

The Big Twelve
The School of Mysteries Part 2
The Mystery Kingdom
Matthew 13

- I want to give credit to a couple of giants of the faith for their contributions to this study.
- I would be remiss if I did not acknowledge them.
- One taught on these verses over a hundred years ago, going against all historical interpretations of Matt. 13. He is G. Campbell Morgan
- In our time I am also grateful to Dr. Arnold Fruchtenbaum for his exegesis in this area as well
- It is on the shoulders of spiritual giants that we often stand in order see farther.

In our last **Big Twelve Study** we covered two things:

- First-** Was an extensive review of the verses 3-8 of Ephesians chapter 1, where we reviewed in some depth the first six Schools in our Big Twelve Conference of Schools
- We will not review them this day, instead I refer to our website for The Big Twelve Series, the School of Mysteries Part 1, our seventh school in our Big Twelve Series.
- Second** we delved into The Eight Mysteries of the New Testament.
- Not the 8 usages of the word Mystery, but the eight Mysteries of the New Testament
- Truths not revealed in the Old Testament, New revelation, unrevealed in the Old testament

Here is a Scripture that demonstrates the principle of our definition of a NT Mystery

Colossians 1:25-26: *I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God, what word of God Paul? v.26 the mystery which has been hidden from the previous ages and from generations, but now has been revealed to His saints.*

- Mystery:** to qualify as a New Testament **mystery**, it must be something totally unrevealed anywhere in the Old Testament.
- If it is fully knowable from the Old Testament, it is not a mystery. **A Mystery, then, is something only revealed and knowable in the New Testament.**
- The Greek word for our mystery, which sounds like it, is 'musterion';
- It comes from a root meaning to 'shut', as in shutting our eyes, or shutting up something in a container so that its contents are unrevealed.

The word 'musterion' is found 28 times in the New Testament: It is found once in each of the synoptic Gospels referencing the same mysteries revealed in the Parables of the Mystery Kingdom
Paul used the word 21 times, and is, in fact, the major user of the word; and finally, it is used four times in the Book of Revelation.

Today we will unveil in detail

The Mystery of the Kingdom-Matthew 13, which details the **mysteries of the Kingdom of Heaven on earth.**

- Again I refer you to our website where I covered the other 7 mysteries in The Big Twelve, The School of Mysteries, Part 1
- Keep in mind as you turn to Matt. 13 that this not a New Kingdom of God, but new information, prophetic information of the Kingdom of Heaven on earth during this the church age,
- When Jesus spoke these words the Kingdom of Heaven, the church age had not yet started.
- The one word that best defines and describes the Mystery Kingdom of Heaven (though not a perfect concept) is "**Christendom**." Not "Christianity," but the term "Christendom"
- "Christendom" applies everywhere in the world where belief in Jesus is proclaimed, whether in a right or wrong way, whether Biblically consistent or steeped in heresy and false teachings.

- The seven churches of Rev. 2 and 3 are representative of 'Christendom' as well.
- 'Christendom' includes those who attend a local 'Christendom' church whether they are saved or not, whether the Christendom church is orthodox or not.
- 'All of Christendom' is not Christianity but Christianity and Christians are within Christendom. **repeat**
- The parables of Matthew 13 (with additional wordings from Mark 4 and Luke 8) describe the kingdom's conditions on earth while the King is absent from the earth and is in Heaven.

What Brought about this Unveiling of the Mystery of the Kingdom of Heaven?

- The establishment of the Mystery Kingdom came as a result of Israel's rejecting the Messiahship of Jesus and, thereby rejecting the establishment of the Messiah's Kingdom at His first coming.
- This rejection occurs in chapter 12 of Matt. and in chapter 13 we have the unveiling of The Mysteries of The Kingdom of Heaven.
- We must start in chapter 12 and the rejection of the Messiah by the Jewish leadership
- That rejection and its consequences is given by way of a 'demonic illustration'
- followed by the King announcing how His true family will be characterized here on earth
- In **Matthew 12:40-42** The King proclaims that two sets of gentiles will rise up to judge this generation of Jews.
- The men of Nineveh who repented at Jonah's caustic preaching and the Queen of the South.

Then Jesus Illustrates the Consequences of this rejection.....

Matthew 12:43-45 "When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.

44 Then he says, 'I will return to my house from which I came.' And when he comes, he finds *it* empty, swept, and put in order.

45 Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last *state* of that man is worse than the first. ***How do we know this is an illustration regarding this generation of Jews? V. 45 cont. So shall it also be with this wicked generation."***

- This generation's house will be empty; it will have no Messiah, no King from Heaven on earth in Jerusalem
- Everything was ready for the Messiah's occupancy, all preparatory work was done was complete, but unbelief has prevailed and He will not be there.
- It will be worse for them after rejecting Him than before: Indeed 70 AD will occur.
- But the rejected Messiah will be directing Kingdom affairs from Heaven, hence the phrase: **The Kingdom of Heaven.**

Then He states that True Family will not be based on Blood Relations or Ethnicity

v.46 While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him.

47 Then one said to Him, "Look, your mother and your brothers are standing outside, seeking to speak with You."

48 But He answered and said to the one who told Him, "Who is My mother and who are My brothers?"

49 And He stretched out His hand toward His disciples and said, "Here are My mother and My brothers!

50 For whoever does the will of My Father in heaven (rule will remain in heaven, not on earth) is My brother and sister and mother."

- there will be family, there will be kingdom members, but they will be disciples and they will be characterized, not by blood or ethnicity but by obedience to the will of the Father who is where?
- Heaven.
- Disciples must be birthed into a new family, a family, a people not directed and led from Jerusalem but from Heaven.

- What does that make members of this Kingdom of Heaven? Strangers, sojourners, foreigners, aliens!
- Jesus following His Rejection due to their unbelief will in chapter 13 unveil what His Kingdom will look like on earth, with an unoccupied throne in Jerusalem, while He is in Heaven
- We will focus on Matthew 13 and will add additional words or phrases from Mark and Luke as we unveil the Mysteries of the Kingdom of Heaven
- We will draw out the differences between Christendom and Christianity

So we read (with additions from Mark and Luke) in

Matt. 13:1 On the same day *(the day of His rejection)* Jesus went out of the house and sat by the sea.
2 And great multitudes *(not a nation but a multitude within a nation)* were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore.
3 Then He spoke many things to them in parables, saying: "Behold, a sower went out to sow.
4 And as he sowed, some seed fell by the wayside and was trampled down; and the birds of the air came and devoured them.
5 Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth.
6 But when the sun was up they were scorched, and because they had no root they withered away.
7 And some fell among already existing thorns, and the thorns sprang up and choked them.
8 But others of the same seed fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.
9 and when He said these things He cried out He who has ears to hear, let him hear!"

- Verses 1-9 make no mention of the Kingdom of Heaven to the multitudes, why is that?
- Because this age of the Kingdom of God starts with seeds that bring forth new life in Adam's Children
- There is no Kingdom of Heaven without new creations in it.

v.10 And the disciples came and said to Him, "Why do You speak to them in parables?"

11 He answered and said to them, "Because it has been given to you to know the mysteries of the Kingdom of Heaven/kingdom of God in Mark & Luke, but to them that are outside it has not been given, but the mysteries come to them in parables

- Remember the parables of Matthew 13 describe the kingdom's conditions on earth while the King is absent from the earth and is in Heaven.

Now I Have Struggled with the Phrase 'The Kingdom of Heaven' versus 'The Kingdom of God', for decades

-Here are my perplexing questions?

- What is the difference between the Kingdom of Heaven and Kingdom of God as used by Mark and Luke?
- Why did only Matthew use the Phrase: "The Kingdom of Heaven" while also using 'Kingdom of God' 5 times?

Answers

- Matthew is establishing to the Jewish People that Jesus is the Messiah, the King of Israel come down from Heaven.
- His first audience was the Jewish people.
- The other three Gospels concentrated on other views of the Messiah, with different audiences.
- The 'Kingdom of Heaven' is a phrase only used by the Holy Spirit thru Matthew in all of Scripture.
- Matthew also uses the phrase "The Kingdom of God" five times.
- The first two times the phrase 'the Kingdom of Heaven' is used in Matthew it was to announce that the Kingdom of Heaven was at hand.
- The King of the Kingdom had come down to earth from Heaven and was desiring to set up Heaven's Kingdom on earth, thru His Messiahship and Kingship.

- After chapter 10, which speaks of the disciples' short term missionary journey, the phrase "The Kingdom of heaven with the ending words: "at hand" is never used again.
- Why is that? Chapter 12 happened. Rejection happened.
- Chapter twelve brought us to the end of that desire, for this generation of Israel will have its throne unoccupied, it will be empty if you will, and the rule of God's Kingdom will be from Heaven.
- Ps. 110:1** prophetically says: **The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."**
- Hosea 5:15** makes a similar statement.... where the Son says: **I will return to My place...**
- The phrase: 'The Kingdom of Heaven' is only used in Matthew and is used 33 times in 32 verses.
- The phrase the 'Kingdom of God' that is used in Mark and Luke's account of these parables is also used 5 times in Matthew, so Matthew does not exclude use of the phrase: **The Kingdom of God**
- Neither phrase, 'Kingdom of Heaven' or 'Kingdom of God' is used in the OT.

-So What is the 'Kingdom of Heaven'? (I have never received a satisfactory answer from any Expositor or preacher)

- Very simply the Kingdom of Heaven is this: 1st: It is part of the overall Kingdom of God (*most agree here*)
- But the difference is the location of the King. Location, location....
- The King of the Kingdom of God was always in Heaven from day one
- but the King of Heaven came down and the first N.T. gospel proclamation: The Kingdom that is of Heaven is at Hand, and is ready to set up Royal operations on earth if you are ready and willing.
- Chapter 12 is their rejection and now their house is left empty.
- The King will return unto His place after the finished work of the cross.... until He comes again to set up His Kingdom on earth
- The King is in Heaven and we are citizens of The Kingdom of Heaven, not the Kingdom of Earth

Let's skip down to v.18 and the Interpretation of the Parable of the Sower

v.18 "Do you not understand this parable? If you don't understand this parable how then will you understand all the parables? Therefore, hear the parable of the sower:

- The Kingdom of Heaven on earth begins by sowing His Word, His message, His gospel into men and women.

How will His Seed, His Word, His Gospel be received?

There are Four Responses

First Response

v.19 The seed is the Word of God, the sower sows the Word v.37 tells the sower is the Son of Man. **When anyone hears the word or message of the kingdom, and does not understand it, then the birds, the wicked one, Satan, the Devil comes and immediately snatches away what was sown in his heart. This is he who received seed by the wayside.**

- He Remains in a state of unbelief, no life whatsoever.

Second Response

v.20 But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy;
21 yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the Word, immediately he stumbles.

- These are the ones who hear the gospel, believe it, and have new life.
- But they are never rooted in the Word of God and are unstable in their spiritual life.
- They are tossed to and fro by every wind of doctrine (Eph. 4:14), doubt is their master.
- They are unstable in all of their ways.

- Not being rooted in the Word, they are never grounded in the faith.
- While having life they never produce the kind of fruit that believers need to produce.

Third Response

v.22 Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches, and pleasures of life, choke the word, and bring no fruit to maturity, and he *thus* becomes unfruitful.

- This is the response of those who also have life, however, they are **choked by the cares of the world**;
- they never seem to be able to overcome the world, their flesh and the cares of both.
- the ones who fall among **the thorns** may be sound in doctrine and have a good knowledge of the Scriptures, but they are not strong in applying their learning to their lives outside of the church building
- They seem to have difficulty living consistent spiritual lives because they are embroiled in the cares of this world and their flesh.
- Cares and pleasure that continue to choke out their spiritual lives
- They seldom pull the weeds in their life

Fourth Response

v.23 But he who received seed on the good ground is he who hears the word **with a noble and good heart, keep it and understands it**, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."

- the good ground response is the response of those who are rooted in the Word of God
- They are overcomers of the world and overcomers of their flesh.
- If they fall they confess and believe they are forgiven and they get and continue to walk.
- they are productive in their spiritual life.
- They progress from milk to the meat of the Word, from immaturity to maturity
- They are not led by their senses but lead and train their senses by believing and taking heed to the Word of God over any feelings or any of life's circumstances

We continue with the Second Parable spoken to the Multitudes: the Wheat and the Tares

v.24 Another *(like the parable of the sower with a mix of good and evil)* parable He put forth to them, saying: **"The kingdom of heaven is like a man who sowed good seed in his field;**

25 but while men slept, his enemy came and sowed tares among the wheat and went his way.

- on earth there is the 'good seed sower' and then the 'Evil imitator sower' who sows what turns out to be bad seeds.

26 But when the grain had sprouted and produced a crop, then the tares also appeared.

27 So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'

28 He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?'

29 But he said, 'No, lest while you gather up the tares you also uproot the wheat with them.

30 Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn." "

Now jump down to v. 36 for the explanation and then we will come back to v.31

v.36 Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field."

37 He answered and said to them: "He who sows the good seed is the Son of Man.

38 The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*.

39 The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.

40 Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.

41 The Son of Man will send out His angels, and they will gather and take out of His kingdom all things that offend, and those who practice lawlessness,

42 and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

43 Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

-There are three points in this parable:

-**first**, true sowing will be imitated by a false sowing in amongst the good seed;

-**secondly**, there will be a side by side growth as a result of the two sowings; and

-**thirdly**, only at the judgment at the end of the Mystery Kingdom, will the two be finally separated.

-with the good brought into the Messianic Kingdom and the bad excluded.

-This is the same as the Judgment of the Sheep and the Goats in Matthew 25:31–46.

-The seed tares to be distinguished from the seed sown on rocky soil and soil encumbered by weeds, for both of those seeds are good and care bear fruit if the soil is deepened and the weeds removed.

Back to v. 31 and the third Parable spoken to the multitudes: The Mustard Seed

31 Another (or similar to the sowing of wheat and tares, which means it will be a mix of good and evil) parable He put forth to them, saying: "The kingdom of heaven is like or with what parable shall we picture it? It is like a mustard seed, which a man (again the man is the Son of Man) took and sowed in his field,

32 which indeed is the least of all the seeds (humble: the humble make the best servants); but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches and nest under its shade."

-Again we have a man, the Son of Man, who sows, he sows a good, humble mustard seed

-This then is intended to be a good sowing with good but humble growth.

-There are three points made in this parable:

first, the Mystery Kingdom will assume huge outward proportions;

second, the Mystery Kingdom will have an abnormal external growth until it becomes a monstrosity; and

third, this monstrosity will become a resting place for birds.

-the birds are evil and agents from Satan.

-Therefore within this monstrosity of Christendom, then, will be various satanic elements

-Cultic groups will arise that claim to believe in Jesus,

-But deny something essential, such as His deity or His humanity or His finished work on the cross all under the umbrella of Christendom.

-Churches will become state governments and try to establish the Kingdom by force, not by sowing.

The fourth parable spoken to the multitudes is: Leaven and Three Measures of Meal

v.33 Another (or similar to the Sowing of Tares and the Mustard Seed, which means it will be a mixture of good and evil) parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

-What is important here is the three measures of meal and what happens to it

-In the meal offering, then, we have a symbol of the perfect communion established between the worshipper and God

-**which a woman took**: when used symbolically, often symbolizes a spiritual or religious entity.

-This could be used in a positive or negative way.

-On the positive side, there is Israel as the Wife of Jehovah, and the Church as the Bride of the Messiah.

-On the negative side, there is the Jezebel of Revelation 2:20 and the Great Harlot of Revelation 17:1–8.

- In this parable, the symbol of a woman is used negatively and refers to a false religious system that she is inserting into the fellowship of God with His people
- False spiritual elements will be introduced into the Mystery Kingdom resulting in spiritual fornication.
- Leaven is the symbol of sin thruout Scripture, whether the leaven is false teaching or false living
- Thus, false teaching that leads to false fellowship and to false living is introduced into the Mystery Kingdom.

v.34 All these things (these four parables) Jesus spoke to the multitude in parables; and without a parable He did not speak to them,

- What the multitudes heard in the first four parables is what the multitudes would see on earth of the Kingdom of Heaven in the church age.

That Brings us to Parables Spoken Only to His Disciples

- Remember we are dealing the Mystery Kingdom that exists between His first and second comings

The Next Four Parables Are Addressed to People of Faith, not of sight or observation alone

First: The Treasure Hidden in a Field

Move down to v. 44 "Again, (notice He does not say 'another', or a similar parable, because this parable is an all good one) the kingdom of heaven is like treasure hidden in a field (which is the world), which a man found and hid; and for joy over it he goes and sells all that he has and buys that entire field, not just the places where the treasure is hid.

- The treasure is a symbol of Israel (here are some scriptures: **Exodus 19:5; Deuteronomy 14:2; Psalm 135:4**).
- The point of this parable is that, while most of Israel rejected the Messiah, nevertheless God will gain a spiritual remnant from natural Israel.
- The treasure, then, is the remnant of Israel thruout the church age who become a part of the Church universal, not separate but new creations like all other ethnic groups.
- the man who finds and hides the treasure is the Son of Man.
- There is a treasure hidden, it is in the field, we know already that the field is the entire world.
- In order to get the treasure out for himself He cannot steal it, that would be wrong, so He buys the entire field, the world, in order to possess the treasure.
- It turns out that the price tag for required His life given on the cross!
- Usurpers will continue to trespass and rule, but the treasure remains safely hidden, known only by the Son of Man.
- I suggest that the treasure is not in a box, but thruout the field, thruout the world,
- for in the Parable of the Dragnet there will be a gathering out of the righteous and the unrighteous and a separation will occur at the end of the age.

Second: The Pearl of Great Price

45 "Again, the kingdom of heaven is like a merchantman (we get our word 'emporium' from this Greek word) seeking beautiful pearls (sought many, examined many),

46 who, when he had found one pearl (literally: margarítēs, which means 'purity') of great price, went and sold all that he had and bought it.

- First, remember, the pearl was not precious to the Hebrews.
- In the Old Testament there are some wonderful and graphic descriptions of precious stones, but the pearl is not mentioned.
- It is, however, of value to Gentiles.
- Thus Christ took as a symbol one of the most precious jewels to Gentiles.

- Knowing that Christianity within Christendom includes both Jews and Gentiles, very likely the Parable of the Pearl of Great Price is “the other side of the one coin” of the Parable of the Hidden Treasure being the other side.
- Since the **treasure** represents Israel, it is natural that the **pearl** would represent the Gentiles.
- The point is this: there will be salvation among the Gentiles.
- Only the Disciples heard these two parables that described true Christianity in the World, within Christendom

Third parable: The End of the mystery Kingdom of Heaven is depicted by the

The Parable of the Dragnet, vs. 47-50 (read on your own)

- Basically the point of the dragnet parable is that the Mystery Kingdom will end with the Judgment of the Nations **Matthew 25:31-46**
- the righteous will be brought into the Messianic Kingdom and the unrighteous will be excluded.

Guidelines regarding the teachings of the Mystery Kingdom of Heaven for His disciples....

The Fourth Parable: The Parable of the Householder

51 Jesus said to them, “Have you understood all these things?”

They said to Him, “Yes, Lord.”

52 Then He said to them, “Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure *things new and old.*”

- This parable teaches that some aspects of the Mystery Kingdom have similarities with other facets of the Kingdom of God in the OT and in the Kingdom Age teachings, which is yet to come.
- All ages have the Kingdom of God in them, but only the church age contains the revealed Mysteries of the Kingdom of Heaven as revealed by Christ, which are new and never found in the Old Testament

So we ask as Jesus asked His disciples: Have we understood these things?

- Again do we understand that true Christianity is within Christendom?
- Do we understand that outside observers view the Church of Jesus Christ of Latter Day Saints, The Watchtower Bible and Tract Society and other Christian cults as Christianity?
- They are a part of Christendom.
- There may be individuals within those organizations and all Christian cults that do not know the ‘depths of Satan’ and have a personal saving relationship with Jesus Christ.
- Do we understand that within True Biblical Christianity there will be false teachers and teaching?
- Do we understand that one of the key purposes of the Letters of the NT is to teach and exhort us on how to deal with False Teachings, sin within the body, and the fruitlessness of those who have life but are shallow, immature or encumbered by the cares and pleasures of this world?
- If we understand these things we had better have our faith in Jesus Christ who is Christianity and not the local church!
- Do we understand why people who love Jesus do not attend a Local Church?
- Their expectations are of a perfect earthly church have been dashed by the leaven in the church, even they themselves have the leaven of a sinful nature within themselves.
- Do we understand that a judgment regarding what we have done is coming for us regarding what we have done in this body whether good or worthless?
- Not condemnation, but perhaps embarrassment
- Do we understand that the parables of Matthew 13 describe the kingdom’s conditions on earth while the King is absent from the earth and is in Heaven?
- Do we understand that Jesus Christ has written a report card of His church that exists within Christendom so we can see how we are doing, as we go thru this age?
- How does Calvary Castle Rock line up with this report card?
- Do we understand that the seven churches of Rev. 2 and 3 are representative of ‘Christendom’ as well as

Christianity.

- Jesus's report card that is written for the entire age is in Revelation 2 and 3
- This report card of seven churches applies to the first and second century as well as thruout church history and today.
- If I do a crude accounting of the verses that give a good report versus the verses that give a bad report from Jesus, I come up with:
 - 9 verses that give a good report by our Lord
 - 14 verses that give a bad report by our Lord.
- Do we understand that Christian pastors fall?
- Do we understand that Christian husbands fall, wives fall, kids fall, your best spiritual friends may fall?
- Do we understand the Woman has leavened the majority of traditional denominations to the point that for them the Word of God is not all His word and they will tell what is His word or not?
- that the virgin birth is impossible
- the resurrection couldn't happen
- Yet there they are: In Christendom
- I understand these things: But for the grace of God there go I...
- Four times I have been on the leadership of churches where the senior pastor fell.
- Paul in Gal. 6:1 said this: **Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.**
- That's the correct attitude.
- Have I after 42 years become jaded?
- No, I balance the first four parables, with a mix of good and evil, with the last four which are awesome.
- I see treasure and pearls and I'm looking for His coming when He will finally reign on earth and separate out all that offends.
- I am an optimist-realist.
- What does that mean?
- It means I will trust Jesus in you until you give me reason to not trust **you**.
- I will always trust Jesus though and like Him, be about our Father's business.

You are the Father's business!

It is a glorious business, but I am grateful for the unveiling of the Mysteries of the Kingdom of Heaven
We should not be surprised by Christendom while focusing on Christianity