

2/18/18

**Are You In The False Or True Church?**  
**Matt. 13:24-35**

The “Kingdom Parables” taught by Jesus are of the greatest importance to every believer to know what they are teaching.

1. Jesus told His disciples the reason He spoke in parables to the people was that they were spiritually deaf, blind and unable to understand. Matt. 13:13  
\* Jesus turned to the picture-word method of parable in hope that they might see and understand and be moved from their spiritual unbelief to faith.
2. Jesus spoke in parables that it might be fulfilled which was spoken by the prophet to utter things kept secret from the foundation of the world. Matt. 13:35

Tragically these parables often are interpreted as the Kingdom of God in a positive way that the Kingdom of God will keep growing miraculously and the church will establish the Kingdom,

1. This is known as “Kingdom Theology”, that the world is going to get progressively better.
2. So their focus and involvement is in the social and political movements of the day, to be involved.
3. Then “Kingdom Theology Christians” through prayer and their faith will take back territory from Satan and establishing of the kingdom.
4. The Seeker Friendly Church Movement of Rick Warren has been and is involved with this Kingdom

business to make Christians more successful by the integration of worldly principles in his book “Purpose Driven”, but many of the Scriptural references are out of context contradicting what they truly teach.

5. The “Seeker Friendly Church Movement” is the stepping-stone to the “Emergent Church Movement.”

In reality the historical context of the “Kingdom Parables” according to Jesus is the ongoing hostile and rejection of unbelief in Him and the gospel.

\* So Jesus continues teaching in the Parabolic method in attempts to open the eyes of those in unbelief and to describe the ongoing opposition, hostility and rejection of the Kingdom of God through the preaching of the gospel that that will continue in the absence of the King, until the Second Coming.

\* “Then one said to Him, “Lord, are there **few** who are saved?” And He said to them, Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. Lk. 13:23-24

We want to look at three of the eight parables that give clear warning about the growth of corruption of Christianity until the Second Coming. Matt. 13:24-33

- I. The Parable of wheat and tares. vs. 24-30
- II. The parable of the mustard seed. vs. 31-32
- III. The parable of leaven in the meal. vs. 33-35

**I. The Parable of wheat and tares. vs. 24-30**

**A.** The two sowings of good seed and tares. vs. 24-26

\* This parable is unique of Matthew!

1. The introductory formula is declared, “Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field.” vs. 24
  - a. The phrase another parable is used for all three parable we are studying.
    - 1) The Parable of the wheat and tares.
    - 2) The Parable of the mustard seed.
    - 3) The Parable of the leaven in the meal.
  - b. The focus of the parable is the “kingdom of heaven.”
    - 1) We have already seen in the Parable of the Sower the descriptive response of people to the gospel of the Kingdom in the absence of the King until He returns at the Second Coming.
    - 2) The “Parable of the Sower” affirmed the opposition, hostility and rejection of the gospel during “the Kingdom of heaven”, the foundation for the other seven parables.
    - 3) The word “them”, the disciples and the multitudes publically. Matt. 13:1:35
  - c. The kingdom of heaven is “like a man who sowed good seed in his field.” vs. 24c

- 1) The word like “hooioo”, means to be made or become like, a comparative illustrative illustration called a simile.
  - 2) The man has been interpreted by Jesus to be Him, the Son of Man. vs. 37
  - 3) The good seed according to Jesus are the sons of the kingdom. vs. 38b
  - 4) The field is the world. vs. 38a
2. The dispersing of corrupt seed was intermingled with the good seed, “but while men slept, his enemy came and sowed tares among the wheat and went his way.” vs. 25
    - a. Jesus said the enemy is the devil. vs. 39a
    - b. Jesus said the tares are the sons of the wicked one. vs. 38b
    - c. In Roman law it was a crime of revenge.
  3. The process of time revealed the conflation of the seed, “But when the grain had sprouted and produced a crop, then the tares also appeared.” vs. 26
    - a. Tares “zizanion” are a kind of darnel, grass like, resembling wheat and barely except the grains are black.
    - b. Satan duplicates false believers, counterfeits for infiltration, a deliberate deed of the enemy, the devil, Satan.
- B.** The two seeds grow together. vs. 27-28
1. The reaction of the servants. vs. 27
    - a. The servants inquired about the seed he sowed, “So the servants of the owner

- came and said to him, ‘Sir, did you not sow good seed in your field?’ vs. 27a-c
- b.** The servants are puzzled by the tares, “How then does it have tares?” vs. 27d
- 2.** The instructions of the owner to the servants. vs. 28
    - a.** The owner identified the culprit, “He said to them, ‘An enemy has done this.’” vs. 28a-b
    - b.** The servants asked the owner if he wanted them to remove the tares, “The servants said to him, ‘Do you want us then to go and gather them up?’” vs. 28c-d
- C.** The separation of the two seeds. vs. 29-30
- 1.** The owner explained the danger of trying to separate the tares from the wheat, “But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them.’” vs. 29
    - a.** The wheat and tares will grow side by side together.
    - b.** The reason is the wheat can be uprooted with the tares, having a stronger root.
  - 2.** The owner declared the punch-line of the parable to the servants, the proper time of separation. vs. 30
    - a.** The servants needed to be patient, “Let both grow together until the harvest.” vs. 30a

- b.** The servants were to know the owner would instruct the reapers at 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.’” vs. 30
  - 1)** The harvest is the end of the age and judgment, Jesus gave the interpretation. vs. 39b
  - 2)** The command will come from God to the reapers, the angels, Jesus. vs. 39c
  - 2)** The tares will be gathered and cast into the fire and burn them. vs. 30a
    - \* Jesus said, “All that offend and practice lawlessness, will be cast into the furnace of fire, referring to Gehenna, the Lake of Fire, where there will be wailing and gnashing of teeth. vs. 40-42
  - 3)** The wheat is in contrast by the word but “de” will be gathered and placed in the owners barn, referring to the saved and heaven. vs. 30b
    - \* These Jesus said are the righteous that will shine forth as the sun in the kingdom of their Father. vs. 43

### Illustration

A counterfeit bill is only a false copy of the original, but never the original.

### **Application**

1. The parable of the wheat and tares clearly teaches there will be two family members throughout the “kingdom of heaven”.
  - a. The children of God, who have repented of their sins, trusted Jesus to be justified before God, their hearts transformed and living dependent on Christ, His word and Holy Spirit.
  - b. The children of the devil, those who have not repented of their sins by rejecting the gospel by unbelief and living their lives as they please, moral, religious or sinful.
    - \* “In this the **children** of God and the **children** of the **devil** are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.” 1Jn. 3:10
2. The parable of the wheat and tares teaches that children of the devil could become children of God.
  - a. By acknowledging their sins and repenting.
  - b. By giving evidence of their ongoing transformation by the Holy Spirit, as we say in the “Parable of the Sower”.
    - \* “But as many as received Him, to them He gave the right to **become children** of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Jn. 1:12-13

3. The parable of the wheat and tares teaches the infiltration of false believers posing a danger for deception.

- a. They have not the same Lord.
- b. They have not the same Holy Spirit.
- c. They have not the same love for God.
- d. They are religious, good moral people, Mormons, Jehovah Witnesses, Catholics dedicated to Mary and the dogmas of Rome.
  - \* “Beware lest anyone cheat you through **philosophy** and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. Col. 2:8

***The Parable of wheat and tares teaches there will be infiltration by false believers!***

### **II. The parable of the mustard seed. vs. 31-32**

\* The parallel passages. Mk. 4:30-32; Lk. 13:18-19

- A. The introductory formula is again stated, “Another parable He put forth to them, saying: “The kingdom of heaven is like a mustard seed, which a man took and sowed in his field.” vs. 31
  1. Again this is a simile, “The kingdom of heaven is like a mustard seed.”
    - a. The focus of the parable again is the “kingdom of heaven.”

- 1) The time again is between the First and Second Coming till Jesus sets up the Kingdom.
  - 2) The period involves the sowing seeds of the gospel for sinners to accept and be saved or reject and be lost.
  - 3) The period of time again is marked by opposition, hostility and rejection by the majority of sinners in each generation till the Second Coming.
2. The kingdom of heaven is “like a mustard seed, which a man took and sowed in his field.” vs. 31c
- a. The mustard seed is a proverbial saying.
    - 1) Ezekiel used tree and branched for the Kingdom Age. Ezk. 17:23
    - 2) Ezekiel uses it for Assyria being a haven of corruption, “All the birds of the heavens made their nests in its boughs; Under its branches all the beasts of the field brought forth their young; And in its shadow all great nations made their home.” Ezk. 31:6
    - 3) Daniel used the tree as the nation of Nebuchadnezzar to benefit all the other nations. Dan. 4:12, 21
    - 4) “So Jesus said, “Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and

- nothing will be impossible for you.”  
Matt. 17:20
- b. The mustard seed was sown by a man in the field.
    - 1) The field we have noted is interpreted by Jesus to be the world. vs. 38a
    - 2) The particular that need interpretation have been given by Jesus, they cannot be changed or altered and applicable to all of the Kingdom Parables.
    - 3) This is equally true to all other parables, unless a change is indicated in the parable itself.
- B.** The explanation of the Parable. vs. 32
1. The size of the seed, “which indeed is the least of all the seeds.” vs. 32a
    - a. This was common knowledge of the day.
      - 1) Some point out we know of smaller seeds today, but this does not mean Jesus did not know.
      - 2) This means Jesus was teaching after the understanding of the day.
    - b. The point being that the mustard seed was very small.
  2. The focus of the parable is on the incredibly fast growth of the mustard seed, “but when it is grown it is greater than the herbs and becomes a tree.” vs. 32b
    - a. The mustard seed is a bush, not a tree, but at times it grows 10-12 feet in height.

- 1) This is not normal growth for a bush, but abnormal growth.
  - 2) This abnormal growth causes it to be taken for a tree, when it is a bush.
  - 3) This is the first clue that reveals the negative nature of the bush.
- b.** The simile “like” a mustard seed is being compared to “the kingdom of heaven”.
- 1) The “kingdom of heaven” is not the church, nor synonymous with the church, but the church is part of “the kingdom of heaven”.
  - 2) Most commentators interpret the parable of the mustard seed as the growth of Christendom, expanding till we set up the kingdom, this is wrong.
  - 3) The context of the “Kingdom Parables” is that Jesus has been rejected by ongoing unbelief before the presence of their King and now Jesus revealed it would not be any better in the absence of the King throughout the “kingdom of heaven”, till His Second Coming culminating in the setting up of the Kingdom Age.
  - 4) Yes, there will be incredible growth, but abnormal large growth by the word greater “meizon”, meaning larger, but not of a good sense!
- 3.** The occupants in the tree confirm that it is also abnormal for them to be in the tree, “so

- that the birds of the air come and nest in its branches.” vs. 32c
- a.** This is the punch-line, the birds are the second clue to the evil nature of the abnormal growth.
- 1) The birds have already been identified by Jesus as evil, the work of Satan, in the parable of the sower. vs. 19
  - 2) The birds snatched up the good seed sown in the heart.
  - 3) Yet the popular interpretation is that the church will grow immensely.
- b.** Birds are consistently evil in the Scriptures, you cannot make them good.
- 1) When Abram cut a sacrifice in two and vultures came, he drove them away. Gen. 15:11
  - 2) Two women with wings as a stork represent the evil religious practices of Babylon. Zech. 5:9
- c.** These birds are lodging in the branches, confusing the bush for a tree, infiltrating to corrupt Christianity to benefit themselves.

### **Illustration**

When a person’s body grows and develops in a normal manner it is healthy and strong serving the purposes that God made it for, but when something in your body begins to grow abnormally fast and large, it is called cancer.

### Application

1. The “Kingdom of heaven” that encompassed the First Century church faced the Judaizers that attempted to make Christianity an extension of Judaism and Paul strongly condemned them.
  - “I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who **trouble you** and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.” Gal. 1:8-9
2. The “Kingdom of heaven” that encompassed the Second Century church faced the Gnostics that attempted to pass themselves off as Christians.
  - a. Gnosticism. is describes by Dr. Orr as, “A species of religious philosophy”.
  - b. Dr. Gwalkins said, “It is Christianity perverted by learning and speculation.”
  - c. Gnosticism professed to be non-hostile to Christianity and the Gospel, while attempting to interpret the doctrines of Christianity from a higher philosophical view-point.
  - d. The outcome was a mixture of the pure gospel with philosophy of religion, elements that destroyed the distinctiveness of the gospel message.

- e. The key principles of the teaching of Gnosticism, the supremacy of intellect, the root word for the heresy of Gnosticism is “Gnosis”, which means to know or knowledge, it is a key word in the epistle, some twenty-four times.
  - \* They claim special and mysterious knowledge of the few, who looked down with contempt on the unenlightened majority.
- f. The belief that all matter was evil and spirit was good, in perpetual antagonism.
  - 1) Consequently God being Spirit, couldn’t have any direct connection with matter.
  - 2) Therefore God according to them couldn’t have created the world or become Incarnate.
  - 3) The world according to them was created by one of the many emanations or aeons that radiated out from God.
  - 4) Supposedly one of these emanations was so far removed from God that it rebelled against God and was responsible for the creation of evil.
    - \* “They **went out** from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us.” 1Jn. 2:19
3. The “Kingdom of heaven” that encompassed the “Dark Ages” from 500-1100 A.D. when the Catholic Church empowered herself as the Vicar of Christ to oversee and judge all matters of truth misrepresenting

Christianity, the Church of Pergamos and Thyatira mark the full development of the Catholic Church.

- a. The transition came under Constantin who believed God told him to kill and conquer under the name of Christianity in a vision of a cross.
- b. Persecution stopped and people were compelled to become Christians and baptized, the elders and leaders became corrupted and empowered, it was the marrying of the church to the world.
- c. The unquestionable power of the Catholic Church allowed her to committed all her atrocities, imprisonments, tortures and murder of anyone not agreeing with her idolatrous pagan dogmas becoming wealthy by theft and confiscation of all belonging to the people she murdered.

\* The Thyatira Jesus said, “But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.”

Rev. 2:14

4. The “Kingdom of heaven” encompasses the period of leaders in the church that have abused their authority and fleeced the people, from the Church of Sardis, the Protestant Reformation from 1500-1750 A.D. , Philadelphia covers the period of church history between 1750-1950 known as the missionary church that runs till the rapture, overlapping Laodicea that occupies the period of church history from 1950,

to the return of Christ that has been filled with many false groups of Christianity.

- a. Mormonism, Jehovah Witnesses, Unification Church, the Church of Scientology and Islam.
- b. The Neo-Orthodox movement of the German school of thought that infiltrated and corrupted Fuller Seminary and the pulpits of America.
- c. Now we have the “Emergent Church Movement” that has redefined the gospel of grace as the gospel of “Political Correctness, all inclusive without judging and avoiding repentance, under the banner of love.

\* “But there were also **false prophets** among the people, even as there will be **false** teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction. And many will follow their destructive ways, because of whom the way of truth will be blasphemed. By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.” 2Pet. 2:1-3

***The parable of the mustard seed teaches there will be false leaders!***

### **III. The parable of leaven in the meal. vs. 33**

\* The parallel passages. Lk. 13:20-21



A. The introductory formula is stated, “Another 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.” vs. 32a-b

\* McGee says this is the key verse of Matthew and of the Bible.

1. The use of a simile is again stated, “The kingdom of heaven is like leaven. vs. 32b
  - a. The word like “hooioo”, again is an illustrative comparison called a simile.
    - 1) The “kingdom of heaven” is the identical time between the First till the Second Coming to sow seeds of the gospel to set up the Kingdom Age.
    - 2) The nature of the period is still marked by opposition, hostility and rejection by the majority of sinners in each generation till the Second Coming.
    - 4) Jesus spoke to “them”, the disciples and the multitudes publically. Matt. 1:35
  - b. The context of leaven is the first clue to the proper interpretation, consistantly leaven throughout Scripture represents evil and sin, both Old and New Testamet.
    - 1) Leaven is yeast causing fermentation or decomposition contaminating the doe and causing the bread to rise.
    - 2) Jesus warned His disciples about the false doctrine of the religious leaders,

“Beware of the leaven of the Pharisees and the Sadducees.” Matt. 16:6, 11, 12

- 3) Paul used to for sin that corrupts the life of believers, “Your glorying *is* not good. Do you not know that a little **leaven** leavens the whole lump? Therefore purge out the old **leaven**, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.” 1Cor. 5:6-7
- 4) Paul said, “A little **leaven** leavens the whole lump.” Gal. 5:9

- B. The culprit is identified for us, “Which a woman took and hid in three measures of meal till it was all leavened.” vs. 33c
1. A woman consistantly in the Scriptures represents and is symbolic of false religion, it is no different in our text.
    - a. This is the punch-line of the parable.
    - b. We have already seen the two women with wings like a stork, indicating the false religious of Babylon. Zech. 5:7-8
    - c. Jesus charged a woman in the church of Thyatira with permitting false doctrine to be taught, “Nevertheless I have a few things against you, because you allow that woman **Jezebel**, who calls herself a prophetess, to teach and seduce My

servants to commit sexual immorality and eat things sacrificed to idols.” Rev. 2:20

- c. The religious system of Rome is the woman called the harlot that commits fornication with the inhabitants of the earth, “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.” Rev. 17:1-5
2. The woman and the leaven represent false doctrine that is introduced and intergrated to the meal “wheat” to corrpt Christianity.
  - a. Most Pastors and comentaries teach just the opposite, that the the parable teaches the Divine influence of the church that will permeate the entire world to set up the Kingdom Age.
  - b. But neither history nor Scripture verify this to be the proper interpretation.
    - 1) We must not allow the sovereign work of God through the number of revival He has brought forth by His grace.
    - 2) These revivals are the exception, not the rule and in spite of the great numbers saved they were few in comparison to the number list.
  - b. This interpretation again is contrary to the context and nature of the rejection and unbelief demonstated to Jesus while

He was on earth and that would continue throughtout the “kingdom of heaven”.

\* Jesus said, “I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find **faith** on the **earth**?” NO! Lk. 18:8

- C. The summary statement on Parabolic teaching. vs. 34-35
  - \* Parallel passage. Mk. 4:33-34
  - 1. Jesus had changed His teaching to reach the multitudes. vs. 34
    - a. Jesus was attempting by thr word-picture form of parable to bring them to belief, not to hinder or blind them to spiritual truth, “All these things Jesus spoke to the multitude in parables.” vs. 34a, 3a
      - \* Four parables were spoken publically to the multitudes, The sower, the wheat and tares, the mustard seed, the leaven in the meal.
    - b. The confirmation that Jesus spoke in this parabolic form, “and without a parable He did not speak to them,” vs. 34b
  - 2. Jesus had done this as prophecied. vs. 35
    - a. The key phrase of Matthew writting to the Jew, “That it might be fulfilled which was spoken by the prophet.” vs. 35a
      - 1) The word fulfilled “pleroo”, means to fill up or make complete.

- 2) The Scriptures told before hand of his method of teaching in parables and now Matthew checks it off the list of fulfilled prophecy by Jesus.
  - 3) The quote is from the Psalms. Ps. 78:2  
\* Asaph is called the seer, meaning a prophet. 2Chron. 29:30
- b. The prophecy, “Saying: “I will open My mouth in parables; I will utter things kept secret from the foundation of the world.” vs. 35b-d
- 1) The method is stated “parables”, to utter “ereugomai”, a passionate prophet.
  - 2) The content is also stated, to reveal “things kept secret from the foundation of the world” now known.

### Illustration

Of the 21 times the word doctrine “didaskalia” appears in the New Testament, 15 appear in the Pastoral epistles that deal with church order and responsibility for the Pastor. The most prominent appearance is in First Timothy, written to stand against different unsound doctrines being taught.

### Application

1. Are you being caught up in some of the new heresy of the prosperity doctrine, that you are to be healthy and wealthy, due to the fact that you are a little god or that it is your divine right?

- \* “But as for you, speak the things which are proper for **sound doctrine**.” Tit. 2:1
2. Perhaps you are being deceived by the signs and wonder movement that goes beyond the Scriptures to personal experience.  
\* “Hold fast the pattern of sound words, which you have heard from me. 2Tim. 1:13
  3. Maybe you are being taken in by this barking in the Spirit and flying like animals, etc, giving the world more opportunity to mock the church.
  4. Some are being deceived today by going to the extreme of predestination at the exclusion of man’s free will, just abide in Christ!  
\* “Till I come, give attention to reading, to exhortation, to **doctrine**.” 1Tim. 4:13
  5. Are you embracing “The Purpose Driven Church Doctrine” of Rick Warren, it is a humanistic gospel, a self-help book that twists the interpretation of Scripture in order that you feel good about yourself.  
\* “Take heed to yourself and to the **doctrine**. Continue in them, for in doing this you will save both yourself and those who hear you.” 1Tim. 4:16
  6. The Emergent Church corrupts the objective truth of the Bible with subjective reasoning and extra unbiblical authorities and embracing the “lets just love one another without judging”, this is not love or gospel!  
\* The purpose of the church, “that we should no longer be children, **tossed** to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but,

speaking the truth in love, may grow up in all things into Him who is the head—Christ.” Eph. 4:14-15

*The parable of leaven teaches there will be false teachers!*

### **Conclusion**

These three parables give clear warning about the corrupt growth of Christianity throughout “the kingdom of heaven”, until the Second Coming.

- I.** The Parable of wheat and tares teaches there will be infiltration by false believers!
- II.** The parable of the mustard seed teaches there will be false leaders!
- III.** The parable of leaven in the meal teaches there will be false teachers!