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The Public Parables of the Kingdom by the Sea Matthew 13:1-3a; Mark 4:1-2; Luke 8:4



The parables that **Jesus** taught the masses **by the sea** were to hide **the Kingdom** from those who lacked faith, and to reveal **the Kingdom** to those who believed. **The Lord** declared: **To those who have ears, let them hear.** Those who trusted in **Christ** had spiritual ears to not only hear, but to understand what **He** was saying. **The same day** that **Messiah** was rejected by the Sanhedrin, **He went out and sat by the Sea of Galilee.** After spending some time teaching **His** talmidim, our **Lord** resumed **His** wider ministry among **the people** at various points along **the seashore.** **The crowds** were greater than ever. **Such large crowds gathered around Him that He got into a boat and sat in it, while all the people stood on the shore.** **Mark's** source is generally conceded to be **Peter**, who was a fisherman and owned two types of boats: a rowboat that **He** kept ready for a quick escape from **large crowds** that might crush **Him** and a larger **boat** moored close to the **shore** where **He sat and taught them many things in parables (Matthew 13:1-3a; Mark 4:1-2; Luke 8:4).**

Christ spoke everything **to them in parables.** With a narrow strip of water between Himself and **the large crowds,** **Yeshua taught them.** The acoustics on **a lakeshore** are excellent. One can **hear** and understand someone's voice from quite a distance. **He did not say anything to them without using a parable.** **So was fulfilled what was spoken through the prophet Isaiah** when he said: **I will open My mouth in parables, I will utter things hidden since the creation of the world (Mattityahu 13:34-35).** **He taught them.** The verb



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taught is in the imperfect tense, speaking of continuous action. Even though our **Lord's** words often fell on dull **ears**, hard hearts and unresponsive wills, **He taught them.**

After **the** introductory **Parable of the Soils**, there are four other couplets of **parables**. Two of those couplets were given **by the Sea of Galilee** to the Twelve and the crowd made up of believers and unbelievers. The first couplet is comprised of **the parables** of **the Seed Growing by Itself** (true) and **the Wheat and the Weeds** (false), which demonstrate a true planting will be imitated by a false counter-planting. The second couplet is made up of **the parables** of **the Mustard Seed** (external) and **the Leaven** (internal), where we see the corruption of **the visible church.**