

Matthew Survey — Section Two

Doctrinal Response #2

Matthew 13:1 -- 52
Topical Study Overview

About This Section

Matthew 13 is the second of three personal edification chapters in Section Two. The Lord sets forth seven parables constituting the mysteries of the kingdom of heaven -- formerly undisclosed details about the climactic stage that had never been revealed in the law, Psalms, or the prophets. These truths are conveyed in parable form because the multitudes have sealed themselves in their ignorance by aligning with the apostate religious system, while the twelve are given to know them for their own edification and for the future instruction and consolation of the remnant. The seven parables move through the climactic stage in doctrinal sequence, forming couplets that address the entire climactic stage, the full duration of the fifth installment, the last three-and-a-half years, and finally the end of the world.



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Topics at a Glance

Topic	Core Content
P0: Setting and Purpose	The shift to parables and why -- the mysteries of the kingdom of heaven (Matt 13:1-3)
P1: Parable #1 -- The Sower	The remnant within the remnant -- four categories of hearers (Matt 13:3-23)
P2: Parable #2 -- Wheat and Tares	Satan plants counterfeits among the wheat -- the entire climactic stage (Matt 13:24-30, 36-43)
P3: Parable #3 -- The Mustard Seed	The remnant scattered in the world grows in influence (Matt 13:31-32)
P4: Parable #4 -- The Leaven	The remnant in the land permeates Israel before the mid-point (Matt 13:33)
P5: Parable #5 -- Treasure Hid in a Field	The Lord sells all he has -- the remnant in the world, last 3.5 years (Matt 13:44)
P6: Parable #6 -- Pearl of Great Price	The remnant near the seat of the adversary, last 3.5 years (Matt 13:45-46)
P7: Parable #7 -- The Net Cast into the Sea	Judgment at the end of the world -- right before the kingdom (Matt 13:47-50)

Topic Summaries

P0

Setting and Purpose -- The Shift to Parables *Matt 13:1-3 --*

Lessons 29-30

- Matthew 13 is the second of three personal edification chapters in Section Two, following the same two-chapters-of-history / one-chapter-of-doctrine cadence: chapters 8-9 preceded chapter 10; chapters 11-12 now precede chapter 13.
- The body of doctrine in Matthew 13 is called the mysteries of the kingdom of heaven -- things pertaining to the climactic stage of Israel's program that had been kept back and not disclosed in the law, Psalms, or the prophets. They are mysteries of the kingdom of heaven, not mysteries of the Body of Christ or of the dispensation of grace.
- The Lord speaks to the multitudes in parables for two reasons: (1) the multitudes have persistently aligned with the apostate system and shut their eyes and ears -- parables seal them off in their ignorance; (2) speaking in parables is a biblical sign of God's displeasure toward a rebellious people (cf. Job 26-31; Numbers 22-24).
- It IS given to the twelve to know these mysteries. The Lord takes them aside privately and expounds these things to them. Their role is to receive this edification now and then provide it to members of the remnant during the fifth installment.
- The seven parables move through the climactic stage in doctrinal sequence: parables 1 and 2 address the entire climactic stage; parables 3 and 4 address the full duration of the fifth installment; parables 5 and 6 address the last three-and-a-half years specifically; and parable 7 addresses the end of the world.
- An Acts 2 dispensationalist typically applies these parables to the present dispensation of grace, reading them as describing the church age. Keith's point is that when you recognize the Body of Christ did not begin at Pentecost but at the suspension of Israel's program with the raising up of Paul, you must let these parables be what they say -- mysteries of the kingdom of heaven, concerning Israel's climactic stage.

P1

Parable #1 -- The Sower *Matt 13:3-23 -- Lessons 30-31*

- The formerly undisclosed truth is not that there would be a believing remnant -- that was already known -- but that within the overall remnant there would only be a small remnant who would remain faithful all the way to the end and be counted worthy of positions of rulership in the kingdom.
- The four types of ground represent four categories of hearers of the gospel of the kingdom. The first category (wayside ground) represents unbelievers -- the devil takes the word from their hearts lest they should believe and be saved (Luke 8:12). The other three categories all believe the gospel of the kingdom and are members of the remnant.
- A common misreading takes only the fourth ground as saved. Keith corrects this directly from Luke 8:12: the wayside hearers are the only ones who do

not believe. The rocky, thorny, and good-ground hearers are all believers -- members of the remnant -- at varying degrees of faithfulness.

- The rocky ground and thorny ground believers are members of the remnant who cave under pressure -- persecution, affliction, the cares of this world, the deceitfulness of riches. They do not endure to the end and are not rewarded with rulership.
- Only the good-ground hearers -- the small remnant within the remnant -- remain faithful throughout and are rewarded at the Lord's return with positions of honor and rulership in the kingdom.
- The seed is defined as the word of God / the word of the kingdom -- not merely the initial gospel of the kingdom (the salvation message) but also the corrective doctrinal teaching the remnant receives throughout the climactic stage.

P2

Parable #2 -- The Wheat and the Tares *Matt 13:24-30, 36-43 -- Lessons 31-32*

- The formerly undisclosed truth is the reality of Satan's insidious tactic of planting counterfeits -- tares (children of the wicked one) -- among the wheat (children of the kingdom) in the field (the world). This is a tactic the remnant needs to be prepared for.
- The householder says to let wheat and tares grow up together until the harvest -- the children of the wicked one will be allowed to operate in the midst of the remnant all the way through to the end of the world.
- Though the tares cannot be removed, the doctrine is given to identify a tare from genuine wheat. This is a major purpose of 1st, 2nd, and 3rd John -- doctrinally dedicated to giving the remnant the capacity to distinguish a child of the devil from a child of God.
- The remnant cannot rely on miraculous signs to distinguish genuine from counterfeit, because the tares also have the capacity to produce signs, wonders, and miracles (Matt 13; Mark 13: if it were possible, to seduce the very elect). The distinction must be made doctrinally.
- Revelation chapters 2 and 3 show the Lord addressing members of the remnant in various locations, commending or reproving their use of these doctrinal tests to identify tares operating in their midst.
- This parable covers the entire climactic stage in its scope, running parallel with parable #1 as a couplet.

P3

Parable #3 -- The Mustard Seed *Matt 13:31-32 -- Lessons 32-33*

- Parables 3 and 4 pertain primarily to the fifth installment (the full seven-year period, Daniel's seventieth week) rather than the entire climactic stage as did parables 1 and 2.
- The formerly undisclosed truth concerns the remnant of Israel scattered in the world once the fifth installment begins. The remnant starts very small (like a grain of mustard seed) but grows and increases in influence among the Gentile nations where it is scattered.
- The field is the world (as in parable #2). The previously undisclosed detail is that there will be a better response to the gospel of the kingdom among the

Gentiles than among Israel as a whole during the fifth installment.

- This parable is a couplet with parable #4: parable 3 focuses on the remnant in the world, and parable 4 focuses on the remnant in the land of Israel.

P4

Parable #4 -- The Leaven *Matt 13:33 -- Lesson 33*

- Parable 4 is a single verse but carries a formerly undisclosed truth that pairs with parable 3: while parable 3 addressed the remnant scattered in the world, parable 4 addresses the remnant that remains resident in the land of Israel during the fifth installment.
- The remnant in the land does not flee until the mid-point of the fifth installment when the man of sin sets up the abomination of desolation and implements the extermination policy (Matt 24:15-21).
- Until that mid-point the remnant remains and its influence permeates -- like leaven working through the whole lump -- in the land of Israel. This is a formerly undisclosed detail about the extent of the remnant's influence in the land.
- The sense and sequence of the parables is critical: parables 3 and 4 go together as a couplet -- both cover the full duration of the fifth installment, one from the perspective of the remnant in the world and the other from the perspective of the remnant in the land.

P5

Parable #5 -- The Treasure Hid in a Field *Matt 13:44 -- Lessons 34-35*

- Parables 5 and 6 constitute a new couplet dealing with the last three-and-a-half years of the fifth installment -- from the abomination of desolation forward.
- The formerly undisclosed truth concerns what the Lord himself will do during those last three-and-a-half years: the Lord will sell all that he has -- he will hand over the dominion of the world to the adversary, to his man of sin.
- The treasure is not apostate Israel -- it is the believing remnant, the Lord's genuine peculiar treasure. Malachi 3:16-4:3 identifies these as the Lord's jewels, the ones he will spare and who will ultimately tread down the wicked.
- The apparent paradox -- why would the Lord sell all that he has? -- is resolved when the remnant understands it as the master stroke of God's genius: by allowing the adversary to possess the dominion he has always craved, God causes that power to corrupt the adversary from within and destroys him (Ezekiel 28; Revelation 15ff).
- The members of the remnant hidden in the world during the last three-and-a-half years need this formerly undisclosed information to make sense of what they are seeing: the adversary apparently at the height of his power and the Lord appearing to have yielded all. It is doctrine that provides their patience.

P6

Parable #6 -- Pearl of Great Price *Matt 13:45-46 -- Lessons 35-36*

- Parable 6 is the counterpart to parable 5 in the couplet for the last three-and-a-half years. It addresses a specific portion of the remnant located in a

particular place during that time: where the merchant men are -- a specific geographical location Keith identifies with Babylon, where the man of sin re-establishes Satan's earthly capital.

- The ending of the parable is virtually identical to parable 5 (went and sold all that he had, and bought it) -- both parables convey the same fundamental truth about the Lord's action, but addressed to different portions of the remnant in different locations.
- The pearl of great price, like the treasure of parable 5, refers to the Lord's jewels -- a specific portion of the remnant who will find themselves in the land of the merchants during those last three-and-a-half years.
- The couplet structure is deliberate: parable 3 (world) / 4 (land), parable 5 (world, last 3.5 yrs) / 6 (merchant men's land, last 3.5 yrs). Each couplet has the remnant in the world as its first parable and the remnant in a more specific location as its second.

P7

Parable #7 -- The Net Cast into the Sea *Matt 13:47-50 -- Lesson 36*

- Parable 7 stands alone -- it has no couplet partner. It addresses the very end of the world, the culmination of the fifth installment, just before the kingdom is established: so shall it be at the end of the world (v. 49).
- The sea represents the sea of humanity -- all peoples, tongues, and nations. The net cast into the sea gathers of every kind, representing the reach of the gospel of the kingdom out to the Gentile nations throughout the climactic stage.
- The formerly undisclosed truth (the mystery element) concerns the judgment at the end: at the end of the world the angels will go forth and sever the wicked from among the just, casting the wicked into the furnace of fire. This judgment is immediate -- it does not wait for the Great White Throne at the end of the millennium but happens at the commencement of the kingdom.
- Every individual out in the world who was impacted by the gospel of the kingdom or by a member of the remnant will be held accountable immediately at the end of the world, before or at the commencement of the kingdom. This is the specific previously undisclosed detail.

Key Doctrinal Distinctions

The Mysteries of the Kingdom of Heaven Are Not the Mystery of the Body of Christ

A consistent and critical distinction Keith drives throughout this section is that the word mystery does not automatically pertain to the dispensation of grace or to Paul's revelation of the Body of Christ. Matthew 13 uses mystery in the context of Israel's program -- mysteries of the kingdom of heaven. Paul's mystery (Romans 16:25; Ephesians 3; Colossians 1) was hid in God and never hinted at in ages and generations past. The mysteries in Matthew 13 had been held back but grow out of Israel's prophetic program. An

Acts 2 dispensationalist confuses these two and applies Matthew 13 to the present dispensation of grace, producing serious interpretive problems.

Parables as a Sign of God's Displeasure Toward a Rebellious People

The Lord's use of parables in Matthew 13 is not simply a teaching device -- it is a sign of God's recognition of and response to persistent rebelliousness. This is demonstrated from Job 26-31 (Job seals his final discourse to his three rebellious friends in parable form) and Numbers 22-24 (God speaks to rebellious Balak through Balaam in parable form). The multitudes in Matthew 13 have manifested persistent negative response and alignment with the apostate system; speaking to them in parables simultaneously seals them in their ignorance and serves as a formal divine sign of recognized rebelliousness.

The Remnant Within the Remnant

A key doctrinal distinction established in parable 1 and carried forward through all seven parables is the difference between the overall believing remnant of Israel and the faithful remnant within that overall remnant. All four types of ground except the wayside hear and believe the gospel of the kingdom. But only the good ground -- the small remnant within the remnant -- endures all the phases of the Satanic policy of evil, remains faithful to the end, and is rewarded with positions of rulership and honor in the kingdom. This internal distinction is itself one of the formerly undisclosed mysteries.

The Sense and Sequence of the Seven Parables

Keith consistently emphasizes that the seven parables are a doctrinally sequenced progression through the climactic stage. They move in couplets: parables 1 and 2 cover the entire climactic stage; parables 3 and 4 address the full duration of the fifth installment (remnant in the world and remnant in the land); parables 5 and 6 narrow to the last three-and-a-half years (remnant in the world at large and remnant in the land of the merchant men); parable 7 stands alone addressing the end of the world. Within each couplet the first parable typically addresses the remnant in the world and the second addresses the remnant in a more specific or land-based location.

Key Scripture References

Matthew 13:34-35 / Psalm 78	Things kept secret from the foundation of the world -- a legitimate expression within Israel's program, distinct from Paul's mystery hid in God
Matthew 13:44	The Treasure Hid in a Field -- Keith identifies the treasure as the believing remnant (God's jewels) and the man's selling all he has as the Lord handing dominion to the adversary as a master stroke of divine strategy
Matthew 13:47-50	The Net Cast into the Sea -- the mystery element is the immediate judgment at the end of the world of all individuals impacted by the gospel of the kingdom, preceding the Great White Throne
Malachi 3:16 -- 4:3	God's jewels (his peculiar treasure) are specifically the believing remnant -- those who feared the LORD -- providing the foundation for understanding

	the treasure of parable 5
Matthew 24:15-21	The abomination of desolation and the command to flee Judea -- anchors the mid-point of the fifth installment as the transition between parables 3/4 (full duration) and parables 5/6 (last 3.5 years)
Luke 8:11-12	Keith uses Luke's parallel account of the Sower to prove from the Lord's own words that the wayside hearers are unbelievers (lest they should believe and be saved), correcting the common misreading
1 John 3:10	In this the children of God are manifest, and the children of the devil -- Keith's example of the doctrinal capacity given to the remnant to identify tares from wheat, since John's epistles are dedicated to that distinguishing function
Ezekiel 28	Fire brought forth from the midst of the adversary that devours him -- Old Testament background for the Lord's strategy of allowing the adversary to possess dominion, detailed in Revelation
Job 26 -- 31	Job's final parable-form discourse to his three rebellious friends -- a biblical precedent establishing that speaking in parables is a sign of recognizing and responding to persistent rebelliousness
Numbers 22 -- 24	Balaam's parable-form message to Balak -- second biblical precedent for the use of parables as a divine sign of displeasure toward a rebellious party
Revelation 2 -- 3	The Lord's letters to the seven assemblies -- evidence of the remnant employing the doctrinal tests provided (especially through John's epistles) to identify tares from wheat in the fifth installment

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John Baptist
Lev 26:40



[*]

1260 days
3 1/2 yrs

[30¹]

1335 days² (1290+45)

1290 days¹ (1260+30)

1260 days
3 1/2 yrs

[45²]



4th installment

5th installment

#1 Sower, Mt 13:3-9, 18-23, cf Lk 19:11-27

It wasn't a mystery that there was going to be only a believing remnant.

It was a mystery there would be a remnant within the remnant that would be faithful unto the end.

Lk 18:8, "when the Son of man cometh, shall he find faith on the earth?" Lk 19:11-27

#2 Tares, Mt 13:24-30, 36-43

It wasn't a mystery that there would be a Satanic plan of evil against Israel during the climatic stage.

It was a mystery of Satan's tactic of using counterfeiting infiltrators to seduce the remnant; his 'tares' policy of evil.

Acts 5:1ff (Ananias, Sapphira), Rev 2:1-2^(3,4), 8-9^(3,4), 20^(3,4), 3:9^(3,4)

#3 Mustard seed⁽⁵⁾, Mt 13:31-32, 24:14-15

It wasn't a mystery the remnant would be scattered in the world; preaching the gospel unto the Gentiles.

It was a mystery that there would be a greater response to the gospel of the kingdom amongst the Gentiles than amongst Israel themselves. Mt 24: 14-15, Rev 7:9-17

#4 Woman, Leaven⁽⁶⁾, Mt 13:33

It wasn't a mystery concerning the woman & leaven.

It was a mystery of the extent of the woman's 'leavening'. Zac 5:5-11, Mt 16:6, Jn 5:43, I Jn 4:3, Rev 17:5

#5 Treasure hid in a field⁽⁷⁾, Mt 13:44

It wasn't a mystery that there were "hidden ones" in the world.

#6 One pearl of great price⁽⁸⁾, Mt 13:45-46

It wasn't a mystery that the remnant scattered to Babylon.

The mystery is the Lord relinquishes all his power (Mt 28:18) and allows the man of sin to reign as 'king of kings' (Ezk 28:16-18, Rev 1:4-5)

#7 A net...cast into the sea, Mt 13:47-50

It wasn't a mystery of a judgment at the Lord's return #7

It was a mystery that the "net" misses no one...anywhere.

7 Parables

"...know the mysteries of the kingdom of heaven..."
(Dispensation of Grace not shown)

Time-Line Definitions

*5th installment starts with a short period of political turmoil (“falling away”) in the nations around Israel out of which will arise the Assyrian, the anti-christ; the man of sin. (I The 5:1-11. II The 2:1-5) The 144,000 Jews were ‘sealed’ at the beginning of the 5th installment to preach the gospel of the kingdom. Rev 7:1-8

(1) Dan 11:31, 12:11; Once the man of sin sets up the abomination of desolation (AoD), he gives Israel 30 days to respond before he ‘wipes them out’.

(2) Dan 12:12 the additional time added to the 1290 days

P#2 Tares, Mt 13:24-30, 36-43

(3) During the 4th installment the sphere of action is in the ‘field’ (world). The 5th installment now progresses and has 2 spheres of action. Begins with persecution of the remnant in Jerusalem then a scattering (mustard seed) takes place through out the land and nations. / “Candlesticks”: they are the ‘light of the world’. The 7 candlesticks represents the break up of the nation Israel outside the land; 7 areas of Asia minor. cf Rev 2:1

(4) Satan has his own synagogues; his center for the counterfeit infiltrators.

P#3 Mustard seed, Mt 13:31-32, 24:14-15

(5) Sphere of action is in the world. Beginning of the 5th installment a small section of the remnant scattered among the world prior to the ‘AoD’; Mt 24:14 -15

P#4 Woman, Leaven, Mt 13:33

(6) Sphere of action towards the remnant in the land at the start of the 5th installment. The woman’s leaven will corrupt all 3 geographical areas (Galilee, Samaria & Jerusalem) with her doctrine (spirit of anti-christ, I Jn 4:3) until the entire nation has been corrupted. Mt 16:6, Mk 8:15, Jn 5:43.

Zac 5:5-11 Zachariah sees the woman in Jerusalem sitting in an Israelite basket (epaph). She then ends up in Babylon. cf Mic 7:8-10

P#5 Treasure hid in a field, Mt 13:44

(7) Sphere of action is outside the land. The ‘extermination policy’ goes into effect during the AoD. God hides the remnant, Ps 83:3, 17:8, 27:5, Isa 26:20. The ten nation confederacy (10 toes, ten kings) identified: Ps 83:6-8

P#6 One pearl of great price, Mt 13:45-46

(8) This sphere of action applies to another geographical location. The remnant in the land are told to flee to the mountains (Mt 24:15, Mk 13:14) and there are others in a place where merchant men are selling & buying ‘pearls’: Babylon Rev 18:3, 11, 13, 15

Both factions of the remnant witness the ‘incomprehensible’ when the Lord “selleth all that he hath” by relinquishing all power given unto him; Mt 24:18. Power corrupts, Satan will self-destruct! Ezk 28:16-18

field (world)	seed (gospel)	Treasure (remnant in the world)	Pearl (remnant in Babylon)	Woman (mother of all harlots)	Leaven (spirit of anti-christ)
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