

Paul attempted to use prayer as a problem-solving device. He initially thought that the undeserved suffering which the Lord permitted was too difficult for him. However, he came to realize that he needed this suffering in order to continue his spiritual advance through the application of a true problem-solving device such as grace orientation.

2 Corinthians 12:7-10, “Because of the extraordinary quality of revelation [given to Paul], and for this reason that I should not become arrogant there was given to me a thorn in the flesh [undeserved suffering], a demon from Satan in order that he may torment me in order that I should not exalt myself [become arrogant].(8) Concerning this [thorn in the flesh], three times I implored the Lord [reference to God the Father] that it [the thorn-demon causing the suffering] may depart from me. (9). But He [God the Father] answered me, ‘My grace [a problem-solving device] has been and still is sufficient for you for my power [the two powers of the spiritual life] is put into effect [brought to completion] in a status of weakness [in undeserved suffering]. Therefore, [Paul caught-on] most gladly [denoting the intensity of superiority] I would rather boast in my weakness [in undeserved suffering] that the power of Christ [the Prototype spiritual life of Jesus] may dwell [set up camp] upon me. (10). Therefore, I am content in [my] weaknesses [a reference to providential preventive suffering or momentum testing]: with insults [people testing: mistreatment, slanders, vilifications] with pressures [thought testing related to mental and physical pressure], with persecutions [system testing] and crushing difficulties [disaster testing] for when I am weak [helpless to solve my problems with human ability], I am strong [through the application of the Problem Solving Devices].”

Introduction to Matthew chapter 13:

By this time Jesus has made a complete sweep of all the cities of Judah and has been rejected for the most part. The Scribes, Pharisees and the Levitical priests have unanimously rejected him with a few exceptions. They have blasphemed against the Holy Spirit and so are under the

unpardonable sin. Starting at this point, the Lord never again uses the phrase, “The Kingdom of Heaven is at hand” since the Savior and Messiah has been rejected. For this reason, the Jews will enter into the 5th Cycle of Discipline and the Times of the Gentiles will commence. So, the following parables deal with the Jews under the 5 Cycle of Discipline.

Definition: A parable is a short narrative from which a spiritual lesson is deduced. All parables are derived from the life at the time. The story gives an outward literal sense of a matter which anyone can understand believer or unbeliever. Besides having a literal sense, it also teaches a doctrine or spiritual lesson and so one has to know doctrine to understand the doctrinal lesson of the parable. All parables require deduction compatible with known doctrine. No parable contains proper names or specific geographical locations. So, the characters are figurative or typical, but not actual. For example, the story of Lazarus is not a parable since Lazarus is a proper name and Hades is a geographical location. A true historical story will always have at least one proper name or geographical location.

The Greek word for parable is *parabole* to throw something besides something else. So, in a parable one throws a fictitious story beside a doctrine. In other words, a parable illustrates a doctrine. For example, in our first parable the Sower is a believer witnessing and the seed is the gospel. So, Jesus Christ explains in parables what trends will exist during His absence (the Church Age and Tribulation).

13:1. That same day [of the unpardonable sin] **Jesus** [phasing out Israel] **went out of the house** [of the temple which represents the Jews] **and was sitting by the sea** [represents the gentile nations as in Revelation 13:1].

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·

In that same day in which the Pharisees and scribes said that Christ was casting out demons in the power of Satan, he went out from the house. Though Jesus went in and out of many houses, this is not one of them, but

represents Israel and its temple as per Matthew 12:44. It was like shaking the dust off of one's feet when leaving a city where its inhabitants have rejected the gospel.

In effect, Christ is saying that the 5 Cycle of Discipline will begin shortly namely in August of 70 AD. After which the Age of the Gentiles will begin.

13:2. And large crowds gathered to him so that he went into a ship and sat down [in a relaxed position] and the whole crowd was standing by the shore.

καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

13:3. And he spoke many things to them [those on the shore] in parables saying, “Behold, the Sower [a Church age believer witnessing] went out to sow [the seed of the gospel: evangelization],

καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.



Verses 3-23 is the Parable of the Sower.

Now, after Jesus had passed through many cities in Judea and for the most part had been rejected, he goes to parables.

There are four categories of reaction or responses to the sowing of the gospel message.

13:4. and as he sowed, some [seeds] fell beside the road [unplowed ground], and the birds came and ate them up.

καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά



Verse 4 is the narrative; verse 19 is the interpretation. The hardened ground represents the unbeliever who rejects the seed; the birds represent the cosmic system. When a person rejects the gospel, he moves into Satan's camp as never before.

Stony ground: narrative verses 5-6; interpretation 20-21.

13:5, 6. "Others fell on the rocky places where they did not have much topsoil, and immediately they sprang up [sprouted], but because they did not have deep topsoil (6) when the sun has risen, they were scorched and because they had not rooted [insufficient rooting for growth, not enough topsoil] they withered away [died representing the Sin unto Death]."

ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως

ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς. 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.

Verses 5, 6 presents the narrative with the explanation found in verses 20 and 21.

Some people believe in the Lord Jesus Christ, but they have no interest in learning about the spiritual life. So, they are not able to deal with the pressures and adversities of life much less the divine discipline which will also come their way. Ultimately, they will die the Sin unto Death.

13:7. “Others fell among the thorns and the thorns came up and choked them out.

ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἔπνιξαν αὐτά.

The narrative is verse 7; the interpretation is found in verse 22.

These believers started their advance, but for one reason or another slipped into reversionism. They initially rooted themselves in God’s word, but then failed to maintain their momentum.

13:8. “And others fell on the good soil and yielded a crop, some a hundredfold, and some sixty, and some thirty [production through application].

ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

The interpretation for this narrative is found in verse 23.

These believers learn and metabolize doctrine and then apply it to their lives. They are successful believers with different amounts of production.

13:9. “He who has an ear, let him hear.”

ὁ ἔχων ὦτα ἀκουέτω.

The Purpose of parables verses 10-17:

13:10. And the disciples came and said to him, “Why do you speak to them in parables?”

Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;

They wanted to know why he changed his method of teaching. Since they had been with him from the beginning, they were aware of the change in his teaching method.

13:11. Jesus answered them, “Because to you it has been granted to know the mysteries of the kingdom of heaven [mystery doctrines of the Church Age], but to them [the unbelievers and negative believers] it has not been granted.

ὁ δὲ ἀποκριθεὶς εἶπεν [αὐτοῖς] ὅτι Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

13:12. “For whoever has [metabolized doctrine, application and production], to him more shall be given [able to learn and apply more], and he will have an abundance [one’s life will be richly furnished with blessing], but whoever does not have [the unbeliever who rejects the gospel and the believer who doesn’t grow], even what he has shall be taken away from him.

ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπὶ αὐτοῦ.

Knowledge is built on knowledge. Thus, the more metabolized doctrine

the believer accumulates, the more he is able to learn. Doctrine is built upon doctrine. This believer the one who builds doctrine upon doctrine will be blessed his entire life. His happiness and blessing will keep up with his capacity for life and happiness.

Regarding the unbeliever, once he rejects the gospel, he loses what gospel information he does possess through black out and scar tissue of his soul. Likewise, the believer who fails to advance spiritually will lose whatever doctrine he has accumulated through blackout and scar tissue of the soul as well.

13:13. “Therefore, I speak to them in parables because while seeing [the miracles of Messiahship] they do not see [The Pharisees and scribes reject these signs] and while hearing [the gospel] they do not hear [the gospel is rejected], nor do they understand [because they have rejected Christ, they will never understand God’s plan both the unbeliever and the negative believer].

διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν·

These unbelievers hear and understand the gospel but reject it. For this reason, they are able to understand the literal sense of the parables, but they cannot understand the doctrinal message associated with it. The believer without spiritual growth faces the same situation as these unbelievers namely he cannot understand the parables.

The other reason for his using parables is to fulfill the prophecy found in Isaiah.

13:14. “In their case the prophecy of Isaiah [6:9, 10] is being fulfilled, which says, ‘You will keep on hearing [they understood the gospel; also applies to the believer who rejects the spiritual life], but will not understand [because of rejection, blackout followed]; you will keep on seeing, but will not perceive [to perceive one must build doctrine upon

doctrine];

καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα, Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

In Isaiah's day, the Jews were entering the 5 cycle of discipline and about to be destroyed. The same was true at the time of our Lord. In Isaiah's day, they recovered, in the time of the Lord, they did not.

13:15. For the heart of this people has become calloused [dull and insensitive through failure to apply]. **With their ears they scarcely hear** [because they have become calloused] , **and they have closed their eyes** [by an act of volition there was no interest in the Word], **otherwise they would see with their eyes, hear with their ears, and understand with their heart and turn back** [to truth], **and I would heal them** [recovery from spiritual death for the unbeliever and for the believer recovery from reversionism through his spiritual growth].'

ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσονται αὐτοῦς.

13:16. “But happy are your eyes because they see; and your ears because they hear.

ὕμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν.

The disciples are learning doctrine which is the first step in their advance toward happiness. Happiness comes from learning, metabolizing, and living by God's word. Eyes and ears are the perceptive gates by which we learn.

13:17. “For truly I say to you that many prophets and righteous men

desired to see what you see, and did not see it, and to hear what you hear and did not hear it.

ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

All the great prophets would have liked to have been on the earth when the mystery doctrines were being communicated.

13:18. “Hear then the parable of the Sower.

Ἑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.

13:19. “When anyone [any unbeliever] hears the word of the kingdom [the gospel] and refuses to believe it [rejects the gospel at Common Grace], then the wicked one [Satan] comes and snatches away [through black-out of the soul] what has been sown in his frontal lobe [he understood the gospel at Common Grace]. This is the one [the unbeliever who rejects the gospel] on whom seed was sown beside the road [the narrative is found in verse 4].

παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς [2nd Aorist passive participle].

2 Corinthians 4:3-4, “And even if our gospel is veiled, it is veiled to those who are perishing. (4) The god of this age [Satan] has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.”

The Pharisees, the scribes and Sadducees have heard the gospel and rejected it.

13:20. “The one on whom seed was sown on the rocky places [the narrative is found in verses 5, 6], this is the man who hears the word

and immediately receives it with joy

ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν·

13:21. yet he has no roots in himself [no metabolized doctrine in his soul] **and lasts only a short time** [The Christian without doctrine cannot survive the pressures of life]. **When pressure or persecution comes** [analogous to the sun rising] **because of the word** [he is identified with the Word], **he immediately falls apart** [is shocked and panics].

οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.

This person believes in Jesus Christ with enthusiasm and is very excited about being saved and may even learn a few simple points of doctrine, but never establishes deep spiritual roots. He never comes to realize the importance of learning the spiritual life in depth.

13:22. “And the one on whom seed was sown among the thorns [narrative found in verse 7], **this is the man who hears the word, and the worry of this world and the deceitfulness of wealth choke the word** [he fails spiritually and leaves the Word], **and it [the weak plant] becomes unproductive.**

ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἰῶνος [τούτου] καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

This believer fails in the application of doctrine, in the Faith-Rest Drill and in the other Problem-Solving Devices. Since he cannot solve the problems of life, he easily enters into worry. Furthermore, he does not have the doctrine to develop the proper scale of values. As such, he places a wrong emphasis on wealth. He thinks that wealth will make him happy, not realizing that it is only metabolized doctrine applied and spiritual

growth which makes one happy.

13:23. “And the one on whom seed was sown on the good soil [narrative found in verse 8], this is the man who hears the word and understands it [a process over one’s lifetime]; who indeed bears fruit and brings forth, some a hundredfold, some sixty and some thirty.

ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

This verse deals with believers who consistently learn the Word and grow in grace. However, no one has the same amount of positive volition and determination. Paul who maxed out the spiritual life obviously will receive a hundredfold. Any believer who completes the spiritual life and takes Evidence Testing will be in this category. Those who reach spiritual maturity but fail to qualify for Evidence Testing may be those who receive sixtyfold. Finally, those who advance but fail to reach spiritual maturity may be those who will receive thirtyfold. The use of one’s volition will determine how far one advances in the spiritual life.

The Wheat and Tares: narrative verses 24-30; interpretation 36-43:

13:24. He presented another parable to them, saying, ‘The kingdom of Heaven [born again believers on the earth while Christ is absent] is compared to a man [the Lord Jesus Christ] who sowed good seed [believers during the Tribulation] in his field [the world].’

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

Since the king is in heaven, it is called the kingdom of heaven.

13:25. But while men slept [ignorant believers and so unbelievers were not challenged], **his enemy** [Satan] **came and sowed tares** [weed of the wheat field analogous to unbelievers in the Tribulation] **among the wheat** [believers in the Tribulation] **and went his way.**

ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.

13:26. But when the blade [of the wheat] **had sprung up and had produced fruit** [seeds], **then the tares also appeared.**

ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.



13:27. So, the servants [elect angels as the reapers: verse 39] **of the householder** [the Lord Jesus Christ] **came and said to him, Lord** [deity], **did you not sow good seed in your field** [originally, the 144,000 Jews]? **Then, where have the tares** [unbelievers many of whom are religious] **come from?**

προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;

The first crop of wheat the Lord sowed was the 144,000 Jewish converts.

13:28. He said to them, ‘An enemy [Satan] **has done this’. The servants said to him, ‘Then, do you want us to go and gather them up’** [destroy the unbelievers]?

ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

13:29. But he said, ‘No, lest while you gather up the tares you also root up the wheat with them’.

ὁ δὲ φησιν, Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον.

Until Jesus Christ returns, he expects believers to live side by side with unbelievers and even though there will be great persecution in the Tribulation, the Lord provides perfectly for these believers. Furthermore, believers need persecution in order to become strong. If you pull up the tares you might loosen the roots of the wheat and by so doing weaken them. Believers become strong when living along side of those who oppose them.

13:30. Let both grow together until the harvest [the time of judgment which will immediately follow the 2nd Advent]. **And at the time of harvest, I will say to the reapers** [the elect angels], **‘First, gather**

together the tares and bind them into bundles to burn them [at the Baptism of Fire, they will be removed from the earth and placed in the fire of Torments] **but gather the wheat into my granary**’ [Millennial reign of Christ].

ἄφετε συναυξάνεσθαι ἀμφοτέρα ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

Mustard Seed verses 31, 32:

13:31. He put out another parable to them, saying, ‘The kingdom of Heaven [believers on the earth; the king is in heaven] **is like a grain of mustard seed** [doctrine], **which a man took and sowed** [the teaching of Bible doctrine] **in his field** [in the world];’

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ.

The parable of the mustard seed is apostasy in the Church Age. Remember that the phrase ‘kingdom of heaven’ means that while the king is in heaven, his kingdom is on the earth. So, this phrase can refer to either the Church Age or the Tribulation. This parable naturally follows the parable of the wheat and the tares. Tares are a close imitation to wheat as religion tries to imitate Christianity. Satan imitates the truth through religion.

13:32. which indeed is the least of all seeds [a very small seed], **but when it is grown it is the greatest among herbs and becomes a tree** [in size: very large plant], **so that the birds of the air come and lodge in its branches** [infiltration of false doctrine].

ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον

τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

The mustard seed [or another seed which produces a tree] starts on the Day of Pentecost. On that day, Peter began by sowing the gospel in the world. On the Day of Pentecost, the Church began with 120 people, a small seed. Eventually, it covered the entire earth. The body of Christ then is a picture of a big tree with large branches. The birds are the emissaries of Satan. These birds come and infiltrate the Church with false doctrine. Today, we have a great tree with a lot of apostasy in it. The birds are any system of false teaching. The birds could be bishops, reverends or pastors who are identified with the Church as the birds are identified with the tree. Even though they are identified with the Church, they teach contrary to the Word of God.

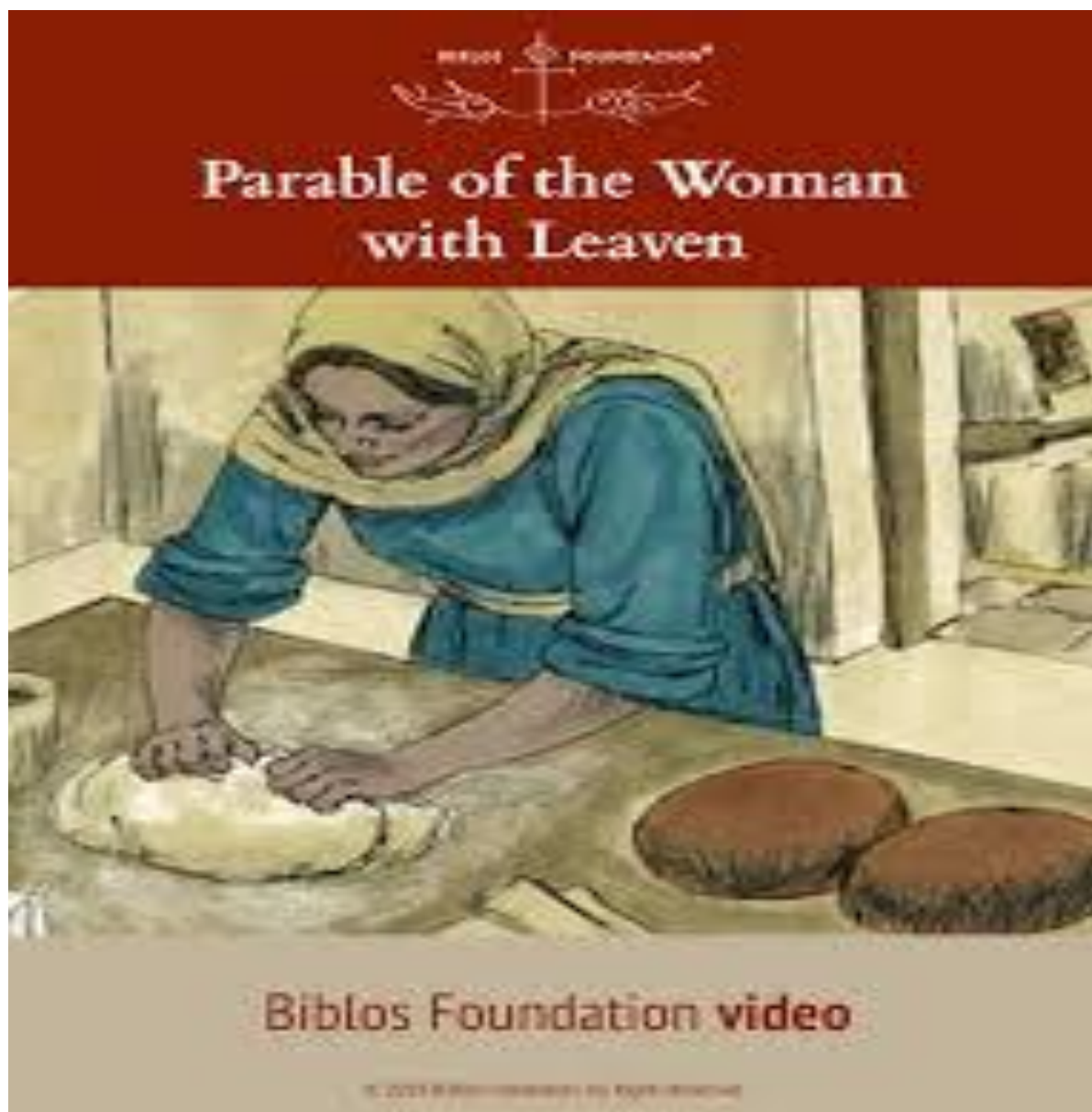




Verses 33-35, the Parable of the Leaven.

13:33. He spoke another parable to them: The kingdom of Heaven [regenerate believers on the earth] **is like leaven** [false doctrine in the Church and Tribulation], **which a woman** [ecumenical religion in the Tribulation] **took and hid** [the leaven analogous to evil] **in three measures of meal until the whole was leavened** [there will be apostasy in every organization].

Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.



Leaven is always used in a bad way (Exodus 12:8, 15, 19; 13:7; 34:25). In Mark 8:15, there is the leaven of Herod, worldliness; in Mark 16:6, the leaven of the Sadducees, rationalism. In Mark 8:15 and in Luke 12:1, there is the leaven of the Pharisees, religion. In Galatians 5:9, there is the leaven of the Galatians, legalism in salvation and in the spiritual life. In 1 Corinthians 5:6, 7, there is the leaven of the Corinthians, licentiousness.

The seeds of ecumenical religion are sown in the Church Age; its manifestation occurs in the Tribulation. Leaven, the mystery of iniquity

put in the 1st measure: false doctrine sown in the Church Age. Leaven in the 2nd measure of meal, gentile unbelievers in the Tribulation; and leaven in the 3rd measure of meal is Jewish unbelievers in the Tribulation. Just as leaven takes over the meal so leaven, ecumenical religion will completely permeate every organization in the Tribulation (Revelation 17:1-15).

13:34. Jesus spoke all these things to the crowds in parables, and He did not speak to them without a parable,

Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·

After Christ was rejected in Matthew 1-12, he switched to parables.

13:35. in order that it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world [Psalm 78:2]."

ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου].

The writer was Asaph, the son of Berechiah. He was a Levite and David's Choir director; he was also a prophet. This was fulfilled when the Lord gave the parables.

Jesus Christ explains the general trends which will exist on the earth while he is in heaven (Church Age and Tribulation).

Verses 36-43: interpretation of the 'Wheat and the Tares' of verses 24-30.

13:36. Then sending the crowds away, Jesus went into the house. And His disciples came to Him [followed him into the house] saying,

“Explain to us the parable of the tares of the field.” (The narrative found in verses 24-30)

Τότε ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

Jesus separated from the multitude that he might privately explain the doctrinal content to His disciples. The crowds (the multitude) were unbelievers with the possibility of a few believers who have rejected the spiritual life. You don't teach doctrine to the unbeliever except gospel information, and believers out of fellowship cannot understand doctrine as well. So, Jesus separated from them in order to explain this parable to His disciples.

His disciples should have understood for it was just a matter of matching the correct doctrine with the parable. However, at that time, they were not yet good students of the Word, and since doctrine is built upon doctrine, they were having a hard time.

13:37. He answered and said to them, ‘He who sows the good seed is the Son of Man [a title for Lord Jesus Christ since His humanity is true humanity].’

ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

13:38. the field is the world; the good seed are the children of the eternal kingdom [the wheat analogous to believers]; **but the tares** [unbelievers] **are the children of the wicked one** [Satan].

ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία εἰσιν οἱ υἱοὶ τοῦ πονηροῦ,

The tares namely the unbelievers of the Tribulation will be under strong delusion from tremendous scar tissue of the soul. 2 Thessalonians 2:7, “For the mystery of iniquity is already at work [religion is already in the world, but ecumenical religion will reach a peak in the Tribulation]; only he [the Holy Spirit] who now restrains [will do so until] he is taken away [the restraining ministry removed after the Church is removed; in the Tribulation, there will be no restraints on functioning in the Cosmic System and so no restraints on scar tissue of the soul].

13:39. The enemy who sowed them is the Devil; the harvest is the end of the Age [of the Jewish Age]; and the reapers are the angels.

ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θεριστὰὶ ἄγγελοί εἰσιν.

13:40. Therefore as the tares are gathered and burned in the fire [the Baptism of Fire], so it shall be at the end of the Age [of the Jewish Age].

ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·

13:41. The Son of Man shall send out His angels, and they shall gather [the tares] out of His kingdom [the unbelievers removed from the kingdom of believers on the earth] all the stumbling blocks [unbelievers], and those who practice lawlessness [refusal to believe in Jesus Christ: 2 Thessalonians 2:7-12],

ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,

13:42. and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth [just before they are removed, the Jewish unbelievers at the 2nd Advent will realize that they had rejected their Savior and Messiah].

καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

13:43. Then [after the Baptism of Fire], **the righteous ones** [the believers having imputed righteousness] **shall shine forth like the sun** [great prosperity] **in the kingdom of their Father** [the Millennial Kingdom]. **He who has ears to hear, let him hear.**

Τότε οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.

It is the Father's kingdom since he is the planner. However, he will turn it over to the son. If the believer has a pair of ears and a soul full of doctrine, he can understand these things.

Treasure narrative verses 44:

13:44. Again, the Kingdom of Heaven is like treasure [Jewish believers of the Tribulation] **hidden in a field** [the world], **which when a man** [Jesus Christ] **has found it, he hides it** [protects these Jewish believers, the two groups as per Matthew 24:14-27 and Zechariah 14:1-4], **and for the joy of it goes and sells all that he has** [becomes the mediator and savior], **and buys** [redeems] **that field** [the Millennial reign of Christ which these Jews enter].

Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

Even though Israel is under the 5th cycle of discipline in the Tribulation, the Jewish believer is still a treasure. In all ages born again believers are God's treasure that which is most important.

Pearl verses 45, 46:

13:45. Again, the kingdom of Heaven is like a merchant [Jesus Christ] seeking beautiful pearls [in the Church Age],

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·



Jewish order is not always chronological. In the previous verse, the Lord views the Jewish believer as a treasure, not proceeding back to the Church Age chronologically, he considers Church Age believers as pearls.

13:46. who, when he had found one pearl of great price, went and sold all that he had [became the Mediator] and bought it [the work of redemption on the cross].

εὕρων δὲ ἓνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἡγόρασεν αὐτόν.

There are five characteristics of a pearl which apply to the Church Age:

1. The believer in union with Christ is of great value to God.
2. The pearl analogous to the believer of the Church Age is taken out of the sea of nation. There are Christians from every nation of the world.
3. Just as the pearl is formed through the suffering of the oyster so the believer is formed from the suffering of the cross.
4. Purchased by the work of Christ on the cross.
5. Just as the pearl is displayed so the Christians on the earth represent Christ.

Verses 47-50: evangelism in the Tribulation:

13:47. Again, the Kingdom of Heaven is like a dragnet [evangelism in the Tribulation] **cast into the sea** [of nations], **and gathered some of every kind of fish** [people from all over the earth will be evangelized];

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθείση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούση·

The earth will be evangelized four times:

1. by the 144,000 Jews: Revelation 7, 14
2. by their converts
3. by the two witnesses, Moses and Elijah
4. by the angels with the everlasting gospel

13:48. which, when it was full [when the last person is saved in the Tribulation], **they** [the elect angels] **drew to shore** [at the 2nd Advent] **and**

sat down and gathered the good [believers going into the Millennium] **into vessels** [enter the Millennium] **but threw the bad** [unbelievers] **away** [the Baptism of Fire].

ἦν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγην, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

13:49. So, it shall be at the end of the age. The angels shall come out and separate the wicked [unbelievers who will reject the righteousness which comes only through the cross] **from among the justified** [because of imputed righteousness],

οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων

13:50. and shall cast them [the bad fish, the unbelievers] **into the furnace of fire** [identified with fire first in Torments and finally in the Lake of Fire]. **There shall be wailing** [from bad decisions and their consequences] **and gnashing of teeth** [great frustration].

καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

It is too late to be a cry baby. They don't want to pay the price for their bad decisions.

13:51. Jesus said to them, “Have you understood all these things [all the parables]?” **They said to Him, Yes Lord.**

Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναί.

If we understand doctrine, we have the additional responsibility to apply it.

Verse 52, the Parable of the Household.

13:52. Then, He said to them, Therefore, every scribe [a theological student] who is instructed regarding the Kingdom of Heaven is like a man who is a house administrator who brings out of his treasure [doctrine in the soul] new and old things.

ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

When a scribe finished his seminary education, he would go around the synagogues teaching something old, something new. Something old is what he learned in seminary; something new is what he learned through his own study. This treasure is to be given to others.

Conclusion verses 53-58:

13:53. And it happened when Jesus finished these parables, He departed from there.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκεῖθεν.

He left the disciples at this time because they are not able to learn any more. He is giving them a chance to digest the material.

13:54. And when He had come into His own country [Nazareth], He taught them in their synagogue [instead of his disciples], so much so that they were astonished and said, ‘From where does this one *acquire* this wisdom, and *do* these mighty works?’

καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

Even though they are utterly amazed, they miss the point because they are distracted by his ancestry and his home life. And since they are all a bunch of snobs, they cannot accept his message. They reject him on the basis of snobbery and class distinction. The synagogue crowd considered themselves on the top rung.

13:55. Is not this the carpenter's son? Is not his mother called Mary? And his brothers, James, Joseph Jr., Simon and Judas,

οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

In Galilee there was the poor people, the very poor and the king fish. Most were snobs. Interestingly, the people of Judah looked down on all the Galileans. Wherever there are people, there are class distinctions. In Capernaum, he was rejected because of their religion.

13:56. and his sisters, are they not all with us? Then from where does this one learns all these things?

καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα;

Apparently, they didn't think much of his sisters. They regarded themselves superior to him because of background. The synagogue crowd considered his family low down. Why we won't even let his family in here. How dare he lectures us!

13:57. And they were offended by Him [because of his background]. But Jesus said to them, "A prophet is not without honor, except in his own country [Nazareth] and in his own house [not even his brothers and sisters would believe at this time]."

καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

Jesus Christ has been recognized as a prophet and the Son of David and should be honored. People in Capernaum, in Judea have accepted him as their savior, but in his own back yard he is rejected because of snobbery.

13:58. And He did not do many mighty works [miracles] there because of their unbelief.

καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org