



Three Rivers Fellowship

The Parables of Christ

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1. Abstract

As its purpose this session takes a fresh and exegetically consistent look at the Parables of Christ. Many of the Lord's Parables are categorized and correlated to the content of the Parables according to their contextual settings and in light of the normative understanding of the original audience. This discussion includes the eschatological ramifications of the Parables and their relevance to the Body of Christ. Specifically, this session focuses attention on the Parables of the Kingdom of the Heavens found in Matthew 13.

2. "Like", What's in a Parable? – Necessary Linguistic Machinery

A Parable is an "extension" of a particular Figure of Comparison - the Figure of Simile. In order to understand the purpose and usage of Parables, it is important to understand how they and their sister "extensions" are formed.

2.1. Figures of Comparison¹

There are three basic Figures of Comparison, two of which we are all probably familiar:

2.1.1. Simile

A *Simile* is a declaration that one thing *resembles* or is *similar* to another – A comparison by *similarity* (Homology). Examples might be "your hair is *like* yellow hay", "the team played *like* a bunch of old ladies", "this new position is *like* a breath of fresh air". Note that in the case of a Simile both items being compared are explicitly stated in the figure (e.g., hair and yellow hay). Each item being compared is "literal" while the "figurative intent" is driven by the preposition "like".

2.1.2. Metaphor

A *Metaphor* is a declaration that one thing is another or *represents* another - A comparison by *representation*. Examples might be "you *are* a turkey", "this *is* my grandmother" (while referring to her picture), "that car *is* a real beast". Note that in the case of the Metaphor both items used in the comparison are explicitly stated in the figure (e.g., you and turkey). Each item being compared is "literal" while the "figurative intent" is driven by the verbs "is" or "are".

2.1.3. Hypocatastasis

The lesser known, but all powerful brother "extended form" is the *Hypocatastasis*. It is a declaration that *implies* or *infers* resemblance or representation - A comparison by *implication*. Unlike the Simile or Metaphor, the Hypocatastasis ignores the subject of comparison (usually the first item), only mentioning the object of comparison (usually the second item). Thus, the thing being compared is not explicitly mentioned in this Figure. This lack of explicitly stating the subject amplifies the "emotion" of the comparison. "Dogs have compassed me". Another Biblical example of Hypocatastasis is Christ referring to the Pharisees, not mentioning them by name, but looking them in the eye and equating them to "vipers" and "tombs with whited walls".

2.1.4. Using the Figures of Comparison

The usages of these figures can be quite illuminating as in the case of the following example.

Suppose that you are trying to tell a "nice young lady" that she needs to modify her eating habits. To do this you have to decide how severely she needs to be told. This will determine whether you use "kind and gentle" literal language or one of the Figures of Comparison. Should you choose to use "kind" literal language, you may say, "Sally your eating habits leave much to be desired may I offer some kindly suggestions?" If you wish to make a stronger point, you might choose to use the Figure of Simile: "Sally, you eat *like* a pig, you ought to consider learning some manners." The Simile tells her the truth of the matter, but preserves her emotions by not bringing her "emotionally" strongly into the figure. Indeed, the Simile is very close to the "reality" of the situation, her eating habits are bad and in need of modification. Now, you might wish to make your case with a "stronger bite" (Pun² intended). In this case, you might wish to use the Metaphor, "Sally, you *are* a pig - You should change your eating habits!" The Metaphor has a stronger edge than the Simile because Sally is brought more emotionally into the figure by its usage of "are" (hence *represented* by). In reality Sally is NOT a pig, but is *represented* by one. Now, if you believe that Sally won't get the point, unless you "hit her over the head" you might wish to use the Figure of Hypocatastasis. In this case,

¹Walsh, R.E., **Biblical Creation and the Normative Hermeneutic**, *Proceedings of the 1996 TGF Bible Conference*, TGF, Pittsburgh, PA, 1996, p. 6 (this section has been modified from referenced text).

²Yes. A PUN is a Figure of Speech as well!

you get right into Sally's face and say, "**PIG!!!**". The Hypocatastasis brings Sally right into the emotion of the whole affair, because you have addressed her **by implication** as if she were a pig. The Hypocatastasis is the strongest Figure of Comparison. The following table illustrates each of these figures as to their relationship, both to the reality of the situation and the level of emotion by which the subject is brought into the figure.

WAYS OF INFORMING POOR OLDE SALLY			
METHOD	EXAMPLE	LEVEL OF REALITY	LEVEL OF EMOTION
LITERAL	"Sally your eating habits leave much to be desired".	Very High	Very Low
SIMILE	"Sally you eat <i>like</i> a pig"	High	Low
METAPHOR	"Sally you <i>are</i> a pig"	Medium	Medium
HYPOCATASTASIS	" PIG! "	Low	High

Table 1. Ways of Informing Poor Olde Sally

2.2. Extended Figures of Comparison

Often when discussing Parables, confusion arises because of a lack of understanding of the "extension" of the Figures of Comparison. Each of the Figures of Comparison discussed above, can be extended into longer sets of literary form. When this extension principle is used the Figure takes on a different name. By "extended" we mean "continued" in the sense that a story is given by the machinery of one of these Figures of Comparison.

2.2.1. Figure of Allegory

An *Allegory* arises when a Metaphor or Hypocatastasis is used in an extended way, as in the putting forth of a story. When a Metaphor is extended, the extension will continue with the comparing of two items with the idea of *representation*, using the words "is" or "are". An Allegory constructed in this fashion is called an *Extended Metaphor*.

When only one item is mentioned throughout the story with the other implied, this type of Allegory is called an *Extended Hypocatastasis*.

Some Biblical examples of each type of Allegory can be scanned by the reader in the table below.

ALLEGORIES	
TYPE	EXAMPLES
Extended Metaphor	Gen 49:9; Psm 23;
Extended Hypocatastasis	Judg 9:7-15; Psm 80:8-15; Isa 28:20; Mat 3:10,12

Table 2. Types and Examples of Allegories

2.2.2. Figure of Parable

A Parable arises when the Figure of Simile is extended in the putting forth of a story. The character of a Parable is seen in the using of the word "like" or "similar" when telling the whole story. The constructing of a Parable is, "the whole is *like*..." The extension of a Simile is the story, while the Simile by itself is just the simple comparing of two items. The Parable uses the entire story as a comparison to the item discussed. Thus, a Parable is called an *Extended Simile*.

The examples we will use in detail below are the Kingdom Parables, where an entire story is put forth for a particular item related to Israel's future.

3. General Comments on the Parables of Christ

The Lord very often taught in Parables. The purpose of teaching in Parables is to provide understanding to the wise (elect) and to hide information from the unwise (reprobates). A table containing several of the Lord's

Parables is found in the Appendix. This table is provided to show a comparison and concordance of each Parable taught by Christ.

4. Israel's Prophetic Generations – Necessary Theological Machinery

To properly understand the Scriptures the student of Scripture must have as his/her goal the mindset of *understanding the Scriptures as would the original audience*. One's desire ought to be to have as much of the vocabulary and theological machinery at one's fingertips as the original audience.

Necessary theological machinery in the case of understanding the Kingdom Parables includes the Jewish concept of "Generation". The history of Israel is often characterized in Scripture by three very important "Eschatological Generations". The purpose of this section is to identify and define these Generations. Having this "Generation" machinery at one's fingertips is crucial for a proper understanding the Kingdom Parables.

In Israel's history and future there are collectively three prophetic Generations especially marked out, each of which are forty years in duration and characterized by great apostasy on the part of reprobate Israel and obedience on the part of elect Israel.

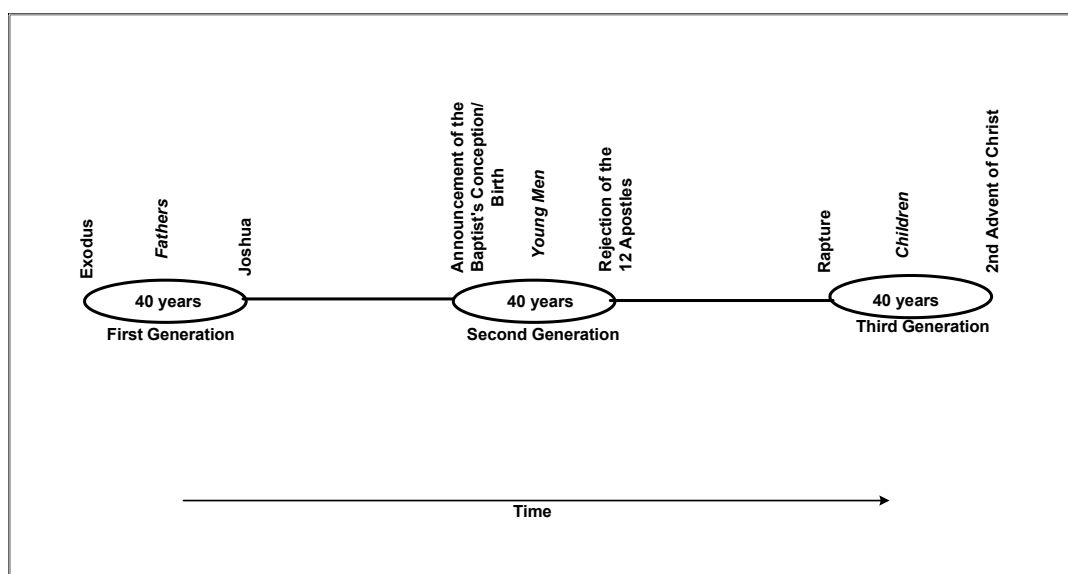


Figure 1. *The Prophetic Generations of Israel*

The figure above illustrates the three eschatological generations of Israel and their relationship with history. Each "Generation" is 40 years in duration.

Below is a brief summary of each of these Generations.³

4.1. First Generation

Israel's First Generation is identified as that generation coming out of Egypt under Moses, wandering in the wilderness for 40 years, and eventually dying off with the exceptions of Joshua, Caleb, and those under 20 years of age. A brief listing of relevant scriptures are **Ex 16:35; Num 32:13; Acts 13:18; 1 Cor 10:1-12; and Heb 3:7-13**. The First Generation of Israel is referred to as the Generation of the *Fathers* by John in his Epistle (1 Jn 2:13,14).

Ex 16:35 And the children of Israel did eat manna **forty years**, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

Num 32:13 And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness **forty years**, until all the **generation**, that had done evil in the sight of the LORD, was consumed.

³ For a detailed discussion of the Generations of Israel see, Walsh, R.E., *The Clock of Generations*, Proceedings of the 1997 TGF Bible Conference, Trinity Grace Fellowship, Pittsburgh, PA

4.2. Second Generation

Israel's Second Generation is identified as that generation beginning with Gabriel's announcement to Zacharias regarding the conception/birth of his son John the Baptist (Luke 1:5-24). The announcement of Gabriel breaks the 400 years of silence of the inspired recorded angelic ministry. The Second Generation is explicitly called a Generation (**Mat 11:16**; 12:34,39,41,42; Acts 8:33; etc). The Second Generation of Israel is referred to as the Generation of *Young Men* by John in his Epistle (1 Jn 2:13-14). They are the Generation that sees Messiah and widows herself in her youth.

Mat 11:16 But whereunto shall I liken **this generation**? It is like unto children sitting in the markets, and calling unto their fellows,

Mat 12:34 **O generation of vipers**, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, **An evil and adulterous generation** seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with **this generation**, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with **this generation**, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

Luke 17:25 But first must he suffer many things, and be rejected of **this generation**.

4.3. Third Generation

Israel's Third Generation is identified as that generation beginning just after the Rapture of the Body of Christ and continuing to the beginning of the Millennial Kingdom. The Third Generation is explicitly called a Generation (**Mat 24:34**; Mk 13:30; Luke 21:32). The Third Generation is referred to the Generation of Infants by John in his Epistle (1 Jn 2:13,18[18-27]). The Third Generation sees AntiChrist, FalseProphet, the growing up of the Wheat and Tares, the ministry of the Two Witnesses, and finally the ministry of the 144K.

Mat 24:34 Verily I say unto you, **This generation** shall not pass, till all these things be fulfilled.

Mark 13:30 Verily I say unto you, that **this generation** shall not pass, till all these things be done.

Luke 21:32 Verily I say unto you, **This generation** shall not pass away, till all be fulfilled.

The figure below provides a detailed graphical look into Israel's Third Generation. It illustrates:

- (1) The relationship of the Rapture to Israel's Third Generation
- (2) The period corresponding to the fulfillment of the Parable of the Wheat and Tares
- (3) The relationship of Daniel's 70th Week to Israel's Third Generation
- (4) The ministry of the Two Witnesses
- (5) The protection and ministry of the 144,000
- (6) The time of Israel's Third Generation being 40 years

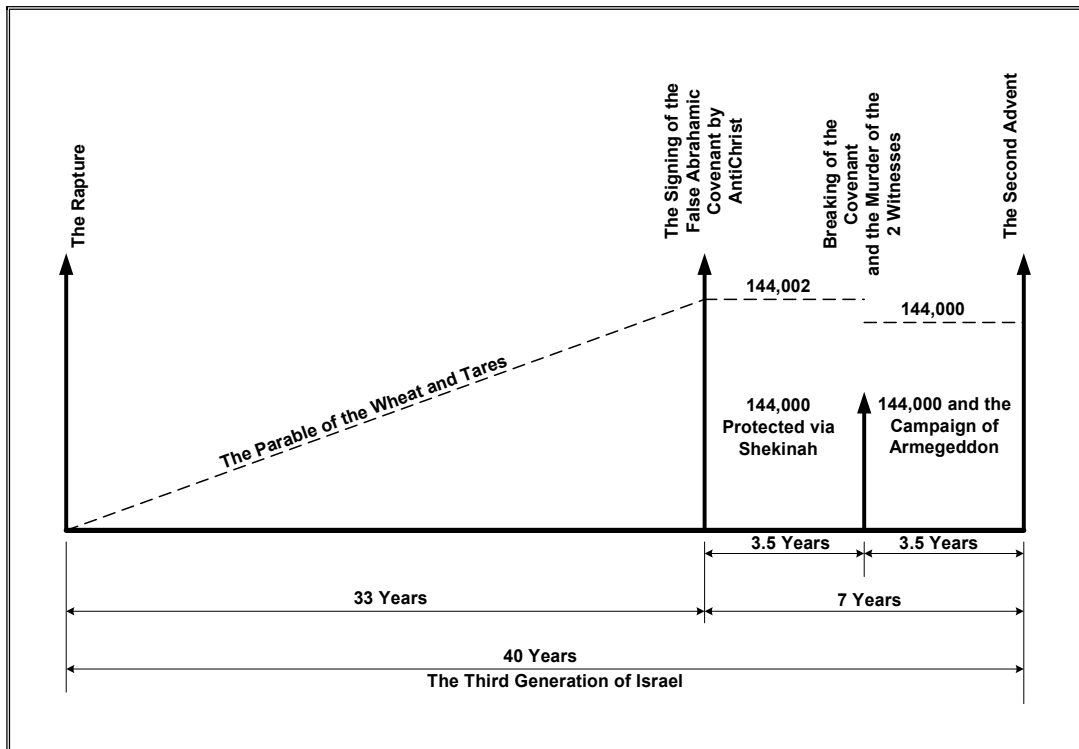


Figure 2. Israel's Third Generation with Respect to Daniel's 70th Week

4.4. John's Defining, Cataloging, and Labeling of Israel's Generations

In his first epistle John clearly and intentionally labels each of the Generations of Israel and uses a specific term to indicate ALL of Elect Israel.

First, John uses the *τεκνία* word family to indicate all of the Generations of Israel. In this word family he uses the Greek word *τεκνία* (**little children**) to indicate his tenderness toward Israel (1 Jn 2:1,12,28; 3:7,18; 4:4; 5:21), and *τεκνία* (**children**) to reflect what ALL of Elect Israel is before God (1 Jn 3:1,2,10; 5:2).

1 John 2:1 My **little children**, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

1 John 5:2 By this we know that we love **the children** of God, when we love God, and keep his commandments

Secondly, John uses the Greek word *πατήρ* to indicate the **fathers** of Israel, those of the First Generation (1 Jn 2:13,14). The **fathers** saw the exodus, the parting of the Red sea, the feeding with the manna, the shekhinah glory by day and by night, and they saw all of these collectively as a nation. The **fathers** are Israel's First Generation. Indeed, the usage of this word is well known (Luke 1:55,71; Acts 3:13,22; 5:30; 7:38; Rom 9:5; 1 Cor 10:1).

1 John 2:13a I write unto you, **fathers**, because ye have known him *that is* from the beginning.

1 John 2:14a I have written unto you, **fathers**, because ye have known him *that is* from the beginning.

Thirdly, John uses the Greek word *νεανίσκοι* to indicate the **young men** of Israel, those of the Second Generation (1 Jn 2:13-14). The **young men** have overcome the evil-one and have the living Word (*λογος*) abiding in them, expressly the words of Christ regarding the Second Generation (Luke 22:31; John 14:23; 15:4-7; 17:15,23).

1 John 2:13b I write unto you, **young men**, because ye have overcome the wicked one

1 John 2:14b I have written unto you, **young men**, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

Lastly, John uses the Greek word *παιδία* to indicate the **infants** of Israel, those of the Third Generation (1 Jn 2:13,18[18-27]). The **infants** see Anti-Christ, and are given a special unction from the Father (since all are reprobate after the Rapture the **infants** require special pedagogical attention), and are urged by John not to be deceived - to hold to the truth that Christ has already come in the flesh. The **infants** are spiritual orphans since all that are "Left Behind" after the Rapture are reprobate.

1 John 2:13c I write unto you, **little children**, because ye have known the Father.

1 John 2:18 **Little children**, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

The **infants** are the ones born all at once (Isa 66:8) without tutors. The following table helps summarize the Prophetic Generations of Israel.

Isa 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in **one day**? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

THE PROPHETIC GENERATIONS OF ISRAEL	
GENERATION	BIBLICAL LABELING
First Generation	FATHERS (<i>πατηρ</i>)
Second Generation	YOUNG MEN (<i>νεανίσκοι</i>)
Third Generation	INFANTS (<i>παιδία</i>)
ALL ELECT ISRAEL ARE THE CHILDREN OR LITTLE CHILDREN (<i>τεκνία</i>)	

Table 3. *The Prophetic Generations of Israel*

5. The Parables of the Kingdom (Matthew 13)

For purposes of brevity we now focus our attention to the specific Parables of Christ known as the Kingdom Parables found in Matthew 13. These Parables have important meaning in that each deals with a particular aspect of Israel's future Kingdom Program and are intended to be "teaching tools" for the Savior's disciples. The Lord is teaching concepts relating to Israel's Third Generation - that Generation which will see the rise and destruction of nephilimic Israel, the rise and fall of AntiChrist and FalseProphet, the ministry of the Two Witnesses, the 3.5 year Geo-Campaign of the 144,000, and the ushering in of the 1000 year Millennial Kingdom.

It is not the intention of this section to provide a complete exegesis of each Parable, rather the intention is to identify aspects of each Parable that unlock its proper understanding as relating to the future Kingdom of Israel. As we go through each Parable keep in mind the linguistic and theological machinery both of which have been outlined above.

Both the Parable of the Sower and the Parable of the Wheat and Tares provide us examples as to "how to understand" each of the Kingdom Parables. These first two Parables are explained by the Teacher Himself, thereby providing both the mechanism and framework for our own understanding of this Parable Set. The following section provides an overview of the layout of the Kingdom Parables.

ON THE SEA SHORE - PUBLIC

(A) The Telling of the Parable of the Sower (PoS)

The Reason for Parables [That YOU do understand and THEY don't]

(B) The Explanation of the Parable of the Sower (PoS)

(C) The Telling of the Parable of the Wheat and Tares (PWT)

(D) The Telling of the Parable of the Mustard Seed (PMS) – **Negative Side-Bar** (addressing the nature of the Tares)

(E) The Telling of the Parable of the Leaven (PL) – **Negative Side-Bar** (addressing the nature of the Tares)

IN THE HOUSE - PRIVATE

(F) The Explanation of the Parable of the Wheat and Tares (PWT), privately to the disciples in the house.

(G) The Telling of the Parable of the Treasure in the Field (PTF) – **Positive Side-Bar** (addressing the Wheat)

(H) The Telling of the Parable of the Pearl of Great Price (PPGP) – **Positive Side-Bar** (addressing the Wheat)

(I) The Telling of the Parable of the Net (PN) – Side-Bar (addressing the harvest of the Wheat and Tares)

(J) The Telling of the Parable of the Grammarians of the Kingdom

The Kingdom Parables naturally fall into two sets: (1) the Parables taught in the Sermon on Sea Shore are taught in a **public** forum, and (2) the Parables taught in the house are taught in a **private** forum. While the Parable of the Wheat and Tares was taught publicly in the Sermon on the Sea Shore, it was revealed privately to the disciples in the house. The audience of Sea Shore sermon included the multitude (incorporating reprobates – “seeing they do not see”, and “hearing they do not hear”), but the teaching in the house included only saints – the disciples. Note also that the Parables contained in the Sermon of the Sea Shore, are related together by the Greek word, ἄλλος ([meaning, “another” of the same type]), while the latter Parables are related to each other by the Greek word, πάλιν (meaning “again” or “back again”). By this word usage, the latter Parables are explicitly related to the first three given in the Sea Shore Sermon.

The Parable of the Wheat and Tares is the main Parable of the Kingdom Parables.

(1) This Parable is articulated by Christ and followed by two negative Side-Bar Parables that detail the nature of the Tares. These Side-Bar Parables are said to be “negative” in that they address the evil Tares. Following this, the multitude is dismissed, Christ returns to the house, and the disciples (as seen in the good seed) are compelled to ask about the Parable of the Wheat and Tares. Christ explains its meaning to His disciples in private.

(2) Following the explanation of the Parable of the Wheat and Tares, Christ provides two positive Side-Bar Parables detailing the Wheat. These Parables are said to be “positive” in that they address the good (καλον) Wheat.

(3) Next the Lord provides another Side-Bar Parable, but this one contains information on the “harvesting” of the Wheat and Tares.

(5) Finally, the last Parable, the Parable of the Kingdom-Grammarians (scribes) describes the responsibilities of those who understand the Kingdom Parables. They are to both understand and teach the Kingdom Gospel.

The purpose of the sections below is to provide the “context” as to the meaning of each Kingdom Parable. Recall that the disciples when having them explained by Christ understood them. It is therefore necessary for us to ascertain the theological and eschatological mind-set of the disciples for our own understanding. The Normative Hermeneutic demands that we understand the text as would the original audience. We are therefore compelled to understand the Parables within the same theological and eschatological framework as did the disciples. They would have brought to these Parables all of the Old Testament references to Israel’s Third Generation, Daniel’s 70 Weeks, and the Day of the Lord.

The purpose of these remarkable Parables is to provide information regarding Israel's future Kingdom not previously known "from the Foundation of the World" (vs. 35)⁴. As it will be seen in the comparing the nature of the Tares with the nature of the Wheat, the secret information is that the nation of Israel will be permeated with future Jewish nephilim. This nephilimic infestation within the nation of Israel had been forbidden by God, but during Israel's third Generation it enters like wild-fire and permeates the entire nation. Upon the assassination of the 2 Witnesses, which occurs in the middle of Daniel's 70th Week, only the 144,000 remain as true human Jews. Thus, one can infer that a significant motivation for the ministry of the 144,000 is the destruction of these Jewish humanoids, called Tares in the Parable of the Wheat and Tares. They are Jewish Nephilim, sired by fallen angels as they had relations with human Jewish women. This, as it turns out is why John is so insistent in describing the 144,000 as virgins (Rev 14:4); More on this "angelic siring" below.

5.1. The Sower (vss. 3-9, 18-23)

The Parable of the Sower is technically not part of the Parables of the Kingdom of the Heavens. As will be seen it is a "generic" parable, discussing the act of God saving individuals into the Kingdom. It is not introduced in the same fashion as the next six Parables.

This parable begins with the Sower sowing seeds. The Greek text actually articulates "sower" to have "the sower", referring to Christ Himself. Literally, "the Sower of the sow" (ὁ σπείρων τοῦ σπείρει). Here we see the same word family for the one "seeding" and the seed itself. Indeed, this is the word family from which we get our English word, *sperm*.

There are four (4) places upon which the seeds fall.

(1) Beside the road [vss. 4, 19] (παρὰ τὴν ὁδόν)

The seed that falls beside the road is scavenged by birds. Birds are typically predators or scavengers that "sop up" on what is "left behind"⁵ or helpless. The ground itself has not been prepared for seed, not cultivated, nor plowed. This ground is unprepared and the fallen seed is therefore "easy pickens" for the birds. Recall that "road shoulders" (even in today's technology) are typically very hard and provide easy visibility for something "loose", resting on the shoulder of the road. The Lord Himself provides the understanding of this set of seed. The seed sown beside the road are those that hear the Gospel of the Kingdom, have an intellectual⁶ grasp of it, but do not make it their own (vs. 19, "that which is sown indicates that this class of person has a *profession* of understanding, but not a *possession* of understanding). When only surface-intellectual understanding is involved, Satan (ὁ πονηρὸς [the Evil One]) comes and devours that which the person only intellectually understands. The implication in this part of the Parable shows that the mere "knowing of facts" is not the proof of genuineness. The first hearer of the "Kingdom Word (τὸν λόγον τῆς βασιλείας)" represents someone who merely intellectually ascends to the Word and is cut off by Satan (through one of his minions). Because these persons give the "initial appearance of regeneration" they could initially be viewed as believers. This implies that these "Wayside Seeds" may be temporarily viewed as "true believers" by those that are "truly believers". Examples of these seeds are found in John 8.

(2) Rocky places [vss. 5-6, 20-21] (ἐπὶ τὰ πετρώδη [literally, "rocky road"])

Rocky places often contain soil such that roots can not grow deeply. Since their roots are shallow, they often grow quickly and subsequently quickly die out. These seeds represent those who quickly receive the Gospel of the Kingdom with joy, but are not regenerated (ground is not prepared) by God and eventually die out. They are not intrinsically good, in that God has not prepared the ground upon which they fall. It is interesting that the Greek text uses the strong negation "οὐκ" when saying that these seeds have **no** root in themselves. These rocky seeds, even to a greater degree as the wayside seeds above appear to be genuine believers, but eventually manifest themselves as reprobate, haters of God, and haters of God's elect. They manifest their reprobation in the face of persecution and tribulation, as seen in the strong sun beating down on the rocky ground. The beating sun may rather refer to the "truth of the Kingdom Gospel: and when these seeds hear it, they ultimately reject it.

⁴ Recall that the phrase "From the Foundation of the World" is to be distinguished from the phrase "From BEFORE the Foundation of the World". The first referring only to Israel and her earthly kingdom, while the latter only to Christ and his Body.

⁵ It is left to the reader to imply a Figure of Pun regarding this phrase and its possible reference to the Evangelical movie by the same title. Recall that the Lord Himself had a wonderful sense of humor!

⁶ By using the term "intellectual grasp" the author is not intending to denigrate "knowledge", even "knowledge for knowledge's sake". The point is that regeneration is required for the seed to take hold and eternally grow. The first three places of seed represent people that will **not** be regenerated during Israel's Third Generation (or even Second Generation), while the fourth place represents those regenerated as seen in the seed taking eternal hold and providing fruit (i.e., the ground was prepared BEFORE the seed was sown => regeneration).

(3) Thorns [7, 22] (τὰς ἀκάνθας)

These seeds manifest themselves as reprobate in that the cares of this world are more important to them than the eternal Kingdom of God. These Jews are worldly, having their roots in riches, earthly things, and perhaps even "politics". Indeed, the Greek word for world is "αἰον", and should have translated as "age". This implies that these seeds do not care about the future Millennial Kingdom and are only interested in the here and now (this age).⁷ These seeds may be similar to the Pharisees, who were far more interested in the "here and now", getting Rome off of their back, rather than worshipping the Messiah of Israel, Who performed miracles in their sight.

(4) Good ground [8, 23] (τὴν γῆν τὴν καλὴν [literally, "the earth the good", *emphatic description, of that which is intrinsically good due to "pre-processing"*]).

These are the seeds that fall onto the prepared ground, good for growth, health, and life. These are Jews regenerated by God, who manifest themselves as Saints in that they understand the Parables, having ears that hear and eyes that see.

(5) Practical Ramifications of the Parable of the Sower

The practical ramifications of this Parable are very interesting, in that, they provide a look into the future to Israel's Third Generation. Recall Mat 24:9-14 [note that each type of seed is identified in parentheses()],

9 Then shall they (1,2,3) deliver you (4) up to be afflicted, and shall kill you (4): and ye (4) shall be hated of all nations for my name's sake.

10 And then shall many (1,2,3) be offended, and shall betray one another (1,2,3), and shall hate one another (1,2,3).

11 And many false prophets shall rise, and shall deceive many (1,2,3).

12 And because iniquity shall abound, the love of many (1,2,3) shall wax cold.

13 But he that shall endure unto the end, the same shall be saved (4).

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The Parable of the Sower describes conditions that exist in both the Second and Third Generations. In this sense the application of this Parable is generic, not relegated to only the Third Generation of Israel, and provides a link (relationship) between the Second and Third Generations of Israel. Furthermore, this parable addresses only "human Jews". It does not address the nephilimic Jews or the relationship between the true Jews and nephilimic Jews.

5.2. The Wheat and Tares (vss. 24-30, 36-43)

The Parable of the Wheat and Tares (officially called, Tares of the Field" [vs. 37]) is presented in verses 24-30 and then explained by the Savior Himself in verses 36-43. Recall that these Parables are eschatological in nature and intended to be fulfilled in Israel's Third Generation. Note also that this Parable is publicly presented in the Sermon on the Seashore, only to be privately explained later to the disciples when in the house.

(1) This Parable starts off with a single man sowing seed and apparently finishing the work in a single day. This fact follows because his men are immediately found sleeping after the day of sowing.

(2) The enemy that comes "during the night" (the men are sleeping in the night, after the day of sowing), is explicitly said to be the "enemy of the man sowing" (αὐτοῦ ὁ ἐχθρος [Literally, "the enemy of him"]).

(3) The enemy of the man (who originally sowed during the day) sowed Tares among the Wheat (ἐπέσπειρεν ζιζάνια [literally, "in addition to, sown *weeds looking like Wheat*"]) and left.

(4) During the growing period the Tares begin to show themselves as weeds (in contrast to the Wheat). It is at this time that the farm hands want to go into the fields before the harvest and tear up the Tares. The master informs his employees not to uproot the Tares until the time of harvest, so that Wheat has time to mature and ready for the harvest.

(5) Instructions for the harvest are that the Tares are to be taken and burned, while the Wheat is to be taken and placed under cover within the safety of the barn.

Now the Lord provides the interpretation for the disciples. In order to understand this Parable like the disciples, and as Christ interpreted it for them, we must bring to this Parable the same biblico-theological framework within

⁷ It is interesting that this "age" (the post-Flood age) comes to and end by massive geologic and tectonic activity, just as it came in. As it came, so it will go!

which Christ taught and the disciples understood. This framework includes the "Generational" vocabulary, Daniel's 70 Weeks, and the Day of Lord.

Note that not until the Lord dismisses the crowd and re-enters the house does he provide the interpretation of this Parable.

(1) It is very apparent from the text that the disciples are very eager to understand the "particulars" of this Parable. The reason for this will become quite clear as we bring to the Savior's own interpretation the framework that he uses while giving the Parable's meaning to his disciples. The disciples are very eager indeed for they use the "Imperative" mood when asking of Christ "Declare unto us the parable of the Tares of the Field". The Greek word for *declare* is *Διασάφισον*, meaning to "thoroughly explain". The urgency of the disciples is seen in two ways: (1) They completely ignored the two intermediate Parables previously taught (the Mustard Seed and the Leaven) and go directly to the Parable of the Wheat and Tares, and (2) wait until in the house to demand the interpretation. This urgency shows that the disciples recognized something awesome in this Parable. They would have known the framework and significance of the terms employed. All of this explains the intensity and urgency of their demand.

The Savior identifies Himself as the man sowing. He explicitly states that He, the Son of Man (ὁ υἱὸς τοῦ ἀνθρώπου) is the Sower. Now recall that the eschatological context of these Parables is Israel's Third Generation. We know and have seen in other studies that immediately upon the Rapture all that are "left behind"⁸ are reprobate and that the Elect of Israel's Third Generation are born in a single day. That is to say, reprobate Jewish women conceive by reprobate Jewish men immediately after the Rapture. This entire group of Jewish children begin the Elect of Israel's Third Generation. The Old Testament refers to this act of the Sower in Isa 66:7,8 (emphasis that of the author's):

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Verse 7, is a direct reference to the birth of the Sower, BEFORE Israel's travail, while verse 8 is a direct reference to the conception of the Elect of Israel, immediately after the Rapture. Immediately after the Rapture of the Body of Christ, Israel travails and brings forth her children (plural). The Sower sows "good seed" (Elect of Israel's Third Generation). Note that the "good seed" must refer to the regenerated of Israel during their Third Generation. This is the Generation of whom John calls the "Paidia" (the babies), ones who will see AntiChrist, ones who have no one to teach them (remember all remaining after the Rapture are reprobate), ones who have a special unction by the Spirit of God for their own teaching and edification.

(2) Recall that the "Day of the Lord" is identified with darkness and night in 1 Thes 5:1-11.

(3) The Lord Himself states that Satan is the hated-enemy (ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος) that comes in the "night" siring offspring for himself *among* the wheat. This means that Satan's siring of offspring is within the nation of Israel ONLY! Before Israel's Third Generation, God did not permit nephilimic activity within the nation of Israel, only among the Gentile nations of whom "God had given over to a reprobate mind" (Rom 1:24, 26, 28). Now the apostasy in Israel is complete and the vilest form of perversion is seen within the nation itself. This nephilimic activity is seen in Zech 6, where the forth chariot of strong-speckled horses are those of Satan's horde who "go to and fro" within the earth (Land) and sire nephilimic Jews. **These nephilimic Jews are the Tares among the Wheat.** The chariot of strong-speckled horses of Zech 6 are also represented by the pale horse found in Rev 6, whose rider's name is Death and Hell, and power is given to his rider over a quarter of the Land. So, Satan and (by extension) his horde are the ones sowing the Tares among the Wheat.

(4) As indicated in the second chart in Figure 2, the period to which the Wheat and Tares mature is the first 33 years of Israel's Third Generation. They both are sired (the Wheat by reprobate human Jews, and the Tares by Jewish women inseminated by Satan's minions) and grow up together during this time. As this 33 year period draws to a close both the Tares and Wheat manifest themselves. During this time of "manifestation" the Wheat experience great persecution at the hands of both the Tares and reprobate human Jews (see Mat 24:9, 10; Mark 13:9-13; Luke 21:12-19). The farm-hands are told to do nothing with the Tares during this 33 year period, and to wait till the proper harvest time.

⁸ Unlike the corresponding footnote above, the using of the phrase "left behind" is a direct reference to the Evangelical movie of the same title.

(5) The Harvest comes with the beginning of the ministry of the 144,000 at the middle of Daniel's 70th Week. The 144,000 are directed by the Shekinah Cloud to take all the Land promised to Abraham.⁹ Added to this is the specific reference to the angelic activity gathering up the reprobate Jews and remaining nephilimic Jews at the end of Daniel's 70th Week. These are then taken by angelic power and cast into Hell Fire (Tophet / Gehenna) [Mat 13: 41, 42, 49; 24:40, 41¹⁰; Rev 19:20] while the Elect of Israel are angelically protected and brought in the Land originally promised to Abraham (Mat 24:31; 40, 41; Mark 13:27).

5.3. The Mustard Seed (vss. 31, 32)

The Parable of the Mustard Seed has been one of the most misinterpreted Parables. It is a fine example of how the student of Scripture needs to understand the text "in context" with the same "mind-set" of the original audience.

The Parable of the Mustard Seed is a side bar Parable and provides details and enhancements to the interpretation of the main Parable of the Wheat and Tares.

(1) The mustard seed (κόκκῳ σινάπεως) is a small seed.

(2) A man takes (from λαμβάνω) the seed and sows it in his own field.

(3) "...which indeed is the least of all seeds". This has been a source of great controversy. Expositors have claimed that the mustard seeds are the smallest seeds among all plants of the world. The immediate context demands that we understand this to be "... the smallest *among the seeds of his field*".

(4) "but when it be grown...". This is the great misunderstood phrase. For whatever reason, many expositors have missed the grammar in this little phrase. The Greek word for "but" is "δέ". Δε is the contrasting conjunction and indicates a "change" from the natural course. Thus, the description that follows in the text is contrary to one would naturally expect.

(5) The small mustard seed grows into a mighty tree. Besides the immediate grammar as stated in 4 above, the audience would have clearly known, that a typical mustard plant is on the order of 85-105 cm in height, corresponding to about 3 feet. A larger species might make it to 6 feet, but it is rare. Even so, in its natural state and growth, the rigidity of the plant's branches is not designed to support the weight of a bird, let alone an entire flock of birds.

(7) The point being that the mustard plant grows into a "mutated form", something unlike what naturally occurs. The "nature" of this mustard plant is quite different than that which occurs in "nature".

(8) This Parable is a side-bar to the main Parable of the Wheat and Tares. The intention of this Parable is to direct the audience to the nature of the Tares of the Parable of the Wheat and Tares. The nature of the Tares is quite different than what occurs in nature. They are "super-nature" or supernaturally produced. The enhancement this Parable provides is that the Tares of the Parable of the Wheat and Tares are "nephilimic".

5.4. The Leaven (vs. 33)

The Parable of Leaven continues as a side-bar to the Parable of the Wheat and Tares. Again this Parable has been misunderstood.

(1) A woman takes leaven and hides it into a set amount of meal (wheat flour). The KJV translation of the Greek word (ἐνέκρυψε) is "hid". The KJV translators are correct in its rendering. This Greek word is a compound word from "ἐν" meaning "in" (as to location) and "κρυπτω" meaning "to hide" (from which we get our English word "crypt". It occurs in only two places (Mat 13:33, Luke 13:21) each of which deal with the Parable of the Leaven (same Parable). Here the root meaning provides the key to the "goings on" in this Parable. Had the writers of the text meant to say "mix" in the sense of cooking-recipes Matthew and Luke would have used "μιγνυμι", which means "to mix" in the sense of "combining one thing with another" (see Mat 27:3; Luke 13:1; Rev 8:7; 15:2). Here the writers were specific and used a distinctly different word, that carries with it the idea of "hiding", "stealthy", "clandestine". The woman was actually "planting" the leaven in the dough so that the dough would rise and manifest itself at the proper time.

(2) The dough was allowed to rise in the course of fermentation until the entire loaf was at its maximum.

(3) This side-bar Parable addresses the "secret" or "stealthy" nature of the siring of the Tares.

(4) It also addresses the "time period" for the Tares to "manifest" themselves as being different from the Wheat.

⁹ The specifics of the ministry of the 144,000 has been detailed in Proceedings of the 2000 TGF Bible Conference.

¹⁰ Many have confused this event with the Rapture of the Body of Christ. (1) The context here is strictly Israel, and (2) the one taken here is reprobate, while at the Rapture the "taken ones" are the saved.

5.5. The Treasure in the Field (vs. 44)

The Parable of the Treasure in the Field is another side-bar Parable to the main Parable of the Wheat and Tares. It addresses the nature of the Wheat and activities related to them.

(1) A man finding a treasure in a field, apparently owned by no individual (since he does not ask an owner if he may purchase the treasure), tells no one about the treasure and immediately returns to his house.

(2) The man then sells everything that he owns and buys NOT the treasure, but the field which contains the treasure. This is the unexpected element of this Parable. One might think that the man would simply buy the treasure instead he buys the entire field which includes the treasure. Why not buy the treasure only? Because it belongs to no one but Himself! The treasure is a natural thing not an artificial treasure, like finding a natural diamond on the ground, or a gold stone in a cave. No one owns it, but the finder.

(3) Given our theological machinery above this Parable can only refer to the Wheat, but in what respect? It can only refer to the Wheat as defined by the 144,000 of Israel's Third Generation.

(4) The 144,000 hide in the Wilderness between the two mountains of Olivet after the Earthquake (corresponding to the place in the field in which the treasure is hid [Zech 14:4,5; Rev 7:3-8, 13-17; 13:1-5]) for the first 3.5 years of Daniel's 70th Week. The Wilderness is the "specific" place within the field in which the treasure (144,000) is hidden.

(5) After which, the 144,000 are lead by Shekinah (the Reaper-Angels [Mat 13:39]) and take back the land (field).

(6) The interesting twist is that the treasure is not directly purchased, but the field is! This "little twist" is the key to understanding the main idea of the Parable. The field refers to the Land promised to Abraham and his seed, and the treasure refers to the 144,000 "hidden" within the field (Land).

5.6. The Pearl of Great Price (vss. 45, 46)

The famous Parable of the Pearl of Great Price is another positive side-bar to the main Parable of the Wheat and Tares.

(1) A merchant-man (emporer) is actively looking for goodly (καλός – meaning "inherently good") pearls. The implication is that the merchant-man is "window shopping" in the market place to find these wonderful pearls.

(2) In "shopping around" he finds only one, upon which he sells all that he owns and purchases the one goodly pearl.

(3) The merchant-man is the Son of Man, while the goodly pearl is the 144,000. Note that the merchant-man found only one goodly pearl among the hundreds or thousands of pearls. Among the nation during Israel's Third Generation (specifically Daniel's 70th Week), only the Two Witnesses and the 144,000 are not infected with the nephilimic infestation. We know based upon a union of the Parables of the Mustard Seed and Leaven that during Daniel's 70th Week ALL of Israel within the Abrahamic Land Parcel are nephilimic with exception of the Two Witnesses and 144,000. Then upon the assassination of the Two Witnesses (Middle of Daniel's 70th Week), the 144,000 are the only true Jews left in the Land. It is at this point that the 144,000 go on their reaping of the Land. Shekinah is the "Angelic-Reapers", while the 144,000 are the "Human-Reapers" as they are lead about the Land by Shekinah. Thus, there is both an angelic and human part to God's reaping of the Land during His harvest.

(4) Some have stated that the idea of the Parable of the Pearl of Great Price is on a national level. That is, a pearl represents a "nation", thereby all pearls represent all nations, but the goodly pearl is Israel alone. Given that the Parable of the Wheat and Tares is discussing things *within* the single nation of Israel, the intention of this Parable must be intra-Israel, not extra-Israel.

5.7. The Net (vss. 47-50)

The Parable of the Net is again a side-bar Parable to the main Parable of the Wheat and Tares. It however, addresses *both* the Wheat and the Tares.

(1) A net was cast into the sea and upon its dredging captures out of every kind. First, the Greek word for sea is "θαλασσα" and often refers to the Gentile nations. Here however, it can not because the context of these Parables is within the Land promised to Abraham. Secondly, upon dredging or capturing of the "fish" (implied) the Greek text states that the booty are taken "out of" (εκ). This "taking out" is for purposes of assessment and judgment. Finally, the Greek word for "kind" is "γενος", from which we get our English word "genus" (a scientific word used for the categorization of plants and animals [e.g., phyla, genus, species, etc.]).

(2) When the net is full (πληρωω), "they" gather the "good" (καλός – "inherently good", because God has made them that way) into vessels.¹¹ The "they" refer to the "angelic-reapers" as stated by the Savior Himself (regarding

¹¹ The fact that the "good" are gathered into vessels (plural) may refer to the fact that each member of Israel's Elect are assigned a "tribe" (due to their pure genetic heritage). Thus, it may be argued that there are 12 vessels. This of course is supposition and a "inference" from the text (correlating with

the Parable of the Wheat and Tares) and by correlating this act of “sorting” with other Scriptures (compare and contrast Mat 13:30, 39-42; 24:31, 40-46; Mark 13:27; Rev 14:14-20).¹²

(3) The Tares are directly cast into hell-fire, into the final lake of fire, into Gehenna. There is no judgment, no due process. Why? Because the “reaping” IS the due process! Remember that the Tares are nephilimic and have no more due process “due” them other than that of the “reaping”.¹³

(4) The Greek text uses the contrasting conjunction $\delta\eta$ to explicitly show that the nature of the reaping between the Wheat and Tares are very different. One to righteousness and the other to absolute torment and horror.

(5) The KJV states that the timing of this reaping or harvest is at the end of the “world”. What a poor translation of the Greek text. The Greek word translated “world” is actually $\alpha\iota\omicron\nu$, which is neither a “thing” nor “location”, but time. This means the reaping will be at the end of the “age”. Specifically, at the end of Israel’s Third Generation. Indeed, the reaping takes 3.5 years to accomplish, ending with Winepress of God’s wrath in the Valley of Megiddo (Joel 3; Zech 12:11; Rev 14:14-20; 16:16).

5.8. The Scribe (vs. 52)

While the Parable of the Householder is not part of the “eschatological” side-bars of the Parable of the Wheat and Tares, it provides unique information as to the character of the regenerated “teacher” and “keeper” of the Kingdom of God.

(1) Jesus has just finished teaching His disciples through these Parables of the Kingdom. And upon completion, He asks His disciples whether or not they “understand” this great teaching (literally, “all these things”). The Greek word used by Christ referring to His disciple’s “understanding” is “ $\sigma\upsilon\nu\lambda\eta\mu\iota$ ”, a compound word from “ $\sigma\upsilon\nu$ ” meaning “together” and “ $\lambda\eta\mu\iota$ ” meaning “to send”, thus the idea is “to send together”. This is a wonderful word, denoting the idea of understanding something in a coherent way. Understanding both the whole, its parts, and the interfaces between each part - a *thorough understanding*. The disciples answer by the word $\nu\alpha\iota$, meaning an affirmative “yes”.

(2) The Lord’s reply to His disciples is very interesting because He uses the “contrasting” conjunction to introduce his continuance, relative to their positive answer. This usage provides the idea of a warning. Such as the following, “okay, you guys claim you know these things, let me tell you what this means, if you say you understand these things”. The Savior is about to give His disciples the “implication” of knowing and understanding these Parables.

(3) In his admonition, Christ compares the disciples to learned scribes ($\gamma\rho\alpha\mu\mu\alpha\tau\epsilon\upsilon\varsigma$ literally, “grammarians”) and the scribes are like a “master of his household” (from “ $\omicron\iota\kappa\omicron\varsigma$ ” meaning “house” and “ $\delta\epsilon\sigma\pi\omicron\tau\eta\varsigma$ ” meaning “lord” or “leader”). The master of the house is responsible for the keeping up of his house. He does this by throwing things out, both new things and old. Likewise, these master grammarians of the kingdom are to “teach” (i.e., throw out) all doctrines that pertain to the Kingdom and correlate them. Like wise teachers teaching their students. This of course correlates to the “preaching of the kingdom” that will go to the outer reaches of the world.

other verses), in that this text does not explicitly state the number of vessels.

¹² Note that there are two parts to this “reaping”. First the harvesting of the Tares, then the harvesting of the Wheat (God’s Elect of Israel).

¹³ Along this same line of “due process”, note that both AntiChrist and FalseProphet are cast alive into the Lake of Fire (Rev 19:20). Why is this? Because both AntiChrist and FalseProphet are Satanically sired and part of the Tares. Both AntiChrist and FalseProphet are nephilimic and probably sired by Satan himself. Note that just like the Angels who left their first estate, Satan is cast into the Bottomless Pit at the end of the 70th Week of Daniel. This is probably due to his “leaving his first estate” and siring Antichrist and FalseProphet. Satan has now joined his minions who sired the antediluvian world.

6. Appendix

COMPARISON TABLE OF THE LORD'S PARABLES							
Number	Description	Matthew	Mark	Luke	John	Classification	Comments
1	The Cloth and Wineskins	9:16-17	2:21-22	5:36-39			
2	The Two Builders and Two Foundations	7:24-27		6:46-49			
3	The Sower	13:1-23	4:1-25	8:4-15			
4	The Wheat and Tares	13:24-30, 36-43					
5	Mustard Seed	13:31-32	4:30-32	13:18-19			
6	The Leaven	13:33-43		13:20-21			
7	Treasure Hidden in a Field	13:44					
8	The Pearl of Great Price	13:45,46					
9	The Net	13:47-50					
10	The Scribe	13:52					
11	The Pharisees and the Plant	14:13-20					
12	The One Hundred Sheep	18:12-14					
13	The Debtor	18:23-35					
14	The Laborers	20:1-16					
15	The Man and Two Sons	21:28-32					
16	The Evil Husbandman	21:33-46	12:1-9	20:9-19			
17	The Marriage Feast	22:1-14		14:16-24			
18	The Fig Tree	24:32-35	13:28-31	21:29-33			
19	The Ten Virgins	25:11-27					
20	The Talents	25:14-30					
21	The Two Debtors			7:40-50			
22	The Good Samaritan			10:30-37			
23	The Persistent Friend			11:5-10			
24	The Rich Fool			12:16-23			
25	The Ravens			12:24			
26	The Lilies of the Field			12:27-34			

Table 4. Comparison Table of the Lord's Parables

This table is far from complete.