bible tells us, thirdly, that after the Lord's resurrection they believed. He appeared to them. I Corinthians chapter 15 tells us that Jesus appeared to them and then they believed, once they saw their brother now raised from the dead. And so, the brothers, the family, and Mary, His mother, was now in the upper room waiting for the coming of the Holy Spirit in Acts 1:14.

Now, there are two books in the New Testament written by the half-brothers of Jesus. The letter of James was written by the James that's mentioned in our text. He is the half-brother of Jesus, and Acts chapter 15 says that James became a head of the church in Jerusalem, one of the Lord's half-brothers in the flesh. Also Judas, not Judas Iscariot, this is a different Judas, he's called *Jude*. He wrote the book of Jude. It is the book right before the book of Revelation at the end of the New Testament.

So, His hometown folks had trouble with Him. Jesus was presenting Himself as being the Messiah and they knew Him as a boy growing up. They knew Him as a family member within the family there in Nazareth. And they had trouble. They rejected Him because He was a human being. But it's interesting, even though He was perfect, they probably said, even His brothers, "There is something different about our brother over here. The guy never makes a mistake. He never sins. He is always perfect." And they used to mock Him, especially when He came into His public ministry.

So, at the end of verse 56 it tells us, "**From where therefore did this one get all these things?**" "We know Him in the human."

Verse 57 says, and there are two things here, in conclusion. **And they were all offended in Him.** The word offended, *σκάνδαλον*, is where we get our word *scandalize* from. They were hindered from coming to Him because they were tripped up over the human. They were familiar with Him in the human and could not accept anything from Him in the spiritual.

I want to close with this. This is a tremendous a principle to understand. If you get too close to people in the human, they will have trouble receiving spiritual things from you when you speak to them. I didn't understand this for years. In general, my mentor used to give the

study of the Word. He used to teach in-house Bible studies during the week, but as soon as the studies were over with he would leave. He wasn't angry. He didn't offend anybody. He greeted everybody and said, "I've got to go."

They asked him, "Hey! Stick around we are going to have some dessert."

"Stick around, the ball game is on."

"Stick around, we are going to play a game. We want you to join in with us."

He wouldn't do it. He said, "No, I've got some things to do," but he would always leave. He would not physically partake in the human elements outside of the Word of God. And I always thought that was strange until I realize now as I look back, the only thing that I remember about the man is the Word of God coming from out of his lips. I didn't come to know too much of his weaknesses. I didn't know too much of his moods or his failures or his weaknesses. He left a very effective imprint upon me because he was consciously aware that if you mix and people become too familiar with you in the human, that when you go to speak to them about spiritual things the reaction is, "Who do you think you are? You're just like me and you're trying to show me the that I'm wrong. You are just the same as I am."

On a personal level, it is interesting for me, because like I said for many years I didn't understand these principles here. Because He goes on to say, not only were they offended him, but notice the proverb, not parable, but the proverb that Jesus gave. **But Jesus said to them, "A prophet is not without honor, except in his homeland, and in his house."** God Himself, perfect in the flesh, didn't have the respect that was due to Him. A prophet is not without honor. Everywhere He went people honored Him except in His own hometown and with His own family. In the human they used to get in the way.

In my own personal family, I went through several years of difficulty and hardship. My family, on my mother's side of the family, I was raised by my mother, but she had a matriarchal family, where the woman, the oldest woman in the family, wherever she's living, she is in charge of the family. And so, all of the family originated in Illinois in a small farming town. And every Sunday the whole family, easy to do when you're under the roof, but even if you get married and move outside of the household and family, every family member had to be in the family pew on Sunday in church. So, when you married into the family you had to be told the rules. Well, if you marry into the family you've got to be in the family pew on Sunday mornings. And the only way you could be excused is with a doctor's note saying that indeed you had a good reason for not being there. So, as my mother's mother passed away, and her father and her sisters, she was the oldest living woman left, she took on this matriarchal pose and position.

And when I first started ministering, it was interesting because she would show up to some of the studies and sit in the back of the room. I thought, "Oh! Mom's here. That's great!" But when I questioned her as to what she's doing here, she says, "Just to make sure that you are teaching correctly." And she wouldn't interrupt the study, she wouldn't interrupt the meeting, but she wrote some things down. She said, "You taught this wrong."

And interesting, my sister, who was nine years older than me, I was the youngest in the family. So, even my sister, when people invited her, she came here one time with my niece, sat right here in the front row, but for many, many years, in fact most of our lives when she was invited to come to a study her response was, "He's my little brother, I'm not going to learn the Bible from him." So, there was family response here.

And the fascinating thing about it is, with my sister, is that she was diagnosed with cancer, colon cancer and went through treatment for many years, died of colon cancer. But when she was diagnosed, she quickly ordered all the Bible study tapes from us she could get. And when she was laid up, and even in her last days when she was in hospice, she was listening to Bible study tapes all the time, one right after the other. So, that was a great thrill to me, that - well, it actually started sometime earlier that the barrier broke between us. It was right after my mother had passed away, and then she and I got together and compared notes and patched things up, is that her attitude towards the Lord, towards our ministry had changed.

But for many years I went through this, "He's my little brother. I'm not going to learn the Bible from him." A person will not have honor his own family and especially those who are familiar with him or her in the flesh. The effectiveness is not there unless it's really - and I'm not saying this is straight across the board. I've seen people who were ministered to, but the power of the Holy Spirit at the time made them completely not even think about the human that they're dealing with. But for the most part the Lord will use other people to reach people within your own family. That's the frustration for me, had been for years until I just settled in with, I'll tell you what, I have to let my kids go. I have to let my family members go. They know they can come and talk to me. They know I will share with them. But I have to trust that the Lord's going to bring other people in their lives that is going to be used to reach them for Christ. Because he's Dad, you know, and they take me serious, and they are impacted by things that we say, but they have friends in their lives who are walking with the Lord, and even then problems develop when they become too friendly and do things with their friends and then they get into an argument with their friends, and they don't listen anymore.

So, it is interesting that the proverb that Jesus gave, "**A prophet is not without honor except in his homeland, and his own house.**" So, Jesus is saying, "This is to be expected," that the people of His hometown would reject Him. But, of course, everything changed at the resurrection. There is not much you can do to deny who Jesus is when you've seen Him die, and then buried, and then He rises from the dead and appears to you. That's a whole different ballgame. You're not dealing with a human being anymore. You are dealing with the resurrected Christ, and His family members were saved.

In verse 58, The Consequence of this all, and we are going to take this next week, because this Scripture, this one verse is misunderstood probably more than any other verse in the Scriptures and misused more than any other verse in Scripture. **And He did not do there many mighty works of power on account of their unbelief.** It did not say, "He could not do," it says, "He did not do." There is a difference and we are going to study that next week about what this

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Scripture says about faith. Can you stop the work of God by your unbelief? We are going to address those issues next week.

Let's close with prayer.