

**EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA**



# **HARMONY OF THE GOSPELS.**

**WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE**

**VOLUME 8.**

**PARABLES AND THE KINGDOM OF HEAVEN**

by

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**[BOOK 74-8]**

**REVISED 2021**

**WHO IS JESUS CHRIST?**

Professor Simon Greenleaf was one of the most eminent lawyers of all time. His "Laws of Evidence" for many years were accepted by all States in the United States as the standard methodology for evaluating cases. He was teaching law at a university in the United States when one of his students asked Professor Greenleaf if he would apply his "Laws of Evidence" to evaluate an historical figure. When Greenleaf agreed to the project he asked the student who was to be the subject of the review. The student replied that the person to be examined would be Jesus Christ. Professor Greenleaf agreed to undertake the examination of Jesus Christ and as a result, when he had finished the review, Simon Greenleaf personally accepted the Lord Jesus Christ as his Saviour.

Professor Greenleaf then sent an open letter to all jurists in the United States jurists saying in part "I personally have investigated one called Jesus Christ. I have found the evidence concerning him to be historically accurate. I have also discovered that Jesus Christ is more than a human being, he is either God or nothing and having examined the evidence it is impossible to conclude other than he is God. Having concluded that he is God I have accepted him as my personal Saviour. I urge all members of the legal profession to use the "Laws of Evidence" to investigate the person of the Lord Jesus Christ and if you find that he is wrong expose him as a faker but if not consider him as your Saviour and Lord"

**HOW CAN I BE SAVED?****Salvation is available for all members of the human race.**

Salvation is the most important undertaking in all of God's universe. The salvation of sinners is never on the basis of God's merely passing over or closing His eyes to sin. God saves sinners on a completely righteous basis consistent with the divine holiness of His character. This is called grace. It relies on God so man cannot work for salvation, neither can he deserve it. We need to realise that the creation of this vast unmeasured universe was far less an undertaking than the working out of God's plan to save sinners.

However the acceptance of God's salvation by the sinner is the most simple thing in all of life. One need not be rich, nor wise, nor educated. Age is no barrier nor the colour of one's skin. The reception of the enormous benefits of God's redemption is based upon the simplest of terms so that there is no one in all this wide universe who need be turned away.

**How do I become a Christian?**

There is but one simple step divided into three parts. First of all I have to recognise that I am a sinner (Romans 3:23; 6:23; Ezekiel 18:4; John 5:24).

Secondly, realising that if I want a relationship with Almighty God who is perfect, and recognising that I am not perfect, I need to look to the Lord Jesus Christ as the only Saviour (I Corinthians 15:3; 1 Peter 2:24; Isaiah 53:6; John 3:16).

Thirdly, by the exercise of my own free will I personally receive the Lord Jesus Christ as my Saviour, believing that He died personally for me and that He is what He claims to be in an individual, personal and living way (John 1:12; 3:36; Acts 16:31; 4:12).

**The results of Salvation**

The results of this are unbelievably wonderful:

My sins are taken away (John 1:29),

I possess eternal life now (I John 5:11,12),

I become a new creature in Christ (2 Corinthians 5:17),

The Holy Spirit takes up His residence in my life (I Corinthians 6:19),

And I will never perish (John 10:28-30).

This truthfully is life's greatest transaction. This is the goal of all people; this is the ultimate of our existence. We invite and exhort any reader who has not become a Christian by trusting in the Lord Jesus Christ to follow these simple instructions and be born again eternally into God's family (Matthew 11:28; John 1:12; Acts 4:12; 16:31).

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Many other Christian resources are available freely from our internet web site: [www.ebcwa.org.au](http://www.ebcwa.org.au) and [www.orakeibaptist.co.nz](http://www.orakeibaptist.co.nz) for weekly messages.

For further information contact Dr Peter Moses [pjmoses@bigpond.com.au](mailto:pjmoses@bigpond.com.au)

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**PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021**

We decided early in 2021 to upgrade the Harmony of the Gospels series, which was originally published in a series of volumes almost 20 years ago with volume 1 appearing in July 2002. These volumes were revised some 10 years ago. The complete Harmony is currently published in 27 volumes as seen below. The numbering of the books for this major upgrade will remain the same.

The completion of the Greek Perfect Tense project in 2018 -2019 where around 1200 individual occurrences of the Perfect Tense verbs were reviewed now allows us to incorporate additional value into this revision of the Harmony of the Gospels. This was published in 21 volumes including a series of parallel workbooks

The Perfect Tense project was in 8 categories [1] Unbeliever, [2] Believer, [3] God the Father, [4] God the Son, [5] God the Holy Spirit, [6] The Church, [7] Israel and [8] People and Places and covered the whole New Testament. The spread of these categories both in the New Testament and the Gospel is as follows.

Category	Unbeliever	Believer	Father	Son	Spirit	Church	Israel	Others
NT	41	158	112	274	109	241	108	151
Gospels	9	16	42	195	46	34	60	64

The predominance of the Lord Jesus Christ in both of the categories is noted with the percentage of the Son increasing from 22.9% of the New Testament to 41.8% when the Gospels are taken as a separate group.

The focus in the Gospels is therefore on the Lord Jesus Christ the Author and Finisher of our faith

The new series will also contain Prophecies fulfilled at the First Advent demonstrated in the Gospels showing how there is an interweaving of different facets of God's Eternal Plant as a reality to encouragement us all.

**LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS**

BOOK NO	TITLE
74-1	THE COMING OF CHRIST
74-2	JOHN THE BAPTIST AND NICODEMUS
74-3	EARLY MINISTRY OF CHRIST IN GALILEE
74-4	HEALING AND THE SABBATH
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74-17	THE RICH YOUNG RULER
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74-20	THE OLIVET DISCOURSE
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74-22	PREVIEW OF THE CHURCH AGE
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**INTRODUCTION**

Within the Bible there are many parallels giving different aspects of the same thing. The four Biblical Gospels of course have the same focus, that is, on the person and work of the Lord Jesus Christ. The different authors have a different emphasis on aspects of the story, but have a common story.

As one approaches a harmony of the Gospels the concept adopted is that all Scripture is God Breathed and as the Holy Spirit has put all the books together there is a harmony amongst them all. This can be seen in prophecies in the Old Testament being fulfilled literally centuries later and reported on in the New Testament

By comparing events in the four Gospels simultaneously a more complete picture of the life and work of the Lord Jesus Christ is obtained so that we may more fully appreciate what He has done for us and the magnificence of the Plan of God. That is the focus of this Harmony of the Gospels.

The analysis of the four Gospels will be on a verse by verse basis, examining the key words, background, application and doctrines together with a harmonised version of the King James Version, as well as examining problem areas of so called contradictions. The basic structure of the harmony will be based on that found in the Bible Topic Book which may be modified from time to time after evaluation of parallel texts.

The background notes on the Gospel of John and introduction are adapted from the Diploma in Theology notes in Volumes 8 to 10 of the Diploma Course of the Evangelical Bible College of Western Australia by Dr John McEwan. Our first finding in our review of the Harmony has been to suggest to all our contacts to pray about using the Harmony of the Gospels as part of the Diploma of Theology, rather than just the 110 hours of lectures on the Gospel of John alone. Save that for post-diploma work.

**NEW EDITION OF THE HARMONY OF THE GOSPELS WITH PERFECT AND PROPHETIC REVIEW**

The 26 volume Harmony of the Gospels was completed in 2004 to 2005 and subsequently reviewed in 2017.

Since 2017 a study of all of the Greek Perfect Tenses in the New Testament has been completed and published.

In addition work has been undertaken where Old Testament Bible Prophecies fulfilled by the Lord Jesus Christ has been examined and divided into two groups, those recorded in the Gospels and those in the rest of the New Testament.

It has been decided that elements of both the Perfect Tense and Prophecy should now be incorporated into the Harmony of the Gospels as it again reinforces the complete validity of the Scriptures as the only complete source of the truth.

The Perfect Tense project has been published in 21 volumes including workbooks, which allow a person not using the KJV to complement and publish the work using their own version.

The upgraded work will be issued in an e-book format as they are completed to form a complete package for Church, group or individual use. We encourage sharing them freely with others as you are led.

We are greatly encouraged as we prepare the contents of the final books already completed as they encourage complete confidence in God's Eternal Plan and joy in the midst of current global events concentrating on the Lord Jesus Christ the Author and Finisher of our Faith. As Christians we are in a unique place of security and can encourage others to consider and accept eternal salvation by faith in Christ.

**PERFECT TENSE**

We examine the effect of the Perfect Tense in this project. There are nearly 1500 Perfect Greek Tenses in the New Testament.

1. God knows everything from beginning to end, and has in the Scriptures provided the information for humanity to have a permanent relationship with Him in His Eternal Plan, through His work for mankind on the Cross.
2. The basic meaning of the Greek Perfect Tense is that something happens at a point in time, with results that go on forever.

As God knows what goes on forever He has authored the Scriptures for mankind to individually express their volition regarding divine revelation, and so make decisions for their eternal destiny.

3. Everybody born physically exists for ever. We are born physically alive but spiritually dead. We therefore have to accept that we need to be born spiritually; being “born again”. **John 3:6-18, 36.**

4. Being “born again” in Grace through Faith in Christ provides a permanent relationship with God.

5. Those who reject the way of Grace remain alive physically, but by rejecting the staggering grace of the gift of the Cross, God’s perfect grace provision, they must accept that they select the wrath of God to live forever under, rather than grace, and are condemned to having no permanent relationship with God. **John 3:36.**

6. God is totally Just and will always provide sufficient information for all to establish relationship with Him, and does so through the ministries of the Holy Spirit, so that each person can have the grace based relationship with Him; so refusal to accept the way of Grace is rebellion against God, and a direct insult to His provision of the Cross, and His plan.

**GOSPELS: MATTHEW, MARK, LUKE, JOHN**

1. The four Canonical Gospels are Matthew, Mark, Luke and John. Many false “gospels” were written in the third century but were rejected as the fakes they clearly are. They can be read still today, and fragments of these heretical “gospels” turn up at times, like the so called “gospel of judas” recently. They are nonsense, and rightly rejected by people who seek the “ring of truth”, which is what we find in the Four proven Gospels before us.

2. All were written under the inspiration of the Holy Spirit. (**2 Timothy 3:16**), but each writer saw things from a different perspective, and therefore have variations in the things they wrote about.

3. All the Gospels are compatible but the emphasis of the writers is on different characteristics of Jesus Christ.

- |            |                        |                       |
|------------|------------------------|-----------------------|
| a) Matthew | Christ the King        | Written to the Jews   |
| b) Mark    | Christ the Servant     | Written to the Romans |
| c) Luke    | Christ the Perfect Man | Written to the Greeks |
| d) John    | Christ the Son of God  | Written to everybody  |

4. The Gospels have equivalents in the four wing creatures in (**Revelation 4:7**) - the living creatures. (cf. **Ezekiel 1:10**)

- |            |         |                  |
|------------|---------|------------------|
| a) Matthew | King    | Head of a Lion   |
| b) Mark    | Servant | Head of an Ox    |
| c) Luke    | Man     | Head of a Man    |
| d) John    | God     | Head of an Eagle |

5. The Gospels have equivalents in the four colours of the material of the entrance into the tabernacle. (**Exodus 26:36**)

- |            |         |                      |
|------------|---------|----------------------|
| a) Matthew | King    | Purple of Royalty    |
| b) Mark    | Servant | Scarlet of Sacrifice |
| c) Luke    | Man     | White of Purity      |
| d) John    | God     | Blue of Deity        |

e) It should be noted that the colours of the robe of the ephod of the High Priest were purple, scarlet, white and blue.

6. The Gospels have equivalents in the Branch.

- |            |  |
|------------|--|
| a) Matthew | Branch of David ( <b>Isaiah 11:1, Jeremiah 23:5, 33:15</b> ) |
| b) Mark    | Servant the Branch ( <b>Zechariah 3:8</b> )                  |
| c) Luke    | Man whose name is the branch ( <b>Zechariah 6:12,13</b> )    |
| d) John    | Branch of Jehovah ( <b>Isaiah 4:2</b> )                      |

## **CHANGES IN THE TEACHING METHOD OF OUR LORD**

It is important at this point of the Gospel to recognize the fact that there is a change in teaching method by our Lord, which is related to a change in the relationship between Israel and its Messiah.

Because of the rejection of the message of the Lord Jesus Christ there will be no more signs except one, the sign of Jonah the prophet, the sign of the Resurrection of the Messiah.

A day was coming when the people of Israel will be classified as be "Lo Ammi", or not my people, and this status begins with the parables. The words Lo Ammi refers back to **Hosea 1:9**, which says, "*Then the Lord said name him Lo Ammi for you are not my people and I am not your God*".

Jesus now changes His whole type of ministry in four areas.

### **Signs**

We know from the Scriptures that the Jews look for a sign **Isaiah 28**. His signs however now are no longer for the nation of Israel to demonstrate His Messiahship. Up to now this was the purpose of these signs. Now the signs are for the purpose of training the disciples for the work they are to conduct as a result of this rejection.

### **Miracles**

Up to now He has been performing miracles on behalf of crowds and for the crowd's sake. From this point on His miracles are no longer for the crowds. There will still be miracles but they will now be in response to personal needs on the basis of faith. Before this Jesus healed people without them requiring personal faith. Now He will require personal faith.

### **Message**

Up to now the Lord Jesus Christ has been proclaiming widely that He is the Messiah and offering to Israel the kingdom. His disciples have also been allowed to proclaim His Messiahship. But from this point on He says do not tell anyone that He is the Messiah.

### **Teaching Method**

Up to now He has been teaching in clear straightforward form as has been seen clearly in such ministry as the Sermon on the Mount. However from this point on the Lord Jesus Christ starts teaching in parables. The purpose of this type of teaching method is to hide the truth from the masses. The teaching in the form of parables is also to fulfil prophecy.

### **Kingdoms in the Bible**

There are a number of kingdoms referred to in the Bible and a clear understanding of what Kingdom and where it fits into the Plan of God is important if one is to understand what particular portion of time the specific Kingdom operates in. See the doctrine of the Mystery Kingdom on page **22** for details.

### **Types of Parables**

There is different subject matter for the parables. Some of them are mixed parables in the fact that they include both believers and unbelievers. This is the case in the parable of the wheat and the tares and also the good and the bad fish.

Then there are parables dealing with unsaved people only in the Church Age or in the Tribulation. In the case of the mustard seed it is the Church Age in view, whereas the Parable of the Leaven is a Tribulational parable. A third category deals with believers only during the time that Christ is absent from the earth, the Parable of the Treasure deals with Israel during the Tribulation, while the Pearl deals with the Church Age.

In the parable of the sower we have a general picture of the effect of evangelism and consequent performance of the human race ranging from the unbeliever to the productive believer.

**PARABLES AND THE KINGDOM OF HEAVEN****63 A THE SOWER****MATTHEW 13:1-23**

1 The same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear. 10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is **given** unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

**KEY WORDS**

Same	Ekeinos	Self same
Day	Hemera	Day
Went	Eserchomai	Go out [Aorist Active Participle]
House	Oikia	House
Sat	Kathemai	Sit [Imperfect Middle Indicative]
Seaside	Thalassa	Sea
Great	Polus	Great
Multitudes	Ochlos	Crowd
Gathered together	Sunago	Gather together, Assemble [Aorist Passive Indicative]
Went into	Embaino	Embark [Aorist Active Participle]
Ship	Ploion	Vessel
Sat	Kathemai	Sit [Present Middle Infinitive]
Whole	Pas	All
Stood	Histemi	Stand [Pluperfect Active Indicative]
Shore	Aigialos	Beach, Shore, Where the waves break
Spake	Laleo	Speak [Aorist Active Indicative]
Many things	Polus	Many
Parables	Parabole	Parable



Saying	Lego	Say [Present Active Participle]
Behold	Idou	Behold
Sower	Speiro	Sow [Present Active Participle]
Went forth	Exerchomai	Go out [Aorist Active Indicative]
Sow	Speiro	Sow [Present Active Infinitive]
Sowed	Speiro	Sow [Present Active Infinitive]
Seeds	-	Not found in the original
Fell	Pipto	Fall [Aorist Active Indicative]
Wayside	Hodos	Road
Fowls	Peteinon	Birds
Came	Erchomai	Come [Aorist Active Participle]
Devoured up	Katesthio	Devour [Aorist Active Indicative]
Some	Allos	Some of the same kind
Fell	Pipto	Fell [Aorist Active Indicative]
Stony places	Petrodes	Rock like
Had	Echo	Have and hold [Imperfect Active Indicative]
Much	Polus	Much
Earth	Ge	Earth
Forthwith	Eutheos	Straight away., Immediately
Sprung up	Exanatello	Germinate, Grow, Come up [Aorist Active Indicative]
Had	Echo	Have and hold [Present Active Infinitive]
Deepness	Bathos	Depth
Sun	Helios	Sun
Was up	Exanatello	Come up, Germinate [Aorist Active Participle]
Were scorched	Kaumatizo	Scorch [Aorist Passive Indicative]
Had	Echo	Have and hold [Present Active Infinitive]
Root	Rhiza	Root
Withered	Xeraino	Wither away, Shivel [Aorist Passive Indicative]
Fell	Pipto	Fall [Aorist Active Indicative]
Among	Epi	Among
Thorns	Akautha	Thorn
Sprung up	Anabaino	Rise up [Aorist Active Indicative]
Choked	Apognigo	Choke, Stifle [Aorist Active Indicative]
Fell into	Pipto	Fall [Aorist Active Indicative]
Good	Kalos	Good
Brought forth	Didomi	Give [Imperfect Active Indicative]
Fruit	Karpos	Fruit
Hundredfold	Hekaton	Hundred
Sixtyfold	Hexekonta	Sixty
Thirtyfold	Triakonta	Thirty
Hath	Echo	Have and hold [Present Active Participle]
Ears	Ous	Ear
Hear	Akouo	Hear
Let hear	Akouo	Hear [Present Active Imperative]
Disciples	Mathetes	Disciple
Came	Proserchomai	Come into the presence [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Speakest	Laleo	Speak [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
<b>Is given</b>	<b>Didomi</b>	<b>Give [Perfect Passive Indicative]</b>
Know	Ginosko	Know [Aorist Active Infinitive]
Mysteries	Musterion	Mystery
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
It is not	Ou	Not
Is given	Didomi	Given [Perfect Passive Indicative]
Whosoever	Hostis	Whoever
Hath	Echo	Have and hold [Present Active Indicative]
Shall be given	Didomi	Give [Future Passive Indicative]
More abundance	Perisseuo	More abundance [Future Passive Indicative]
Hath	Echo	Have and hold [Present Active Indicative]

Taken away	Airo	Take away [Future Passive Indicative]
Hath	Echo	Have and hold [Present Active Indicative]
Speak	Laleo	Speak [Present Active Indicative]
Seeing	Blepo	See [Present Active Participle]
See	Blepo	See [Present Active Indicative]
Hearing	Akouo	Hear [Present Active Participle]
Hear	Akouo	Hear [Present Active Indicative]
Do they Understand	Suniemi	Comprehend [Present Active Indicative]
Is fulfilled	Anapleroo	Fulfil, Complete [Present Passive Indicative]
Prophecy	Propheteia	Prophecy
Esaias	Esaias	Isaiah
Saith	Lego	Say [Present Active Participle]
Hearing	Akoe	Act of hearing
Hear	Akouo	Hear [Future Active Indicative]
Understand	Suniemi	Comprehend [Aorist Active Subjunctive]
Seeing	Blepo	See [Present Active Participle]
See	Blepo	See [Future Active Indicative]
Perceive	Eido	Perceive [Aorist Active Subjunctive]
People's	Laos	People
Hearts	Kardia	Heart
Is waxed	Pachuno	Made callous [Aorist Passive Indicative]
Dull of hearing	Akouo bareos	Dull of hearing [Aorist Active Indicative]
Eyes	Ophthalmos	Eye
Have closed	Kammuo	Shut down, Close [Aorist Active Indicative]
Lest at any time	Me pote	Lest at any time
See	Eido	Perceive [Aorist Active Subjunctive]
Hear	Akouo	Hear [Aorist Active Subjunctive]
Understand	Suniemi	Comprehend [Aorist Active Subjunctive]
Converted	Epistrepho	Turn around [Aorist Active Subjunctive]
Heal	laomai	Heal [Future Middle Indicative]
Blessed	Makarios	Blessed, Inner happiness
Are	-	Not found in the original
See	Blepo	See [Present Active Indicative]
Hear	Akouo	Hear [Present Active Indicative]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Many	Polus	Many
Prophets	Prophetes	Prophet
Righteous	Dikaios	Righteous
Men	-	Not found in the original
Desired	Epithumeo	Desire [Aorist Active Indicative]
See	Eido	Perceive [Aorist Active Infinitive]
See	Blepo	See [Present Active Indicative]
Have seen	Eido	Perceive [Aorist Active Indicative]
Hear	Akouo	Hear [Aorist Active Infinitive]
Hear	Akouo	Hear [Present Active Indicative]
Have heard.	Akouo	Hear [Aorist Active Indicative]
Hear	Akouo	Hear [Aorist Active Imperative]
Sower	Speiro	Sow [Aorist Active Participle]
Anyone	Pas	Any
Heareth	Akouo	Hear [Present Active Participle]
Word	Logos	Word
Understandeth	Suniemi	Comprehend [Present Active Participle]
Cometh	Erchomai	Come [Present Middle Indicative]
Wicked one	Poneros	Wicked
Catcheth away	Harpazo	Seize, Pluck [Present Active Indicative]
Was sown	Speiro	Sow [Perfect Passive Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Receiveth the seed	Speiro	Sow [Aorist Passive Participle]
Received the seed	Speiro	Sow [Aorist Passive Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Heareth	Akouo	Hear [Present Active Participle]

Anon	Euthus	By and by, Immediately
Joy	Chara	Joy
Receiveth	Lambano	Receive [Present Active Participle]
Hath	Echo	Have and hold [Present Active Indicative]
Dureth for a while	Eimi Proskairos	Keeps on being for a while [Present Active Indicative]
Tribulation	Thlipsis	Testing
Persecution	Diogmos	Persecution
Ariseth	Ginomai	Come into being [Aorist Middle Participle]
By and by	Euthos	By and by, Immediately
Is offended	Skandalizo	Scandalised, Offended [Present Passive Indicative]
Received the seed	Speiro	Sow [Aorist Passive Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Heareth	Akouo	Hear [Present Active Participle]
Care	Merimna	Distraction, Care
World	Aion	World, Age
Deceitfulness	Apate	Delusion
Riches	Ploutos	Riches, Wealth
Choke	Sumpnigo	Choke
Becometh	Ginomai	To become something [Present Middle Indicative]
Unfruitful	Akarpos	Unfruitful
Received the seed	Speiro	Sow [Aorist Passive Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Heareth	Akouo	Hear [Present Active Participle]
Understandeth	Suniami	Comprehend [Present Active Participle]
Beareth fruit	Karpophero	Bear fruit [Present Active Indicative]
Bringeth	Poieo	Do [Present Active Indicative]
Sixty	Hexekonta	Sixty
Thirty	Triakonta	Thirty

**PERFECT TENSE VERB**

DIDOMI - GIVE – This verb occurs 413 times in the New Testament, with 36 times in the Perfect Tense. The Lord Jesus Christ gives permanent spiritual knowledge to believers, which allows them to understand. **Matthew 13:11**, 19:11, Mark 4:11, Luke 8:11, John 17:8, 17:14, 1 John 5:20.

The Lord Jesus Christ also gives an open door for evangelism indicating that God offers opportunities to give the gospel. In Revelation 3:8 During His ministry the Lord gave His disciples total protection over attacks from Satan as well as snakes and scorpions Luke 10:19 The Lord tells that a man can receive nothing unless it is given from heaven. John 3:27.

**OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST**

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
63A	Isaiah 6:9-10	Parable fall on deaf ears	Matthew 13:13-15
	Zechariah 11:9	Stops ministering to those who rejected Him	Matthew 13:10-11

**REFLECTION**

INTRODUCTION

There are two areas which need to be examined before we evaluate this section of the Word of God, the concept of a parable and that of the mystery as both are interrelated. Both words are transliterated from the Greek with Parable derived from the Greek “Parabole” which means literally to throw [bole] side by side [para], and Mystery from the Greek “Musterion”. A mystery is a teaching that is fully known by the members of the group, but unknown to outsiders.

A parable is a method of teaching where the instructor tells a story that everyone can understand and parallel to that are doctrinal implications which only the initiated or members of a fraternity can understand.

In order to understand the doctrinal implications of a parable a person has to have some understanding of the group in which he is, that is to say he has to have some maturity as a believer. Another feature of a parable is that it has within it no proper names or named geographical locations.

In this particular section we have an unnamed sower going out to seed a field whose location is not named. This is then a parable. However the story of Lazarus, the Rich man and Hades is a true and specific story with nominated people and specific locations and is therefore not a parable.

The word mystery originates from the 5th century BC when a number of fraternities developed in Athens and the surrounding states. These groups had a series of doctrines or secrets which the members of the fraternities understood after their initiation but the outside world did not. They called these mysteries. Where the word mystery is used in the New Testament it refers to some facet of the Church Age. Refer to the Doctrine of Mystery.

This is one of three great discourses in the Scriptures. The others are The Sermon on the Mount, Book 74-5 and the Olivet Discourse, Book 74-20.

Jesus has now completed a ministry in Judah where the Pharisees, Scribes and religious leaders have unanimously rejected Him. They are therefore under the curse of the unpardonable sin, which is to reject the testimony of the Holy Spirit that the Lord Jesus Christ is the only Saviour.

From this time onwards Jesus does not use the phrase, "the Kingdom of Heaven is at hand", for the physical form of it has already been rejected by the leadership of Israel at this point. Reference to the Kingdom will now be classed as the "mystery kingdom", made up of born again individuals during the dispersion of the Jews. Not only are the Jews in partial dispersion at this point, they will be totally dispersed from 70 AD, and from the Ascension, the Lord Jesus Christ, David's greater Son, is absent from the earth.

Since the Lord is not on the earth His kingdom must take on a mystery form for a time, which is in fact the Church. When the Church is removed, Israel will again become responsible as a delegated group of people, so there are also parables dealing with the Tribulation, when they accept Him. **Zechariah 12:10ff.**

The parable of the sower is a key to the rest of the parables. The sower is the person who is preaching, teaching or witnessing, the seed is the gospel, and the soil represents different types of humanity.

**Verse 1. The same day went Jesus out of the house, and sat by the sea side. 2. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.**

This is the background to the parables. The same day refers to the day of the unpardonable sin, the day when the religious leaders said that Jesus was performing miracles in the power of Satan. Jesus left the house and went out to sit by the Sea of Galilee, and by the sea (always a symbol of the Gentiles) he will teach this parable, that sums up the rejection of many, but points out the different responses of others.

As the Lord entered and left many houses why does the Holy Spirit cause Matthew to inform us that Jesus went out of the house? It was in fact a significant act similar to shaking the dust off the feet when leaving a city where he had been rejected. He had tried hard to show the religious leaders the truth but they had rejected Him. By leaving the house it shows the start of a new type of ministry, a ministry of parables, a ministry not aimed at the Pharisees and Scribes, but at "who-so-ever" will respond.

As the house represents Israel, the sea represents the nations. **Revelation 13:1.** Jesus is pointing out that due to the leaders rejecting Him Israel will be removed from the land and go into dispersion among the Gentile nations. This occurred in 70 AD, was finalized in 139 AD, and was reversed only in the 20<sup>th</sup> Century.

The crowds follow Him to the seas side, and because of the size of the crowd He embarked on a ship and moved a short distance off shore leaving the crowd on the water's edge. He sat down in the ship. Seated was the common way in which Rabbis taught. The water would also provide a good medium for his voice to be amplified and heard by the assembled crowd.

**Verse 3. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;**

He now starts to speak to them in parables. He spoke many things of which we perhaps only have part. He commenced His discourse with the parable of the sower. The sower is a believer giving the seed which is the gospel. We see in the verses that follow that there are four types of soil or four types of humanity to which the believer ministers.

Verses from the second half of the passage explain the parable so relevant verses will be taken together on the parable and its interpretation from the Lord himself, so there is no debate as to its meaning.

## [1] THE WAYSIDE

### PARABLE

**Verse 4. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:**

The first category of humanity dealt with is the unbeliever. The seed that is sown falls on hard ground and does not penetrate the earth. The seed therefore rests on the surface of the ground and becomes food for the birds. Here the birds are seen as emissaries of Satan. The seed represents the gospel, the ground rejects the seed before the birds come and take the seed away. When a person hears the gospel and rejects it they move further away from the truth.

### INTERPRETATION

**Verse 18. Hear ye therefore the parable of the sower. 19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.**

In verse 19 anyone who hears the gospel, in this case the "Gospel of the Kingdom" and does not comprehend or refuses to believe it, there comes the wicked one and plucks away that which had been sown in the heart or mind of the unbeliever. The unbeliever therefore understands the gospel but refuses to accept it. In the ancient world the brain was divided into two the nous and the kardia the mind and the heart. In this case the birds/wicked one relates to Satan. **2 Corinthians 4:3,4** says, *"But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."*

This group includes the Pharisees, Scribes and Chief Priests. They have heard the gospel but utterly rejected it and accepted Satanic doctrine instead. **1 Timothy 4:1-2**, *"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron."*

## [2] STONY GROUND

### PARABLE

**Verse 5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6. And when the sun was up, they were scorched; and because they had no root, they withered away.**

The stony places mean rocky ground. There is some fertile ground but it has rocks in it. Here there is soil but there is not much topsoil. The seeds function in the ground, the seed dies and then begins to sprout. The roots go down and hit the rocks and when the heat of the sun burns the plant it cannot survive and consequently dies. The stability of the plant is dependant on the root.

### INTERPRETATION

**Verse 20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.**

We again see in the interpretation that the soil and stones represents a person. The person hears the gospel and responds enthusiastically to it. He believes the gospel. But he has no root which is bible doctrine in his life. The word "dureth" is the Greek word "eimi" which means "keeps on being" for a while but when pressure or persecution comes into being [ariseth is the Greek word "Ginomai"] because he is associated with the word he becomes offended.

The word offended is the Greek word "Skandalizo" which could be translated "scandalised", offended to a high degree indeed, for if accepted the message will change everything in their life. The people represented in this area are believers who have accepted the Lord Jesus Christ as Saviour but have no depth in their Christian life.

They are saved but have not gone on to maturity. They do not have knowledge of the doctrines of the Word of God and when pressure comes on, their faith withers away and they are ineffective.

This category shows how necessary roots or Bible doctrine is in the life of a believer if he is going to stand up to the pressures and testings of life. When pressure or trial comes to this believer he is offended. The believer is shocked, and becomes deeply discouraged, because they have not gone deep into the doctrines of God's Word and are not ready for suffering. **Colossians 1:24-26, Philipians 3:10-11, James 5:10, 1 Peter 2:19-21, 4:13.** There is no more of the joy that he once had. This is the believer who cannot stand up to pressure because he has no doctrine to use.

### [3] THORNY GROUND

#### PARABLE

**Verse 7. And some fell among thorns; and the thorns sprung up, and choked them:**

Here again there is germination of the seed indicating that the person becomes a believer having received the gospel and a stalk of the plant and roots are developed. In contrast to the one on stony ground a root of doctrine does form but is overcome by weeds.

The thorns are seen as sins as a result of the "Fall of Man". This is portrayed in **Genesis 3:17-19**, "*And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*" In addition the fact that Christ wore a crown of thorns on the Cross is symbolic of Him bearing the sins of the world in His own body on the tree.

#### INTERPRETATION

**Verse 22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.**

In this verse the Greek word translated becometh is "Ginomai" which means to become something that you were not before. By implication the believer here was originally productive but became unproductive, because of the distractions of the cares of the world and the deceit of riches.

The care of this world is mental attitude sins while deceitfulness of riches is materialism or delusion of the ability of riches to solve your problems and produce happiness. The mental attitude sin is that of worry which dominates his mind rather than using doctrine which he has learned. He has therefore a false sense of values and no happiness.

This person has basic doctrine but does not use it, so they face difficulties by coming up with a human rather than a divine solution to their perceived problems.

Our Lord taught about this in **Matthew 6:31-33**, "*Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*"

**[4] GOOD GROUND**

## PARABLE

**Verse 8. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9. Who hath ears to hear, let him hear.**

This is the productive believer where the reception of the word of God produces significant fruit in the life of the believer. This is a successful believer. The Greek word "Didomi" translated, brought forth, is in the imperfect active indicative, which shows that in this case, and the believer kept on bringing forth production. There are three different categories of successful believers, one hundred fold, sixty fold and thirty fold.

The three outputs could be classified as believers in three stages of growth, the hundredfold representing the production of a mature believer while the lesser production may be those who are less mature or the length of their Christian life is less. The more mature you are the greater the production.

The phrase in verse 9 represents perception of the Word of God and is reflected on seven occasions in Revelation chapters 2 and 3.

We have to both constantly hear, comprehend, believe and apply the Word of God to our lives. **Hebrews 4:1-4.**

## INTERPRETATION

**Verse 23. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.**

A study of the verbs in this verse indicates that the receiving of the seed is in the aorist passive participle showing that the gospel is received at a point in time, conforming with the fact that you accept the gospel once, and you are saved forever. The Lord would certainly appear to be supporting the concept of "eternal security".

The Greek word "Speiro" means to sow. The believer therefore receives, as shown in the passive voice, the seed the gospel. The participle could be translated, having received the gospel.

The participles continue with both Akouo meaning to hear, and Suniemi meaning to comprehend or understand, which are both in the Present Active form, showing continuous action. Here we see consistent action is required in the Christian life as far as hearing or studying the Word of God and understanding it.

The prerequisite for bearing fruit, and bringing forth, which are both Present Active Indicative, shows constant bearing and bringing forth of fruit, with the Indicative mood showing the reality of production.

The above verse could therefore be paraphrased, "But he that having received the gospel into the good ground is he that having kept on hearing the word, and having kept on comprehending it; also keeps on bearing fruit, and keeps on bringing forth, some an hundredfold, some sixty, some thirty."

The secret to spiritual production, and therefore a successful Christian life, is therefore to be born from above and keep on hearing and comprehending the Word of God and putting it into practice.

## THE PURPOSE OF PARABLES

**Verse 10. And the disciples came, and said unto him, Why speakest thou unto them in parables? 11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

The disciples notice that the Lord has changed His method of teaching, and ask Him why it is that there has been such a radical shift in the way in which He is teaching. He said to them that it is because it is given by God to the disciples to know, as they are spiritually in relationship with God. The eleven believing disciples will eventually learn the principles and doctrines of the Word of God.

The Greek word Ginosko, translated “know” in verse 11, is in the infinitive mood, indicating that it was the purpose of God that they should know doctrine.

The Mysteries of the Kingdom of Heaven deals with the, at that time, future Church Age, where there are many mystery doctrines involved. The terminal point of the Church Age, with the Baptism of the Holy Spirit commencing it, is the Rapture of the Church ending it. The ministry of the Holy Spirit, the indwelling of Christ and the priesthood of the believer, are all mysteries of the Kingdom of Heaven, in the future at this point.

In contrast, to them, the Scribes, Chief Priests and Pharisees, the religious rulers who have rejected the Lord as Messiah-King, spiritual understanding is not given to them, for they have no relationship with God the Father, as they are religious unbelievers. They can hear the story but they cannot understand the doctrine that goes with it, for they have rejected God's Plan, preferring their own, and they have rejected the convicting ministries of the Holy Spirit in their rejection of the Messiah.

**Verse 12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.**

Who are the ones “who have”? The ones who have are the ones who have taken in bible doctrine and through faith applied are productive. These are the believers who have believed doctrine, and for the believer who is interested in God's Word and in the filling of the Holy Spirit learns doctrine, she/he is going to learn more doctrine. Doctrine is built upon doctrine.

An illustration of this would be mathematics, where you have to learn to add, subtract, divide, and multiply before you can go onto solving algebra problems. This is followed by geometry, trigonometry and calculus. Knowledge is built on knowledge, and doctrine on doctrine. If people are not interested in systematically building up their framework of knowledge, they cannot understand even mildly advanced things in that field.

Again the verbs in this section are of interest, with Echo, meaning to have and hold, or keep on having, being in the present active indicative, meaning that it is up to the believer to constantly keep hold of doctrine. If that is the case they will receive more, and will have a greater amount, both of which are in the future passive indicative, showing that they will receive additional doctrines and have therefore greater production as well as having a marvellous life. **2 Timothy 1:7.**

In contrast, those who do not have this hunger for the Word and spiritual growth, who are the carnal believers or unbelievers, will have what little they understand taken away. In the case of the carnal believer, particularly those consumed with mental attitude sins, as designated by the word thorn, what little doctrine they do understand will be removed/lost due to lack of use. What she/he has is taken away by their inability or refusal to apply what they know, and so their unnecessary worries and false priorities/values distract them from growth and finally destroy their thinking ability.

The word speak is in the present tense, and shows from this point on that Jesus will continue to teach in this way, and the carnal believers and unbelievers keep on “not seeing”, as indicated by the Present Active Indicative of Blepo. A similar pattern is also expressed for Akouo, the Greek word hearing, with the result that they keep on “not hearing/comprehending” the spiritual principles taught. **Proverbs 23:7** records this principle 1000 years before – paraphrased it reads, “as we pay attention to certain things and think upon them so we become like them over time”. What we value and pay attention to determines our earthly spiritual usefulness, our eternal destiny, and our eternal rewards.

**Verse 14. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.**

The Lord Jesus Christ says that this fulfils a prophecy of Isaiah and now quotes **Isaiah 6:9-10**, “*And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*”



The Jewish people in the days of Isaiah were in a similar perilous situation as in the days of Jesus. Isaiah is anticipating the first dispersion of the Jews, and Jesus is anticipating the second and final one.

This prophecy was further quoted by Paul in **Acts 28:25-27**, *“And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.”*

Here it says that the heart or thinking part of the mind has “waxed gross”. They have heard it, understood it and rejected it; they have become “disgusting” to the Lord by their rejection of Grace, Mercy, Love and Faith. Divine viewpoint has been replaced in their hearts with their own human viewpoint; they have valued their own life choices and religious life-style, above their need for the Saviour King provided by God the Father.

Their ears are “dull of hearing” means that they are not interested in listening to doctrine. They have closed their eyes/ears to the truth. The act of closing the eyes is one of your own free will, or boredom with those things that you are seeing. This again shows a negative attitude towards the teaching of the Lord. They were exactly like the generation facing Noah’s warning – he was just a boring old man to them all. They are bored with Jesus also; they find the message of life change he demanded of them, “all too much”. They preferred to go back to their tranquilized life style. **Ephesians 5:14-21**.

The word converted is the Greek word “Epistrepho”, which means to be changed or turned around. This shows that they are on a certain course, and they want to stay that way. The changes demanded by the Lord’s teaching are a move from “unsaved to saved”; they must be ready to totally change their life, due to learning His doctrines and allowing the Holy Spirit free reign in their lives applying the doctrine into the very fabric of their daily routines.

However by staying the way they are, and rejecting the challenge the Lord has given, they can neither be changed nor healed, which in this situation means that they cannot be blessed. Recovering from an illness is a blessing, but you must hear, believe and obey the Doctor. There is a change when you do that. The person feels bad with their illness, but by accepting the diagnosis, and taking the prescribed actions there is life and health change - you feel good, you are blessed.

Healing means that the unbelieving person who is saved/converted, has now eternal life rather than a future in the Lake of Fire, the person with no roots has now deep roots in doctrine, and the person who is worried and relying on riches that do not last, is now relying on the Lord and His temporal and eternal provision.

It is the doctrines of the Word of God which changes people, as the Holy Spirit applies them into the fabric of their daily life; there is no lasting living change from “human good” based morality or any system of ethics.

**Verse 16. But blessed are your eyes, for they see: and your ears, for they hear. 17. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.**

The fact that the disciples see, does not mean that they had perfect eyesight, but that they can perceive or comprehend the doctrines of the Word of God. The word blessed means inner happiness. For the person who walks in the filling of the Holy Spirit, learns doctrine, thinks doctrine, and applies it into their life, there is happiness that cannot be shaken by the details or challenges of this temporary life.

Jesus tells them that many prophets and Old Testament saints have desired to see what the disciples are seeing. Isaiah, Moses, David and many others would have liked to have been on the earth when the Messiah came. He says, “They desired this, but You are actually here. They would like to trade places with you.”

Now they have heard the interpretation of the parable of the sower, and they now need to apply it into their lives. Here is where these disciples start learning about the three types of mankind on the earth, the spiritual believer, the carnal believer, and the unbeliever. They are starting to see that our moment by moment choices about taking in God’s Word determine our blessedness here and now and forever!

**MARK 4:1-20**

1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine, 3 Hearken; Behold, there went out a sower to sow: 4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 But when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear. 10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is **given** to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13 And he said unto them, **Know** ye not this parable? and how then will ye know all parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns; such as hear the word, 19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

**KEY WORDS**

Began	Archomai	Begin [Aorist Middle Indicative]
Teach	Didasko	Teach [Present Active Infinitive]
Sea side	Thalassa	Sea
Was gathered	Sunago	Gather together, Assemble [Present Passive Indicative]
Great	Polus	Great
Multitude	Ochlos	Crowd
Entered into	Embaino	Embark [Aorist Active Participle]
Ship	Ploion	Vessel
Sat	Kathemai	Sit [Present Middle Infinitive]
Sea	Thalassa	Sea
Whole	Pas	All
Was	Eimi	Keep on being [Imperfect Active Indicative]
Land	Ge	Land
Taught	Didasko	Teach [Imperfect Active Indicative]
Many things	Polus	Many things
Parables	Parabole	Parable
Said	Lego	Say [Imperfect Active Indicative]
Doctrine	Didache	Doctrine, Teachings
Hearken	Akouo	Hear [Present Active Imperative]
Behold	Idou	Behold
Went out	Exerchomai	Go out [Aorist Active Indicative]
Sower	Speiro	Sow [Present Active Participle]
Sow	Speiro	Sow [Aorist Active Infinitive]
Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Sowed	Speiro	Sow [Present Active Infinitive]
Fell	Pipto	Fall [Aorist Active Indicative]
Wayside	Hodos	Road
Fowls	Peteinon	Birds
Came	Erchomai	Come [Aorist Active Indicative]
Devoured up	Katesthio	Devour [Aorist Active Indicative]

Some	Allos	Some of the same kind
Fell	Pipto	Fell [Aorist Active Indicative]
Stony ground	Petrodes	Rock like
Had	Echo	Have and hold [Imperfect Active Indicative]
Much	Polus	Much
Earth	Ge	Earth
Immediately	Eutheos	Straight away., Immediately
Sprang up	Exanatello	Germinate, Grow, Come up [Aorist Active Indicative]
Because it had	Echo	Have and hold [Aorist Active Participle]
No Depth	Me Bathos	No Depth
Sun	Helios	Sun
Was up	Anatello	Come up, Germinate [Aorist Active Indicative]
Were scorched	Kaumatizo	Scorch [Aorist Passive Indicative]
Had	Echo	Have and hold [Aorist Active Participle]
Root	Rhiza	Root
Withered away	Xeraino	Wither away, Shrivel [Aorist Passive Indicative]
Fell	Pipto	Fall [Aorist Active Indicative]
Among	Eis	Among
Thorns	Akautha	Thorn
Grew up	Anabaino	Rise up [Aorist Active Indicative]
Choked	Sumpnigo	Choke, Strangle completely [Aorist Active Indicative]
Yielded	Didomi	Give [Aorist Active Indicative]
Fruit	Karpos	Fruit
Fell on	Pipto	Fall [Aorist Active Indicative]
Good	Kalos	Good
Yield	Didomi	Give [Imperfect Active Indicative]
Sprang up	Anabaino	Rise up [Present Active Participle]
Increased	Auxano	Increase [Present Passive Participle]
Brought forth	Phero	Bring forth, Carry [Imperfect Active Indicative]
Thirty	Triakonta	Thirty
Sixty	Hexekonta	Sixty
Hundred	Hekaton	Hundred
Said	Lego	Say [Imperfect Active Indicative]
Hath	Echo	Have and hold [Present Active Indicative]
Ears	Ous	Ear
Hear	Akouo	Hear
Let hear	Akouo	Hear [Present Active Imperative]
Was	Ginomai	To become [Aorist Middle Indicative]
Alone	Katamonas	Alone
That were about	Peri	About
Twelve	Dodeka	Twelve
Asked	Erotao	Ask, Beseech [Imperfect Active Indicative]
Parable	Parabole	Parable
Said	Lego	Say [Imperfect Active Indicative]
<b>Is given</b>	<b>Didomi</b>	<b>Give [Perfect Passive Indicative]</b>
Know	Ginosko	Know
Mysteries	Musterion	Mystery
Kingdom	Basileia	Kingdom
God	Theos	God
Are without	Exo	Outside
All things	Pas	All
Done	Ginomai	Come to pass [Present Middle Indicative]
Seeing	Blepo	See [Present Active Participle]
See	Blepo	See [Present Active Subjunctive]
Perceive	Eido	Perceive [Aorist Active Subjunctive]
Hearing	Akouo	Hear [Present Active Participle]
Hear	Akouo	Hear [Present Active Subjunctive]
Do they Understand	Suniemi	Comprehend [Present Active Subjunctive]
Lest at any time	Mepote	Lest at any time, If peradventure
Converted	Epistrepho	Turn around [Aorist Active Subjunctive]
Sins	Hamartema	Sin
Forgiven	Aphiemi	Forgive [Aorist Passive Subjunctive]

Said	Lego	Say [Present Active Indicative]
<b>Know</b>	<b>Eido</b>	<b>Perceive, Understand [Perfect Active Indicative]</b>
Will know	Ginosko	Know [Future Middle Indicative]
All	Pas	All
Sower	Speiro	Sow [Present Active Participle]
Sow	Speiro	Sow [Present Active Indicative]
Word	Logos	Word
Are	Eimi	Keep on being [Present Active Indicative]
Sown	Speiro	Sow [Present Passive Indicative]
Have heard	Akouo	Hear [Aorist Active Subjunctive]
Satan	Satanas	Satan
Cometh	Erchomai	Come [Present Middle Indicative]
Immediately	Eutheos	Immediately
Taketh away	Airo	Take away, Remove [Present Active Indicative]
Sown	Speiro	Sow [Perfect Passive Participle]
Hearts	Kardia	Heart
Are	Eimi	Keep on being [Present Active Indicative]
Likewise	Homoios	Likewise
Are sown	Speiro	Sow [Perfect Passive Participle]
Heard	Akouo	Hear [Aorist Active Subjunctive]
Receive	Lambano	Receive [Present Active Indicative]
Gladness	Chara	Joy
Hath	Echo	Have and hold [Present Active Indicative]
Endure for a time	Proskairos	Endure for a while
Affliction	Thlipsis	Testing
Persecution	Diogmos	Persecution
Ariseth	Ginomai	Come into being [Aorist Middle Participle]
For the word's sake	Dia ho Logos	Because of the word
Are offended	Skandalizo	Scandalised, Offended [Present Passive Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Are sown	Speiro	Sow [Present Passive Participle]
Hear	Akouo	Hear [Aorist Active Participle]
Care	Merimna	Distraction, Care
World	Aion	World, Age
Deceitfulness	Apate	Delusion
Riches	Ploutos	Riches, Wealth
Lusts	Epithumia	Lust
Other things	Loipoi	Other things, Residue
Entering in	Eisporeuomai	Enter in [Present Middle Participle]
Choke	Sumpnigo	Choke
Becometh	Ginomai	To become something [Present Middle Indicative]
Unfruitful	Akarpos	Unfruitful
Are	Eimi	Keep on being [Present Active Indicative]
Sown	Speiro	Sow [Aorist Passive Participle]
Hearth	Akouo	Hear [Present Active Indicative]
Receive	Pardechomai	Delight in, Receive [Present Middle Indicative]
Bring forth fruit	Karpophero	Bear fruit [Present Active Indicative]
Thirtyfold	Triakonta	Thirty

### PERFECT TENSE VERBS

DIDOMI - GIVE - This verb occurs 413 times in the New Testament with 36 times in the Perfect Tense.

The Lord Jesus Christ **gives** permanent spiritual knowledge to believers, which allows them to understand. Matthew 13:11, 19:11, **Mark 4:11**, Luke 8:11, John 17:8, 17:14, 1 John 5:20.

The Lord Jesus Christ also **gives** an open door for evangelism, indicating that God offers opportunities to give the gospel, and this has eternal consequences for all involved. In Revelation 3:8

During His ministry the Lord **gave** His disciples total protection over attacks from Satan as well as snakes and scorpions. Luke 10:19.

The Lord tells us that a man/woman can receive nothing unless it is given from heaven. John 3:27

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is separately explained in each verse it occurs.

**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT** - None found

## REFLECTION

**Verse 1. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2. And he taught them many things by parables, and said unto them in his doctrine,”**

Entering the boat would have been ideal for Jesus’ voice to carry to the crowds as sound carries well across water. A place such as a small cove would have natural acoustics that would allow many thousands of people to hear a person speaking on a boat off the coast.

Rabbis often taught in parables, although the subject of many of the rabbinic parables centred on royal courts. However many teachers explained points to the common folk, often using more down to earth parables like the harvest story which Jesus uses here. We will combine the parable and interpretation as we did in the parallel passage above, but note the differences that this Gospel writer expounds.

## PARABLE

**Verse 3. Hearken; Behold, there went out a sower to sow: 9. And he said unto them, He that hath ears to hear, let him hear.**

This parable has to do with the Sower, the seed, and the soil. In verse nine the Lord instructs them to listen to what He has to say. In the English it looks as if He is asking them to hear, but in fact the word “to hear” is in the imperative mood, which means He is commanding them to hear the meaning behind the words.

## INTERPRETATION

**Verse 13. And he said unto them, Know ye not this parable? and how then will ye know all parables? 14. The sower soweth the word.**

Interpreting the parable the Lord opens with a question. Don’t you know this parable? In essence He is saying, “How will you ever know any of the parables if you don’t understand this one?”

Jesus then starts to interpret the parable in spiritual terms. We see that the Sower is a person who sows the Word of God. He is therefore an evangelist/bible teacher.

## PARABLE

**Verse 4. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.**

When the seed was sown before the ground was ploughed up, as it often was, it sometimes fell on to hardened ground that even the plough wouldn’t soften. The road or the wayside as it is called in this verse could be the footpath through the field. The wayside soil was too hard for the seed to penetrate, the plough couldn’t break it up, and so birds came and ate the seed.

## INTERPRETATION

**Verse 15. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.**

This heart is hard. The person is stubborn and unbroken and will resist the plough. They say a determined "No" to the Saviour and to the Holy Spirit. Satan, pictured here by the birds, snatches up the Word of God. The sinner is unmoved and untroubled by the message. They are indifferent and insensible to it by repeated choices continually and so are like the hardened path through the wheat field, unbroken by the plough.

## PARABLE

**Verse 5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6. But when the sun was up, it was scorched; and because it had no root, it withered away.**

The stony ground is in the field proper, but the stone was hidden because it had a thin layer of the earth covering a bed of rock. Shallowness of the earth prevented the seed from taking deep root.

## INTERPRETATION

**Verse 16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.**

Unlike the hard ground of the path, those represented by the stony ground apparently accept the Word of God immediately, and receive it with gladness. As believers however they do not dig deeply into the Word of God, as they have a stony heart underneath the welcoming soil, and when strife and persecution comes into their life they wither away and fail to produce spiritual fruit.

It is often seen that young believers, who are not growing strongly in God's Word, when they are verbally attacked by unbelievers, become offended and embarrassed about the person of the Lord Jesus Christ. We are told in Romans chapter one not be ashamed of the gospel of Christ, but we can only obey that command by taking the Word of God deeply into our soul and nourishing our inner life by Jesus presence and encouragement. **Romans 1:16-17, 2 Peter 3:18.** These people are the type of Christians who are offended or ashamed of the gospel of Christ. It is only as we build deep roots into truth by faith applied, that we overcome any embarrassment.

## PARABLE

**Verse 7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.**

The thorny ground has thorn bushes that cut the seedlings off from both soil nourishment and direct sunlight thus choking it, preventing it from bearing fruit.

## INTERPRETATION

**Verse 18. And these are they which are sown among thorns; such as hear the word, 19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.**

Here again, as with the stony ground, the Word of God is accepted and there is life. However the cares of the world, materialism and other lusts and distractions, downgrade the desire to feed on the Word of God, and so the Christian life becomes unfruitful. Note the fact that it "became" unfruitful, using the Greek word "Ginomai", meaning to become something that it wasn't before, indicating that the life had been fruitful before these other events and situations came into being to downgrade the Christian life. Clearly if a person has been fruitful and becomes unfruitful they are believers who are backslidden, and the "choking weeds" of earthly distraction will destroy all spiritual productivity over time.

## PARABLE

**Verse 8. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.**

The good ground was deep and fertile, and conditions favourable to the seed. Some seeds produce thirty fold some sixty and some a hundredfold.

#### INTERPRETATION

**Verse 20.** **And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.**

Here there is a definite acceptance of the Word of God. These people are not only born again from above, that they are loyal subjects of Christ and hungry for His words and intimate daily fellowship with Him. Neither the world, the flesh or the devil can shake their confidence in Him. They keep feeding their souls.

Even among the good ground, there are varying degrees of fruitfulness. Some bear thirty fold, some sixty and some one hundred. What determines the degree of productivity? The life that is most productive is the one that obeys the Word of God promptly and consistently. We all pay varying degrees of attention to the Lord and to Holy Spirit filled bible study, and this is a challenge to pay more attention to things that matter eternally.

**Verse 10.** **And when he was alone, they that were about him with the twelve asked of him the parable.**

When the disciples were with him alone they asked him why he spoke in parables. He explained to them that only those who were receptive were permitted to know the mystery of the Kingdom of God, and the teaching of parables sorted out the people who were interested in eternal things, and those who were not.

A mystery in the New Testament is a truth hitherto unknown, that can only be known through special revelation by the Lord and the Holy Spirit.

The mystery of the Kingdom of God is that:-

1. The Lord Jesus was rejected when He offered Himself as King to Israel.
2. A period of time would intervene before the kingdom would be literally set up on the earth.
3. During the interim it would exist in a spiritual form. All who acknowledge Christ as King would be in the kingdom, even though the King himself was physically absent.
4. The Word of God would be sown during the interim period with varying degrees of success. Some people would actually be converted in that period, that others would reject the gospel, just as some Jews had accepted the Lord in his First Advent ministry, and others rejected Him.
5. He will return to rule when the people who rejected Him at the First Advent ask Him to return as King. His Second Advent is prophesied clearly in the Old Testament and the New, and will occur when Israel looks to "Him who they pierced" and asks Him to return. **Zechariah 12:10ff, Romans 11:1ff.**

**verse 11.** **And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.**

Jesus now it tells them that it is given to them to know the mystery of the Kingdom of God. Those who are not believers will not understand the mystery of the Kingdom of God.

**1 Corinthians 2:14** tells us that the soulish or natural man, in other words, the unbeliever, does not understand the things of God because they are spiritually discerned. That chapter ends in verse 16 with the statement that applies to Holy Spirit filled believers, noting that "we have the mind of Christ", which is in fact the Word of God.

There is such a thing as hearing the gospel for the last time, for all unsaved people will die, and with death their opportunity for spiritual growth ends. It is possible to get distracted by sin and waste away the days of grace. Sadly many people do drift beyond redemption point.

There are men and women who have refused the Saviour and who will never again have the opportunity to repent and be forgiven, and they do not care about it – for they are distracted “unto death” by their earthly pursuits.

They may hear the gospel but it falls on hardened ears, blinded eyes, and an unresponsive will. We say, “Where there’s life there’s hope”, but the Bible speaks of some who are alive yet beyond hope and repentance, because they have hardened their heart so much to the gospel of Christ that they will not hear.

**LUKE 8:4-15**

**4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. 9 And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it **is given** to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.**

**KEY WORDS**

Much	Polus	Much, Large
People	Ochlos	Crowd
Gathered together	Suneimi	Gather together, Assemble [Present Active Participle]
Were come	Epiporeuomai	Come [Present Middle Participle]
City	Polis	City
Spake	Epo	Speak [Aorist Active Indicative]
Parable	Parabole	Parable
Sower	Speiro	Sow [Present Active Participle]
Went out	Exerchomai	Go out [Aorist Active Indicative]
Sow	Speiro	Sow [Aorist Active Infinitive]
Seed	Sporos	Seed
Sowed	Speiro	Sow [Present Active Infinitive]
Fell	Pipto	Fall [Aorist Active Indicative]
Wayside	Hodos	Road
Trodden down	Katapateo	Tread underfoot [Aorist Passive Indicative]
Fowls	Peteinon	Birds
Air	Ouranos	Heaven, Atmosphere
Devoured	Katesthio	Devour [Aorist Active Indicative]
Some	Heteros	Some other
Fell	Pipto	Fall [Aorist Passive Participle]
Rock	Petra	Rock
Was Sprung up	Exanatello	Germinate, Grow, Come up [Aorist Active Indicative]
Withered away	Xeraino	Wither away, Shrivell [Aorist Passive Indicative]
Lacked	Echo Me	Have no [Present Active Infinitive]
Moisture	Hikmas	Moisture, Dampness
Fell	Pipto	Fall [Aorist Active Indicative]
Among	Eis	Among
Thorns	Akautha	Thorn
Sprang up	Sumphuo	Grow up together [Aorist Passive Participle]
Choked	Apognigo	Choke, Stifle [Aorist Active Indicative]
Fell	Pipto	Fall [Aorist Active Indicative]



Good	Agathos	Good
Ground	Ge	Ground, Earth
Sprang up	Phuo	Spring up [Aorist Passive Participle]
Bear	Poieo	Make [Aorist Active Indicative]
Fruit	Karpos	Fruit
Hundredfold	Hekaton	Hundred
Said	Lego	Say [Present Active Participle]
Cried	Phoneo	Call, Cry out, Sound the voice [Imperfect Active Indicative]
Hath	Echo	Have and hold [Present Active Participle]
Ears	Ous	Ear
Hear	Akouo	Hear [Present Active Infinitive]
Let hear	Akouo	Hear [Present Active Imperative]
Disciples	Mathetes	Disciple
Asked	Eperotao	Ask [Imperfect Active Indicative]
Saying	Lego	Say
Be	Eimi	Keep on being [Present Active Optative]
Said	Epo	Say [Aorist Active Indicative]
<b>Is given</b>	<b>Didomi</b>	<b>Give [Perfect Passive Indicative]</b>
Know	Ginosko	Know [Aorist Active Infinitive]
Mysteries	Musterion	Mystery
Kingdom	Basileia	Kingdom
God	Theos	God
Others	Loipoi	Remnant, Residue
Seeing	Blepo	See [Present Active Participle]
See	Blepo	See [Present Active Subjunctive]
Hearing	Eido	Perceive
Hear	Akouo	Hear [Present Active Participle]
Might not	Akouo	Hear [Present Active Subjunctive]
Understand	Suniemi	Comprehend [Present Active Subjunctive]
Is	Eimi	Keep on being [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Word	Logos	Word
Are	Eimi	Keep on being [Present Active Indicative]
Hear	Akouo	Hear [Aorist Active Participle]
Cometh	Erchomai	Come [Present Middle Indicative]
Devil	Diabolos	Devil
Taketh away	Airo	Take away [Present Active Indicative]
Hearts	Kardia	Heart
Lest	Hina me	In order that not
Should believe	Pisteuo	Believe [Aorist Active Participle]
Saved	Sozo	Save [Aorist Passive Subjunctive]
Hear	Akouo	Hear [Aorist Active Subjunctive]
Receive	Dechomai	Receive, Accept [Present Middle Indicative]
Joy	Chara	Joy
Have no	Echo	Have and hold [Present Active Indicative]
Root	Rhiza	Root
A while	Kairos	Time
Believe	Pisteuo	Believe [Present Active Indicative]
In time	Kairos	Time
Temptation	Peirasmos	Temptation, Testing
Fall away	Aphistemi	Withdraw, Depart, Fall away [Present Middle Indicative]
Fell	Pipto	Fall [Aorist Active Participle]
Are	Eimi	Keep on being [Present Active Indicative]
Heard	Akouo	Hear [Aorist Active Participle]
Go forth	Poreuomai	Go out, Go forth [Present Middle Participle]
Choked	Sumpnigo	Totally choked [Present Passive Indicative]
Cares	Merimna	Cares
Riches	Ploutos	Riches, Wealth
Pleasures	Hedone	Lusts, Sensual pleasure
Life	Bios	This life or state of being
Bring to perfection	Telesphoreo	Bear to perfection, Complete the product [Present Active Indicative]

Are	Eimi	Keep on being [Present Active Indicative]
Honest	Kalos	Honest, Wholesome
Good	Agathos	Good of eternal worth
Heart	Kardia	Heart
Heard	Akouo	Hear [Aorist Active Participle]
Keep	Katecho	Hold fast [Present Active Indicative]
Bring forth	Karpophero	Bear fruit or Carry fruit [Present Active Indicative]
Patience	Hupomone	Patience, Endurance

### PERFECT TENSE VERB

DIDOMI - GIVE occurs 413 times in the New Testament with 36 times in the Perfect Tense. The Lord Jesus Christ gives permanent spiritual knowledge to believers which allows them to understand, Matthew 13:11, 19:11, Mark 4:11, **Luke 8:10**, John 17:8, 17:14, 1 John 5:20.

The Lord Jesus Christ also gives an open door for evangelism indicating that God offers opportunities to give the gospel. Revelation 3:8.

During His ministry the Lord gave His disciples total protection over attacks from Satan as well as snakes and scorpions. Luke 10:19.

The Lord tells us that we can receive nothing eternal unless it is given from heaven. John 3:27.

### OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

### REFLECTION

The Scriptures are not obscure. Generally when one symbol or item is used it is good practice to go to the first time that such an item is used in the Bible so that the meaning of that item can be determined. Part of the value of the inspiration of Scripture is that there is a harmonious relationship between all the books in the Bible, and as the author is the same, the Holy Spirit, we can view the Bible as a whole. Let us hear the third account of this parable, from Dr Luke, and see the unique insights he has gained by hearing accounts from many people who were there, about the eternal significance of the Lord's teaching that day.

**Verse 4. And when much people were gathered together, and were come to him out of every city, he spake by a parable: 11. Now the parable is this: The seed is the word of God.**

The Lord had attracted a very large crowd to His ministry at this point. This is seen by the fact that many people were gathered together out of every city to hear Him, so even though the religious leaders have already rejected Him, there is still great interest amongst ordinary people. Sadly they also will drift away over time and lose interest in Him and His claims. The fickle nature of the interest of the vast crowds is actually one of the things that the Lord covers in this parable – Israel in his day was very hard and weedy ground, just like the Western World in the 21<sup>st</sup> century!

Up to this time He had taught openly and very directly, but following the unforgivable sin committed by the Pharisees, in stating that His works with the works of the devil rather than of the Holy Spirit, Jesus now began to teach in parables. Parables can be interpreted in various ways and so they do not provide "evidence" for the negative religious leaders, as they can be seen as innocuous – but actually they are even more powerful challenges to those who do not think Jesus is worth devoting life and time to.

As we have seen in each previous account, in the parable of the Sower the seed which the Sower is casting onto the ground is spiritually the Word of God. The seed/Word is sowed on four different types of land/hearts of the people.

#### 1. THE WAYSIDE

#### PARABLE

**Verse 5. A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.**

## INTERPRETATION

**Verse 12. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.**

The Sower in the form of the evangelist went out and gave God's message but some of the hearers did not respond at all because their hearts were hardened in their life choice of evil/sin, and they therefore rejected the gospel out of hand. The gospel was given but satanic doctrine came back into their minds very quickly. This they found far more attractive than the gospel of God, and they accepted the evil words of the enemy, and rejected the gospel of salvation, preferring darkness to light. **John 3:16-36.**

Satan is always trying to blind the minds of those that do not believe lest they should see the glorious gospel and be saved. **2 Corinthians 3:14-17, 4:3-4, Romans 8:9-10.** Satan does this in the Church Age and has done it throughout history. Every time a person believes, Satan hates it, for he has lost that person, who now will not join him in the Lake of Fire. It is therefore in Satan's interest to blind the minds of as many people as possible, and this is how he uses the time that he has before the Church is removed from the earth at the Rapture. He is unable to oppose the Holy Spirit's work, **1 John 4:4.** He is only able to blind the hearts of those who prefer distraction to reality; who would rather have meaningless "fun", than meaningful spiritually significant activity.

## 2. STONY SHALLOW GROUND

## PARABLE

**Verse 6. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.**

## INTERPRETATION

**Verse 13. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.**

The second type of soil is a soil that has rock not far below the surface. It is like "hypocritical soil", for it looks fertile and rich, but there is no depth at all. The seed falls into this sort of ground, it germinates, but does not have deep roots. Because of the lack of moisture when the heat of the sun comes on it, the plant withers away.

These types of people are believers who accept the gospel, are saved, but do not learn and apply Bible doctrine to their lives, because there is something hardened within them that resists giving themselves to the Lord whole heartedly. When pressure comes on from the outside they find the Christian life too hard and rather than search the Scriptures to find a promise or solution they walk away from the truth. They walk away from blessing, both in time and eternity.

This verse says that for a while they believe, and this part of the parable reminds one of a passage in **2 Timothy 2:13**, which says that even if we believe not, and we think we are unbelievers, yet He is faithful to us, He cannot deny himself. He will never deny you, but you and I may deny ourselves spiritual life and blessing by the hardness of our hearts towards spiritual things.

Once we are believers, we are always a believer, but we may be a believer who has walked away from the true dynamic power of growing and productive Christian life, and so our soul "shrivels" in the heat of daily life testing. Such believers need to hear Paul's words, and open their hearts, and let the Spirit soften their negativity. **Ephesians 2:14-21.**

## 3. THORNS

## PARABLE

**Verse 7. And some fell among thorns; and the thorns sprang up with it, and choked it.**

## INTERPRETATION

**Verse 14.** And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

The third type of soil is that which is infested with thorns. When the seed falls into the ground it appears to be good, but as their Christian life progresses other things take precedent over their daily Christian walk in the Word. In this case worries about life or materialism and entertainment take priority over the person's relationship with the Lord. They show promise initially in their walk, but no good fruit is brought to maturity.

This type of person is quite common in developed countries with materialism and the pleasures of this life bombarding the believer day by day. This believer gets distracted by competing demands for their time and gets overwhelmed by the distractions and distortions of Satan's evil but attractive things.

In the case of developing countries, the worries of finding sufficient to eat or to sustain life, would tend to be more of the problem than materialism. Both the problem of finding a next meal, or standing against social media demands can be met the same way – by prayerfulness and feeding on the Word.

## 4. GOOD GROUND

## PARABLE

**Verse 8.** And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

## INTERPRETATION

**Verse 15.** But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

These are Christians who go ahead in the Christian life and mature in spiritual fruitfulness, by putting down their spiritual roots deep into the Word of God in the filling/teaching of the Holy Spirit. These people accept the gospel and grow in the knowledge and grace of the Lord and Saviour, and as a result, with the power of the Holy Spirit controlling their lives, they have eternal production.

The production depends on the believer seeing and taking opportunities to serve the Lord and therefore varies from one believer to another.

**Verse 9.** And his disciples asked him, saying, What might this parable be? **10.** And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Jesus' disciples had asked Him what the parable meant. But before He told them its meaning He explained why He used the parable form of teaching. People who were spiritually discerning, that is, were following Him and acknowledging His message as true, would have the knowledge of the secrets of the Kingdom of God.

But others who were not responding to Jesus' message of the kingdom would not understand the parables. They would simply not pay enough attention, think and ask the right questions. The parables were a test of people's volition.

In support of this Jesus quotes **Isaiah 6:9**, where it was prophesied that the people would hear what He said but would not understand it. Jesus, speaking in parables, was actually acting in grace to those listening to Him. If they refuse to acknowledge Him as Messiah and paid attention at all, their judgement in time may be less severe than if they understood more, and yet still walked away. **Luke 10:13-16**.

All who despise the Lord's person, words, and work will eternally be judged, and the parables made it easier to face the truth if people would only pay attention. Miracles can confront people in a dramatic and powerful way, but a parable gently out flanks your objections. The meaning of a parable "sneaks up on you" and challenges you powerfully. They were a gentle appeal to face the truth – as the miracles shouted at them.

**APPLICATION**

The sower and the seed parable deals with the unbeliever and the three types of believer in time.

The unbeliever is a person who permanently resists the Scripture, does not accept the gospel, and becomes more and more hardened to the truth of the gospel as they advance through life towards death and eternal judgment.

It is possible, like the Pharaoh of Egypt, to harden the heart to the truth of the gospel so much that you get to the stage where you cannot believe the gospel at all. It is seen in the Exodus passage, that Pharaoh having reached that status, was used by God, who "hardened" Pharaoh's heart in response to the latter plagues. God was not unfair in this process, for He simply put pressure on Pharaoh, so that he was forced to express what he really believed and wanted to do. He had no easy fence sitting options.

To illustrate this, there was the story of an elderly man dying in a hospital. It was near Christmas and a Christian nurse decided to give the gospel to him. He understood the gospel, but with deep sadness said that he wished he could believe but could not, for he had hardened his heart to the state of making it impossible for the gospel to be accepted.

Believers can be diverted from the Christian way of life by pressure, criticism or getting their eyes on the things of the world. Whilst they are still Christians they are unproductive, as, for example, they value their Facebook entries ahead of feeding on God's Word. We need to ensure we keep our eyes on the Lord and His call upon our life; the called work which He has set us to do.

In order to endure testing it is critical that believers build up a deep root system into the Word of God otherwise we will wilt under the pressures that are sure to come.

Often people that worry about the future rely on amassing a large cash or capital reserve so that they can be comfortable in their old age. This attitude is wrong as it is bible doctrine which gives you security in this life and not transient riches. As we saw in **Luke 12:16-21**, we are here for a limited time only.

With the spiritually intelligent Christian life, consistent learning of doctrine and application of those truths to the life is the basis of divine production.

There will always be three types of people on the earth; the unbeliever who rejects the gospel, the believer who produces fruit and the believer who is saved, but due to a lack of doctrine, or failure to apply what they know, are not fruitful believers.

If you know bible doctrine you can build on doctrine. The more doctrine you know and apply, the more productive you will become in the Christian way of life.

This shows that as far as performance is concerned you cannot distinguish between the unbeliever and a perpetually carnal believer. You cannot tell the difference between the unsaved and the ignorant saved. They often think and act the same way. Their life "fruit" may be identical at times.

**PROPHECY**

**[1] PARABLES** – that the method of teaching should be in parables

**PROPHECY**

**Psalms 78:1, 2** (1000 BC): Give ear, O my people, to my law: incline your ears to the words of my mouth. 2 I will open my mouth in a parable: I will utter dark sayings of old.

This is the first of a group of Psalms which draw spiritual lessons from Israel's history (**Psalms 80, 89, 105, 106**).

The introduction is unusually long and includes the prophecy which gave an aspect of the Lord's ministry.

## FULFILMENT

**Matthew 13 34,35** (30 AD): All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 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.

1. A parable is a short story which everybody can understand but it has spiritual meaning to those who are regenerate (1 **Corinthians 2:14**).
2. The parables do not have geographic locations, nor people with proper names, thus the Rich Man and Lazarus in Hades is not a parable but a true story.
3. The word parable comes from the Greek words PARA "to compare", and BOLE "to throw"; or to bring two things together for comparison.
4. There are 28 parables in the gospels, commencing with the Sower and the Seed.

**[2] HIS TEACHING REJECTED**

## PROPHECY

**Isaiah 6:9, 10** (758 BC): And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

## FULFILMENT

**Acts 28:25-27** (62 AD): And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

1. The teaching of Jesus Christ can only be discerned spiritually (1 **Corinthians 2:14**).
2. Religion and ritual had blinded the minds of most Jews at the time of his ministry, thus His teaching was rejected as foolishness.
3. The use of parables meant that the unbelievers understood the simple story but failed to grasp the spiritual significance.
4. Forgiveness of sins is through hearing and believing the gospel.
5. It is therefore of the utmost importance for the gospel to be told.

**DOCTRINES****MYSTERY KINGDOM**

1. Because the Messianic Kingdom was rejected by the rejection of the King this is a new type of Kingdom which lasts from the First to Second Advent and is called Christendom
2. The parables of the mystery kingdom describe conditions upon the earth while the King is absent.
3. It is not the same as the Eternal of Universal Kingdom as it is limited to time.
4. It is not the same as the Spiritual Kingdom as it includes believers and unbelievers
5. It is not the same as the Messianic Kingdom as there is no mystery about that as far as the Old Testament is concerned
6. It is not the same as the Church Age although it includes the Church Age but also the Tribulation

**MYSTERY**

1. The Greek word MUSTERION, or "mystery", means an initiate of a secret fraternity of the ancient world.
2. Used in the New Testament, these are truths which were not revealed in the Old Testament. (**Ephesians 3:2-6, Romans 16:25, 26, Colossians 1:26, 27**)
3. The mystery is always related to the Dispensation of the Church and only the Church Age. (**Ephesians 1:9, 3:2**)
4. The mystery was a part of the divine plan ordained in eternity past. (**1 Corinthians 2:7**)
5. The most important are:-
  - a) The mystery of the Kingdom of Heaven - (**Matthew 13:3-52**. Especially v 11)
  - b) The mystery of Israel's Blindness in the Church Age (**Romans 11:25**)
  - c) The mystery of Lawlessness - (**2 Thessalonians 2:7**)
  - d) The mystery of the Seven Stars - (**Revelation 1:20**)
  - e) The mystery of Godliness - (**1 Timothy 3:16**)
  - f) The mystery of the Rapture - (**1 Thessalonians 4:14-17, 1 Corinthians 15:51, 52**)
  - g) The mystery of the true church - (**Romans 16:25, Ephesians 3:1-11, Ephesians 6:19, Colossians 4:3**)
  - h) The mystery of Christ and the Church - (**Ephesians 5:22-32**)
  - i) The mystery of the indwelling of Christ - (**Colossians 1:26, 27**)
  - j) The mystery of Christ as the fullness of the Godhead - (**Colossians 2:2**)
  - k) The mystery Babylon - (**Revelation 17:5, 7**)

**CHRISTIAN LIFE: EVANGELISM**

1. All believers are ambassadors for Christ, and are obliged to give the give the gospel to unbelievers. (**Acts 1:8, 2 Timothy 4:5**).

2. Two forms of witnessing - with the lips (**2 Corinthians 5:18-21**) and by the life (**2 Corinthians 3:3**)
3. The gospel is "good news".
4. Sin is not an issue. Jesus died for all sin on the cross. The penalty has been paid. The issue now is "Do you trust that Jesus Christ has died for your sins, and was raised from the dead to give life to all who believe on Him?" People choose to either rely upon Jesus Christ, or upon their own good works, to be saved. (**Romans 8:1, 9-30-33**)
5. What about the heathen who haven't heard?
  - a) God is totally fair, and everyone has the chance to be saved
  - b) Unlimited Atonement (**Colossians 2:14, 15**)
  - c) God's will - none should perish (**2 Peter 3:9**)
  - d) Man's negative will - God consciousness - Gospel hearing.
6. Witnessing is impossible except through the power of the Holy Spirit. (**John 16:8-13**) The Holy Spirit convicts of
  - a) Sin because of unbelief.
  - b) Righteousness.
  - c) Judgement because of Satan being judged (**Matthew 25:41**)
7. The natural man needs the Holy Spirit to understand the gospel (**1 Corinthians 2:14**)
8. The Bible is the weapon of witnessing. (**1 Corinthians 15:3, 4**)
9. Biblical Pattern of Witnessing. (**1 Thessalonians 2:1-12**)
  - a) Effective contact (v.1)
  - b) The gospel must be given even under opposition. (v.2)
  - c) The gospel must never be compromised or watered down - (v.3)
  - d) The believer in whom the gospel is deposited is tested by God and should not be for the praise of man. (v.4)
  - e) Flattery should never be part of the gospel. (v.5-6)
  - f) Whilst the gospel should not be given to get praise from men it should be given in love without cost (v9)
  - g) The gospel must be followed up (v 10) with discipleship and teaching (v11) so that the new believer can become spiritually self reliant. (v.10-12)
10. Your obligation to witness (**Romans 1:14-16**): you are a debtor (v14), you are ready (v15), you are not ashamed (v16)
11. Win souls, not arguments. Stay on the gospel, don't get side-tracked.
12. We are fishers of men **Matthew 4:19**
  - a) Fishermen need to be equipped to fish. You need to be walking in the Spirit and you need to know the gospel.
  - b) Fishermen go to where the fish are. You must be in contact with unbelievers so that you can witness to them.
  - c) Fishermen are patient. Allow for the conviction and preparation of the Holy Spirit in the life of the unbeliever.
  - d) Fishermen know what bait to use for different fish. You have to be flexible and know how to approach different personalities.
  - e) Fishermen concentrate on fish and not the fishpond. Our primary concern is saving people - the evil in the world will continue to exist.

## CHRISTIAN LIFE: EVANGELISM – FISHERS OF MEN

### We are fishers of men **Matthew 4:19**

1. A fisherman needs to be prepared and equipped to do the task. You need to be walking in the Spirit and you need to know the gospel. We need to be prepared in knowledge and power. Quite often you need to be trained.



2. The fishermen go to where the fish are. As a believer you must be in contact with unbelievers so that you can individually target them. This is why monasticism is wrong.

3. Fishermen are patient. They wait. They know the fish are there but they wait until the right time to cast the bait. You do not waste your bait but walk under the guidance of the Holy Spirit so that when you recognise that someone is under the conviction of the Holy Spirit you can fish successfully. You work with unbelievers and look for an opportunity provided by the Holy Spirit to give the gospel.

You do not give them the gospel when they are five kilometres away. Ignorant Christians are blurting out the gospel to unbelievers who have not been prepared and consequently are disturbing the fish. They are not sensitive; they are not waiting seeing what the Spirit is doing. In Acts the people who were being added to the church were those who were being saved by the work of the Holy Spirit.

4. Fishermen know what bait to use and the different approaches to catch all sorts of fish. You do not have the same bait for all fish. Paul for instance gave a different message in Athens compared to what he gave in Philippi. This is the danger of having just one tract in your pocket as it constrains you in your approach. You have to be flexible and know where the people are so that it will be meaningful to them and meet them where they are. Paul in **Acts 16** is talking to philosophers so he comes in at a different level than in other cases.

5. Fishermen concentrate on fish and not the fishpond. You are to fish for fish and not try and clean the fishpond. We should be concerned with the souls of men and not cleaning up the environment. **1 Peter 1:17, Ephesians 5:16, Colossians 4:5, 1 Corinthians 9:22**

#### **CHRISTIAN LIFE: EVANGELISM - NEW TESTAMENT PATTERN**

1. The pastor of the local church must practice a Bible saturated, spirit controlled life. By his systematic teaching of the Word he must encourage people to apply it in their life. The vessels that the Lord uses must be clean.

2. You must have a co-ordinated prayer life in the Church. This consists of the mid week prayer meeting and organising your prayer warriors. You need specific weekly prayer sheets.

3. You need to have weekly meetings with your deacons and elders to plan strategies for the church. You need to have that for a prayer plan for the week. It is good to have this on Sunday morning over breakfast so that the prayer points can be noted down and duplicated by the pastor for the morning service.

This gives current material. You plan your visitations, your speakers and how it can be co-ordinated in with the overall preaching plan. There also needs to be a home fellowship strategy and a strategy for the Bible class and Sunday School.

4. In the preaching everything must tie into the evangelistic, witness function of the church. He must emphasise that they are ambassadors and evangelists.

5. The minister encourages the people to find the fish. Every week they should be reminded of their work in this area.

6. Every believer should have his own list of people who he is praying constantly for. He should have a list of ten unbelievers and as one is converted a new name should be emplaced on the list.

7. The church contacts should be followed up as part of the strategy. This is the importance of a Sunday School. The Sunday School should be well known in the area. The unbelieving parents who send their children to Sunday School should be followed up by the minister to show friendliness towards them. You may be their only Christian contact.

8. There needs to be a church service follow up. Every visitor should be made to feel welcome but not embarrassed. Never ask a visitor to stand up. After the service have a coffee time and a special room set aside for visitors. It is an advantage to have a service which finishes a bit earlier. The minister follows up the visitors and lets an elder go on the door.

9. Organise visitation and be visible with walking through districts and greeting those you meet. This is far better than driving and parking. The morning should be in the study. Have a meal at home to have time with your wife or family, after lunch visitation. With walking you get exercise and are away from the phone.

Plan to visit three or four locations only. Drive to a central location and walk. If you are seen on the street people get to know. You have raised the profile of the church. You are swimming in the sea with the fish. Sit down with street kids, help an old lady. The church needs to draw on the local area. You need to be decently dressed but not suit and tie.

### **BIBLE: BIBLE AND THE BELIEVER**

1. The Scriptures are designed to have the following effect on the believer.

- a) Illuminating. (**Psalm 119:130**)
- b) Making wise the simple. (**Psalm 19:7**)
- c) Producing faith (**John 20:31**), hope (**Psalm 119:49, Romans 15:4**), and obedience (**Deuteronomy 17:19-20**)
- d) Cleansing the heart (**John 15:3, Ephesians 5:26**) and the ways (**Psalm 119:9**)
- e) Keeping us from destructive paths. (**Psalm 17:4**)
- f) Supporting life. (**Matthew 4:4 cf. Deuteronomy 8:3**)
- g) Building up in the faith. (**Acts 20:32**)
- h) Comforting. (**Psalm 119:82, Romans 15:4**)
- i) Promoting growth in grace. (**1 Peter 2:2**)
- j) Admonishing. (**1 Corinthians 10:11**)
- k) Rejoicing the heart. (**Psalm 119:18,111**)
- l) Sanctifying. (**John 17:17, Ephesians 5:26**)

2. The Scriptures should be:-

- a) Believed (**John 2:22**) and obeyed (**James 1:22**)
  - b) The standard for teaching. (**1 Peter 4:11**)
  - c) Appealed to. (**1 Corinthians 1:31, 1 Peter 1:16**)
  - d) Read publicly to all. (**Acts 13:15**)
  - e) Known. (**2 Timothy 3:15**)
  - f) Received as the Word of God (**1 Thessalonians 2:13**) with meekness (**James 1:21**)
  - g) Searched. (**John 5:39, Acts 17:11**)
  - h) Used against our spiritual enemies. (**Ephesians 6:11, 17**)
  - i) Taught to everyone including children. (**Deuteronomy 6:7, 11:19, Nehemiah 8:7-8**)
  - j) Talked about continually. (**Deuteronomy 6:7**)
  - k) Not handled deceitfully. (**2 Corinthians 4:2**)
3. For the unbeliever the Scripture should be for:-
- a) Regeneration. (**James 1:18, 1 Peter 1:23**)
  - b) Quickening. (**Psalm 119:50, 93**)
  - c) Converting the soul. (**Psalm 19:7**)

### **CHRISTIAN LIFE: ETERNAL SECURITY**

1. When a person truly trusts Jesus Christ for salvation, he is saved forever. He cannot lose his salvation.

#### **2. POSITIONAL APPROACH (Romans 8:38-39)**

We are united with Christ ("in Christ"). Absolutely nothing can separate us from the love of God which is in Christ.

#### **3. LOGICAL APPROACH (Romans 8:32, Romans 5)**

As unbelievers we are enemies of God (Romans 5), as believers we are his children. If he did the most for his enemies what will he do for his children? This excludes loss of salvation for he saved us while we were his enemies.

#### **4. GOD'S HANDS APPROACH (John 10:28, Psalm 37:24)**

Neither shall anyone seize them out of my hand. God is all powerful.

#### **5. EXPERIENTIAL APPROACH (2 Timothy 2:12-13)**

If we deny Christ He is going to deny us rewards (context=suffering and rewards). If we renounce Him, HE REMAINS FAITHFUL. The believer is in Christ and Christ indwells the believer. He cannot deny Himself.

6. THE FAMILY APPROACH (**Galatians 3:26, John 1:12**)

When you believe in Christ you are born again as a child of God. You cannot be unborn, once a child always a child.

7. THE INHERITANCE APPROACH (**1 Peter 1:4-5**)

We have an inheritance incorruptible, undefiled which fadeth not away, reserved in heaven for us who are kept by the power of God. Perfect tense - it will always be reserved, since it is kept by God, not us.

8. THE SOVEREIGNTY APPROACH (**2 Peter 3:9, Jude 24**)

He is not willing that any should perish - refers to the whole human race (2 Peter 3:9) Now unto him who is able to keep you from falling (from perishing). Once you are saved, it is His will that you don't perish.

9. THE BODY APPROACH (**1 Corinthians 12:21, Colossians 1:18**)

Christ is the head, we are the members of the body. If any are lost, the body of Christ is incomplete.

10. THE GREEK TENSE APPROACH (**Ephesians 2:8-9**)

"For by Grace are ye saved". Perfect tense of the verb "sozo". For by Grace have you been saved in the past so that you go on being saved forever.

11. THE SEALING MINISTRY OF THE HOLY SPIRIT APPROACH (**2 Corinthians 1:22, Ephesians 1:13, 4:30**)

In the ancient world the seal was a guarantee for protection. The indwelling of the Holy Spirit guarantees our security.

**CHRISTIAN LIFE: FRUIT OF THE SPIRIT**

1. The filling of the Holy Spirit produces fruit in the life (love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance). (**Galatians 5:22-23**) Note that "fruit" is singular - all the characters are produced at the same time in the filling of the Holy Spirit.

2. The Fruit of the Spirit is also listed as follows:-

**Romans 14:17** - Righteousness, Peace, Joy

**Colossians 3:12-15** - Compassion, Kindness, Humility, Gentleness, Patience, Forgiveness, Love, Peace, Thankfulness

**1Thessalonians 1:3** - Faith, Love, Endurance, Hope

2. In principle, it is the imitation of God (**Ephesians 5:1**). The reason we are left on the earth after salvation is to produce fruit. (**John 15:16, Philippians 4:17**)

3. We produce fruit by hearing the word (**Mark 4:20-28**) and applying it to our lives. (**Hebrews 4:2**)

4. Failure to grow and produce fruit means divine discipline even to the point of the believer's early departure from this life. (**Luke 13:6-9 John 15:2**)

5. Rewards in eternity are distributed on the basis of faithful production. (**1 Corinthians 3:10-15, 2 Corinthians 5:10**)

6. Fruit is not to be confused with spiritual gifts. These are listed in (**Romans 12:6-8; 15:18-19; 1Corinthians 12:8,10; 1Corinthians 12:28-30; Ephesians 4:1**) and other places.

7. One can know Christians by their fruit (**Matthew 7:16-20; Luke 6:43-45; 1John 3:10 & 11; John 15:8**) especially by their love (**John 13:35**) but not by their gifts, as Satan can imitate them (**2Thessalonians 2:9**).

8. Three natural fruits represent some of the facets of the fruit of the Spirit: Apples - love, Grapes - Joy, Pomegranates - Peace.

9. In Galatians 5: 22-23 the fruit of the Spirit is divided into three sections

- [a] Love, Joy and Peace towards God;
- [b] Patience, Goodness and Kindness towards others;
- [c] Faithfulness, Gentleness and Self-control towards oneself.

**CHRISTIAN LIFE: GIFTS - SPIRITUAL GIFTS**

1. Three general passages which list spiritual gifts (**Ephesians 4:11, 1 Corinthians 12:28-30, Romans 12:3-8**).
2. The purpose of spiritual gifts is to serve and build up the church (**Ephesians 4:8-13**)
3. The gifts are given by the Holy Spirit at the point of salvation (**1 Corinthians 12**)
4. Some gifts were temporary (**1 Corinthians 13:8-10**) and others permanent (**1 Corinthians 12:28 cf. 1 Corinthians 13:8**)
5. A temporary gift was one used before the canon of scripture was completed. The purpose of temporary gifts was to function in the place of a completed canon of scripture. (**1 Corinthians 13:8-10**)
6. The operation of a spiritual gift depends entirely on the filling of the Holy Spirit to be effective (**Acts 2:4**)

**GOOD WORKS**

1. Anything we can do in our own strength (human good) is unacceptable to God (**Isaiah 64:6, Romans 8:8**).
2. Only those things we do in the power of the Holy Spirit (divine good) are acceptable to God, since it is God Himself who produces the work in us (**Ephesians 2:10**).
3. When a believer produces human good he imitates an unbeliever (**Galatians 5:19-21, 1 John 2:11, 3:4**).
4. When a believer produces divine good he imitates Jesus Christ (**Ephesians 5:1-2**).
5. Human good is:
  - a) Identified as dead works (**Hebrews 6:1**).
  - b) Cannot save mankind (**Titus 3:5**).
  - c) Is condemned by God (**1 Corinthians 3:11-16; Ecclesiastes 12:14**).
  - d) Is the basis of indictment at the Last Judgement (**Revelation 20:11-15**).
  - e) Has no place in the plan of God (**2 Timothy 1:9**).
  - f) Is destroyed at the Judgement Seat of Christ (**1 Corinthians 3:11-15**).
6. Divine good is the basis of rewards (**1 Corinthians 3:11-15**).
7. God is satisfied with His own work in four general areas:

a) IN SALVATION

God approves of what God has done in the form of Jesus Christ. God the Father is propitiated by the work of God the Son on the cross. To be saved is to believe or trust on God the Son (**Acts 16:31**). Belief has no human merit, all the merit is in the work of Jesus Christ. God does not approve of human good. (**Isaiah 64:6**).

b) IN THE CHRISTIAN LIFE

God approves of the works, done under the filling of the Holy Spirit. Spirituality depends on who and what the Spirit is.

The way to the filling of the Holy Spirit is confession of sins (**1 John 1:9**). Confession has no human merit. The Holy Spirit also provides at least one spiritual gift to each believer at salvation (**1 Corinthians 12:8-11**).

## c) IN THE WORD OF GOD

The word of God is inspired by the Holy Spirit (**2 Timothy 3:16; 2 Peter 1:20, 21**). It is the mind of Christ (1Corinthians 2:16). The Holy Spirit makes the Word of God effective in our lives.

## d) IN ETERNITY

In eternity human works are removed (**1 Corinthians 3:12-15**). God provides us with a new body (1Corinthians 15:51-3). God provides us with an incorruptible inheritance (**1 Peter 1:3-5**). God provides everything for our eternal future (**1 Thessalonians 4:17-18**). God approves of His provision.

8. Spiritual growth in the full knowledge and application of Bible doctrine produces divine good in the life. Divine good in our lives is the production of the Holy Spirit filled and led believer. **Ephesians 2:8-10, Colossians 1:9-10, 2 Timothy 2:21, 3:17.**

9. As we produce much spiritual fruit in our life we demonstrate before all the victory of the Holy Spirit over the enemy. **2 Thessalonians 2:17**. In heaven we are rewarded for all divine good production in time. **2 Corinthians 5:10, 9:8.**

10. Spiritual production of divine good, through the ministries of the Holy Spirit, is contrasted to the production of human works (good and evil), the fruit of the Old Sin Nature. Refer HOLY SPIRIT, OLD SIN NATURE.

11. Human good; even the best that man can do in his own strength, has no value before God at all and has no place or part to play in the plan of God for the believer. **2 Timothy 1:9, Titus 3:5.**

12. Human good works apart from God's power and direction, is the basis of man's condemnation before the throne of God. **1 Corinthians 3:11-16, Revelation 20:12-15.**

**THORNS**

1. Thorns are associated with the curse and sin of mankind. (**Genesis 3:18**)

2. The unconquered inhabitants of the land were to be thorns to Israel. (**Numbers 33:55, Judges 2:3**)

3. Thorns are used as an analogy to negative attitude to Bible doctrine. (**Proverbs 26:9, 22:5**)

4. Removal of the curse during the Millennium is expressed by the removal of thorns. (**Isaiah 55:13, Ezekiel 28:24**)

5. A thorn is used as an expression for maximum suffering. (**2 Corinthians 12:7**)

6. Thorns are related to depression and economic recession under an agricultural economy. (**Jeremiah 12:13**)

7. Thorns are used for details of life which cause rebellion against God and His word. (**Matthew 13:7, 13:22**)

**MORALITY**

1. Christianity is not morality but a relationship with God through Christ. (**2 Corinthians 5:7**)

2. Morality is a by-product of the Spirit filled life. (**Ephesians 5:3**)

3. Morality has no power. (**Galatians 5:16**) cf. Rich Young Ruler

4. The power of Christianity is found in the filling of the Holy Spirit (**Ephesians 5:18**)

5. Morality is absolutely necessary for the orderly function of the human race. The Roman republic was the most moral nation that ever existed. The Pol Pot regime and Idi Amin rule are examples of immoral governments.

6. Morality is for the whole human race. Unbelievers are capable of great morality. (**Matthew 19:18, 20**)

7. Morality cannot provide salvation or spirituality. (**Galatians 3:2, Titus 3:5**)
8. Morality has two main sources, the filling of the Holy Spirit and the area of strength of the sinful nature.

### CHRISTIAN LIFE: SPIRITUALITY

1. All Christians have the Holy Spirit indwelling them. When we allow Him to control our lives, we are said to be "filled with the Spirit" or "walking in the Spirit".
2. The filling of the Holy Spirit can be lost by
  - a) Grieving the Spirit - by sin
  - b) Quenching the Spirit - by not submitting to His leading
  - c) This is called being carnal, or controlled by the flesh, the old sin nature.
3. The filling of the Holy Spirit can be regained by
  - a) Confessing sin (1 John 1:9)
  - b) Surrendering your life to God (**Romans 12:1-2**)
  - c) This is called being spiritual, or controlled by the Holy Spirit.
4. Only the Holy Spirit in us can produce good works acceptable to God - anything in our own strength is unacceptable (**Romans 8:8-9, 1 Corinthians 3:10-15**)
5. The spiritual believer
  - a) Imitates God. (**Ephesians 5:1, 1 John 3:9**)
  - b) To glorify Christ. (**John 7:39, John 16:14**)
  - c) Fulfills the Law. (**Romans 8:2-4, Romans 13:8**)
6. In the Bible the human race is divided in three Categories:-
  - [a] Natural Man - A person born physically alive, but not regenerated. He may be highly sophisticated, civilised, gentle and kind, but is completely ignorant of any spiritual phenomena. (**1 Corinthians 2:14**) Equivalent to the cold person in the church in Laodicea.
  - [b] Carnal Man - A person regenerated or born again but living his life under the power of his old sin nature. Prolonged activity in this area produces a Christian who is still a baby. (**1 Corinthians 3:1-4**). Equivalent to the lukewarm person in the church of Laodicea.
  - [c] Spiritual Man - A person regenerated and living generally in the power of the Holy Spirit. He discerns the difference between the things of God and man. (**1 Corinthians 2:11-13**) He has fellowship with God in his daily life. (**Ephesians 5:18-20**) Equivalent to the hot person in the church of Laodicea.
7. Carnality
  - [a] The believer possesses an Old Sin Nature after salvation (**1 John 1:8, Romans 7:14,15**).
  - [b]. The Old Sin Nature is desperately wicked (**Jeremiah 17:9**).
  - [c]. The believer under the control of the Old Sin Nature is called carnal (**1 Corinthians 3:1-3, Romans 7:14**).
  - [d]. The Old Sin Nature frustrates bona fide production in the life of the believer (**Romans 7:15**).
  - [e]. The Old Sin Nature is acquired at the point of physical birth (**Psalms 51:5**).
  - [f]. We are therefore considered spiritually dead at the point of physical birth (**Romans 5:12**).
  - [g]. The Old Sin Nature has several facets: areas of weakness produces sins, areas of strength produces human good. It has trends towards asceticism or lasciviousness. In many cases asceticism is considered to be spirituality.
  - [h] The Old Sin Nature is not found in the resurrection body.

**HARMONISATION****KINGDOM OF HEAVEN AND KINGDOM OF GOD**

In this account Mark and Luke both use the phrase Kingdom of God rather than Kingdom of Heaven, which Matthew uses almost exclusively in his Gospel.

The reason is this Matthew was writing to Jews and they are sensitive to the use of the word "God" because of the danger of taking the Lord's name in vain. That's the reason God's name was never pronounced among the Jews. That is why to this day Orthodox Jews will not write the word of God they will always write G\*d because of their high view concerning that name.

Matthew is sensitive to this and writes Kingdom of Heaven but Luke writing to Greeks and Mark writing to Romans who don't have these sensitivities uses the expression Kingdom of God.

There are therefore no apparent problems with a direct harmonisation of these accounts

**HARMONY****THE CROWD GATHERS TO HEAR JESUS**

The same day went Jesus out of the house, and sat by the sea side. Great multitudes were gathered together and had come to Him out of every city so that he went into a ship, and sat and the whole multitude stood on the shore.

**HE TEACHES BY PARABLES**

When much people were gathered together He taught them many things by parables in his doctrine said unto them, Hearken, behold a sower went forth to sow and it came to pass as he sowed, some seeds fell by the way side, and it was trodden down and the fowls of the air came and devoured them up.

Some fell upon stony places, where they had not much earth: and immediately they sprang up but because they had no deepness of earth when the sun was up, they were scorched; and because they had no root and lacked moisture they withered away.

And some fell among thorns; and the thorns sprung up with it and choked them and it yielded no fruit: but other fell into good ground, and brought forth fruit and increased some an hundredfold, some sixtyfold, some thirtyfold.

**UNDERSTANDING THE MYSTERIES**

He said unto them, he who hath ears to hear, let him hear. And when he was alone, they that were about him with the twelve asked of him the parable. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Therefore I speak to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted and their sins should be forgiven them and I should heal them.

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which hear, and have not heard them. And he said unto them, Know ye not this parable? and how then will ye know all parables?

INTERPRETATION OF THE PARABLE OF THE SOWER

Hear ye therefore the parable of the sower, the parable is this: The sower sows the word and the seed is the word of God..

And these are they by the way side where the word is sown. When any one heareth the word of the kingdom, and understands it not, then immediately cometh Satan, the wicked one, and catches away that which was sown in his heart lest they should believe and be saved. This is he which received seed by the way side.

But he that received the seed into rock and stony places, the same is he that heareth the word, and immediately with joy receiveth it and for a while believeth it. Yet hath he not root in himself, so endures for a while: for afterwards when tribulation or persecution ariseth because of the word immediately he is offended and falls away.

He also that received seed among the thorns is he that heareth the word goes forth and the cares of this world, and the deceitfulness of riches, pleasures and the lusts of other things entering in choke the word, and he becomes unfruitful bringing no fruit to perfection.

But he that received seed into the good ground is he which has an honest and good heart, having heard the word, keep it receive and understands it; which also beareth fruit, and bringeth forth with patience some an hundredfold, some sixty, some thirty.

**63 B – THE TARES AMONG THE WHEAT**

**MATTHEW 13:24 - 30**

**24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.**

**KEY WORDS**

Another	Allos	Another
Parable	Parabole	Parable
Put forth	Paratithemi	Set before, Place before [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Likened	Homoioo	To be like [Aorist Passive Indicative]
Man	Anthropos	Man
Sowed	Speiro	Sow [Aorist Active Participle]
Good	Kalos	Good
Seed	Sperma	Seed
Field	Agros	Field
Slept	Katheudo	Lie down to rest, Sleep [Present Active Infinitive]
Enemy	Echthros	Enemy, Foe
Came	Erchomai	Come [Aorist Active Indicative]
Sowed	Speiro	Sow [Aorist Active Indicative]
Tares	Zizanon	Tares
Wheat	Sitos	Wheat
Went his way	Aperchomai	Go away, Depart [Aorist Active Indicative]



Blade	Chortos	Blade, Vegetation
Sprung up	Blastano	Sprout, Grow up [Aorist Active Indicative]
Brought forth	Poieo	Do, Bring forth [Aorist Active Indicative]
Fruit	Karpos	Fruit
Appeared	Phaino	Appear [Aorist Passive Indicative]
Servants	Doulos	Servant
Householder	Oikodespotes	Householder, Ruler of the house
Came	Proserchomai	Come near [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Sir	Kurios	Lord, Master, Sir
Didst not	Ouchi	Surely not
Sow	Speiro	Sow [Aorist Active Indicative]
Hath	Echo	Have and hold, Keep on having [Present Active Indicative]
Said	Phemi	Affirm [Aorist Active Indicative]
Hath done	Poieo	Do [Aorist Active Indicative]
Said	Epo	Say [Present Active Indicative]
Wilt thou	Thelo	Wish, Desire [Present Active Indicative]
Go	Aperchomai	Go, Depart [Aorist Active Participle]
Gather up	Sullego	Gather up [Aorist Active Subjunctive]
Said	Phemi	Affirm [Present Active Indicative]
Lest	Me pote	Lest at any time
Gather	Sullego	Gather up [Present Active Participle]
Root up	Ekrizoo	Uproot, Pull up by the roots [Aorist Active Subjunctive]
Let	Aphiemi	Let [Aorist Active Imperative]
Both	Amphoteros	Both
Grow together	Sunauxano	Grow together [Present Passive Infinitive]
Harvest	Therismos	Reaping, Harvest
Time	Kairos	Time
Will say	Ereo	Say [Future Active Indicative]
Reapers	Theristes	Reapers, Harvesters
Gather together	Sullego	Gather together [Aorist Active Imperative]
First	Proton	First
Bind	Deo	Bind [Aorist Active Imperative]
Bundles	Desme	Bundle
Burn	Katakaio	Completely burn [Aorist Active Infinitive]
Gather	Sunago	Gather, Collect, Take in [Aorist Active Imperative]
Barn	Apotheke	Barn, Granary

**PERFECT TENSE VERBS** – None found

**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT** - None found

**REFLECTION**

**Verse 24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.**

The word “another” is the Greek word “Allos”, which means another of the same kind, and is in contrast to “Heteros” which means to be another of a different kind. As the King is now in Heaven, this shows that we live in the period between the First and Second Advents. This refers to born again believers on the earth while Christ the King is absent.

The man who sows the good seed in the field is the Lord Jesus Christ. The field is the world. The good seed are believers in the Lord Jesus Christ.

While men slept indicates an ignorance of the Word of God, or just doing the “normal” things that men do in this present world. The actual Greek word means to lie down at rest, and not be alert to danger. Satan, the enemy, now comes into action while people are taking their ease.

Satan remains active in this time period, and wheat, representing believers, live in the same world as religious unbelievers, represented by tares.

These are not just “rocky ground” negative unbelievers, but resemble believers in some behaviours and appearance, but are tares not wheat, and they have accepted false doctrine and concepts. They both grow up together side by side and at a distance you cannot tell them apart.

**Verse 27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?**

It is of interest that the words translated “said” at the start of verses 28 and 30 are not the usual Greek words *Lego* or *Epo*, but *Phemi*, which should better be translated, “confirm or affirm”.

The householder is the Lord Jesus Christ and the servants are elect angels who eventually will be the reapers associated with the Second Advent of Christ.

The word *Sir* means Lord and refers to the deity of Christ. They are concerned about what is happening and wish to sort the problem out by the removal of the unbelievers.

This concept reflects the plea of the Tribulational martyrs in **Revelation 6:9-11**. *“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.” Here God tells them that they are to wait until the right time.*

**Verse 29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.**

Examination of the sequence of verbs in the Greek in these two verses is of interest. In verse 29 he says that having kept on gathering the tares [present participle], at a point of time you may root up the wheat [aorist subjunctive]. In verse 30 there are a series of commands, Let or allow [imperative], with the intention of keeping on receiving growth together [present passive infinitive].

The principle here is that by trying to eliminate the unbelievers while they grow in the same place, some believers also might be severely affected. Believers especially in the Tribulational period are going to have short, intense Christian lives with a high work output for God, surrounded by evil. “Let them be” is the order, right until the Second Advent, to maximise production, and leave the Lord to finally and fully judge evil.

Continuing on we see that in the future He will say/give [future] the command to reap and gather together [imperative] the wheat and tares, separating first the unbelievers and binding them [imperative] with the purpose of completely eliminating them by burning, or the Baptism of Fire [infinitive], but gather the believers [imperative] into the barn, or the Millennium. God can do the separating, we cannot.

Another parallel passage is in **Matthew 3:11, 12**, *“I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”*

This parable is therefore a picture of the situation during the Tribulation period rather than the Church Age, as we see the harvest of both occurring at the same time, at the time of the Second Advent. The time of the harvest is the Second Advent of Christ. This is paralleled by the sheep and goats passage of Matthew 24. This is the Baptism of Fire where God eliminates evil from the earth. **Hebrews 10:30-31, 12:29**.

**APPLICATION**

There is always rivalry between regeneration and religion as seen in the parable of the wheat and the tares. There is always a conflict between divine and human viewpoint.

The Lord has provided for us in an evil world where it gives opportunity to share the good news in a hostile situation.

We live in an age when Christ is physically absent from the earth, and we cannot run to heaven every time a religious unbelieving character attacks us. We need to be spiritually self sustaining. This is done by knowledge of the Word of God and application of that knowledge to our lives.

There is therefore in the plan of God a specific time sequence for each action called for – we are in God's hands regarding timing.

**DOCTRINES****GOD: PLAN OF GOD**

1. In eternity past, God designed a plan for every believer, which takes into account every event and decision in human history.
2. The plan centres around the person of Jesus Christ. (**1 John 3:23, Ephesians 1:4-6**)
3. Entrance into the plan is based on the principle of grace. (**Ephesians 2:8, 9**) where the sovereignty of God and the free will of Man meet at the cross. God brings salvation which is complete, Man brings his faith.
4. God's plan was so designed so as to include all events and actions. (**1 Peter 1:2**)
5. Under his plan God has decreed to do some things directly and some through agencies, Israel, the Church.
6. Without interfering with human free will in any way God has designed a plan so perfect that it includes cause and effect, as well as provision, preservation and function.
7. There are many functions in the Plan of God. They all constitute one whole comprehensive plan which is perfect, eternal and unchangeable.
8. The plan of God is consistent with human freedom and does not limit or coerce human free will. Distinction should be made between what God causes and what God permits. God causes the Cross but permits sin. God is neither the author of sin nor sponsors sin.
9. His plan portrays that man has free will. God never condones sin in the human race. Man started in perfect environment and innocence. Man sinned of his own free will. Man will sin in the perfect environment of the Millennium.
10. Distinction should be made between the divine plans which are related to the plan of God and divine laws which regulate human conduct on the earth. Divine laws occur in time, divine plans occur in eternity.
11. God's plans derive from His foreknowledge. He recognised in eternity past those things which are certain. The foreknowledge of God makes no things certain, but only perceives in eternity past those things that are certain.
12. There is a difference between foreknowledge and fore ordination. Fore ordination establishes certainty but does not provide for the certainty which is established. It is the plan that provides. (**Romans 8:29, Acts 2:23, 1 Peter 1:2**)

13. Therefore the elect are foreknown and the foreknown are elect. God knew in eternity past what way each free will would go for each particular problem in life. God does not coerce human free will but he does know what way each freewill will choose at any given time. As free will decides so God provides.

14. Since God cannot contradict his own character he plans the best for the believer. God is perfect, his plan and provisions are therefore perfect.

15. The cross was planned in eternity past but the human free will of Christ decided for the cross at Gethsemane. **(Matthew 26:39-42)** God has provided salvation through the cross and it is a free will decision as to whether one accepts it or not.

16. No plan in itself opposes human freedom but once a choice is made from the free will then the plan limits your human freedom. At the same time it gives you the freedom to love and appreciate God. God lays down the means of living the Christian life.

### **APOSTASY**

1. Apostasy means falling away.

2. Apostasy differs from backsliding. A true Christian can backslide, an apostate is never born again e.g. Judas Iscariot.

3. The backslidden Christian breaks fellowship, but doesn't lose his salvation. **(John 5:24)**

4. The apostate is declared in **(2 Timothy 4:3-4) and (1 John 2:19)**

5. Apostates may do good works calling themselves Christians but they should not be accepted as such. **(2 John 9-11, John 10:12-13).**

6. There will be a great apostasy prior to the Rapture **(2 Thessalonians 2:3)**

### **JUDGEMENT – BAPTISM OF FIRE**

1. The Baptism of Fire is mentioned in 3 passages **(Matthew 3:11-12; 24:36-41, Luke 3:16-17, 2 Thessalonians 1:7-8).**

2. It refers to the judgement and removal of all unbelievers from the earth at the Second Advent. In this way, only believers who survive the Tribulation, and resurrection saints, will enter the Millennial Kingdom.

3. There are parables of the baptism of fire in:  
**Matthew 13:24-30, 36-43** – The Wheat and the Tares  
**Matthew 13:47-50** – The Good and Bad Fish  
**Matthew 25:1-13** – The Ten Virgins

4. The Jewish baptism of fire is mentioned in Ezekiel 20:34-48, Isaiah 1:25-26, Matthew 3:7-12.

5. The Gentile baptism of fire in Matthew 25:31-46 – The Sheep and the Goats.

6. At the baptism of fire the books that are opened in **Daniel 7:10** are the ones that contain the names of unbelievers who have accepted the strong delusions from Satan during the Tribulation **(2 Thessalonians 2:11-12)**

### **CHRISTIAN LIFE – DESTINY OF BELIEVERS**

1. He who believes in Jesus Christ has eternal life now **(1 John 5:11-13)**. He will never die **(John 11:25, 26, John 8:51)**

2. Believers are said to "fall asleep" at their death (**1 Thessalonians 4:14**). The soul departs to be consciously present with Christ, but the body "sleeps" in the grave until the resurrection (**2 Corinthians 5:6-8**)
3. When Christ comes at the Rapture, the bodies of those in Christ shall be raised from the dead (**1 Thessalonians 4:16, 1 Corinthians 15:20-23**)
4. Our physical bodies will be replaced by immortal bodies (**2 Corinthians 5:1-4**) - conformed to the body of Christ (**Philippians 3:20-21**)
5. We shall be like him (**1 John 3:2**) seeing His glory and reflecting it in ourselves (**Colossians 3:4, John 17:22**).
6. We will be rewarded because of works of faith (**Luke 19:12-19**) which will vary in proportion to our faithfulness in serving God (**Matthew 6:20, 1 Corinthians 3:11-15**)
7. In the Millennial Kingdom, we shall reign with Christ as priests of God and Christ (**Revelation 20:6**).
8. To the overcomer (**1 John 5:4-5**) Christ will give to eat of the tree of life (**Revelation 2:7**) and shall not be hurt by the second death - the lake of fire (**Revelation 2:11**). He will be given authority to rule over nations (**Revelation 2:26-27**) Jesus will acknowledge the believer before God (**Revelation 3:4-5**) who will be made a pillar in the temple of God. (**Revelation 3:12**) and will be seated with Christ in His own throne. (**Revelation 3:21**)
9. God will wipe away all tears from his eyes; sorrow, crying, pain, and death shall be no more (**Revelation 21:4**)
10. We shall know all things perfectly (**1 Corinthians 13:12**)
11. We will receive an incorruptible inheritance. (**1 Peter 1:3-5**) kept by our all powerful God in heaven.

#### UNBELIEVER

1. God is Holy and cannot compromise with sin or evil. (**Psalms 22:1-3, John 1:5**)
2. Sin is solved at the Cross for all. (**1 John 2:2**)
3. The way is therefore open to all who will believe. (**John 3:16, 36, Acts 16:31**)
4. Those who reject Christ are without hope, promise and God in the world. (**Ephesians 2:12, Romans 5:14, 17, 6:23**)
5. We are born dead to God. (**Psalms 51:5**)
6. It is only through Christ that we can be born again. (**John 14:6**)
7. The unbeliever spurns this grace offer and the Lord who died for him. (**Hebrews 2:1-4**)
8. God is Love, but when love is spurned, that person has chosen darkness rather than light. They are therefore judged on the basis of their works as they have rejected the Lord's work for them. (**John 3:16-21, Revelation 20:11-15**)
9. The first stop for the unbeliever after death is Torments in Hades or Sheol. This is a place of regret, torment and anguish. It is also called the bottomless pit. (**Revelation 9:2**)
10. Their ultimate state is the Lake of Fire after they have been judicially sentenced to it by the Lord Jesus Christ at the Last Judgement where they are judged according to their works. (**Revelation 14:11, 20:11-15, Matthew 8:12, 25:41, Mark 9:44, Jude 13**)

**JUDGEMENT: GREAT WHITE THRONE**

1. The judgement of the Great White Throne is the last judgement. (**Revelation 20:11, 15**)
2. Only the unsaved are judged at the last judgement as there is no judgement for Christians. (**Romans 8:1**)
3. The last judgement occurs at the end of the Millennium. (**Revelation 20:7-15**)
4. The unsaved are judged according to their works from the Books of Works (**Revelation 20:12**)
5. The judgement is to show that the Human works of man cannot satisfy the justice of God. God is totally fair and shows that he is only satisfied by "The Good Work". The death of Christ on the Cross.
6. Having shown the unsaved they have failed to satisfy the holiness of God, the condemned are cast into the Lake of Fire. (**Revelation 20:15**)

**HELL AND HADES**

1. HELL is from the Greek GEHENNA. This was a place where children were burned as offerings to Molech. (**2 Chronicles 33:6, Jeremiah 7:31**). Molech was a huge idol with outstretched paws on which the children were tied prior to being burnt to death.
2. HELL is the same as the Lake of Fire where the lost spend eternity. (**Revelation 19:20, 20:10**)
3. Hades (Gk) in the New Testament is often translated HELL. SHEOL (Hb) is the Old Testament equivalent. Hades and Sheol are in the centre of the earth, cf. Saul, Samuel (from Paradise or Abraham's Bosom) and the Witch of Endor. (**1 Samuel 28:7-19**) Hades or Sheol is the place of the souls and spirits of people who died while awaiting the resurrection. Hades is also the place of imprisonment of a certain group of angels - TARTARUS.
4. HADES is divided into three sections, one section being divided from the other two by a "Great Gulf Fixed". (**Luke 16:19-31**)  
It should be noted that the story of Lazarus is a true story, and not a parable, because it mentions proper names (Lazarus) and a geographical location - Hades.)
  - a) Abraham's Bosom or Paradise - The abode of the saved until the ascension of Jesus Christ. The Lord said to the repentant thief - "This day shall thou be with me in Paradise. (**Luke 23:43**)
  - b) Torments - The abode of the unsaved, reserved until the last judgment at the end of the millennium. This is a place of great sorrow and suffering. (**Revelation 20:13**)
  - c) Tartarus - The prison of fallen angels who kept not their first estate. These are fallen angels from Genesis 6. This is a place of imprisonment (**2 Peter 2:4**)
5. Since the ascension of Christ - Paradise has been empty, with the saved being transferred to the Third Heaven. (**2 Corinthians 12:1-4, Ephesians 4:7-10**)
6. Those who die now as believers go directly to the Third Heaven ("at home with the Lord"), with soul and spirit but no resurrection body. (**2 Corinthians 5:8**)
7. Those in Hades (Torments) will be brought before the Great White Throne after which they will be thrown into the Lake of Fire. (**Revelation 20:13-15**). This is the Last Judgment.
8. Hades is in the heart of the earth. (**Matthew 12:40; 1 Samuel 28:7-15**)
9. There are no degrees of punishment in the Lake of Fire.
  - a) Degrees of punishment tend to deny the literal lake of fire. Nothing to indicate the temperature of the lake of fire is not constant.
  - b) Degrees of punishment is contrary to the doctrine of unlimited atonement. Christ died for every sin that has ever been committed. Man is not judged on the basis of his sins but human good. (**Revelation 20:11-15**)
  - c) Degrees of punishment destroys the principle of salvation. Its concept is that one rejecter of grace gets less fire than another rejecter of grace. The unsaved are unsaved because they reject grace.
  - d) Degrees of punishment is based on the theory that for a thesis there is an antithesis and when they come together you have synthesis (the Hegelian fallacy).

e) False concept:- One person commits a bad sin, one person performs a marvellous good work. Obviously there must be different degrees of punishment in eternity.

**HARMONY**

**PARABLE OF THE TARES**

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

**63 C – THE SECOND MYSTERY EXPLAINED**

**MATTHEW 13:36 - 43**

**36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.**

**KEY WORDS**

Sent away	Aphiemi	Send away [Aorist Active Participle]
Multitude	Ochlos	Crowd, Multitude
Went	Erchomai	Go [Aorist Active Indicative]
House	Oikia	House
Disciples	Mathetes	Disciple
Came unto	Proserchomai	Come close [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Declare	Phrazo	Declare, Expound [Aorist Active Imperative]
Parable	Parabole	Parable
Tares	Zizanon	Tares
Field	Agros	Field
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Soweth	Speiro	Sow [Present Active Participle]
Good	Kalos	Good
Seed	Sperma	Seed
Son	Uihos	Adult son
Man	Anthropos	Man
Is	Eimi	Keeps on being [Present Active Indicative]
World	Kosmos	World
Are	Eimi	Keep on being [Present Active Indicative]
Children	Uihos	Adult Sons
Kingdom	Basileia	Kingdom
Are	Eimi	Keep on being [Present Active Indicative]

Wicked one	Poneros	Wicked
Enemy	Echthros	Enemy
Sowed	Speiro	Sow [Aorist Active Participle]
Is	Eimi	Keeps on being [Present Active Indicative]
Devil	Diabolos	Devil
Harvest	Therismos	Harvest, Reaping
Is	Eimi	Keeps on being [Present Active Indicative]
End	Sunteleia	Completion
World	Aion	Age
Reapers	Theristes	Reapers, Harvesters
Are	Eimi	Keeps on being [Present Active Indicative]
Angels	Aggelos	Angel, Messenger
As	Hosper	Just as
Gathered	Sunago	Gather, Collect, Take in [Present Passive Indicative]
Burned	Katakaio	Completely burn [Present Passive Indicative]
Fire	Pur	Fire
Shall it be	Eimi	Keeps on being [Future Middle Indicative]
Shall send forth	Apostello	Send out [Future Active Indicative]
Shall gather	Sunago	Gather, Collect, Take in [Future Active Indicative]
Out of	Ek	Out of
All things	Pas	All
Offend	Skandalon	Stumbling blocks
Do	Poieo	Do [Present Active Participle]
Iniquity	Anomia	Wickedness
Shall cast into	Ballo	Cast, Throw [Future Active Indicative]
Furnace	Kaminos	Furnace
Shall be	Eimi	Keeps on being [Future Middle Indicative]
Wailing	Klauthmos	Lamentations, Wailing
Gnashing	Brugmos	Gnashing, Grinding
Teeth	Odous	Tooth
Shall the	Ho	The
Righteous	Dikaios	Righteous
Shine forth	Eklampo	Shine out [Present Active Indicative]
Sun	Helios	Sun
Father	Pater	Father
Hath	Echo	To have and hold [Present Active Participle]
Ears	Ous	Ear
Let hear	Akouo	Hear [Present Active Imperative]

**PERFECT TENSE VERBS** – None found

**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT** - None found

**REFLECTION**

**Verse 36. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37. He answered and said unto them, He that soweth the good seed is the Son of man; 38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.**

Jesus now sent the crowds away and He went into a house. His disciples followed Him in and kept on saying [Present tense] to Him to explain the parable of the wheat and the tares. These disciples other than Judas were believers and they should have understood as they had received doctrine but they did not know.

Jesus now demonstrates how to match doctrine with a parable narrative. He tells them that the householder or sower is the Lord Jesus Christ, the field is the world and the believers are the wheat. The tares however are those who have accepted strong delusion, they are unbelievers and belong to Satan.



We see strong delusions in **2 Thessalonians 2:7-12**. *“For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”*

The “mystery of iniquity” is basically the biblical way of describing the satanic method of running the world, in opposition to the mystery of the work of the Holy Spirit. It already works but is being restrained by the Holy Spirit until the restricting of His restraining ministry after the Rapture of the Church, when the ministries of the Spirit return to what they were before the Day of Pentecost. Subsequent to that point in time the World Ruler, the Antichrist, will be revealed. He uses all signs and devices to deceive the unbelievers, who will receive his strong delusion and believe the satanic lies.

These people who follow the world dictator will have the restraint removed from their antagonism towards God in a very similar way to the Pharaoh of Egypt at the time of Moses, which will give them over to strong delusion.

The harvest in verse 39 is the end of the age, the end of the Dispensation of the Jews, which is at the second coming of Christ.

In this regard we note that the word world is a translation of the Greek word kosmos in verse 38 is in fact the earth and its inhabitants whereas in verse 39 the English word world is the Greek word Aion, which means a time period or age.

**Verse 40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.**

The reapers are the angels who are also seen in this role in the Book of the Revelation. We note that the tares or unbelievers are gathered out of the Kingdom while the wheat or believers go right on into the Millennial Kingdom which commences at the end of the Kingdom of Heaven or Christendom as it is defined in this passage.

The word world is translated from Aion the Greek word meaning age or dispensation. The word offend in verse 41 is a noun, and not as it appears a verb, and is a noun in the plural, and basically could be translated stumbling blocks. They are unbelievers. The phrase “Do iniquity” means to practice lawlessness, which is to reject Christ as Saviour.

After having dealt with the unbelievers those with imputed righteousness in verse 43 will shine forth in their Father’s kingdom. We are the children of God whereas the unbeliever’s father is the devil. He closes this section with a command to the disciples for them to use their ears to hear, understand and accept this teaching.

## APPLICATION

It is critical that we as believers should be able to interpret the Scriptures so that we can apply it to our lives.

The disciples during the earthly ministry of our Lord were very poor at doing that. We should be challenged by their performance to ensure that we are able to “rightly divide the Word of Truth”. **2 Timothy 2:15**.

The unbeliever is deceived because he has no love for the truth. As the time of the end nears the intensity of Satanic deceit will increase.

As in the days of Noah, so shall it be in the days near to the Second Coming of the Son of Man. The believers continue through to the next stage in the Plan of God on the earth, while the unbelievers are removed from the scene. These dangerous and evil times begin well ahead of the Rapture of the Church.

We, like the disciples, as believers, have ears to hear, and it is of critical importance that we hear the Word of God, understand it and apply it into the very fabric of our daily lives.

## DOCTRINES

### ANGELS

1. There are two kinds of angels:

- a) Elect Angels (**1 Timothy 5:21**) - those which have chosen to remain with God.
- b) Fallen angels - those which have rebelled against God and followed Satan:
  - i) imprisoned ones (**Jude 6, 2 Peter 2:4**) - apparently active on earth prior to the Flood (**Genesis 6**)
  - ii) demons, currently active on earth (**1 Corinthians 10:20,21, Mark 5:1-20**)

2. There are various orders in the angelic realm.

- a) Cherubim (highest order) - (**Genesis 3:24, Exodus 25:19-20**) Cherubs were originally the defenders of divine holiness. Lucifer (Satan) was a cherub (**Ezekiel 28:14**)
- b) Seraphim - (**Isaiah 6:2**). Seraph means burning ones.
- c) Rulers, Principalities and Powers - can refer to human authorities, but usually refers to angels (and generally to fallen angels). (**Ephesians 3:10, 6:12, Colossians 1:16**). They control certain segments of the human race, they can control the voice and the mind. (**Mark 5:1-20**).
- d) Ministering Angels
  - i) Guardian angels. (**Hebrews 1:14**). Protect and assist believers.
  - ii) Angels of the waters. (**Revelation 16:5**). Water is used as a prison. Abyss (Greek), refers to an underwater prison.
  - iii) Angels of the abyss. (**Revelation 9:1,11**). An angel which has a special responsibility for the abyss.
  - iv) Angel of fire. (**Revelation 14:18**).
  - v) Angels of judgement. (**Revelation 8:2, ch 15,16**) - trumpets and bowls.
  - vi) Watcher angels. (**Daniel 4:13**).

3. Appearance of angels:

- a) Angels can appear as human beings (**Genesis 18:1-2, Hebrews 13:2**)
- b) Angels are described variously as having wings, many eyes, many faces (**Isaiah 6:2, Ezekiel 1**) and often glow with brilliant light (**Matthew 28:2-3**).
- c) Lucifer (Satan) was the most beautiful creature ever to come from the hand of God (**Ezekiel 28:12-17**)
- d) Angels are NOT pink fat babies with wings, or red skinned creatures with horns and forked tails.

4. Named angels:

- a) Lucifer, son of the morning, was the covering cherub over the Throne of God (**Isaiah 14:12**). His name is now Satan, the accuser/slanderer (**Revelation 12:10**)
- b) Gabriel a messenger angel (**Daniel 8:16, 9:21, Luke 1:19,26**)
- c) Michael a fighting angel (**Revelation 12:7, Jude 9**) and guardian angel of Israel. (**Daniel 10:21, 12:1**)

5. Angels and Christ's Incarnation

- a) At his birth - (**Luke 2:9-15**)
- b) At his temptation - (**Matthew 4:11**)
- c) At his resurrection - (**Matthew 28:2**)
- d) At his ascension - (**Acts 1:10**)
- e) At the Second Advent - (**Matthew 13:37-39, 24:31, 25:31, 2 Thessalonians 1:7**)

6. Angels and Man

- a) Angels were watching at the time of creation. (**Job 38:7**)
- b) Angels were present when God gave Moses the Law. (**Galatians 3:19, Acts 7:53**).
- c) Angels are watching us now. (**1 Corinthians 4:9, Ephesians 3:10, 1 Timothy 5:21, 1 Peter 1:12**)
- d) The elect angels rejoice whenever someone is saved (**Luke 15:7-10**).

7. Many times revelations from God were mediated through angels -

- a) The Law of Moses - **Exodus 3:2, Galatians 3:19, Acts 7:53, Hebrews 2:2**
- b) Prophetic announcements to Daniel - **Daniel 7:16, 8:16-26, 9:20-27, 10:1-12:13**
- c) Prophetic announcements to Zechariah - **Zechariah 1:9, 2:3, 4:1,5, 5:5, 6:4,5**
- d) Announcement of the birth of John to Zacharias - **Luke 1:11-20**
- e) Announcement of the birth of Jesus to Mary - **Luke 1:26-38**, and Joseph - **Matthew 1:20-21**

**ANGELS: SATAN - ADVERSARY**

1. SCRIPTURE - Genesis 3; Isaiah 14; Ezekiel 28; Matthew 4; Revelation.

**2. BIOGRAPHY**

Satan is the most beautiful creature ever to be created by God. He is an angel who rebelled against God before the creation of man (**Isaiah 14:12-15**). Originally he was the covering angel, the personal attendant of Jesus Christ in the very throne room of God. Unlike God, Satan is a created being and as such can only be in one place at any one time. He is attended by a vast number of angels (called demons) who have given him unswerving allegiance. After the creation of man, he tempted Adam and Eve to be as gods and to know good and evil by disobeying God. Satan then became the ruler of this world (**Genesis 3:1-7**). He attacked the human race in many ways prior to the birth of Jesus Christ. Throughout Jesus Christ's life, Satan attacked the Lord. Since Christ's victory at the cross he attacks believers. Satan still has access into heaven where he accuses the brethren. Halfway through the tribulation period Satan is thrown out of heaven (**Revelation 12:7-9**). This causes him to intensify his attack on the human race. During the millennium he is confined to the bottomless pit, allowing a perfect environment on the earth (**Revelation 20:1-3**). After a brief rebellion at the end of the millennium (**Revelation 20:7-10**), Satan is condemned to the eternal lake of fire which was created for the devil and his angels.

**3. EVALUATION**

Satan is called:

- a) The destroyer (**Revelation 9:11**).
- b) The accuser of the brethren (**Revelation 12:10**).
- c) The adversary (**1 Peter 5:8**).
- d) Beelzebub, prince of devils (**Matthew 12:24**).
- e) The deceiver of the whole world (**Revelation 12:9**).
- f) The great dragon (**Revelation 12:9**).
- g) An enemy (**Matthew 13:28, 29**).
- h) The wicked one (**Matthew 13:19, 38**).
- i) The father of lies (**John 8:44**).
- j) The god of this world (**2 Corinthians 4:4**).
- k) A murderer (**John 8:44**).
- l) The prince of the power of the air (**Ephesians 2:2**).
- m) The ruler of this world (**John 12:31; 14:30**).
- n) The ancient serpent (**Revelation 12:9**).
- o) The tempter (**Matthew 4:3; 1 Thessalonians 3:5**).
- p) A blinder of minds (**2 Corinthians 4:4**).
- q) A roaring lion (**1 Peter 5:8**).

**4. PRINCIPLES**

- a) Believers are in Christ and therefore in a position of supremacy over Satan (**Romans 8:37**).
- b) Satan was defeated at the cross once and for all (**Colossians 2:14, 15**).
- c) He can therefore only use devices and schemes, trying to convince the believer that he can still win the battle against God.
- d) Satan, through religion, tries to get man to work independently from God.
- e) A Christian out of fellowship can promote principles proposed by Satan (**Matthew 4:8-10; Mark 8:33**).
- f) Satan will use Scripture slightly changed, or added to, to try and confuse believers and lead them astray (**Matthew 4:3-10; cf. Psalm 91:11,12**).
- g) If Satan the adversary is resisted he will flee from you (**James 4:7**).
- h) Knowledge and application of the Scriptures is essential in understanding the wiles of the devil (**Ephesians 6:11**).

**ANGELS: SATAN'S STRATEGY**

1. Believers are warned against him and his tactics. (**Ephesians 4:27, 6:11-13, James 4:7, 1 Peter 5:8**)
2. We must be ready and alert. (**2 Corinthians 2:11**)

3. Satan is a deceiver and a counterfeiter. He uses deception - not obviously wrong or sinful - but very subtle changes to the truth (**Genesis 3:1**). Remember, a counterfeit looks like the original.
4. Satan is described as an "angel of light" - often seeming attractive and "good". (**2 Corinthians 11:14**)
5. His tactics
  - a) Towards unbelievers.
    - i) to blind them regarding the gospel. (**2 Corinthians 4:3, 4, 2 Thessalonians 2:9, 10**)
  - b) Towards believers.
    - i) Satan seeks to hinder our growth and witness. (**1 Peter 5:8**)
    - ii) Satan will mislead into false doctrine and legalism. (**1 Timothy 5:14-15**)
    - iii) He persuades believers to ignore the will of God through disobedience (**Genesis 2:17, James 4:7-8**)
    - iv) Satan often attacks our assurance of salvation so that we doubt God.
    - v) Worry (**1 Peter 5, 7-9**)
    - vi) Fear of death. (**Hebrews 2:14-15**)
    - vii) He accuses believers of sin both to God and to the believer (using guilt). (**Revelation 12:9-10, Job 1:6-11**)
    - viii) He takes our focus off Christ by getting eyes on self (**1 Corinthians 1:10-11**), on people (**1 Corinthians 1:12**), on things (**Hebrews 13:5-6**)
    - ix) When we don't allow the Holy Spirit to control our lives, we open ourselves up to Satanic attack. (**1 Corinthians 7:5, 2 Corinthians 2:11, 1 Timothy 5:14-15**)
    - x) The Lord will allow Satan to attack a believer as discipline for unconfessed sin. (**1 Timothy 1:20 cf. 2 Corinthians 12:7**)
    - xi) Satan cannot indwell or possess a believer, only beguile them. (**Galatians 3:1**)
  - c) Towards the world in general.
    - i) The World - Satan tries to deceive the nations. (**Revelation 20:7-10**)

## ANGELS: SATAN AND SATANIC ATTACK

### 1.- Pre Adamic

Original Creation	<b>Genesis 1:1</b>	Perfection and unity.
Creation of Satan	<b>Ezekiel 28:13-15</b>	Created the most beautiful creature, a genius.
Fall of Satan	<b>Isaiah 14:12-15</b>	"I will" 5 times. Satan sets himself up as God.
1/3 of Angels follow Satan	<b>Revelation 12:4</b>	
God's Judgement	<b>Matthew 25:41</b>	Lake of fire created for Satan and his angels.
Satan appeals		Man created with a free will to show the fairness of God's judgement.

Man having been created, Satan wages war firstly to get man to sin, secondly having had a Saviour promised to attack the line of Christ, thirdly an attack on the Saviour until He completed His work, fourthly to attack the Word of God and the individual believer.

### 2. - Stage 1 - Innocence-Sinfulness

	<b>Scripture</b>	<b>Remarks</b>
Man created	<b>Genesis 1:26, 27</b>	God provides everything. One tree a test of free will.
Woman falls	<b>Genesis 3:1-6</b>	Through ignorance of God's Word
Man falls	<b>1 Timothy 2:13, 14</b>	Man chooses deliberately to go against God's provision.
Salvation promised	<b>Genesis 3:15</b>	

### 3. - Stage 2 - Attack on the Line of the Saviour

Object:- If Satan can prevent the Saviour being physically born he has proved that God does not keep His promise in **Genesis 3:15** and is therefore not perfect.

Attack 1. Cain kills Abel (Attack on the seed of the woman)	<b>Genesis 4:8, 9</b>	An unbeliever kills a believer but Seth, another believer is provided for the line of Christ.
Attack 2. Infiltration of Fallen Angels. (Attack on the humanity)	<b>Genesis 6:1-8</b>	Infiltration until only Noah's family left as the humanity. Flood removes angel/men demons incarcerated in Tartarus (Hades)
Attack 3. Tower of Babel (Attack on nationalism)	<b>Genesis 11:1 -7</b>	An attempt by Satan to bring in the Millennium without God. The original U.N. God forms nations and confuses their tongues.- Tower of Babel.
Abraham promised the Saviour will be descended from him.	<b>Genesis 12:1-3</b>	Attack on the line of Abraham.
Attack 4. Pharaoh of Egypt.	<b>Exodus 1:22</b>	Using Pharaoh by ordering the slaughter of the male Jews Satan attempts to eliminate the Jews.
David promised a King descended from him will reign forever	<b>2 Sam 7:12-16</b>	Satan now attacks the descendants of David
Attack 5. Against the Kings of Judah	<b>2 Kings 22:1, 2</b>	Josiah, boy King of Judah divinely protected comes to throne at age of 8 after coup d'etat eliminates every other member of the royal line.
Attack 6. Against the Jews	<b>Esther 3:6</b>	Satan attempts to destroy the Jews using Haman. Haman eventually executed.
Attack 7. Against Jerusalem.	<b>Isaiah 37:36</b>	185,000 Assyrian troops under Sennacherib killed by God outside Jerusalem.

**4. Stage 3. Attack on the Person of Christ**

Attack 1. Possible stoning of Mary	<b>Matt 1:18-20</b>	The nobility of Joseph defended the as yet unborn Jesus.
Attack 2. Herod the Great.	<b>Matt 2:16-18</b>	Satan using Herod attempts to eliminate the Christ child by murdering all the young males in Bethlehem. Joseph takes Jesus to Egypt.
Attack 3. Temptation in Wilderness	<b>Matt 4:9</b>	A sinner cannot redeem other sinners. Satan offers the crown (Millennium) before the cross. Jesus follows God's plan.
Attack 4. Temptation not to go to the Cross.	<b>Matt 16:21-23</b>	Jesus follows God's plan although the cross was obnoxious to him.
Attack 5. Attempt to stone Jesus.	<b>John 8:59</b>	It was prophesied that the Saviour would die on wood. Stoning would have cut across this prophecy.
Attack 6. Attempt to tempt Jesus down from the cross.	<b>Matt 27:40</b>	If Jesus had come down from the cross there would have been no salvation.
Attack 7. The drugged wine.	<b>Matt 27:34</b>	Gall was a drug which if Jesus had accepted it would have impaired his free will and there would have been no salvation.

**5. Stage 4. - Attacks since the Cross.**

Attack 1. Against Scripture.	Attempting to get false books accepted in the canon of Scripture. Liberalism and Moderism, Humanism and Evolution.
Attack 2. Revival of Roman Empire	Under Charlemagne in 800 and Charles V in 1500. Roman Catholic Church.
Attack 3. Massacre of Jews.	Hitler's final solution attempts to eliminate Jews. No Jews no Kingdom for Jesus to reign over. Inquisition, Crusades, Russian pogroms.
Attack 4. One World Government.	Revival of the Tower of Babel concept under the League of Nations and U.N.
Attack 5. Socialism.	Satan's millennium.
Attack 6. Persecution.	Nero, Reformation, Inquisition

**6. Strategy of Satan at the Present Satan's strategy is divided into 3 sections.**

(a) Towards unbelievers. -

To blind them regarding the gospel (**2 Corinthians 4:3, 4, 2 Thessalonians 2:9, 10**)

(b) Towards believers.

He accuses believers. (**Revelation 12-9, 10, Job 1:6-11**)

He persuades the believers to ignore the will of God through disobedience (**Genesis 2:17**), through worry (**1 Peter 5, 7-9**), ignoring doctrine (**1 Chronicles 21:1**)

He seeks to entice the believer from the will of God. (**James 4:7, 8**)

He seeks to destroy the believer's focus by getting eyes on self (**1 Corinthians 1:10, 11** on people (**1 Corinthians 1:12**) by getting eyes on things (**Hebrews 13:5, 6**)

To get the believer frightened of death. (**Hebrews 2:14, 15**)

(c) Towards the world in general.

Satan tries to deceive the nations. (**Revelation 20:7-10**)

Principle:- The more you know about the Word of God the more you will be able to be effective as a Christian. cf. Jesus in **Matthew 4**.

**ANGELS: SATANIC ATTACK ON BELIEVERS**

1. As believers we battle two enemies; the Old Sin Nature from within (Romans 7:18, 8:8, Galatians 5:16-19) and Satan without. (**John 8:44, 1 John 3:8**)

2. We must know what Satan is up to and learn his strategies so that we might be ready and alert. (**2 Corinthians 2:11**)

3. Satan's most potent attack is to install false pastor teachers within the church who teach just enough false doctrine to sidetrack foolish believers. (**2 Corinthians 11:13-15**)

4. Satan attacks believers' assurance of salvation.

5. He also accuses believers of sin both to God and to the believer in the form of guilt. (**Revelation 12:9-10**)

6. Satan wants us to trust our feelings; God wants us to trust His Word. (**Romans 8:1**)

7. Satan lures believers away from the Word (Genesis 3:4) whilst God wants believers stabilised upon His Word. (**Isaiah 26:3**)
8. Satan hinders believers from doing the geographical and operational will of God.
9. Satan will do all he can to hinder the believer's growth: (**2 Peter 5:18**)
- by getting the believer's eyes off Christ and onto self, others or circumstances
  - by encouraging lust for material things over spiritual growth
  - by encouraging mental attitude sins.
10. Satan is the author of sin and the founder of fear. We are not called to fear but to faith. (**2 Timothy 1:7**)

### CHRISTIAN LIFE – BLESSING OF THE BELIEVER

1. Scripture views blessing as a sense of "peace and happiness". Peace (eirene) in the New Testament means both inner tranquillity of soul and great prosperity of Life. This is Paul's prayer for all believers that they might know the blessing of true God given prosperity. **Romans 1:7, 1 Corinthians 1:3, 2 Corinthians 1:2, Galatians 1:3, Colossians 1:2, Ephesians 1:2, Philippians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:2, 1 Timothy 1:2, 2 Timothy 1:2, Titus 1:4, Philemon 3**
2. To be spiritually minded is peace, (Romans 8:6), i.e. to be thinking as God would have us think. Peace means contentment, tranquillity and spiritual prosperity in life. Paul uses this prayer as a greeting in many of his letters. It is similar to the Hebrew greeting, Shalom, which implies peace and prosperity.
3. Blessing comes by giving God and His righteousness first place. The details of life such as money, house, car, job, marriage partner are then able to be sorted out correctly. **Matthew 6:31-34, 1 Corinthians 10:13, cf. Philippians 4:11.**
4. Believers should not have it as their aim in Life to be the richest person in the cemetery. **Luke 12:16-21.** Having eyes on money first is a foolish thing. **Matthew 6:21 cf. James 5:1-6.** Godliness and contentment are God's will for your life, irrespective of wealth or possessions (**1 Timothy 6:6-12**)
5. Our intimate relationship with Jesus Christ is our treasure (**2 Corinthians 4:6-7**).
6. We have been blessed with every spiritual blessing in Christ - we share everything that He is (**Ephesians 1:3**)
7. God often uses material blessings to accompany spiritual blessing (**3 John 2**). However, we are to be content in all circumstances (**Philippians 4:11-13**)
8. Blessings from God include such things as:
- Peace (**Psalms 29:11**)
  - Comfort (**Matthew 5:4**)
  - Riches (**Proverbs 10:22**)
  - Rain (**Ezekiel 34:26**)
9. The believers who enjoy God's blessings are:
- Righteous (**Psalms 5:12**)
  - Just (**Proverbs 3:33**)
  - Faithful (**Proverbs 28:20**)
  - Pure in heart (**Psalms 24:4,5**)
10. God's blessings are secured by:
- Delighting in His Word (**Joshua 1:8; Psalms 1:1-3**)
  - Obedying the Word (**Deuteronomy 28:1, 2; James 1:25**)
  - Teaching from the Word (**Psalms 94:12; Hebrews 12:5-11**)
  - Kindness to Jews (**Genesis 12:3, Psalms 122:6**)
  - Generosity (**Proverbs 11:26; Malachi 3:10**)
  - Walking in God's way (**Psalms 128:1-4**)
  - Prayer (**James 5:16**).

11. There are blessings in the book of the Revelation for those who
- Those who heed the words of the book - 1:3, 22:7
  - Those who die in the Lord - 14:13
  - Those who are alert in the Tribulation regarding the Second Advent 16:15
  - Those who attend the marriage supper of the Lamb - 19:9
  - Those who are part of the first resurrection - 20:6
  - Those who as believers will have eternal blessings in heaven. - 22:14

### HOLY SPIRIT: MINISTRY IN THE OLD TESTAMENT

- In the Old Testament, the Holy Spirit did not indwell all believers, since Christ was not yet glorified (**John 7:39**). Instead, He only came upon some Old Testament saints to perform special functions.
  - JOSEPH, a believer who was a prime minister. (**Genesis 41:38**)
  - Believers who were artisans occupied in the construction of the Tabernacle. (**Exodus 28:3, 31:3**)
  - Believers involved in administration. (**Numbers 11:17, 25**)
  - A believer who was both a political and military leader - JOSHUA (**Numbers 27:18**)
  - Certain Judges: OTHNIEL (**Judges 3:9, 10**) GIDEON (**Judges 6:34**) JEPHTHAH (**Judges 11:29**) SAMSON (**Judges 13:24, 25, 14:5-6, 15:14**)
  - Kings of Israel (**1 Samuel 10:9, 10, 16:13**)
  - DANIEL (**Daniel 4:8, 5:11, 6:3**)
  - Post exilic rulers (**Zechariah 4:3, 12-14**)
- Believers in Israel could be disciplined by the removal of the Spirit:
  - SAUL (**1 Samuel 16:14**)
  - DAVID (**Psalms 51:11**)
- A believer could obtain the Holy Spirit by request, but not as an indwelling presence. (**2 Kings 2:9, 10, Luke 11:13**)
- Jesus gave the Holy Spirit without request to the disciples just before the ascension. Purpose: To sustain them for the ten day interim before the Church Age would begin. (**John 20:22**)

### HOLY SPIRIT: MINISTRY IN THE NEW TESTAMENT

- TO THE UNBELIEVER
  - RESTRAINING (**2 Thessalonians 2:7**)  
If unbelievers were unrestrained in the Church Age the one world system which Satan is trying to establish would come. After the rapture of the Church it will come.
  - CONVICTING (**John 16:7-11**)
    - Sin - the barrier which remains in unbelief.
    - Righteousness - God is totally righteous, man is only relatively righteous and needs God's righteousness for salvation.
    - Judgment - Satan and all unbelievers are judged.
  - REGENERATION (**John 3:5**)  
Man without the spirit cannot understand spiritual things. The Gospel is spiritual, the Holy Spirit makes the gospel a reality to the unbeliever when one believes and is "born again" or regenerated. (**1 Corinthians 2:14**)
- TO THE BELIEVER AT SALVATION
  - Regeneration (**John 3:1-16, Titus 3:5**)
  - Baptism (**Acts 1:5, 1 Corinthians 12:13, Ephesians 4:5**) We are baptized into union with Jesus Christ and become part of the body of Christ. This is not to be confused with the Filling of the Holy Spirit.
  - Indwelling (**Romans 8:9, 1 Corinthians 6:19, 20**) From salvation on the believer is indwelt by the Spirit.
  - Sealing (**2 Corinthians 1:22, Ephesians 1:13, 4:30**). This ministry relates to your future with God, the guarantee of eternal security.
  - Distribution of spiritual gifts (**1 Corinthians 12:11**) Each believer receives a spiritual gift at the point of salvation in order to function in the body of Christ.



3. TO THE BELIEVER AFTER SALVATION (Spirituality)

The Ministry of the Holy Spirit after salvation is the means by which we live the Christian life ordained by God **(Ephesians 2:10, 5:18)**

a) The Filling of the Holy Spirit (spirituality through confession of sin and surrender of the life). **(1 John 1:9 Ephesians 5:18)**

b) The character of Jesus Christ is produced by the believer when he is filled with the Spirit. **(Galatians 4:19, 5:22, 23)**

c) Glorification of Christ **(John 7:39, 16:14, 1 Corinthians 6:19, 20)**

d) Fulfilment of the Law. **(Romans 8:2-4)**

**HARMONY**

INTERPRETING THE PARABLE OF THE WHEAT AND TARES

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

**63 D – THE GRAIN OF MUSTARD SEED**

**MATTHEW 13:31-32**

**31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.**

**KEY WORDS**

Another	Allos	Another
Parable	Parabole	Parable
Put forth	Paratithemi	Set before, Place before [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Is like	Homoios	To be like
Grain	Kokkos	Grain
Mustard seed	Sinapi	Mustard seed
Man	Anthropos	Man
Took	Lambano	Take, Receive [Aorist Active Participle]
Sowed	Speiro	Sow [Aorist Active Indicative]
Field	Agros	Field
Indeed	Men	Truly
Is	Eimi	Keep on being [Present Active Indicative]
Least	Mikros	Smallest
All	Pas	All
Seed	Sperma	Seed
Is grown	Auxano	Grow [Aorist Passive Subjunctive]
Is	Eimi	Keep on being [Present Active Indicative]

Greatest	Meizon	Largest
Among the herbs	Lachanon	Herbs
Becometh	Ginomai	To become something [Present Middle Indicative]
Tree	Dendron	Tree
Birds	Peteinon	Bird
Air	Ouranos	Heaven, the first heaven being the air
Come	Erchomai	Come [Aorist Active Infinitive]
Lodge	Kataskenoo	Camp down, Lodge, Rest [Present Active Infinitive]
Branches	Klados	Branch

**PERFECT TENSE VERBS** – None found

**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT** - None found

**REFLECTION**

**Verse 31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.**

The mustard seed parable deals with the Church Age. Again we have the Kingdom of Heaven, the king is absent from the earth while the other members of the Kingdom of Heaven are on the earth.

We know that from a botanical viewpoint the mustard seed used in Israel was the smallest of the seeds planted yet the mustard tree could stand 5 metres tall and was certainly able to bear birds.

The start of the Church Age was extremely small with 120 people together at the feast of Pentecost.

Eventually over time it has become the largest of all belief systems, with branches all over the world.

Birds are seen as the emissaries of Satan from the parable of the sower and seed, and they are seen here to infiltrate the Church structure with false doctrine. The birds sitting in the tree are the teachers of false doctrine and apostasy in the midst of the “Kingdom of Heaven” (The Church). The false teachers are associated with the tree, apostasy is associated with the visible Church, but the fakes are “make-believers”.

These people may be identified with the Church because of titles they may have, yet they are teaching and preaching concepts which are against the teachings of the Word of God. Satan puts his best people into the heart of the Church because there they can do the most damage.

**MARK 4:30-32**

**30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. 33 And with many such parables spake he the word unto them, as they were able to hear it. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.**

**KEY WORDS**

Said	Lego	Say
Whereunto	Tis	Which
Shall liken	Homoioo	Liken [Aorist Active Subjunctive]
Kingdom	Basileia	Kingdom
God	Theos	God
Comparison	Parabole	Comparison
Shall compare	Paraballo	Throw side by side, To compare [Aorist Active Subjunctive]

Like	Hos	How
Grain	Kokkos	Grain
Mustard seed	Sinapi	Mustard seed
Sown	Speiro	Sow [Aorist Passive Subjunctive]
Earth	Ge	Earth
Less	Mikros	Less
That be in	Ho epi	The upon, That be upon
Is sown	Speiro	Sow [Aorist Passive Subjunctive]
Groweth up	Anabaino	Grow up [Present Active Indicative]
Becometh	Ginomai	Become something [Present Middle Indicative]
Greater	Meizon	Greater
All	Pas	All
Herbs	Lachanon	Herbs
Shooteth out	Poieo	Make, Do [Present Active Indicative]
Great	Megas	Large
Branches	Klados	Branch
Fowls	Peteinon	Bird
Air	Ouranos	Heaven, the first heaven being the air
Come	Erchomai	Come [Present Middle Participle]
Lodge	Kataskenoo	Camp down, Lodge, Rest [Present Active Infinitive]
Under	Hupo	Under
Shadow	Skia	Shadow
Many	Polus	Many
Parables	Parabole	Parable
Spake	Laleo	Speak [Imperfect Active Indicative]
Word	Logos	Word
Were able	Dunamai	Be able, Have power [Imperfect Middle Indicative]
Hear	Akouo	Hear [Present Active Infinitive]
34		
Without	Choris	Apart from
Spake	Laleo	Speak [Imperfect Active Indicative]
Were alone	Kata Idios	Alone, from which we get the word idiot
Expounded	Epiluo	Explain [Imperfect Active Indicative]
All things	Pas	All
Disciples	Mathetes	Disciple

**PERFECT TENSE VERBS** – None found

**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT** - None found

**REFLECTION**

**Verse 30. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31. It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.**

The mustard seed was the smallest of all the seeds that Jesus' listeners would have known from common agriculture, and whilst there are other plants that have a smaller seed they were not well known there. It needs to be remembered that the Lord was not giving a lecture on global botany, but what He said related to what would be common in Israel. The point is that it was proverbially small and yet grew into a very large shrub.

Because it would grow new each year birds could not construct nests in it when they built in nests in spring but small birds could light on it and shelter under the shadow of the leaves as indicated above. This indicates that the Kingdom of Heaven had a very small start with a small group of 120 people being present at the start of the Church Age at Pentecost to the very large structure we have today.

Birds often are associated with Satan, such as the birds which Abraham had to fight off in the sacrifice scene in Genesis 15. Here it would refer to false teachers using and being protected by the Church as they spread their doctrine within the Church structure and undermined the faith of many. **2 Timothy 2:18, 3:1-7, 4:3-5.**

**Verse 33. And with many such parables spake he the word unto them, as they were able to hear it. 34. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.**

Sometimes Jewish teachers had some special teachings that they could confide only in the closest disciples because they were not for public knowledge. People could not be ready to grasp the secret of the nature of Jesus' kingdom until the secret about the nature of His Messiahship had been revealed.

It is noted that Matthew continues with more parables, but this point concludes the parables of the Kingdom of God in Mark.

**LUKE 13:18-19**

**18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.**

**KEY WORDS**

Said	Lego	Say [Imperfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Kingdom	Basileia	Kingdom
God	Theos	God
Like	Homoios	Like
Shall resemble	Homoioo	To be likened, Resemble [Future Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Grain	Kokkos	Grain
Mustard seed	Sinapi	Mustard seed
Man	Anthropos	Man
Took	Lambano	Take, Receive [Aorist Active Participle]
Cast	Ballo	Cast, Throw [Aorist Active Indicative]
Garden	Kepos	Garden
Grew	Auxano	Grow [Aorist Active Indicative]
Waxed	Ginomai	To become something it was not before [Aorist Middle Indicative]
Great	Megas	Great
Tree	Dendron	Tree
Fowls	Peteinon	Bird
Air	Ouranos	Heaven, the first heaven being the air
Lodged in	Kataskenoo	Camp down, Lodge, Rest [Aorist Active Indicative]
Branches	Klados	Branch

**PERFECT TENSE VERBS** – None found

**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT** - None found

**REFLECTION**

**Verse 18. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? 19. It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.**

The mustard seed grows to be a surprisingly large tree. From a very small beginning it takes on the huge outer proportions.

There is going to be an abnormal external growth of this “mystery kingdom”, in “God’s garden”, and the “mystery kingdom” then becomes a resting place for different kinds of birds. Birds eat fruit and ruin fruit tree crops.

From the first parable, the parable of the Sower we know that the birds are agents of Satan. Because within Christendom and within the tree of Christendom you not only have churches which adhere to the true gospel but also it is the home of many cults, which are indeed the direct agents of Satan both in their legalistic rules and through individual false teachers and fake prophets.

### APPLICATION

We see from this parable that from very small beginnings very large things can grow, and while beautiful, a large tree can be a nesting place for evil as well as a shelter place for good on a hot day. **Psalm 61:3**.

This should encourage us in the fact that though we are small in number through the power of the Holy Spirit and under the guidance of the Lord we can grow and assist others by our industry and our encouragement of them.

In relation to the birds in this parable we need to recognize that many and varied “interest” groups exist in Christendom, some of which are openly cults, and some church denominations themselves which once held the truth are no longer preaching the truth. They may come under a Christian name, they may use the Bible, but what they interpret from the Bible may be totally contrary to the Word of God.

In Christendom we see the growth of denominations and Christianity has in fact become a huge number of a group with many different facets. However the older the denomination the more likely it is to have added significant traditions to the original truth meaning that even though they are large they fail to represent accurately the mind of Christ.

It is necessary therefore that we search the Scriptures to make sure that we are complying with Biblical Truth.

### DOCTRINES

#### MUSTARD SEED AND TREE

1. Mustard is mentioned five times in the Scriptures **Matthew 13:31, 17:20, Mark 4:32, Luke 13:19, 17:6**
2. Its scriptural use is in reference to having faith by the grain of mustard seed.
3. The tree known in Israel as the mustard tree has minute seeds and yellow flowers. Of all of the plants planted in Israel the black mustard has the smallest seed.
4. Most Bible commentators agree that the plant is the black mustard and was planted and grown for the production of the normal mustard but in our Lord’s day it was grown possibly for its oil content.
5. It has been found that isolated mustard plants can attain the height of 5 metres and have a reasonably thick trunk with branches strong enough to bear the weight birds.
6. **Mark 4:32** describes the plant as greater than all herbs and the black mustard certainly fits this description.

### DISPENSATION OF THE CHURCH

1. Limits: Pentecost to Rapture
2. Divided into Two Sections
  - a) Pre Canon to 100 AD Period of temporary and permanent gifts. (**1 Corinthians 13:10**)
  - b) Post Canon - period of permanent gifts only where the whole Bible is complete.

3. Characteristics

- a) Length of Age - Unknown - but possibly about 2,000 years.
- b) Means of Salvation - Faith in Christ. **(Acts 16:31)**
- c) Written Scripture - Old Testament - Pre Canon; Whole Bible - Post Canon.
- d) Evangelists - all believers **(Matthew 28:18-20, 2 Corinthians 5:20)**
- e) Major Judgement -- Nil
- f) At death (believers) - Heaven, face to face with the Lord **(2 Corinthians 5:8)**
- g) At death (unbelievers) - Torments, Hades.
- h) Priesthood - all believers as priests **(1 Peter 2:9)**
- i) The Law - grace, the law having been fulfilled by Jesus Christ **(Matthew 5:17)**
- j) Holy Spirit - indwells all believers **(John 7:39, 1 Corinthians 6:19)**
- k) Environment - sinful.
- l) Satan - in Heaven or on earth
- m) Rebellion - Apostasy **(2 Timothy 3:1-6)**
- n) Many languages - **(Genesis 11:9)**
- o) Many races of people - **(Genesis 11:9)**
- p) Spirituality - filling of the Holy Spirit **(Ephesians 5:18)**
- q) Every believer in union with Christ. **(1 Corinthians 12:13)**
- r) Every believer indwelt by Christ. **(John 14:20)**

4. The Church Age is not mentioned in the Old Testament.

- a) The Church was a mystery to Old Testament writers.**(Colossians 1:25-26)**
- b) The Old Testament Scriptures include everything such as the Incarnation, the Cross, the Resurrection, Ascension and Session of Jesus Christ. The Old Testament Scriptures then skip over the Church Age to the Tribulation, Second Advent and Millennium.
- c) Examples of scriptures in the Old Testament where the great parenthesis occurs are **Daniel 2:40,41, 7:23,24, 9:26a,26b, 11:35,36, Hosea 3:4,5, Isaiah 61:2a,2b**

**DISPENSATION – CHURCH AGE – INTERCATION OR INSERTION**

- 1. The CHURCH AGE is not mentioned in the Old Testament. It has been inserted later by God.
- 2. Since the Church is a mystery it was not revealed to Old Testament writers. **(Colossians 1:25, 26)**

The Old Testament Scriptures include everything such as the Incarnation, the Cross, the Resurrection, Ascension and Session of Jesus Christ. The Old Testament Scriptures then skip over the Church Age to the Tribulation, Second Advent and Millennium.

- 3. Therefore all doctrine pertinent to the Church Age is intercalated or inserted.
- 4. Scriptures in the Old Testament where the Great Parenthesis occurs are:

**Daniel 2:40 and 41**  
**Daniel 7:23 and 24**  
**Daniel 9:26a and 26b,**  
**Daniel 11:35 and 36**  
**Isaiah 61:2a and 2b**

The period of the great parenthesis is a period of the intensified state of the angelic conflict. It was not included in the Old Testament Scriptures because it would have confused believers of that age. They would have been quite probably envious of church age benefits such as the universal indwelling of the Holy Spirit, universal priesthood, indwelling of Christ, etc.

- 5. All believers in the period of intercalation are called into full time Christian service.

**DISPENSATIONS: THE TRIBULATION OR THE TIME OF JACOB'S TROUBLE**

- 1. The Tribulation is actually the last seven years of the Age of Israel
- 2. General Scripture **(Revelation 4-19)**

3. Limits: Rapture to Second Advent

4. Characteristics:

- a) Length of Age - 7 years. **(Daniel 9:27)**
- b) Means of Salvation - faith in Christ.
- c) Scripture - completed Canon.
- d) Evangelists - 144,000 Jewish evangelists **(Revelation 7)**. Also angelic evangelists **(Revelation 14:6-7)**
- e) Major judgements - a succession of judgements upon the unbelieving world **(Matthew 24:21)**
- f) At death believers - Heaven **(Revelation 15:12)**
- g) At death unbelievers - Torments, Hades.
- h) Priesthood - specialised priesthood - Jews.
- i) The Law - no Law **(Matthew 5:17)**
- j) Holy Spirit - assists believers but does not indwell.
- k) Environment - sinful - Antichrist and Satan rule the whole world.
- l) Satan - in Heaven or on earth for first 3 1/2 years; cast down to earth for second 3 1/2 years **(Revelation 12:9)**
- m) Rebellion - Armageddon, one world political and religious system
- n) Spirituality- resting in the promises of God.
- o) Three sets of Judgements - seals **(Revelation 6)**, trumpets (Revelation 8), judgements **(Revelation 15, 16.)**

**RELIGION**

1. Satan's religion is a humanly acceptable one: no sin, no judgement, no Saviour and no Hell. Satan appears as an angel of light. **(2 Corinthians 11:13-19, 26)**

2. Many pastors in the churches are servants of Satan's policy, knowingly or unknowingly. **(Isaiah 30:12, Jeremiah 2:8, 2 Peter 2:1-10)**

3. Satan's strategy towards unbelievers is to keep them blinded to the gospel. **(2 Corinthians 4:3-4, Colossians 2:8, 2 Thessalonians 2:9-10)**

4. Satan's strategy towards believers is:-

- a) To confuse by false teaching. **(Matthew 7:15, Romans 16:18)**
- b) To appeal to pride. **(2 Corinthians 10:12)**
- c) To promote idolatry. **(Habakkuk 2:18, 19)**
- d) To promote legalism. **(1 Timothy 1:7-8)**

5. Satan's policy calls for counterfeit faith:-

- a) Counterfeit gospel. **(2 Corinthians 11:3-4)**
- b) Counterfeit pastors. **(2 Corinthians 11:13-15)**
- c) Counterfeit communion. **(1 Corinthians 10:19-21)**
- d) Counterfeit doctrine. **(2 Timothy 4:1)**
- e) Counterfeit righteousness. **(Matthew 19:16-28)**
- f) Counterfeit way of life. **(Matthew 23)**
- g) Counterfeit power. **(2 Thessalonians 2:8-10)**
- h) Counterfeit gods. **(2 Thessalonians 2:3-4)**

**HARMONISATION**

There are no apparent problems with a direct harmonisation of these accounts

**HARMONY**

PARABLE OF THE MUSTARD SEED

Another parable put he forth unto them And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds that be in the earth but when it is grown, it is the greatest among herbs, and becometh a tree and shooteth out great branches so that the birds of the air come and lodge in the branches and under the shadow of it.

And with many such parables spake he the word unto them, as they were able to hear it but without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

## **63 E – THE LEAVEN**

### INTRODUCTION

Again we have a parable regarding the Kingdom of Heaven. Here we have three main constituents to the parable; leaven, meal and a woman doing the kneading.

Commentators vary in their interpretation of what leaven stands for in this passage. The interpretation of the parable of the leaven, which makes the leaven to be the gospel introduced into this world by the church and working quietly until the world is converted is clearly incorrect as the context of all these parables is the sinister and undercover work of evil.

Firstly it does violence to the unvarying symbolical meaning of leaven, and especially the meaning fixed by our Lord himself. [See “Doctrine of Leaven” below].

The implication of a converted world in this age is specifically contradicted by the Lord’s interpretation of the parables of the wheat and the tares and of the good and bad fish. Our Lord presents a picture of a partly converted kingdom in an unconverted world of good fish and bad in the very kingdom net itself.

The method of the extension of the kingdom is clearly given in the first parable. It is by sowing seeds of the gospel not by mingling in leaven. The symbols have Scripture based meanings fixed by inspired usage. Leaven is the principle of corruption working subtly and is invariably used in a bad sense. It is defined by our Lord as evil/satanic origin doctrine.

Throughout history the enemy of Christ and truth has tried to get foolish believers and devious make-believers to “knead in” false ideas and concepts into the fabric of the local church, or into the teaching of theology.

For example by adding in sociological concepts, the truth of accountability for hearing/responding to the gospel message is watered down and unbelief is given excuse.

Meal by contrast was used in one of the sweet smelling savour offerings, **Leviticus 2:1-3**, and was food for the priests. **Leviticus 6:15-17**. So the bible understood kneading in sweet smelling herbs or spices for good, but that is not the picture with leaven, it is always the concepts of worldliness that will dilute/destroy truth.

A woman in the bad ethical sense here is used, and symbolizes pagan religious activity – and would remind all Jews of the Exile, for the nation went into captivity the first time in Babylon for its compromised pagan worship – part of which was kneading leavened cakes for the “queen of heaven” – the pagan goddess/demon Astarte. **Zechariah 5:6, Jeremiah 7:18, 44:17-25**.

In Thyatira it was a woman teaching falsehood, and this was the picture of Diana of the Ephesians also, worshipped with eating of leavened bread and other fertility associated activities. **Revelation 2:20, 17:1-6**.



**MATTHEW 13:33 - 35**

**33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. 34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 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.**

**KEY WORDS**

Another	Allos	Another of the same kind
Parable	Parabole	Parable
Spake	Laleo	Speak [Aorist Active Indicative]
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Is	Eimi	Keeps on being [Present Active Indicative]
Like	Homoios	Like
Leaven	Zume	Leaven
Woman	Gune	Woman
Took	Lambano	Take [Aorist Active Participle]
Hid	Egkrupto	To hide within [Aorist Active Indicative]
Three	Treis	Three
Measures	Saton	Measure
Meal	Aleuron	Wheat, Meal
Whole	Holos	Whole
Leavened	Zumoo	Cause to ferment, Leaven [Aorist Passive Indicative]
All things	Tauta	All things
Spake	Laleo	Speak [Aorist Active Indicative]
Multitude	Ochlos	Crowd
Spake	Laleo	Speak [Imperfect Active Indicative]
Might be fulfilled	Pleroo	To fulfil [Aorist Passive Subjunctive]
Was spoken	Rheo	Speak [Aorist Passive Participle]
Prophet	Prophetes	Prophet
Saying	Lego	Say [Present Active Participle]
Will open	Anoigo	Open up [Future Active Indicative]
Mouth	Stoma	Mouth
Will utter	Ereugomai	Utter, Speak out [Future Middle Indicative]
<b>Have been kept secret</b>	<b>Krupto</b>	<b>Keep secret [Perfect Passive Participle]</b>
Foundation	Katabole	Foundation
World	Kosmos	World

**PERFECT TENSE VERB**

KRUPTO – HIDDEN – Occurs 16 times in the New Testament appearing 6 times in the Perfect Tense and is always in the Passive Voice. **Matthew 13:35** and Matthew 13:44 tell of the development of God’s Eternal Plan as far as mankind is concerned. The features of the Church Age for instance were not revealed until the Lord started to reveal them; before the Lord spoke, they had been permanently suppressed until the fullness of time.

In Luke 18:34 we are reminded that the unbeliever cannot understand spiritual things as they have to be spiritually discerned, so the truth is hidden (with eternal results) from them.

In John 19:38 Joseph kept his belief in Jesus permanently hidden because of the Jews. We can be encouraged by Colossians 3:1-3 which tells believers that their life is hid permanently with Christ in God. What a wonderfully secure place to be! In Revelation 2:17 this is a promise to overcomers in the Church of Pergamos and is an unexpected provision, the hidden manna, from God perpetuating life.

**OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST**

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
63E	Psalm 78:1-2	He should teach in parables	Matthew 13:34-35

**REFLECTION**

**Verse 33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.**

Leaven is always used in a bad way and always depicts evil in the Scriptures. The woman is the ecumenical but pagan religious system of the Tribulation as seen by John and recorded in **Revelation 17:1-15**.

The woman can also be related to false teaching as portrayed in the Church Age by the woman at Thyatira. The woman (pleasant/attractive false religious systems) is the satanic counterfeit virgin, who quietly kneads the evil of satanic false teaching into the very fabric of the churches that are called to represent the Kingdom of Heaven, but this image goes back to Judah's apostasy, as we saw above in Jeremiah.

Over time the churches become apostate and servants of satanic religion rather than truth. **1 Timothy 4:1-6, 2 Timothy 3:1-17, 2 Peter 2:1-17, Jude 4ff.**

The three measures of meal relate to three aspects of church and post-church history. The first "measure" of meal is the Church where there is no difference between the Jews and the Gentile, and we have the "Mystery of Iniquity" working also in the midst, **2 Thessalonians 2:7**.

The second "measure" are Gentile unbelievers in the Tribulation, where the mystery of iniquity is fully revealed in the person of the Anti-Christ, and the third are Jewish unbelievers of the Tribulation.

During the Tribulation Period all religious organisations will be taken over by openly satanic religion, and the leaven will take over the places where the meal was once found. Apostasy will take over the organized and powerful Church before the end, as will religion take over the other two categories of "meal" in the Tribulation, but even though evil will be dominant, it will not be triumphant! **Revelation 19-20**.

Satan's day of deception will be over when the Son returns to judge evil, but not before. At present Satan is still very active with his leaven kneading activity! James, 1 Peter.

**Verse 34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35. 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.**

As Jesus was rejected by the leaders of fake religion at the time of their "unpardonable sin", He now addresses people in the form of parables to bring them to understand the danger of evil in the guise of dress-up religion. Remember, Christianity is a relationship with God through grace by Christ Jesus, but religion is individuals attempting to impress God by their own works – it is the evil of Cain.

Religion, which is the "Mystery of Iniquity", has already rejected the Lord Jesus Christ, and at that point in time Jesus switched over to teaching by parables so that by three dimensional stories he could communicate warning to believers of all ages about the danger of satanic religion.

In verse 35 see the same point made before telling the parable of the sower and the seed, quoting the prophecy from **Psalm 78:1,2**, which is quoted above. This is another prophetic sign of the Messiah – that he will teach difficult things in parables. Now all the rabbis did also – but not with this power and precision in attack upon evil, because they were its representatives!

The Greek verb "Pleroo" translated "fulfilled" is in the aorist passive subjunctive form; the passive voice showing that the prophecy of **Psalm 78:1-2** received fulfilment here and the subjunctive voice showed that it was due to this switch in the form of teaching, which was reliant on the use of His will, that such a fulfilment occurred.

It had been kept permanently secret “Krupto” until the right time. God knows precisely the right time to open up the hidden secrets. It is also noted in Psalm 78 that the prophet in this case was David’s choirmaster Asaph. Also refer to **Psalm 49:1-8, Isaiah 42:1-9.**

**LUKE 13:20-21**

**20 And again he said, Whereunto shall I liken the kingdom of God? 21. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.**

**KEY WORDS**

Again	Palin	Again
Said	Epo	Say [Aorist Active Indicative]
Whereunto	Tis	With what
Shall liken	Homioo	Compare, Liken to [Future Active Indicative]
Kingdom	Basileia	Kingdom
God	Theos	God
Like	Homoios	Like
Leaven	Zume	Leaven
Woman	Gune	Woman
Took	Lambano	Take [Aorist Active Participle]
Hid	Egkrupto	To hide within [Aorist Active Indicative]
Three	Treis	Three
Measures	Saton	Measure
Meal	Aleuron	Wheat, Meal
Till	Heos	Until
Whole	Holos	Whole
Leavened	Zumoo	Cause to ferment, Leaven [Aorist Passive Indicative]

**PERFECT TENSE VERBS** – None found

**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT** - None found

**REFLECTION**

**Verse 20. And again he said, Whereunto shall I liken the kingdom of God? 21. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.**

Leaven is, as we have seen above, always a type of evil in the Bible. When God commanded his people to rid their houses of leaven in **Exodus 12:15** they understood this. If anyone ate what was leavened from the first to the seventh day of the Feast of Unleavened Bread they would be cut off from Israel.

Jesus warned against the leaven of the Pharisees and Sadducees, of the Herodians, and the church was warned of the leaven of the Corinthians [see doctrine below]. In general, leaven means either evil doctrine or evil behaviour.

In this parable of the Lord warns against the permeating power of the evil, working in the kingdom of heaven. The meal represents the spiritual food of God’s people while the leaven is evil doctrine.

**APPLICATION**

This shows that throughout Christendom from Pentecost to the Second Advent of Christ there is going to be false doctrine inserted into the body of truth. In the case of the Church this will be quite subtle as the Mystery of Iniquity is working but never fully visible, as Satan is cunning. In the Tribulation however there will continue to be false doctrine until the stage that the whole of Christendom is permeated with it.

It is up to individuals to study the Scriptures to guard themselves against false doctrine, so spot the false "fruit" that is its hallmark sign, and also focus on being filled with the Holy Spirit, and so be a preservative in this degenerating environment.

## PROPHECY

## PARABLES

### PROPHECY

**Psalms 78:1, 2** (1000 BC): Give ear, O my people, to my law: incline your ears to the words of my mouth. 2 I will open my mouth in a parable: I will utter dark sayings of old.

This is the first of a group of Psalms which draw spiritual lessons from Israel's history (**Psalms 80, 89, 105, 106**).

The introduction is unusually long and includes the prophecy which gave an aspect of the Lord's ministry.

### FULFILMENT

**Matthew 13: 34, 35** (30 AD): All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 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.

1. A parable is a short story which everybody can understand but it has spiritual meaning to those who are regenerate (1 **Corinthians 2:14**).
2. The parables do not have geographic locations, nor people with proper names, thus the Rich Man and Lazarus in Hades is not a parable but a true story.
3. The word parable comes from the Greek words PARA "to compare", and BOLE "to throw"; or to bring two things together for comparison.
4. There are 28 parables in the gospels, commencing with the Sower and the Seed.

## DOCTRINES

### LEAVEN

1. Leaven in Principle: Denotes any substance used to induce fermentation as in a dough or liquid.
2. First mention in Scripture: **Genesis 19:3** in connection with the angelic visitors to Lot's house prior to the destruction of Sodom and Gomorrah. Lot served them "unleavened bread".
3. First mention in Scripture relative to the Observation of a Feast: **Exodus 12:8, 15-20** - Passover and the Feast of Unleavened Bread.
  - a) Leaven was undesirable and became a symbol of evil.
  - b) Unleavened bread is a type of Christ and refers to His impeccability.
4. Leaven in **Matthew 13:33** represents the infiltration of religious apostasy during the Tribulation.
5. The Leaven of the Sadducees is rationalism, the sin of human viewpoint, resulting in gospel rejection. (**Matthew 16:6**)
6. The Leaven of the Pharisees is the satanic counterattack against sound doctrine by religion, legalism and ritualism. (**Mark 8:15, Luke 12:1**)

7. The Leaven of Herod is the sin of worldliness (**Romans 12:2**) and power lust within a local congregation. (**Mark 8:15**)
8. The Leaven of the Corinthians is the sin of licentiousness and perversion. (**1 Corinthians 5:6, 7, 1 Corinthians 5:1,2**)
9. The Leaven of the Galatians is the sin of legalism, specifically their insistence upon circumcision for salvation. (**Galatians 5:9**)

**HARMONISATION**

There are no apparent problems with a direct harmonisation of these accounts

**HARMONY**

PARABLE OF THE LEAVEN

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 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.

**63 F – THE HIDDEN TREASURE**

**MATTHEW 13:44**

**44. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.**

**KEY WORDS**

Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Is	Eimi	Keep on being [Present Active Indicative]
Is like unto	Homoios	Like
Treasure	Thesaurus	Treasure
<b>Hid</b>	<b>Krupto</b>	<b>Hide [Perfect Passive Participle]</b>
Field	Agros	Field
Man	Anthropos	Man
Found	Heurisko	Find [Aorist Active Participle]
Hideth	Krupto	Hide [Aorist Active Indicative]
Joy	Chara	Joy
Goeth	Hupago	Go [Present Active Indicative]
Selleth	Poleo	Sell [Present Active Indicative]
All	Pas	All
Hath	Echo	Have and hold [Present Active Indicative]
Buyeth	Agorazo	Buy, Purchase [Present Active Indicative]

**PERFECT TENSE VERB**

KRUPTO – HIDDEN – Occurs 16 times in the New Testament appearing 6 times in the Perfect Tense and is always in the Passive Voice Matthew 13:35 and **Matthew 13:44** tell of the development of God’s Eternal Plan as far as mankind is concerned. The features of the Church Age for instance were not revealed until the Lord did so, they had been permanently suppressed until the fullness of time.

**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT** - None found**REFLECTION**

**Verse 44.** Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

This parable deals with believing Israel during the end of the age, the Tribulation. The treasure is the Jewish believer in the Tribulation. The Jews are seen as God's treasure in **Psalms 135:4**. The word Hid is in the perfect tense meaning it has been hidden in the past and remains hidden until found. The field is the world.

The man who finds the treasure is the Lord Jesus Christ, He hides it and for sheer joy, then goes and sells all He has. **Hebrews 12:27**. The second time hide is used it is more a case of protection. This is the case of the protection of the two groups of Jewish believers in the Tribulation those of the first half of the Tribulation as well as those of the second half and specific groups such as the 144,000 witnesses in Revelation 7 and the two witnesses of Revelation 11.

The last part of the parable reverts back to the Cross, where these people have been redeemed and by their faith in the Lord Jesus have become the treasure which shall be delivered at the Second Advent.

**APPLICATION**

In all ages born again believers are God's treasure. In God's scale of values we are of the greatest importance. Irrespective of our status in the Christian life we are of value to God.

God's love for us remains constant because of His grace. His love for us remains constant. In love everything depends on the character of the one who loves not that of the object of the love. God is perfect stability and does not change.

**DOCTRINES****HAPPINESS: HAPPINESS AND EXPERIMENTS IN ECCLESIASTES**

1. This is the state of well being in the soul when the person is content in whatever situation they find themselves.
2. True happiness is unrelated to the circumstances of life. **Philippians 4:11, 12, Hebrews 13:5, 6**.
3. The Lord has promised to provide everything we NEED. **2 Corinthians 9:8**.
4. Even in pain and persecution the truly mature believer can be happy. **1 Peter 3:14, 4:14, Psalms 146:5, Proverbs 16:20, 28:14**.
5. The more we know God the more truly happy we will be in this life **Psalms 43:4, 1 Timothy 6:15, 16**.
6. Many consider that great wealth, position or education will ensure happiness. King Solomon searched for happiness in all of these things, and concluded that true happiness can only be found in God.

**a) EXPERIMENT 1 - EDUCATION (Ecclesiastes 1:12-18)**

- i) Solomon introduces himself as the king and states that he undertook many educational courses. By hard study he attains a high standard in all his subjects but finds, with improved vocabulary, he is able to explain more to others how sad he is.
- ii) Solomon's conclusion on education - "All vanity and vexation of spirit" (v 14). Education does not produce happiness.

**b) EXPERIMENT 2 - PLEASURE (Ecclesiastes 2:1 -11)**

- i) Having spent time with study, Solomon decides to relax and pursue pleasure. He seeks pleasure in laughter (v 2), wine (v 3), great buildings (vs 4-6), servants (vs 7-9).

ii) Solomon's conclusion: "All vanity and vexation of spirit" (v 11). Pleasure does not produce happiness.

c) EXPERIMENT 3 - A POSTERITY (**Ecclesiastes 2:12-26**)

i) Solomon reflects that when his time came he would die just as the foolish man. When that day came, unless he had a number of children, he would be forgotten, together with his works. Solomon becomes depressed. He is sleepless at night and comes to the conclusion that one should eat, drink and be merry to eke out a little happiness.

ii) Solomon's conclusion: "all vanity and vexation of spirit" (v 26). Posterity does not produce happiness.

d) EXPERIMENT 4 - PHILOSOPHY (**Ecclesiastes 3:1-22**)

i) Solomon, in his philosophy, starts with facts and degenerates through rationalism to agnosticism.

ii) He commences with looking at man in time. God's eternal existence, provision and future judgement of the world is given. (vs 13-15). By (v 19) however, Solomon has degenerated to common origin evolution that man is just another member of the animal kingdom and his future destiny is exactly the same as the animals (v 20).

iii) He arrives at agnosticism (v 21) and finally humanism (v 22) where he "perceives [that there is nothing better than a man should rejoice in his own works".

iv) Solomon concludes this in (Chapter 4) with "This also is vanity and vexation of spirit." Philosophy does not produce happiness.

e) EXPERIMENT 5 - MONEY (**Ecclesiastes 5:10-16**)

i) Solomon who was one of the richest people who ever lived, soon concludes that money or wealth does not bring happiness. He finds that wealth does not satisfy (v 10), you support more and more people (v 11), you do not sleep well at night (v 12). When you die you cannot take your wealth with you (v 15).

ii) Solomon concluded money does not produce happiness.

f) EXPERIMENT 6 - A GOOD REPUTATION (**Ecclesiastes 7:1-15**)

i) With the forming of a good reputation over a long period of time, it is necessary to act in a sober, serious way (vs 2-5) rather than in a light-hearted, flippant way. By (v 15) however, Solomon has found that a good reputation does not ensure success or happiness.

ii) Solomon concluded a good reputation does not produce happiness.

g) EXPERIMENT 7 - MORALITY (**Ecclesiastes 8:9-15**)

i) Solomon observes that whilst the wicked will be punished in life many times, the wicked succeed and prosper to the human eye whilst the moral do not. He believes this is not fair (v 14) and as a consequence, returns to his solution of eating, drinking and making merry.

ii) Solomon concludes that morality does not produce happiness.

7. THE TRUE SOURCE OF HAPPINESS (**Ecclesiastes 12:13-14**)

Having examined a whole range of ways which the world believes will make you happy, Solomon concludes: "Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgement with every secret thing, whether it be good or whether it be evil. " In this, Solomon is reflecting the principle of (**Joshua 1:8**).

**GOD: CHARACTER OF GOD**

1. Whilst God is three persons all three persons have exactly the same essence or character:

a) SOVEREIGNTY

The Father (**Ephesians 1:11** , cf **Isaiah 40:8**, **Matthew 6:10**, **Hebrews 10:7, 9**)

The Son (**John 5:21**, **Revelation 19:16**)

The Spirit (**1 Corinthians 12:11** , cf **Hebrews 2:4**)

b) RIGHTEOUSNESS

The Father (**John 17:25**)

The Son (**Luke 1:35**, **Hebrews 7:26**, **2 Corinthians 5:21**)

The Spirit The Holy Spirit

## c) JUSTICE

The Father (**Job 37:23, cf 8:3**)

The Son (**Acts 3:14, John 5:22, Revelation 19:11**)

The Spirit (**Nehemiah 9:20**)

## d) LOVE

The Father (**John 3:16**)

The Son (**Ephesians 5:25, 1 John 3:16**)

The Spirit (**John 16:7-11, 1 Corinthians 2:10**)

## e) ETERNAL LIFE

The Father (**John 5:26**)

The Son (**Micah 5:2, cf John 1:1-2, 1 John 5:11**)

The Spirit (**Isaiah 48:16**)

## f) ALL-KNOWING

The Father (**Hebrews 4:13, cf Matthew 11:27, 1 Peter 1:2**)

The Son (**John 18:4, cf Matthew 9:4, John 2:25, 1 Corinthians 4:5**)

The Spirit (**Isaiah 11:2, cf 1 Corinthians 2:11**)

## g) EVERYWHERE

The Father (**2 Chronicles 2:6**)

The Son (**Matthew 28:20, cf Ephesians 1:23**)

The Spirit (**Psalms 139:7**)

## h) ALL-POWERFUL

The Father (**Mark 14:36, cf 1 Peter 1:5**)

The Son (**Hebrews 1:3, cf Matthew 24:30, 2 Corinthians 12:9, Philippians 3:21**)

The Spirit (**Romans 15:19**)

## i) UNCHANGEABLE

The Father (**Hebrews 6:17, Psalm 33:11**)

The Son (**Hebrews 13:8**)

The Spirit (**John 14:16**)

## j) TRUTH

The Father (**John 7:28, John 17:3**)

The Son (**1 John 5:20, cf John 1:14, 14:6, Revelation 19:11**)

The Spirit (**1 John 5:6, cf John 14:17, 15:26, 16:13**)

**GOD: COMFORT FOR BELIEVERS**

1. God is in control. Nothing will ever happen to you as a Christian that you have not had the opportunity to develop resources to deal with. (**1 Corinthians 10:13**)

2. God's character is stable.

(a) if God is for you who can be against you. (**Romans 8:31-34**)

(b) no matter what happens God's love is stable. (**Romans 8:35-39**)

3. God's promises are secure for he is always with us. (**Matthew 28:19-20, Jeremiah 1:19**)

4. God's power is always the same:-

(a) He will always keep us. (**John 10:29, 2 Timothy 1:12,**)

(b) God does not forget us or lose His power to keep. (**Jude 24**)

(c) Even if we fall away from fellowship we still are saved. (**2 Timothy 2:13**)

5. God knew before time what we would need in time and has provided for the supply of all our needs. (**Philippians 4:19, Hebrews 4:16, Ephesians 3:12,**)

6. God has the power to bless us. (**2 Corinthians 9:8**)



7. God is able to make all grace abound towards us. (**Ephesians 3:20**)
8. We should grow to the place of real confidence and blessing. (**2 Peter 3:18**)
9. We do this by feeding on His Word. (**John 6:29, 33, 63**)

**GOD – GOD CARES FOR YOU**

1. God knows ...
  - a) Our sorrows. (**Exodus 3:7**)
  - b) Our devotions. (**2 Chronicles 16:9**)
  - c) Our thoughts. (**Psalms 44:21**)
  - d) Our foolishness. (**Psalms 69:5**)
  - e) Our frailties. (**Psalms 103:14**)
  - f) Our deeds. (**Psalms 139:2**)
  - g) Our words. (**Psalms 139:4**)
  - h) The composition of the universe. (**Psalms 147:4**)
  - i) All things. (**Proverbs 15:3**)
  - j) Our needs. (**Matthew 6:32**)
  - k) About animal creation. (**Matthew 10:29**)
  - l) Mankind. (**Matthew 10:30**)
  - m) What might or could have been. (**Matthew 11:23**)
  - n) His own. (**John 10:14**)
  - o) Past, present and future. (**Acts 15:18**)
2. God is able to...
  - a) Save forever those who believe in the Lord Jesus Christ - **Hebrews 7:25**
  - b) Supply every need - **2 Corinthians 9:8**
  - c) Deliver all who are tempted - **Hebrews 2:18**
  - d) Sustain the weak believer and make him stand - **Romans 14:4**
  - e) Keep us from falling and make us blameless - **Jude 24, 25**
  - f) Surpass all that we could ask or think - **Ephesians 3:20**
  - g) Raise us up in resurrection in the likeness of His Son - **Hebrews 11:19**
3. With God, all things are possible - **Matthew 19:26**
4. God is in control. Nothing will ever happen to you that you are not able to deal with. (**1 Corinthians 10:13**)
5. God's character is stable.
  - a) if God is for you who can be against you. (**Romans 8:31-34**)
  - b) no matter what happens God's love is stable. (**Romans 8:35-39**)
6. God's promises are secure for he is always with us. (**Matthew 28:19-20, Jeremiah 1:19**)
7. God's power is always the same:-
  - a) He will always keep us. (**John 10:29, 2 Timothy 1:12,**)
  - b) God does not forget us or lose His power to keep. (**Jude 24**)
  - c) Even if we fall away from fellowship we still are saved. (**2 Timothy 2:13**)
8. God knew before time what we would need in time and has provided for the supply of all our needs. (**Philippians 4:19, Hebrews 4:16, Ephesians 3:12,**)
9. God has the power to bless us. (**2 Corinthians 9:8**)
10. God is able to make all grace abound towards us. (**Ephesians 3:20**)

**HARMONY**

## PARABLE OF THE HIDDEN TREASURE

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

**63 G – THE PEARL****MATTHEW 13:45-46**

**45. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it.**

**KEY WORDS**

Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Is	Eimi	Keeps on being [Present Active Indicative]
Like unto	Homoios	Like
Merchant	Emporos	Merchant from which we get the English word Emporium
Man	Anthropos	Man
Seeking	Zeteo	Seek [Present Active Participle]
Goodly	Kalos	Good
Pearls	Margarites	Pearl
Had found	Heurisko	Find [Aorist Active Participle]
Great Price	Polutmos	Very costly
Went	Aperchomai	Depart, Go out [Aorist Active Participle]
<b>Sold</b>	<b>Piprasko</b>	<b>Sell [Perfect Active Indicative]</b>
All	Pas	All
Had	Echo	Have and hold [Imperfect Active Indicative]
Bought	Agorazo	Buy in a market [Aorist Active Indicative]

**PERFECT TENSE VERB**

PIPRASKO – SELL - Occurs 9 times in the New Testament. In the parable of **Matthew 13:45-46** we have a merchant who is the Lord Jesus Christ, and he is seeking goodly pearls. This is the story of the Church Age. Here we have a specific type of treasure. It is one that represents the body of Christ. The selling of all that he has to buy that pearl represents the sacrifice of the Lord Jesus Christ on the Cross, where He permanently gave his all so that the redeemed might live. We have been bought by the Lord, so our problems are the Lord's – not our own. **1 Peter 1:18-19.**

**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT** - None found

**REFLECTION**

**Verse 45. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it.**

As in the other accounts, we have a merchant, who is the Lord Jesus Christ seeking goodly pearls. This is the story of the Church Age. Here we have a specific type of treasure, and it is ourselves.

The selling of all that he has to buy that pearl represents the sacrifice of the Lord Jesus Christ on the Cross where He gave His all so that the redeemed might live. We have been bought by the Lord. **1 Peter 1:18-19.**

James in **Acts 15:14** tells us of this with Simeon being the Apostle Peter. *“Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.”*

**APPLICATION**

There are a number of characteristics of a pearl and they apply to each of us in the Church Age.

**DOCTRINES****PEARL**

1. The Pearl is of great value - believer in union with Christ is the great value to God.
2. A Pearl is a complete unit - we as believers are completed by union with Christ.
3. The pearl is taken from the sea. Nations are called the sea. Believers come from every nation.
4. The pearl is formed through suffering - the Church is formed through the suffering of Christ on the cross.
5. The pearl that was purchased was bought by a person who sold all that he had - the price is the work of Jesus Christ on the cross.
6. The pearl is displayed - believers are still on this earth representing the Lord Jesus Christ. (**2 Corinthians 3:3**)

**CHURCH AND ISRAEL**

The Church is different to Israel.

1. The Jews started with Abraham (**Genesis 12:1-3**). The Church started at Pentecost. (**Acts 2; Galatians 3:26-28**)
2. Israel was promised blessings on earth. (**Deuteronomy 28:1-14**) The Church is promised blessings in heavenly places. (**Ephesians 1:3; Hebrews 3:1**)
3. Israel's relationship to God was based on a Covenant. (**Genesis 17:7,8**) The Church's relationship to God is based on new birth. (**John 1:12; 13; 1 Peter 1:23**)
4. Israel's prophecy is mainly in the Old Testament. Prophecy of the Church is only in the New Testament.
5. Israel worshipped at Jerusalem. (**Psalms 122:1-4**) The Church worships where two or three are gathered together in Christ's name. (**Matthew 18:20**)
6. Israel lived under the law. (**Ezekiel 20:10-12**) The Church is under grace (**John 1:17; Romans 6:14**).
7. Israel's destiny is with Palestine. (Isaiah 60:18-21) The Church will be removed from the earth. (**1 Thessalonians 4:13-18**)
8. Christ is King and Messiah to Israel. Christ is Head and Bridegroom to the Church.
9. Israel contained Jews only. The Church is made up of both Jews and Gentiles.

**HARMONY****PARABLE OF THE PEARL**

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

**63 H – THE DRAG NET**

**MATTHEW 13:47 - 53**

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. 51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. 53 And it came to pass, that when Jesus had finished these parables, he departed thence.

**KEY WORDS**

Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Is	Eimi	Keeps on being [Present Active Indicative]
Like unto	Homoios	Like
Net	Sagene	Net
Cast into	Ballo	Cast [Aorist Passive Participle]
Sea	Thalassa	Sea
Gathered	Sunago	Gather [Aorist Active Participle]
Every kind	Pas Genos	All kinds
Was full	Pleroo	Full [Aorist Passive Indicative]
Drew	Anabibazo	Drag a net, Draw [Aorist Active Participle]
Shore	Aigialos	Shore, Beach
Sat down	Kathizo	Sit down [Aorist Active Participle]
Gathered	Sullego	Gather [Aorist Active Indicative]
Good	Kalos	Good
Vessels	Aggeion	Receptacle, Vessel
Cast	Ballo	Cast, Throw [Aorist Active Indicative]
Bad	Sapros	Worthless, Bad
Away	Exo	Away
Shall it be	Eimi	Keep on being [Future Middle Indicative]
End	Sunteleia	End, Termination, Completion
World	Aion	Age
Angels	Aggelos	Angel
Come forth	Exerchomai	Come out [Future Middle Indicative]
Sever	Aphorizo	Sever, Divide [Future Active Indicative]
Wicked	Poneros	Wicked
Just	Dikaos	Just, Righteous
Cast	Ballo	Cast [Future Active Indicative]
Furnace	Kaminos	Furnace
Fire	Pur	Fire
Shall be	Eimi	Keep on being [Future Middle Indicative]
Wailing	Klauthmos	Lamentations, Wailing
Gnashing	Brugmos	Gnashing, Grinding
Teeth	Odous	Tooth
Saith	Lego	Say [Present Active Indicative]
Have understood	Suniemi	Understand [Aorist Active Indicative]
All	Pas	All
These things	Tauta	These things
Say	Lego	Say
Yea	Nai	Yes
Lord	Kurios	Lord, Master, Sir
Said	Epo	Say [Aorist Active Indicative]
Every	Pas	All
Scribe	Grammateus	Scribe, Town Clerk
Is	-	Not found in the original

Instructed	Matheteuo	Instructed [Aorist Passive Participle]
Man	Anthropos	Man
That is	-	Not found in the original
Householder	Oikodespotes	Householder
Bringeth forth	Ekballo	Throw out, Bring out [Present Active Indicative]
Treasure	Thesaurus	Treasure
New	Kainos	New
Old	Palaios	Worn out, Old
Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Finished	Teleo	Finish [Aorist Active Indicative]
Parables	Parabole	Parable
Departed	Metairo	Depart [Aorist Active Indicative]

**PERFECT TENSE VERBS** – None found

**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT** - None found

**REFLECTION**

**Verse 47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.**

The parable of the net is evangelism in the Tribulation. There are four waves of evangelism in the seven years of the Tribulation, the 144,000 Jewish evangelists of Revelation 7, their converts in Revelation 7, the two witnesses in Revelation 11, and the mighty angel in Revelation 14. All this is the evangelical dragnet.

The sea is the sea of nations and the fish gathered of every kind meaning that the evangelisation will be global and massive, above all that has gone before in nature. When the net is full means that there will be a full complement of born again individuals in the Tribulation, as will be the case also in the Church Age. When God’s Plan is finished, only then is the Age finished! All will have opportunity to accept/reject the truth of the gospel message.

“Drawing to shore” is the Second Advent, which marks the end of the Jewish Age and brings in the Millennial reign of Christ. Here we now have the separation of the good and bad fish. The good fish are believers going into the Millennium, the bad fish are those who have rejected Jesus, and so they are themselves rejected at the end of the Age and are all sent to Torments in Hades, to await the Great White Throne Judgment.

In verse 49 it should be noted that the word translated “world” is the Greek word “Aion” which means age rather than world. This occurs at the end of the Age of the Jews. The angels will separate or sever the wicked from the justified. This is the equivalent of separating the wheat and the tares earlier in this chapter of the sheep and the goats in Matthew 24.

**Verse 51. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. 53. And it came to pass, that when Jesus had finished these parables, he departed thence.**

Jesus asks them whether they have understood all these things. They say “yes”.

Well He says, you are just like a Scribe who has been instructed in the doctrines of Christendom who is like a person who has valuables in his house. The Scribes were theological students who would normally become Pharisees. As they were educated and trained in the Old Testament which was called “Pearls of Wisdom”, they became responsible for sharing their knowledge with others and assisting others in the light of the Word of God.

There are two categories; something old is something he has learnt in seminary, whilst something new is some conclusions he has studied for himself. This now finishes the parables and having completed this overview of Christendom He departs.

**APPLICATION**

You have to understand all of the things, all of the parables to get the full picture. It is of critical importance to understand all the Scriptures you can so you are not misled. **2 Timothy 3:16-17.**

If you understand the doctrines of the word of God you have responsibilities to apply them to your life but also to assist others in understanding them.

We have God's treasure in the form of doctrine and the Word of God. We have seen we are His treasure yet we have His treasure.

You can lose everything in the world as far as material things and friends are concerned but you cannot lose the doctrines of the Word of God, which are the most valuable things in the world. You can use it, but cannot lose it.

**DOCTRINES****NUMBERS IN THE BIBLE - 153 IN JOHN 21:11**

1. In the ancient languages of Greek Latin and Hebrew the different letters in the alphabet have numerical significance. For instance Alpha and Beta in the Greek and Aleph and Beth in Hebrew have the numeric value of 1 and 2 respectively while V in the Latin has the value of 5. A combination value for a word is called a Gematria.

2. In **John 21:11** there is a curious number of fish stated. In engineering we are always told to round to a nearest number. In this case the number of fish would have been put at say 150. But why 153?

3. Scripture "**Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.**" John 21:11

4. Gematria for fishes - "Ichthus" - 1224 = 8 times 153, Gematria for "the net" - 1224 = 8 times 153

Number of fish caught - 153

5. Sons of God

[a] "Ben ha Elohim" -Sons of God occurs 7 times in the O.T. Gematria of Ben ha Elohim in the Hebrew – 153

[b] Gematria of the Greek form - 3213 - 3 times 7 times 153

[c] In **Job 2:1** we have Sons of God with Satan - 153 times 13

6. Other Occurrences of 153

[a] In **Romans 8:17** - "joint heirs" - 1071 = 153 times 7

[b] Creation of God - "Ktisis Theou - 1224 = 153 times 8

[c] 153 is 17 times 9. 17 is the number of victory and 9 the number of the Holy Spirit bringing to 153 a sense of complete victory through the Holy Spirit

**HARMONY****GOOD AND BAD FISH**

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. And it came to pass, that when Jesus had finished these parables, he departed thence.

## 63 I – PARABLE OF THE CANDLE

### MARK 4:21-29

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23 If any man have ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be a given. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath. 26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up, **he knoweth not** how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest **is come**.

### KEY WORDS

Said	Lego	Say [Imperfect Active Indicative]
Is not	Men	Not
Candle	Luchnos	Candle
Brought	Erchomai	Come [Present Middle Indicative]
Put under	Tithemi	Put [Aorist Passive Subjunctive]
Under	Hupo	Under
Bushel	Modios	Bushel
Bed	Kline	Bed, Couch
Be set on	Epitithemi	Put on, Impose on [Aorist Passive Subjunctive]
Candlestick	Luchnia	Candlestick
Is	Eimi	Keep on being [Present Active Indicative]
Nothing	Ou	No, Nothing
Hid	Kruptos	Secret
Be manifested	Phaneroo	Manifest, Appear, Declare [Aorist Passive Subjunctive]
Was	Ginomai	To become [Aorist Middle Indicative]
Kept Secret	Apokruphos	Keep secret
Come	Erchomai	Come [Aorist Active Subjunctive]
Abroad	Phaneros	Apparent
If any man	Eis tis	If any
Have	Echo	Keep on having [Present Active Indicative]
Ears	Ous	Ear
Hear	Akouo	Hear [Present Active Infinitive]
Let hear	Akouo	Hear [Present Active Imperative]
Said	Lego	Say [Imperfect Active Indicative]
Take heed	Blepo	See [Present Active Imperative]
Hear	Akouo	Hear [Present Active Indicative]
Measure	Metron	Portion
Mete	Metreo	Measure [Present Active Indicative]
Shall be measured	Metreo	Measure [Future Passive Indicative]
Hear	Akouo	Hear
Shall be given more	Prostithemi	Give more [Future Passive Indicative]
Hath	Echo	Keep on having [Present Active Indicative]
Shall be given	Didomi	Give [Future Passive Indicative]
Hath	Echo	Keep on having [Present Active Indicative]
Shall be taken	Airo	Take away [Future Passive Indicative]
Hath	Echo	Keep on having [Present Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]

Is	Eimi	Keep on being [Present Active Indicative]
Kingdom	Basileia	Kingdom
God	Theos	God
Man	Anthropos	Man
Cast	Ballo	Cast, Throw [Aorist Active Subjunctive]
Seed	Sporos	Seed, A scattering
Ground	Ge	Ground
Sleep	Katheudo	Lie down to rest, Sleep [Present Active Subjunctive]
Rise	Egeiro	Rise up [Present Passive Subjunctive]
Night	Nux	Night
Day	Hemera	Day
Spring up	Blastano	Germinate [Present Active Subjunctive]
Grow up	Mekuno	Grow up [Present Middle Subjunctive]
<b>Knoweth</b>	<b>Eido</b>	<b>Know, Perceive [Perfect Active Indicative]</b>
How	Hos	How
Earth	Ge	Earth
Bringeth forth fruit	Karpophero	Bring forth fruit [Present Active Indicative];
Herself	Automatos	Of own accord, Automatically, Spontaneously
First	Proton	Firstly
Blade	Chortos	Blade
Ear	Stachus	Ear of corn
Full	Pleres	Complete
Corn	Sitos	Corn, Wheat
Brought forth	Paradidomi	Yield up, Bring forth [Aorist Active Subjunctive]
Immediately	Eutheos	Immediately
Putteth	Apostello	Send out [Present Active Indicative]
Sickle	Drepanon	Sickle
Harvest	Therismos	Crop, Harvest
<b>Come</b>	<b>Paristemi</b>	<b>Come, Present [Perfect Active Indicative]</b>

**PERFECT TENSE VERBS**

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is given each time it occurs.

PARISTEMI – TO STAND - Occurs 40 times in the New Testament including 13 times in the Perfect Tense all of them restricted to the Gospels and Acts. In a similar way to Histemi above Examination of these verses of Paristemi show little activity other than people waiting to act. These range from Peter standing near Jesus Christ reacting to the mob by cutting off Malchus’ ear in Mark 14:47, people standing in the courtyard where Peter denied the Lord Jesus Christ, Peter using a standing man who has been healed as an example of the risen Lord, and soldiers striking the Lord and Paul at their trials. Most poignant is the sight of Jesus’ mother and the Apostle John standing by the Cross, where Mary is placed in John’s care by the Lord Jesus Christ in John 19:26.

**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found**

**REFLECTION**

**Verse 21. And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?**

The lamp here represents the truth, which the Lord imparted to His disciples. These doctrinal truths were not to be put under a basket or under a bed, but into the open for all people to see.

The bushel basket may represent business, which if allowed will steal time of that should be given to the things for the Lord. The bed may speak of comfort or laziness, both enemies of evangelism.



**Verse 22. For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23. If any man have ears to hear, let him hear.**

Jesus spoke to the multitudes in parables. The underlying truth was therefore hidden from the common man. The divine intention was that the disciples would explain those hidden truths to those who were eager to hear. The seriousness of these words is indicated by Jesus making the statement, "If anyone has ears let him hear". This is the statement that is made seven times in Revelation chapters 2&3 by the apostle John when telling things of vital importance to the Churches in Asia.

**Verse 24. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.**

The Lord now added another serious warning. "Take heed of what you hear". If I hear some command from the Scriptures but fail to obey it I cannot pass it on to others. What gives power and scope to teaching is when people see the truth in the teacher's life.

Whatever we measure out in sharing the truth with others comes back to us with compound interest. I have found that the teacher usually learns more in preparing a lesson than the pupils who hear it. The future reward will be greater than the small effort we invest in it.

Every time we acquire fresh truth and allow it to become reality in our lives we are sure to be given more truth. On the other hand failure to respond to truth results in a loss of what we had previously acquired.

**Verse 26. And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.**

This parable is found only in Mark. The man here pictures the Lord Jesus Christ casting seed on the earth during his public ministry then returning to heaven. The seed begins to grow mysteriously, imperceptibly but steadily out of the sight of the man sowing it previously. From a small beginning a harvest of true believers develops by the work of God upon the lives of people, not because of the amazing "sower" – its not about us, its always about Him. When the grain ripens the harvest will be taken to the heavenly garner.

#### LUKE 8:16-18

**16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.**

#### KEY WORDS

No Man	Oudeis	No one
Hath lighted	Hapto	Lit, Set fire to [Aorist Active Participle]
Candle	Luchnos	Candle
Covereth	Kalupto	Hide [Present Active Indicative]
Vessel	Skeuos	Vessel
Putteth	Tithemi	Put [Present Active Indicative]
Under	Hupokato	Down under,. Beneath
Bed	Kline	Bed, Couch
Setteth	Epitithemi	Set on, Impose [Present Active Indicative]
Candlestick	Luchnia	Candlestick
Enter in	Eisporeuomai	Enter into [Present Middle Participle]
May see	Blepo	See [Present Active Subjunctive]
Light	Phos	Light
Is	Eimi	Keep on being [Present Active Indicative]

Secret	Kruptos	Secret
Shall be made	Ginomai	To become something [Future Middle Indicative]
Manifest	Phaneros	Make clear, Manifest
Anything	-	Not in the original
Hid	Apokruphos	Keep secret
Shall be known	Ginosko	Know [Aorist Passive Subjunctive]
Come	Erchomai	Come [Aorist Active Subjunctive]
Abroad	Phaneros	Apparent
Take heed	Blepo	See, Beware [Present Active Imperative]
Hear	Akouo	Hear [Present Active Indicative]
Shall be given	Didomi	Give
Hath	Echo	Keep on having [Present Active Subjunctive Indicative]
Shall be taken	Airo	Take away [Future Passive Indicative]
Seemeth	Dokeo	Think [Present Active Indicative]
Have	Echo	Keep on having [Present Active Infinitive]

**PERFECT TENSE VERBS** – None found

**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT** - None found

**REFLECTION**

**Verse 16. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. 18. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.**

Jesus is a master of graphic illustrations in which Jewish teachers sought to excel. Invisible light He says is pointless. God wants people to receive the visible light of His Word. The lamps Jesus mentions were small clay lamps that had to be placed on a stand to shed much light in a room, anything that was placed over the lamp would have prevented the light from illuminate anything.

Just as one does not light a lamp in order to hide it, so also a person is not given the secrets of the Kingdom of God in order to keep them secret, for all God gives is to be given to others. Only cults have secrets! The disciples were to make known the things Jesus was telling them. The people who followed Jesus would consider carefully how they listened. If they heard and responded with genuine belief then they would receive more truth. If they did not receive what they heard they would lose it.

If the crowds do not obey what light they receive they would never receive more. The language of measuring is the language of weighing food and other commodities at the market. It is sometimes used of God's measuring out just judgements in the final day.

**APPLICATION**

We are responsible for what we receive from the Word of God. The more we know the more we have the responsibility of sharing that knowledge with others.

If we do increase in the knowledge of the doctrines of God we will receive more doctrine but if we are lazy and do not take in the doctrines as they are presented to us we will backslide and forget the doctrines we already knew.

Sharing the truth of the Bible with other Christians is a great ministry and will prove to be a great blessing both to the hearer and the person that shares the knowledge. We are responsible to younger and less mature believers to do this as a service for them.

The Word of God when correctly interpreted and given to others does not come back void. We may not see the results of all our labours until we are in heaven. If we do things under the power the Holy Spirit we will be blessed.

**DOCTRINES****LIGHT**

1. God is light and in Him there is no darkness at all. **(1 John 1:5)**
2. The Lord is the visible manifestation of that light. **(John 1:4, 8:12, 12:46)**
3. The Lord's coming as the Light of the World was prophesied. **(Isaiah 49:6)**
4. The light was seen in the darkness of the world. **(Matthew 4:16, Luke 2:32)**
5. The Lord brought light and immortality through the gospel. **(2 Timothy 1:10)**
6. Believers are said to be light bearers. **(Matthew 5:14-16, John 12:36)**
7. We are said to be the children of the light. **(John 11:9-10, Ephesians 5:8, 1 Thessalonians 5:5, 1 Peter 2:9)**
8. Light is necessary for man's existence on the earth. **(Ecclesiastes 11:7; Jeremiah 31:35)**
9. Divine guidance of Israel was provided by God through light. **(Exodus 14:20)**
10. Bible doctrine in the soul is portrayed by light. **(Psalm 119, 105,130)**
11. The gospel is called light. **(2 Corinthians 4:3,4; 2 Timothy 1:10)**
12. Salvation brings the believer out of darkness into light just as the planet Earth was brought out of darkness into light by God. **(Luke 1:79; 1 Peter 2:9).**
13. Satan is the distorter, the angel of light. **(2 Corinthians 11:14)**
14. Satan's strategy is to outshine the true light with his own false gospel. **(2 Corinthians 4:3-6)**

**CHRISTIAN LIFE - BACK-SLIDING AND RECOVERY**

1. Definition - falling from the standard of living that the Lord calls us to and living at a lower level of belief, behaviour, and emotion. Living in a state of embarrassment at the gospel, thinking as an unbeliever would.
2. The Lord knows who are his, we don't. **2 Timothy 2:19**. A backslider is out of fellowship, and may resemble an unbeliever in every way yet still be saved. They are like the prodigal son. **Luke 15:3ff**. These people are different (although they appear to be the same) to religious unbelievers. **2 Peter 2:1 -22, Jude 4 - 13, 18, 19, 22**.
3. The Lord desires these people to be restored. **Matthew 18:12 -14, Luke 15:3 -32**. In the Old Testament this message is also clear. **Hosea 4:14-19, 11:7, 8, 14:1-4, Jeremiah 2:19, 3:6, 8, 11, 12, 14, 22, 5:6, 8:5, 14:7,Jeremiah 31:22, 49:4**.
4. Believers who are "offended" at the Word have failed to grow spiritually **John 6:61 -63, Matthew 11:6, 1 Corinthians 10: 13, Matthew 13:21, Mark 4:17, John 16:1, Matthew 24:9, 10**.
5. The disciples all were offended at the Lord at his death. **Matthew 26:31, 33-35, cf. 67-75**.
6. Falling from grace is another way of expressing backsliding. **Colossians 1:23, Galatians 5:4, 2 Peter 3:17**. It means to fall from a place where you stand for grace and adopt an inferior way of living the Christian way of life, like legalism.
7. God disciplines the backslider, but their eternal security is secure. **Hebrews 12:5 -13, 16, 17, 1 Corinthians 3:12-15, 1 Peter 1:4, 5, 2 Timothy 2:11- 13, John 1:12, Ephesians 1:13**.

8. The Lord is able to keep us from falling, although we can walk away from his provision by following our pride rather than his truth. **Jude 24, 1 Corinthians 10:11 -14, 1 Timothy 3:6, 7.**

9. At the end of the church age the Lord prophesied that there would be a time of almost total backsliding on the part of the organised church. **2 Thessalonians 2:3, 1 Timothy 4:1- 6, 2 Timothy 4:3, 4.**

10. The Lord warns all backsliders very directly in **Revelation 2:5**. No fruit for too long = sin unto death! **John 15:1-5.**

#### 11. Backsliding and Recovery

##### Seven Steps Downwards

- a. Trifling with Sin **Romans 13:14**
- b. Yielding to Sin **Romans 6:13**
- c. Habitually Serving Sin **2 Peter 2:8**
- d. Abandoning Ourselves to Sin **Ephesians 4:19**
- e. Being Abandoned by God to Sin **Romans 1:24, 26, 28**
- f. Encouraging Others to Sin **Romans 1:32**
- g. Experiencing Hell on Earth **James 3:6, 1 Timothy 5:6**

##### Seven Steps Upwards

- a. Resisting Sin in our Attitudes **James 4:7**
- b. Overcoming Sin by Faith in Christ **Galatians 5:16**
- c. Habitually being Victorious over Sin **Romans 6:14, 1 John 5:4-5**
- d. Entering into the Secret of a Victorious Life Hid with Christ in God **Romans 8:37, 2 Corinthians 2:14, Colossians 3:1-3**
- e. Being Taken by God into Deeper Fellowship **1 Timothy 1:12, 1 Corinthians 4:2**
- f. Delivering Others from Sin. **Jude 22-23**
- g. Experiencing Heaven on Earth **Jude 24-25, Philippians 4:6-7**

#### HOLY SPIRIT: TEACHER

1. He is the Spirit of Wisdom. (**Isaiah 11:2, 40:13-14**)
2. He reveals the things of God. (**1 Corinthians 10:13**)
3. He reveals the things of Christ. (**John 16:14**)
4. He guides into all truth. (**John 14:26, 16:13**)
5. He enables ministers to teach. (**1 Corinthians 12:8**)
6. He teaches the saints to answer persecutors. (**Mark 13:11, Luke 12:12**)
7. He directs in the way of godliness. (**Isaiah 30:21, Ezekiel 36:27**)
8. He brings the words of Christ to remembrance. (**John 14:26**)

#### HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

#### HARMONY

#### EXAMPLE OF THE CANDLE

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. If any man hath ears to hear, let him hear.

#### REWARDS

And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he seemeth to have.

#### PROVISION

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

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**HARMONY****THE CROWD GATHERS TO HEAR JESUS**

The same day went Jesus out of the house, and sat by the sea side. Great multitudes were gathered together and had come to Him out of every city so that he went into a ship, and sat and the whole multitude stood on the shore.

**HE TEACHES BY PARABLES**

When much people were gathered together He taught them many things by parables in his doctrine said unto them, Hearken, behold a sower went forth to sow and it came to pass as he sowed, some seeds fell by the way side, and it was trodden down and the fowls of the air came and devoured them up. Some fell upon stony places, where they had not much earth: and immediately they sprang up but because they had no deepness of earth when the sun was up, they were scorched; and because they had no root and lacked moisture they withered away. And some fell among thorns; and the thorns sprung up with it and choked them and it yielded no fruit: but other fell into good ground, and brought forth fruit and increased some an hundredfold, some sixtyfold, some thirtyfold.

**UNDERSTANDING THE MYSTERIES**

He said unto them, he who hath ears to hear, let him hear. And when he was alone, they that were about him with the twelve asked of him the parable. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Therefore I speak to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted and their sins should be forgiven them and I should heal them.

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And he said unto them, Know ye not this parable? and how then will ye know all parables?

**INTERPRETATION OF THE PARABLE OF THE SOWER**

Hear ye therefore the parable of the sower, the parable is this: The sower sows the word and the seed is the word of God. And these are they by the way side where the word is sown. When any one heareth the word of the kingdom, and understands it not, then immediately cometh Satan, the wicked one, and catches away that which was sown in his heart lest they should believe and be saved. This is he which received seed by the way side.

But he that received the seed into rock and stony places, the same is he that heareth the word, and immediately with joy receiveth it and for a while believeth it. Yet hath he not root in himself, so endures for a while: for afterwards when tribulation or persecution ariseth because of the word immediately he is offended and falls away. He also that received seed among the thorns is he that heareth the word goes forth and the cares of this world, and the deceitfulness of riches, pleasures and the lusts of other things entering in choke the word, and he becomes unfruitful bringing no fruit to perfection. But he that received seed into the good ground is he which has an honest and good heart, having heard the word, keep it receive and understands it; which also beareth fruit, and bringeth forth with patience some an hundredfold, some sixty, some thirty.

## PARABLE OF THE TARES

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

## INTERPRETING THE PARABLE OF THE WHEAT AND TARES

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

## PARABLE OF THE MUSTARD SEED

Another parable put he forth unto them And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds that be in the earth but when it is grown, it is the greatest among herbs, and becometh a tree and shooteth out great branches so that the birds of the air come and lodge in the branches and under the shadow of it.

And with many such parables spake he the word unto them, as they were able to hear it but without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

## PARABLE OF THE LEAVEN

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 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.

## PARABLE OF THE HIDDEN TREASURE

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

## PARABLE OF THE PEARL

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.



## GOOD AND BAD FISH

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. And it came to pass, that when Jesus had finished these parables, he departed thence.

## EXAMPLE OF THE CANDLE

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. If any man hath ears to hear, let him hear.

## REWARDS

And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he seemeth to have.

## PROVISION

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.