

Episode #813 Matthew 13 Part 7-Hometown Villain

I. The purpose of the gospel of Matthew is to present Jesus as the Christ, the King of Israel. It is another grand treatise like John to prove to Israel Who Jesus really is. It is the book of being “in Israel,” in contrast to believers today who are “in Christ.”

II. In Matthew 13, the Lord presented seven parables about the kingdom of the heavens. Now, He concludes His teaching of parables to His disciples in private, before making a visit to His hometown growing up.

III. The Parable of the Householder. Matthew 13:51-52.

- A. Verse 51. “Them” is His disciples, not the multitudes. These men were undergoing their training for sitting on twelve thrones judging the twelve tribes of Israel. They were given to understand these things.
- B. Verse 52. The Greek word “instructed” is related to the noun “disciple;” instructed as a disciple, as these men were. The word for “householder” is translated “master of the house” in Matthew 10:25; a householder was over the field with the tares in Matthew 13:27. Often in telling truths regarding the dispensation of grace we are telling something new (relatively, unrevealed until Paul set it forth in Ephesians), but in telling of the kingdom of God we are telling of something old (prophesied back in the Garden of Eden). “New” is emphasizing of a new character, not so much new in time.

IV. Nazareth Offended. Matthew 13:53-58.

- A. Verse 53. The Lord of course would teach more parables later. “Finished” shows that these parables form a single collection.
- B. Verse 54. His Own country means His home city of Nazareth. This is His second visit here. At His first, they tried to kill Him, Luke 4:16-30! Since then He has become an honored teacher so they are not as insulted by Him, but they still reject His teaching based on their familiarity with Him. The synagogues were community meeting places. They rejected His wisdom and works since they could not explain the source of them! Mighty works are Greek *dunamis*, powerful with inherent power.
- C. Verse 55. Their complaint.
 - 1. “Carpenter” might better be craftsman. Working with wood was less common in Israel than in England where this was first translated. Of course this is all they know about it. A son was expected to be like and represent his father, and Joseph was nothing like this. What they were missing is Whose Son He truly was. He did act in the character of His Father!
 - 2. As we discussed before, His mother was named Mariam or Miriam, not Maria. “Brothers” shows us that the Lord was not the only child of Mary. James is the Greek *Iakobos* or Jacob, changed to “James” through a mispronunciation in Latin in the Middle Ages.
 - 3. “James, and Joses, and Simon, and Judas;” the three “and”s emphasize each one. His brothers did not believe in Him at this time, John 7:5. Yet He focused on them after His resurrection, Matthew 28:10, John 20:17, I Corinthians 15:7. The result was that some of them at least believed, and James and Judas both wrote books of the Bible.
- D. Verse 56. His sisters were by now married into other families and “with” these other families. Like most people, they married into the community and were still living right there in their home city, never moving elsewhere.

E. Verse 57. “Offended” is scandalized. Remember the Lord’s words in Matthew 11:6: blessed is the one who is not scandalized in Him. But these were! His words are an example of Divine humor or irony. Yet is this not true? Men are very willing to believe in a great teacher who comes from far away, yet have little interest in one from their own back yard!

F. Verse 58. “Mighty works” are *dunamis*, works with inherent power. Perhaps because the sick didn’t come to Him! Unbelief is *apistis*, or “lack of faith.”

V. Conclusion: The Lord’s teaching of parables included great truths; some new, some old. When the Lord went to His hometown growing up of Nazareth, the people there were scandalized by Him because they knew Him and His family so well. Do we have a tendency to despise the Bible and Jesus Christ simply because they are so common in our culture? If so, we are as blind as these Nazarenes. Let us learn to see the great value in the Lord, for He is no common thing at all!