

## REDISCOVERING JESUS IN THE JEWISH GOSPELS

### The Parables of the Mystery Kingdom

#### Matthew 13 Part 2

#### I. A New Paradigm

**The Prophecy in a Parable** – The age of sowing His seed to the world through the church is coming to completion. The purpose of the Gospel of salvation through faith in Jesus' death, burial, and resurrection was extended to the Gentiles by His Jewish disciples. The Gentile church is indebted to the Jewish remnant and the nation of Israel. "Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: **Even so have these also now not believed, that through your mercy they also may obtain mercy**" (Romans 11:13- 31). The gospel is returning full circle to the Jewish people and Israel, as the Mystery Form of the Kingdom Age, often referred to as the fullness of the Gentiles, nears completion. These parables show the exponential increase of the Mystery Kingdom. The 2000-year record of church history gives evidence of satanic opposition and infiltration of infidels that was foreseen in these parables.

**A. The Parable of the Sower** takes up over one-third of the chapter while the remaining six parables are given in the remaining 29 verses. This first parable sets the theme and purpose for the remaining parables. They were given for the disciple to know the "Mysteries of the Kingdom of Heaven," which were not revealed to the Jewish prophets (13:17) and are hidden from that generation of Jewish leaders because of their unbelief and rejection of Jesus and His kingdom (13:15).

**B. Miraculous Seed Parable** (Mark 4:26-29) This parable was spoken at the same time and shows the internal power of the seed of the gospel to produce redemption in the heart of the believing hearers. The miracle of a dead seed producing new life is symbolic of new life resulting from simple faith in Jesus the Messiah's death, burial, and resurrection. It is a mystery how the inner power of a new spiritual life sprouts in a heart that hears the seed of the Word in faith. It grows to change the person from the inside out completely. "Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

Jesus introduces a new phrase; *The kingdom of heaven is likened* (13:24). Both He and John the Baptist had preached for at least two years that *the kingdom of Heaven is at hand* (Matthew 3:2 – 11:12). The sin that "shall not be forgiven" popularly referred to as the unpardonable sin (12:32) was that of the religious leaders who had thoroughly examined a mountain of evidence of His miraculous deeds for two years. They had rejected Him and explained away His miracles as empowered by Satan. The kingdom of Heaven had been offered to that generation for the last time. Within a year's time Jesus would say to the Jerusalem leadership "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet" (21:42-

45). Let's clarify the phrase "given to a nation bringing forth the fruits." It does not mean taken away from Israel and given to Gentile "Christian nations." That is the interpretation of replacement Covenant Theology.

The "nation bringing forth fruits" is an end-time generation of Jews in Israel who recognize Him as the Messiah. He made it clear that the Jewish people who live to see Him at His next coming in power will say "Blessed is He that cometh in the name of the Lord." Zechariah says they will recognize Him as the Lord (Zechariah 13:9).

### **C. Parable of the Wheat and Tares (13:24-30)**

#### **Key elements of this parable**

- The enemy deceptively sowed bad seed among the good seed "while he slept."(13:25)
- Both the good and the evil seed would grow side by side in the same field. (13:26)
- The servants of the good landowner detected the bad grain intermingled in the field. (13:27)
- The servants were restrained from pulling up the tares lest they do more harm than good. (13:28)
- The bad grain would be culled out at harvest. (13:29,30)
- The reapers at His instruction would gather the tares into bundles to be burned.
- The reapers would gather the wheat into the master's barn.

#### **Interpretation by Jesus**

- Jesus is the Sower. (37)
- The field is the world of mankind. (38)
- The good seed are the believers -ie: the sons of the kingdom scattered across the world. (38)
- The tares are the sons or followers of Satan mixed in with the sons of the kingdom.
- The enemy is Satan like the birds in the first parable stealing the seed sown by the wayside. (39)
- These two seeds are almost indistinguishable. Both appear to be true sons of the kingdom.
- The timing of the harvest is the end of the world. (40)
- The sons of Satan are workers of iniquity. (41)
- The destiny of the bad grain is to be gathered and thrown "out of the kingdom."
- The reapers are angels who cast sinful tares into a furnace of fiery torment i.e.: Hell. (41-43)  
"some to everlasting life, and some to shame *and* everlasting contempt. (Daniel 12:2)
- The barn in the Father's Kingdom represents Heaven in the Mystery Kingdom until the Messianic Kingdom.
- The righteous "wheat" sown by the good landowner shall enter their Father's Kingdom.  
They will "shine forth as the sun." (13:43)  
And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Daniel 12:3)

\* While Jesus interprets the parables of the Sower and of the Tares in great depth, the smaller parables in comparison seem anecdotal to emphasize the main point of the larger ones.

### **D. The Parable of the Mustard Seed (13:31-32)**

This parable emphasizes the exponential growth of the Mystery kingdom in which evil birds come to reside.

The Mystery form of the Kingdom grows from infinitesimal obscurity to institutional gigantism. There is nothing inherently evil about the tree representing the true spiritual kingdom sprouting from the good seed. Jesus'

interpretation of the first parable set the parameters for interpreting the ones that followed. New images carry the same theme forward. The birds in the parable of the Sower are seen as evil birds residing within good branches. The birds are not organic to the spiritual organism that is the tree but the human organization of the Mystery form of the kingdom on earth is invaded by any and all kinds of birds. They, like the tares, are placed there by the evil enemy to disrupt and defile.

Paul told the elders of the church at Ephesus to beware.

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, Also **of your own selves shall men arise, speaking perverse things, to draw away disciples after them**” (Acts 20:29,30).

Peter warned the Jewish believers of imbedded corrupting influencers among the true believers.

“**there shall be false teachers among you, who privily shall bring in damnable heresies**, even denying the Lord that bought them, and bring upon themselves swift destruction. And **many shall follow their pernicious ways**; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not” (2 Peter 2:1-3).

Jude warned of the same.

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain **men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ**” (Jude 1:4).

The enemy who stole the sown seed changes strategies by planting bad seed among the good, thereby infiltrating the human structure of the Kingdom's Mystery form. These reveal the persistent attempts of Satan to thwart or corrupt the gospel or corrupt the spiritual living organism in its organizational form. The birds resting and lodging in the tree speak of the pseudo-spiritual cults and theologically errant denominational movements that claim to be Christian. The trojan horse of the enemy is allowed to enter the gates of Truth as it were.

- If there is truth that can save our souls and has the power to transform us with a new spiritual life then it should not surprise us that there will be knockoffs, copies, and counterfeits. The plethora of movements claiming to be the one that is sent from God can become a confusing focus or it can establish the validity of a God-given truth necessary for a right relationship with God. No counterfeiter prints \$3, \$7, or \$9 dollar bills, but rather \$20's, \$50's and \$100's. When people excuse their avoidance of all forms of Christianity or avoid all religions by saying, “There are so many, how can you tell which is the right one?” The answer is there are so many counterfeits because there is an extremely valuable true one and there is a lot of power to be gained and money to be made by misleading gullible people who are seeking to fill the spiritual vacuum in their hearts. God has sent His Son Jesus to save lost souls. Satan will do anything to mislead lost souls, even “appearing as an angel of light.”

#### **E. The Parable of the Leaven (13:13)**

This represents false doctrine from outside that is placed within and corrupts throughout as does leaven to the flour. Leaven is often used as an analogy for sin or false doctrine. Sin can corrupt the body and mind of a believer just as false doctrine can corrupt the mind and body of the church. Paul the former rabbi used this same analogy.

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the

leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters." 1 Corinthians 5:7-10

#### **F. The parable of the Hidden Treasure (13:44)**

God called Israel His peculiar treasure above all people. (Exodus 19:5; Psalm 135:4) Paul later speaks of a treasured remnant of Israel being believers as was prophesied throughout the Jewish scriptures. (Isaiah 10:22,23; Romans 9:27; 11:5) The field is the world. The Father owns the field. God in human form as the Messiah Jesus purchases the world with His own blood. The Israel of God or believing remnant of Jewish believers is that peculiar treasure. Israel is still that peculiar treasure during the postponement of their Messianic Kingdom.

They are "beloved for the fathers' sake." (Romans 11:28)

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law." Galatians 4:4,5

"For the Son of man is come to seek and to save that which was lost." Luke 19:10

#### **G. The Parable of the Pearl (13:45,46)**

If the treasure represents the remnant of Israel in this Mystery form of the Kingdom, then it follows that the believing Gentiles are represented by the pearl in this parable. The pearl's origin is the sea. Daniel uses the sea as an analogy for the Gentile nations (Daniel 7:2-3). Dr. Fruchtenbaum makes an excellent point. "The main point of the seventh parable is that Gentiles will also come to a saving knowledge of Yeshua the Messiah. This parable makes three sub-points. Secondly, the Gentiles in the Church are formulated by gradual accretion, like a pearl develops when a speck of dirt falls into the oyster. The oyster begins covering this speck, and covering it until by gradual accretion, it becomes a pearl. This teaches the concept that the Gentiles in the church are being formulated by gradual accretion. One of the primary purposes of the Church Age is: "To call out from among the Gentiles a people for His name... The third sub-point is that the Gentiles of the Church..." are "lifted out of the place where it is now located."<sup>i</sup> This could indicate that believing Gentiles like pearls are lifted up out of the sea of paganism by faith in Christ.

#### **H. The Parable of the Net (13:47-50)**

This parable deals with the time frame "at the end." The end of the Mystery form of the Kingdom of Heaven before the Messianic Kingdom is established. The wicked will be separated from the just like good fish are separated from bad fish in a net. The wicked will be severed and cast away into tormenting fire. Many other scriptures describe this fiery torment of the wicked, workers of iniquity following a judgment. (2 Peter 3:9; Luke 19:41; Revelation 11-15; Matthew 22:13; 25:31-46) Jesus asks if they have understood. They affirm. He said that these instructions about the kingdom are like the householder that opens his vault and displays treasured things both old, i.e.: already revealed by the prophets, and these new things, i.e.: the Mystery form of the Kingdom of Heaven. (13:51,52)

These parables were spoken at the seaside in Galilee (13:1). He departed and went to Nazareth and taught (13:54). His home synagogue attendees were astonished and were "were offended" by His teachings and miracles (13:57). They tried to reduce Him down to an ordinary worker and just another sibling of a Nazareth family. This is the only mention of Joseph and Mary's other children; "his brethren, James, and Joses, and Simon, and Judas? And his sisters..." (13:55,56) He never entered that synagogue again. "he did not many mighty works there because of their unbelief" (13:58).

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<sup>i</sup> Parables of the Kingdom, MBS040, Dr. Arnold Fruchtenbaum, Ariel Ministries, Austin, Texas p 13,