

The Parables of the End of the Age

Mt 13:37-43 — The parables of the good seed, wheat and tares, the bad seed, the good and bad fish, etc., all refer to the end of the age. These are concerned with ferreting out the false catch (Mt 13:47-50) or weeding out the false wheat. Our Master thought that there would be the wheat and the good fish at the end of this age, so this means the restoration of the Edah to fulfill Mt 21:43; 24:14; Rev 7:5-8; 12:1-6; 11:15; 20:1-2.

The Parable of the Wheat and Tares (Mt 13:24-30,36-43)

Before Mt 24:29-31, the tares will be *gathered together in groups* all over the world where “she” sits on many waters (Rev 17:1,15). Rev 17:1 is the judgment of the great Harlot (Mt 13:30,40), and from among us (verses 41-42) along with the Harlot (Rev 19:2-3). After the Harlot is gathered and burned, then (Mt 24:29-31) we will be gathered (Mt 13:30,43) into the Kingdom, His “barn” (verse 30). We are those whom our Master speaks of at the end of the age. Mt 13:40 — At the end of the age, the tares are gathered and burned in the fire (Rev 17:16-18; 18:4,8-10; 2 Ths 1:8; Rev 19:2-3).

Mt 13:11 — There could be no way the Holy Spirit would reveal these mysteries unless there is a Holy People restored in the last days to do His will (Isa 53:10-11), unless these were *actual wheat* and *good fish*, those who do Mt 13:44-46.

Mt 13:50; Rev 19:2-3 — After they are gathered, they are burned in the fire (Mt 13:30,40). Mt 13:30-43 is at “the end of the age,” the last years of this age, to its close.

Verse 38 contrasts “the sons of the Kingdom” and “the sons of the evil one” (which Satan sowed).

Out of His Kingdom

Mt 13:41 are the ones who do not give themselves to kindle the fire (Lk 12:49-52), and keep the witness in Mt 24:14 from shining its full light. They do not endure Mt 24:9-13. The word in Mt 13:41 is “offend” or cause offense, as all causes of offense (#4625 in the Greek

dictionary). The angels will remove the ones who are not being saved from their iniquities or sins (Mt 1:21), for this is why Yahshua was sent to us (1 Jn 2:19). *Iniquity* in Mt 13:41 is #458 in the Greek, which in this context is acts that cause others to sin, or be entrapped. The phrase in Mt 13:41 is “all who do” iniquity. This is #4160 in the Greek, to make or band together with others to do something, as in a pack, clique, etc., forming an underground. You can see that this kind of iniquity is not merely weakness, as 1 Jn 2:1-2, but a satanic plot against His kingdom (Titus 2:14). No longer is this kind of iniquity found in the saints, since they all endure to the end (Mt 24:13) doing the good works which they were saved to do (Eph 2:8-10; 4:12; Isa 49:17). Titus 2:14 shows that all who are not removed in Mt 13:41 are those who are zealous for good works (Acts 26:7; 1 Pet 4:10-11).

So whoever is *working* now, but not building up, is tearing down and an evil spirit is working in him. Mt 18:4 — The humble receive grace. Why? Because they go to the throne of grace. The proud belong to Satan and will be opposed and removed and cast into the Lake of Fire (Rom 8:9).

The word *offend* in Mt 13:41 means trap stick (the trigger that springs a trap), to ensnare, entrap, cause to stumble (Mt 18:6-9). The one who causes another to sin, leading him into error, commits an *eternal* sin. Lk 17:1-2 — The *offense* is the one who causes one of His own people to stumble by enticement that leads to conduct which causes the ruin of those whom He regards as one of His “little ones.”

It seems that the ones who give themselves as kindling and are used to start the fire upon the earth must be the first to go through the hardships as Lk 12:50-53, and we also must be the first to recognize the times and the seasons (verses 54-56). Acts 1:7 is something the first disciples could not see or understand, but it is for us to know (Mt 13:13; Dan 12:10; Mt 13:16,17,19-23).

We must obey Tit 3:10-11 in order to rid “us” of the ones in Mt 13:41 as much as possible before so many more of us are caused to stumble and be entrapped in their sin, becoming the foolish and unfaithful (Rev 17:14; Mt 24:40-41; 25:2; Dan 12:10). The “babes”

and the “carnal” are the most vulnerable of all. The “spiritual” need to protect their weaker brother from the enemy, the natural man who acts like he understands (1 Cor 2:14-15; 3:1,3). 1 Cor 2:13 — So we see we must be intensely spiritual lest we be taken in (Gal 6:1-10; Jms 5:19-20).

There is a difference between Mt 13:42 and 25:30. Mt 25:30 are foolish believers, but Mt 13:42 are those who make believers stumble. The unbelievers in Mt 13:42 go to the Lake of Fire; the foolish or worthless servant goes into the darkness of death, as Rev 2:11 and 3:5 (Lk 17:1-2; Jms 5:19-20).

The Time of the “Harvest”

The “harvest” is at the end of the age (verses 30,39) when the Beast and the False Prophet gather all who worship the Lord (Ba’al) Jesus (Rev 17:16-18). Rev 17:1 — The judgment of the great Harlot, the woman in Rev 17:3,6,18 (Mt 13:39-40), the mystery of Rev 17:7,9,12-18 (Mt 13:11). This is speaking of the end of the age. Rev 18:2,4 is Christianity, the *tares* in Mt 13:30, which are gathered and burned (Rev 17:16).

Rev 18:4 — “My people” are still in “her” but must come out of “her” before the day of the burning of verse 8 (Eze 31:13).

We are living at the end of the age (Mt 24:3,14,34). Christians also live at the end of the age (Rev 18:2). Either we are tares or the Christians are tares. Either the Christians are the wheat or we are the wheat. The “field” is the *world* (not the Edah). Both “she” and we are in the world. We are not *of* the world, but they are *of* the world (1 Jn 2:15; Jn 15:19; Jms 4:4) so they are tares, sons of the wicked one (Mt 13:38-39). Satan’s servants sowed them (2 Cor 11:15). Mt 13:37 — Yahshua’s servants sowed the good seed. Satan’s servants have sown all who are and have been in Christianity down through history.

So in the parable of the wheat and the tares (Mt 13:24-30), when is the time spoken of in verse 30? Have there been the co-existence of both wheat and tares down through history? The Kingdom of Heaven will be preceded by a time in which good seed and bad seed in the field

(which is the world) will co-exist together in the same time and places or localities (1 Cor 1:2) on earth, in the world (Mt 13:38). Verses 38-40 correspond to Rev 17:16-18;18:8.

The Parables of the Mustard Seed and the Yeast

The parable of the mustard seed, which follows Mt 13:24-30, affirms that during the time period just before the end of the age the number of “wheat people” who will inherit the kingdom will be very small at first. But though it begins like the smallest of seeds, the *nucleus* will grow completely out of proportion to its initial size, to become like the tree of Eze 17:23 (like Eze 31:6), so that all the birds can nest in its branches (Ps 104:12; Dan 4:12,21,33), and the Stone of Dan 2:35.

The first ones, the nucleus, who are only a few in number at the beginning, will grow into a phenomenal tree. You really could not tell what it was in the beginning, like a mustard seed doesn't bear any resemblance to the amazing tree that grows from it. Or like in Mt 13:33, the kingdom of heaven is compared to the dynamic character of yeast. When yeast is kneaded into the dough, it expands by itself rather than its power coming from some outward force, like the state government with its armies and organizations. The Kingdom of God will grow by an *internal dynamic*, by the Holy Spirit, overcoming all opposition. He who is of this nucleus and does not understand who he is and why he was chosen first simply does not understand the parable (Mt 13:13,16,17). If anyone is actually of the nucleus, he will by nature do exactly what the nucleus does or is — the basis, center, core, focus, heart, kernel, and pivot, which is of crucial importance and necessity (Rom 9:29).

Mt 13:31-32 — The mustard seed speaks of the kingdom growth; the parable of the yeast concerns the power and process of its growth. Dan 2:34-35 — It grows into a huge mountain and fills the whole earth in the next age. This will happen if we do not grow proud as the first edah (Jms 1:1,11; 4:6; Eze 31:7,10-12; Isa 66:2).

Wheat and Tares Become Distinguishable

Mt 13:25 — Satan is the sower of the seed that produces a *tare*. Yahshua is the sower of the seed that becomes a *wheat*. Tares closely resemble wheat, but are poisonous to human beings, since they deceive (1 Jn 2:4; Jn 9:41; 2 Cor 11:3,4,15). They *all* are Satan's servants, since the gospel they preach to others deceives them into believing that they have eternal life — “deceiving and being deceived” (2 Tim 3:13). So *tares*, if received into a human system, are poisonous, producing eternal death — *if received* (Jn 7:17-18). Jn 9:41; Rev 19:2-3 — They (“She”) say and quote Jn 5:24, that they have passed out of death and into life, but without the obvious evidence (1 Jn 3:14,16; Heb 3:13; 10:24; 12:15; Jn 13:34-35; 15:12-13).

Wheat and tares eventually become distinguishable (Mal 3:18). Mt 13:25 — While growing, tares look like wheat, but when full grown the ears are long and the grains are almost black. The tares must be removed before grinding or the bread is bitter and poisonous. Wheat is golden, but tares show their true color as they ripen (verse 40). In the last days, tares will be distinguished and finally burned. Just before the wheat harvest, farmers would “weed out” the tares. So it is in the field, which is the *world*. Both Christianity and the restored spiritual Israel will co-exist (Mt 13:37-38). They co-exist in the field, which is the world. The field is the *world*, not the Body of Messiah. The Body of Messiah is made up of the *members* of Messiah (1 Cor 6:17). Perhaps wheat and tares can co-exist in the *community*, but not in the *Body*. Only those of 1 Cor 6:17 are members of the Body.

So Mt 13:40 speaks of the *world* where both wheat and tares can only co-exist. But Mt 13:41 speaks of the Body of Messiah as distinguished from the world. Thus, verse 41 speaks of a *separate cleansing* than verse 40, for verses 41-42 speak of the Twelve Tribes, in the communities themselves. And then, in the coming age, they will shine (Dan 12:1-3,10).

The Significance of the Parable of the Dragnet

Mt 13:47-50 — The *dragnet* speaks of the Twelve Tribes, as Dan 12:10. Mt 24:9-13 must be *unbelievers*, not just the foolish in Mt 25:1-13. Only those as in Mt 13:44-46 are true and real

and genuine sheep (Jn 10:14-16,27-29). In Mt 13:47-50, the *net* is such that it gathers all kinds of fish. Like in Chattanooga in 1972 – 1978, it gathered over 100 fish, but how many were good and how many were bad? A net gathers fish without discrimination. So our responsibility was to *catch fish* as fishers of men — to catch as many fish as possible who call upon the name of Yahshua. But whoever did not call upon Him as Rom 10:9-13 or see Him as Mt 13:44-46, He will not entrust Himself to them (Jn 2:23-24; 1 Cor 6:17).

So the work of judging or “ferreting out”¹ the false catch is a job that we can hardly do (for lack of this kind of discernment), for it is not given to us to so determine, nor are we equipped to do it. This work is accomplished by the persecutions and hardship (Acts 14:22) that eliminate the false from among the true, and even at the end of the age (Mt 24:9-13) will separate the good from the bad. For whoever endures to the end are those who are the *good fish*. Even the “foolish” endure to the end (Mt 24:40-41), although they are not worthy of the kingdom (Rev 3:4 Jms 1:11-12; Mt 13:6,21; 24:9-13).

The Significance of the Parable of the Sower

Mt 13:3-8,18-23 — Different types of soil illustrated the different kinds of responses people make to the gospel and teachings of Yahshua. Mk 4:1-9 and Mt 26:6-13 shows the only kind of response one can make to the gospel wherever it is preached in the whole world. Only those who believe in their hearts and are forgiven much will love much.

Mt 13:3-8,18-23 — This parable is the key to understanding the others (Mk 4:13). Mt 22:1-10 — Today Christianity parallels the Jews in those days. Now the rejects of society and those who are not happy with the Christian religion or their own lives are those who enter into the Kingdom (Mt 20:1-6; 21:33-43; 18:3).

Mk 4:13-20 — The good ground or soil are the ones who, like Mt 13:44-46, were fascinated with the word of the Kingdom. Lk 18:1,9 — We *must* understand the meaning of the

¹ To find and bring to light, or drive out of a hiding place by searching out the truth.

parables. The parables in Mt 13 speak of the end of days and that He will have a people to fit the positive meaning and also people who fit the negative part (Mt 13:9,43).

Supernatural Growth

In Mt 13:31-32, the mustard seed is understood by the parable of the wheat and the tares (verses 24-30), which reveals that the Kingdom of Heaven will be preceded by a time in which the good seed is being sown once more to produce the good wheat in the world where only tares exist in its main religion — Christianity. The parable of the mustard seed affirms that during that time the number of people who will inherit the Kingdom will be *very small* at first — very insignificant. But although it begins as the smallest of seeds, the nucleus will grow and grow to a loyalty to Messiah (Isa 52:15) that will startle the nations and kings. It will turn into a tree that Rev 5:9-10 says will include loyal people from every nation, tongue, people, tribe, etc., as Eze 17:23 says. At that time (Jer 30:24 – 31:1) this tree is so large as to support and house the nests of all kinds of birds — no longer separated and alienated, for they are the Commonwealth of Israel.

Likewise, the yeast in Mt 13:33 is kneaded into the dough and expands to become that mountain of Dan 2:35. So the parable of the mustard seed (Mt 13:31-32) speaks of the growth compared to the tiny seed that was sown. We did not start out as the first church at Pentecost, which was a great seed by comparison. We began as a tiny, insignificant seed — to move the mountain of the world and become a mountain to fill the whole earth (Dan 2:35).

Dan 2:34 — “Without hands” means supernatural growth in devotion and loyalty to bring about a supernatural phenomenon (verse 44). In the last days (end times) are there people as Mt 13:43 who will be worthy of His Kingdom? Who are those in these days to whom Mt 13:16 can be addressed? Who are the “your eyes” and the “your ears” that see and hear today? To whom is Jn 9:41 applied to now? Who today can hear what the Spirit is saying to the churches? (Rev 2 and 3). What did the prophets and righteous men of old desire to see, but could not? To whom is

the prophecy of Isaiah in Mt 13:14 applied today? Who can understand the parables? (Mt 13:13). So regarding Mt 13:18, who can hear?

Understanding Parables

With parables it is necessary to find the chief point or purpose for the story, not necessarily finding meanings for all of the details within the parable. For example, as in Mt 13:37, the explanation is what we need to understand. Verses 24-30 is the story with other details to make a complete story. But it does not include the lapse between the *first* Edah and the *last* Edah in this present age. Between Pentecost and “the days of those kings” in Dan 2:44 is 1900 years. So Mt 13:30 says let them grow together, as if for the last 1900 years there have been two churches. But in the explanation, the emphasis is on the end of the age (verse 40). In verse 39 it might seem as if the enemy planted them only in the last days, but we know that Christianity has been in existence since the first church fell asleep, as in Mt 13:25 and grew and grew into Christianity today.

So it is that John wondered about all that he wrote about in Rev 2 and 3. In Rev 17:15 it looked as if the growth and the spread of Christianity had taken over the whole world and could have been seen as Mt 21:43 or Dan 2:35. John saw it and wondered with great admiration (KJV #2298, Rev 17:6). But we see in the end of the age the Christian Church persecuting the Holy Ones. So where did these Holy Ones come from and who are these Holy Ones at the end of the age? We know it is the end-of-the-age “saints” since Dan 2:44 says, “in the days of those kings” (Dan 7:24; Rev 17:12). So these ten kings arise only in the *last days* (Dan 2:34,41,42) and receive authority along with the Beast to turn on the Harlot (Rev 18:10,17,19; 17:16-18; 18:4,8).

So we see in the parable of the wheat and the tares (Mt 13:30) that it says, “let them both grow together,” the Harlot and the Saints in Rev 17:6. Both the Harlot (Rev 17:1) and the Bride (Rev 12:1) must grow to full stature. So they will grow together “until the harvest,” when, as verse 17 says, God will send the reapers and gather those of the Harlot into *bundles* (different gatherings) to burn them. But He will gather the Saints (the glorious ones of the Earth, in whom

is all, all my delight, Ps 16:3) into “My barn,” to be used in His reign on Earth, as His *barn* is the Kingdom. So only in this end-of-the-age time can the tiny seed preserved from the first century (Rom 9:29) now grow into what Dan 2:35 says — scions going over the wall into the next age to fill the whole earth.

Like a Mustard Seed

It’s not a mustard seed, but it’s *like* a mustard seed (Mt 13:31) which a man took and sowed in his field. “Like a mustard seed” is much smaller than a seed of corn or a grain of wheat, yet it grows amazingly more in comparison, to twelve feet high. It’s like a root out of dry ground (Isa 53:2; Job 14:7-9). The seed was indeed the least of all the seeds, but when it grew and grew and grew, it grew into something greater than a mere mustard seed (herb), but became a tree, which is the tree of Eze 17:23, coming from Israel to the nations (Mal 1:5,11).

At the end of the days, Mt 28:19-20 will be fulfilled. Our Master’s words here did not consider the fall of the first Edah and the death of the first Apostles. He said it as if they would live until His return, as Jn 21:22 hinted. Acts 1:7-8 — The Apostles were not given the understanding to know the difference. But verse 8 said they should “do business” until He returned (Lk 19:13). Mt 24:3,14 would be the time when the end of the age would finally come, but who would have guessed it would be 2000 years later?

“Pre-pared”

What the Apostles, by the power of the Holy Spirit, would begin in Jerusalem must be the witness of the Kingdom (Isa 49:6) in *every place* before the end of the age could possibly come and before Messiah could possibly return and set up His kingdom, as the disciples asked in Acts 1:6. Acts 3:21 — The Kingdom could only be restored when Mal 1:5,11 would be the testimony, as 1 Tim 2:8 requires. This is Mk 9:12, which must happen first, and then Acts 3:21 is the result. Mk 9:12 is first, which brings our Master back to restore all things in the next age also, but before this can happen Mk 9:12 must restore all things from the first century, and that means 1 Tim 2:8, as Jn 13:34-35 and 17:20-23, as was done in Acts 4:32. So now Heb 10:13 is left for a

people which were “yet to be created” to do (Ps 102:18). Ps 102:13-17 happens in a day when His enemies are multiplied far beyond the imagination of the writer of Hebrews, as knowledge and travel would increase beyond Daniel’s imagination (Dan 12:4).

Mk 9:11— *First* (#4412,13) is “before” in time, so before Messiah’s return the Spirit of Lk 1:17 must come first or before, to prepare a people or make ready a people “pre-pared” for the return of Messiah. *Pre-pared* (#2680) is “made ready” — adapted to, adjusted, disposed, put in order, trained, coached, fashioned, perfectly put together (Mal 4:5-6; Isa 40:3). In every place (Mal 1:11) He will *pare*, trim, cut away irregular parts (Mal 3:3), but do so *pre* — before, prior to, in advance of His coming.

Lk 1:17 — *Pre-pared*. Mal 3:1 — Prepare the way before I come. But before He returns, His people must be gathered together and made ready, *pre-pared* by the purification process. Then Messiah will come to His temple. But who can endure the purification? Mal 3:2 — Who can stand? To *pre-prepare* is to *pare* in advance, to make ready. *Pare, pared, paring* — to trim off outside, excess or irregular parts, to diminish or reduce by *paring*, to *pre-prepare* as to make ready beforehand for some purpose, to put in a proper state of mind, to work out details of, plan in advance, to put together. But as it was, Rev 2:4-5 was happening *in every place* — the Lampstand was being taken out of its place and a religion of the system in Rev 2:6,15 was taking its place, which God hates and will ultimately destroy (Rev 17:16-18).

Growing Together

So we see even in the first and second centuries the wheat and tares starting to grow together (Eze 31:6-13; Rev 18:2-5). Whole communities were begun by Satan (2 Cor 11:13). Paul spoke in 1 Cor 1:2 of every place where men call upon the *same Lord* as His, but in many places the tares were growing up and the wheat were growing scarce in the “world” (Mt 13:38). We know that Ephesus was a wheat patch, but as Eph 6:24 warns, we see a degeneration to Rev 2:4 and eventually verse 5. The Nicolaitans (verses 6,15) finally took over when the wheat was pulled up, leaving only the tares, like the rest of the churches in Rev 2 and 3. Rev 3:4,14,21 —

Only those in verse 21 lasted as a witness, but finally they were pulled up also (Rev 3:4). There remained only the Bishopric system that God hates.

Mt 13:49 will not be so until the end of the age, when we will most definitely begin to fish with nets. So it must be that the good and the bad must be in the same community or place, hindering the witness of the kingdom (Lk 17:1-2), as well as in the *field*, which is the world. There both the Edah and the apostate Church co-exist. We see clearly in Mt 13:40 the two expressions of the “Church” which is supposed to be as Mt 16:18 (Eph 4:4-6). These are the two “women” of Rev 12 and 17. There is Mt 13:40, and then there is verse 41 — the same fire for the tares of the Christian Church and the tares of the Edah (Dan 12:1,10).

Dan 12:1 is at the same time in history as the tribulation — the end of the age. Verse 2 shows the two kinds of “virgins” in Mt 24:40-41 and 25:1-13 — the wise and the foolish. Only the wise will understand (Dan 12:3,10). I do not know what the foolish virgin will be doing throughout all eternity, since it is only the wise who will shine forever and ever (verse 3). But they will have some function or employment. The tares of the Christian Church will be as Rev 19:2-3, forever and ever. “Everlasting” in Dan 12:2 means lasting for one age, *forever*. But “forever and ever” is the two ages to come — the Millennial age and the Eternal age.

So it was not for the Apostles to know Dan 2:44. John prophesied to the future in Rev 17:12, and Dan 7:24 was to be 2000 years in the future from John’s day, until *this* day when Isa 49:6 would be fulfilled so that Mt 21:43 and Mt 24:14 could be the fruit of the Kingdom. Mt 24:3 asks the same question as Acts 1:6, so they were told Mt 24:14. They were also told to bring salvation to the ends of the Earth (Acts 1:8). But it was not that they themselves would do it, as in Mt 24:14 and Isa 49:6, although Paul thought so in Acts 13:46-48. This had to have its fulfillment outside the borders of natural Israel (Mal 1:5,11).

Acts 5:1-11 was as Mal 1:14 and Josh 7:10-26. The people who live to bring witness to the coming Kingdom will know the examples of the Old and New Testaments (history matters to them), and the gospel they preach will be the witness of Mk 14:9 and Mt 26:13. If not, then it is not the gospel (2 Cor 11:4), but is the seed of Satan’s tares (Mt 13:28,39). So Mt 13:28-30 could

be applied to the Edah also (verse 25), as it proved true of the first Edah. We see that we can take parables in different ways, with double prophetic meanings.

Mt 13:41 is clearly speaking of the Edah only, while verse 38 is the world in which are found the wheat and the tares — the Edah and Christianity.

Read Mk 4:1,2,11,12,30-32.

A good teacher will not take for granted that ALL who hear it will know what every word actually means. He will not assume that everyone listening understands the meaning of important words like “nucleus”, etc.

Mk 4:24-25 — The more we appropriate what we hear in our daily lives and in the minchot, the more it will be given back to us. If we do not respond to what we hear, we are (or will become) those who are unable to hear (Mk 4:11-13).

Mk 4:30-34 — We are still in the day of our seemingly insignificant or small beginnings (Hag 2:6-9; Zec 4:10). Mk 4:30-34 — Having begun by the despised and rejected as even the first disciples, the day will come when the Kingdom’s true glory will be shown (Isa 52:15), because Mk 4:25 says whoever has will be given more and more and more and more — morning by morning (2 Sam 23:2-7; Ps 5:3; Mk 4:22-23).