

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King’s baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

Slide # 2

Matt. 1-10 – Christ’s Messianic Credentials Presented

Matt. 11-12 – Rejection of Christ by the Nation

Matt. 13 – Parables indicative of Judicial Judgment

The parables concealed further kingdom truth from those rejecting Christ and at the same time revealed it to true disciples (Mt. 13:13).

The parables are about the “***mysteries of the kingdom***” involving kingdom truth previously hidden but now revealed to true disciples (Mt. 13:11).

The KINGDOM is a premier theme in the whole of Scripture. Everything and everyone is moving towards kingdom reality. There will be those who share in the kingdom (believers) and those who will be cast out of it (unbelievers).

So, the great issue in the Scriptures is all about who will eventually be in the kingdom.

In matters of interpretation keep Israel as Israel, the kingdom the kingdom, and the church the church, and don't confuse them and you will be found holding to sound doctrine and rightly dividing the Word of truth.

There are two KINGDOM concepts addressed in Scripture.

Slide # 3

1) God's Sovereign Kingdom Reign

Psalm 145:13 (NKJV)

Your kingdom is an everlasting kingdom, And Your **dominion endures throughout all generations.**

2) Messiah's Kingdom Reign

Luke 1:31–33 (NKJV)

31 And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS.

32 He will be great, and will be called the Son of the Highest; and the Lord God will give Him the **throne of His father David.**

33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

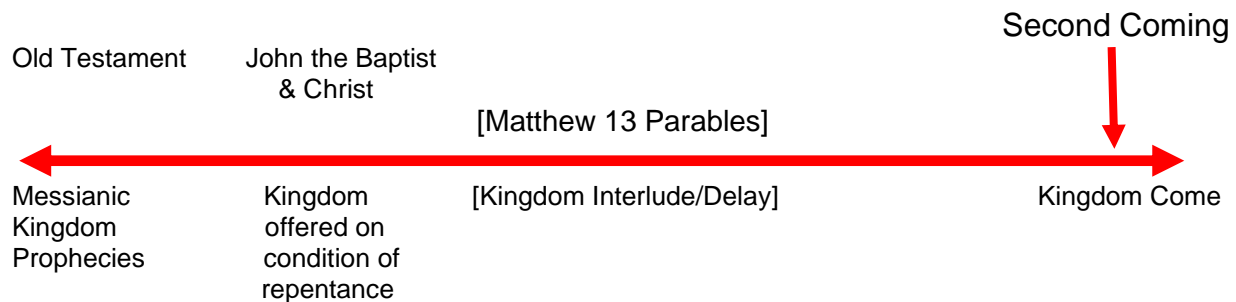
Matthew has the Messianic Kingdom reign in view. It is the same Messianic kingdom prophesied in the OT.

When it comes to the Messianic kingdom there is total consistency throughout the Scriptures.

The kingdom always means the Messianic kingdom in which the Messiah will one day rule on David's throne in Jerusalem.

Slide # 4

MESSIANIC KINGDOM MARKERS



The first parable brought forth in Matthew 13 dealing with further kingdom truth is the parable of the Sower, the seed, and the soils. This is the mother of all parables in that all the other parables build on it as seen in Mark 4:13.

This introductory parable emphasizes that only a remnant of those who hear the kingdom message will be saved and that the defining trait of those who receive the Word with a good heart is that they bear fruit. Yes, there are varying degrees of fruitfulness, but the truly saved who will have a place in the kingdom are those who bear fruit. We are not saved by the fruit. We are saved by faith alone, but the faith that is real bears fruit.

This is a Lordship concept that is borne out in the whole of Scripture. The great issue with Israel is that they rejected the Messianic Lordship of Jesus. Truly believing on Christ as Lord and Savior results in a changed life that yields fruit.

Slide # 5

Matthew 7:21–23 (NKJV)

21 “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

23 And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

It is not enough to merely say, “Lord, Lord” to Jesus He must actually be believed on as personal Lord which affects the practice of one’s life.

I believe one of the greatest errors propagated in the Church Age has been the emergence of what I call a “Lordless Gospel”. It is really a false gospel!

It claims that saving faith does not necessarily result in a changed person or a changed life. That is patently false! It claims one can believe on Christ as Savior while rejecting Him as Lord. But in contrast the Bible only knows the truth of believing on the LORD Jesus Christ and whoever calls on the NAME of the LORD will be saved (cf. Acts 16:30-31; Rom. 10:13).

Slide # 6

1 Corinthians 6:9–11 (NKJV)

9 Do you not know that the **unrighteous will not inherit the kingdom** of God? **Do not be deceived**. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, **10** nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

11 And **such were some of you**. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

Slide # 7

1 John 2:3–4 (NKJV)

3 Now **by this we know that we know Him**, if we **keep His commandments**.

4 He who says, “I know Him,” and **does not keep His commandments, is a liar**, and the truth is not in him.

Justification is an event, sanctification a process. The two must be distinguished but can never be separated. God does not justify whom He does not sanctify, and He does not sanctify whom He does not justify. – **John MacArthur** in Faith Works, p. 90

Slide # 8

Hebrews 10:14 (NKJV)

14 For by one offering He has **perfected forever** those who are **being sanctified**.

One cannot claim the first part of this verse if the last part is not true. If we know the truth of justification (perfected forever) on the basis of faith alone, then the truth of we are “being sanctified” will also be true in our life.

We are saved by faith alone, but the faith that saves does not remain alone – it bears fruit.

By way of groundwork to the Matt. 13 parables which give us as true disciples further kingdom insight, Jesus made it very clear that what defines a true personal/spiritual relationship with Him is the fruit of obedience.

Slide # 9

Matthew 12:50 (NKJV)

50 For whoever does the will of My Father in heaven is My brother and sister and mother.”

We now come to the second parable in Matthew 13 and pick it up at verse 24.

Matthew 13:24–35 (NKJV)

24 Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field;

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

It is significant to note that the word “another” (Gk. allos) literally means “another of the same kind”. The parable of the Sower and the soils is the parable by which we understand all the others and they all relate to the same essential subject. Namely, all the parables deal with kingdom truth and how it relates to the period of DELAY.

The “**kingdom of heaven**” has as its parallel “**the kingdom of God**” in the gospels. The kingdom of heaven refers to the rule of heaven on earth – in other words the coming Messianic kingdom.

Note it doesn’t say “**The kingdom of heaven is**” but rather “**The kingdom of heaven is like**”. This simply means that some truth relative to the kingdom is being put forth.

This parable will be interpreted by the Lord Himself in 36-43 so we will deal with it at length there. But for now, we will touch on a few main points.

The seed in the first parable was the Word, but here it represents people. The field is the world and the enemy is either the devil or false teachers – and often the devil works through false teachers. The wheat are true Christians, and the tares are counterfeit Christians.

Slide # 10

Matthew 13:38 (NKJV)

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

The emphasis here is on the secret tactics of the enemy. The enemy opposes the truth and comes to do damage operating in a stealthy fashion under cover of darkness to bring about subtle infiltration.

The OT saw the kingdom as a glorious worldwide empire but does not reveal the mixed process involved in getting there.

Christ is here teaching that while the kingdom indeed has been delayed, yet at the same time the kingdom program is going forward in the sense that God is still bringing people to Himself that will in the end be ***“sons of the kingdom”*** (v. 38). They are not practically in the kingdom yet, but they are positionally in the kingdom – meaning they will one day share in the kingdom.

We see this in the rest of the NT. Paul in Eph. 2:6 says that right now presently the believer is seated together in heavenly places with Christ. Now we are not physically in heaven yet, but positionally we are there. And so it is with the kingdom. We are not physically in the kingdom yet but as the sons of the kingdom we positionally already have our place in the kingdom.

Slide # 11

Colossians 1:13 (NKJV)

13 He has delivered us from the power of darkness and conveyed us into the kingdom [*positionally*] of the Son of His love,

The great issue during the time of kingdom delay is determining who will ultimately be a son of the kingdom and who will not be. Ongoing right now is the playing out of decisions involving who will be in the kingdom and who will not be.

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

God plants His people in the world and the devil plants his as well. But here is the devil's strategy. He seeks to plant his people right in the same context as God's people so as to disrupt the work of God. The tares are counterfeit Christians who give the people of God so much trouble.

The thing about tares is that they look very much like wheat until the time when the fruit (grain heads) are brought forth to maturity. Once again, the difference between the genuine and the counterfeit is seen in the fruit.

Slide # 12



The tares are thought to have been what is called dandelion which while closely resembling the wheat is actually a poisonous weed. Again, the ultimate issue is who will be in the kingdom depending on how they have responded to the message of God's Word.

Slide # 13

v. 19 "word of the kingdom"

v. 38 "sons of the kingdom"

v. 38 "sons of the wicked one"

The devil does some of his most effective (diabolical) work through counterfeit Christians. They are not real – but for a time they appear as real. And as fake Christians they infiltrate the ranks of Christians and seek to influence us in ways that are not spiritually healthy.

We must beware of Satan's counterfeits. He has counterfeit Christians (2 Cor. 11:26) who believe a counterfeit gospel (Gal. 1:6-9). He encourages a counterfeit righteousness (Rom. 10:1-3), and even has a counterfeit church (Rev. 2:9). At the end of the age, he will produce a counterfeit Christ (2 Thess. 2:1-12). – **Warren Wiersbe**

One of the devil's great strategies as the arch enemy of God, is to plant false Christians in the context of God's people to influence and seek to deceive us – to get us off track and unfruitful for God. And he is very good at what he does.

This is how it goes. Christians know they are not to be “judgmental” and so they are often a soft touch when it comes to Satanic infiltration. They confuse not being sinfully judgmental with proper discernment. We are to be fruit inspectors while leaving final judgment to God (cf. Mt. 7:20).

Slide # 14

2 Corinthians 11:14–15 (NKJV)

14 And no wonder! For **Satan himself transforms himself into an angel of light.**

15 Therefore it is no great thing if **his ministers also transform themselves** into ministers of righteousness, whose end will be according to their works.

The name of the game for Satan and his “ministers” is deception and they are very good at it. You often (for a time) can’t tell the difference between a true Christian and a counterfeit Christian. And yet in the middle of this context God is building a kingdom people – here called “wheat”.

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

This is pictured as no ordinary case of “weeds”. This is a case of many weeds that takes the servants by surprise as if totally unexpected.

In the agricultural world of Jesus’ day if someone wanted to maliciously cause destruction to a person’s livelihood they might secretly sow tares in their field at night. This is a picture of what Satan is doing in God’s world. This is the work of the enemy in an effort to sabotage the work of God.

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

The tares are a problem - so the question is what should be done about it? The servants raise the question: “Do you want us to go and gather them up?”

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

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

The servants are told to NOT try and uproot the tares lest in the process they also do damage to the wheat.

Instead, they are told to let both grow together UNTIL the harvest – which is a picture of coming judgment followed by the kingdom which will happen at the Second Coming of Christ.

Often in Scripture “**harvest**” is a metaphor for judgment which is here pictured as a fiery judgment for the tares (cf. Joel 3:13; Rev. 14:14-19) while the wheat is then to be gathered into God’s barn referring to their place in God’s kingdom.

This time of DELAY in which the wheat the tares grow together was new revelation. The Jews thought – and even John the Baptist thought that when the Messiah came He would IMMEDIATELY cut down the rebels in judgment and IMMEDIATELY inaugurate the kingdom. No one saw a delay in the Messiah setting up His kingdom once He came on the scene.

Slide # 15

Matthew 3:10–12 (NKJV)

10 And **even now** the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.

11 I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

12 His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and **gather His wheat into the barn**; but **He will burn up the chaff with unquenchable fire.**”

John the Baptist was expecting this to happen right away. He did not see a DELAY coming. But on the nation of Israel’s rejection of Him Christ now shows that indeed a DELAY in the inauguration of the kingdom is in view. And He shows us what is happening in this interim in relation to the coming kingdom; namely the wheat the tares are growing together – and will be sorted out at the Second Coming in which Christ brings judgment on the rebels (the tares) and brings His people (the wheat) into the kingdom.

Note this very carefully! Note the word “**UNTIL**” in verse 30 which indicates **a DELAY**. There will be a delay before the final judgment and setting up of the kingdom John the Baptist referred to, but it will eventually come.

Slide # 16**Matthew 13:40 (NKJV)**

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

Footnote: Some have taken this parable to teach that since the wheat and tares grow together that we should not take any action in the church regarding unbelievers functioning in our midst in a way that is harmful. But this flies in the face of so much NT teaching which tells us to be vigilant, discerning, and to earnestly contend for the faith and not allow false teachers or unbelievers to have sway in the body.

Note that in view here the field is the world and not the Church (v. 38). Yes, in the world the sons of the kingdom live side by side with sons of the wicked one, but that does not mean we should not constantly be on guard regarding the flock of God. In fact, Paul instructs the elders in particular to do this very thing.

Slide # 17**Acts 20:28–31 (NKJV)**

28 Therefore **take heed to yourselves and to all the flock,** among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

29 For I know this, that after my departure **savage wolves will come in among you,** not sparing the flock.

30 Also **from among yourselves** men will rise up, speaking perverse things, to draw away the disciples after **themselves.**

31 Therefore **watch,** and remember that for three years I did not cease to warn everyone night and day with tears.

Yes, it is true that God's kingdom people and phony professors grow together in the world which is all the more reason the Church must remain very vigilant that the tares don't cause havoc in the body of Christ. Satan planted tares are everywhere so we must be diligent to watch "night and day" as Paul emphasized.

Our job is not to destroy unbelieving tares, but we do have to watch out for them and protect the flock. God will in due time destroy the weeds, but in the meantime, we realize they are a constant threat to the wellbeing of God's people.

Slide # 18

This does not prohibit evicting heretics from assemblies of believers or exercising church discipline, but it does prohibit executing those assumed to be weeds. – **Ed Glasscock**

The MYSTERY in Matthew 13 that is revealed is that there is now to be a DELAY in the actual establishment of the kingdom. The parables in Matthew 13 don't change anything about the Messianic kingdom prophesied in the OT, it merely shows that there is now going to be an interlude before it is set up on earth – and tells us what God is doing in the world in preparation for the kingdom – namely saving people who will be sons of the kingdom. A KEY new truth the parables reveal about the kingdom is the TIMING of its coming which is now delayed and consequently what God is now doing in this present age in relation to the coming kingdom.

The parables of Matthew 13 describe the period between Christ's first coming and His Second Coming. At the first coming the kingdom was offered and rejected – at His Second Coming the kingdom will actually come. In between time God is planting a people who will actually be His kingdom people once the kingdom comes. At the same time Satan is planting his people to try and disrupt the people of God.

The parables serve to reveal new kingdom truth that the Messianic kingdom would not be established in relation to Christ's first coming. Rather there would be a delay which would be followed by a Second Coming. That was new revelation.

Slide # 19

Yet this period between the two comings is related to the kingdom program. There exists a growing nucleus of people called "sons of the kingdom" who have believed the "word of the kingdom." But the kingdom itself will not be established until the second coming of Jesus. – **Dr. Michael Vlach**

Two kingdom insights are revealed in the parable of the wheat and the tares. First the inauguration of the kingdom has been put on hold. Second during this time of delay God is bringing people to Himself who will be citizens in the kingdom and at the same time Satan plants diabolical counterfeits to try and disrupt God's work through His people.

Slide # 20

Two extremes must be avoided. First, it is wrong to deny any connection between the kingdom and the present age. The kingdom program is related to the present age in regard to the message of the kingdom and the growth of kingdom citizens. Second, it is incorrect to hold the kingdom reign itself has been established in this age. That will occur at Jesus' second coming. – ***Dr. Michael Vlach***

31 Another parable He put forth to them, saying: “The kingdom of heaven is like a mustard seed, which a man took and sowed in his field,

32 which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches.”

Still “another” related parable of the same kind is now put forth. Here the emphasis is on the outward phenomenal growth of the kingdom program in the sense of people joining the movement during the time of kingdom delay.

Some have objected that the mustard seed is not the actual smallest of all seeds, but the fact is it was the smallest seed commonly used by farmers in this context. And it was proverbially used to denote smallness.

Slide # 21**Matthew 17:20 (NKJV)**

20 So Jesus said to them, “Because of your unbelief; for assuredly, I say to you, **if you have faith as a mustard seed**, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.

Slide # 22

The emphasis here is the phenomenal growth of a tiny mustard seed into the growth of a tree. Mustard shrubs can grow as high as 15 feet and therefore illustrate growth from something very small to something very large – comparatively speaking. The mustard seed here represents the kingdom message. So, the reference here is to the spread and growth of the kingdom message prior to the kingdom actually being established.

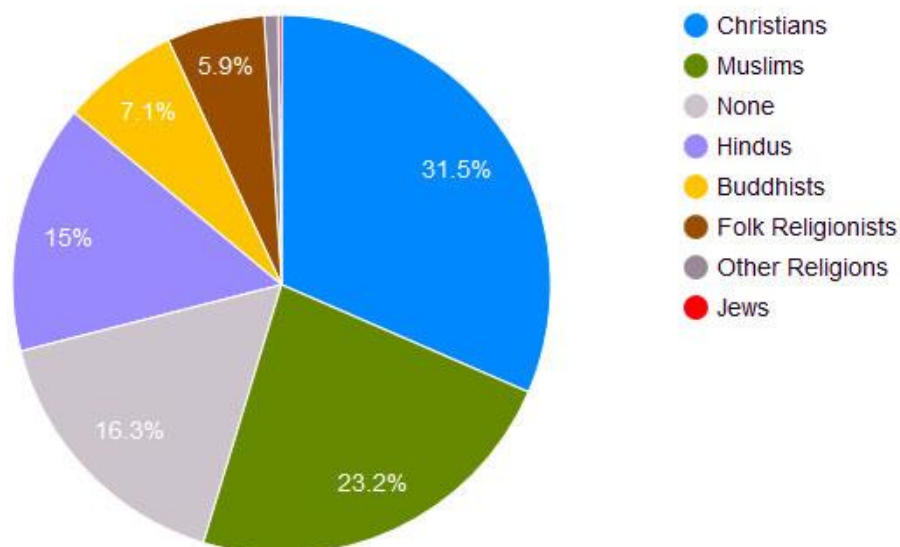
Remember all these parables are giving further kingdom insight related to the period of delay – the period in between Christ’s first coming and His second coming.

The “kingdom movement” began very small with just Jesus and His small band of faithful followers. Jesus called them “little flock” (Lk. 12:32) and they were so insignificant that the Roman historians of the time largely failed to even reference this movement. Yet, Jesus shows in this parable that the movement would become something very large.

In view here is the BIG TENT of what is commonly called “Christendom”. Although it started small it has developed into a BIG movement. Again, the emphasis here is on the OUTWARD movement that will take place during the time of DELAY – which includes the present time in which we live.

Completely consistent with the emphasis on phenomenal growth in this parable, today we see that professing Christendom has grown into the LARGEST religion in the world.

Slide 23



Some have tried to make the birds symbolize evil agents comparable to the tares in the previous parable. That is possible (cf. Rev. 18:2). However, it may simply serve to emphasize the growth and size of the tree which is now able to sustain birds (cf. Dan. 4:12, 21; Ezek. 17:23; 31:6; Ps. 104:12).

Again, generally there is ONE main point of emphasis being made in a parable and one must not press obscure details to far.

The OT saw the kingdom in full blown majesty, but it did not see the gradual development of the kingdom program in any sense. So, this was new insight.

But we should note that BIG in this case is not necessarily good. This emphasis on tremendous growth builds on the fact that only a minority will receive the Word with a good heart as seen in the parable of the Sower and the soils. This parable on phenomenal growth is sandwiched right between an emphasis on tares and leaven which would indicate that the growth in view is outward and largely nominal. Do not be deceived. Outward growth is not necessarily indicative of spiritual life or wellbeing.

33 Another parable He spoke to them: “The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened.”

Most everyone agrees that the parable of the mustard seed involving great growth in verses 31-32 and the parable about leaven here in verse 33 are closely related.

There is debate as to whether “leaven” here should be understood in the sense of a positive ever-expanding influence of the gospel or whether it should be understood negatively as a type of corrupting evil influence perpetuated by false teachers propagating a compromised gospel.

Leaven most always in the Bible is representative of evil (Ex. 12:15; Lev. 2:111; 6:17; 10:12; Mat. 16:12; Mk. 8:15; Lk. 12:1; 1 Cor. 5:6-8; Gal. 5:9) with a few exceptions in the OT (cf. Lev. 7:13; 23:15-18).

However, in Jesus’ teaching ministry leaven consistently represents evil. Jesus warned of the leaven of the Pharisees and the Sadducees (Mt. 16:6, 12) and also the leaven of Herod (Mk. 8:15).

In the rest of the NT leaven consistently represents evil. 1 Cor. 5:6-8 speaks of the leaven of “malice and wickedness”. Gal. 5:9 uses “leaven” in reference to false teaching.

So consistently as used by Jesus and the NT writers leaven represents either evil doctrine or evil behavior. So, I would argue that consistency indicates that the leaven in this parable represents the influence of evil.

As the outward “kingdom movement” grows larger and larger along with that growth comes a leavening influence of evil that in the end permeates the whole of Christendom. This is exactly what we have seen.

Slide # 24

The mustard seed illustrates the false outward expansion of the kingdom, while the leaven illustrates the inward development of false doctrine and false living. – **Warren Wiersbe**

Note the leaven is “hid” which would be in consistent with sinister deceptive activity in keeping with an enemy sowing tares. The Scripture indicates a growing apostasy at the end of the church age that will culminate in a false church that in the end is wed to the Antichrist.

Slide # 25

This parable reveals the fact that evil will run its course and dominate the new age. But it also indicates that when the program of evil has been fulfilled, the kingdom will come. This is indicated by the use of the preposition “*until*”. ... The parable of the mustard seed indicated what the program of the kingdom would appear to be in the eyes of men; the parable of leaven gives God’s view of it.

– **Stanley Toussaint**

The Scripture teaches that “***evil men and imposters will grow worse and worse***” and that it eventuates into full grown apostasy in which many professing Christians will no longer “***endure sound doctrine***”. For this reason the Bible describes the last days as “***perilous times***” (cf. 2 Tim. 3:1; 3:13; 4:3).

In Luke 18:8 Jesus said, “***when the Son of Man comes, will He really find faith on the earth?***” Great question! Really, this question has the definite article “the” – so the question more literally says, “***when the Son of Man comes, will He really find THE FAITH on the earth***”. Will Jesus find people holding to the FULL counsel of God – to the whole faith? That is the challenge. Many want to claim to be believers – but pick and choose. God is looking for faithfulness to the whole counsel of God – to “the faith”.

Kingdom truth sowed by Christ will bring forth growth in the interval between His first and second Advent. However, along with the growth of the movement also comes a leavening process that brings widespread compromise and apostasy. That is the state of things today as we are living in the “last days” of the Church Age.

These parables flow in the development of truth related to the kingdom. The kingdom has been put on hold, but God’s kingdom program continues on in the sense of people becoming “sons of the kingdom” by way of saving faith. Only a remnant of those who hear actually respond with a true saving faith that bears lasting fruit. As the movement develops there are many counterfeit followers involved. The movement becomes large but also compromised. All of this has proven true and is an accurate portrayal of last days Christendom!

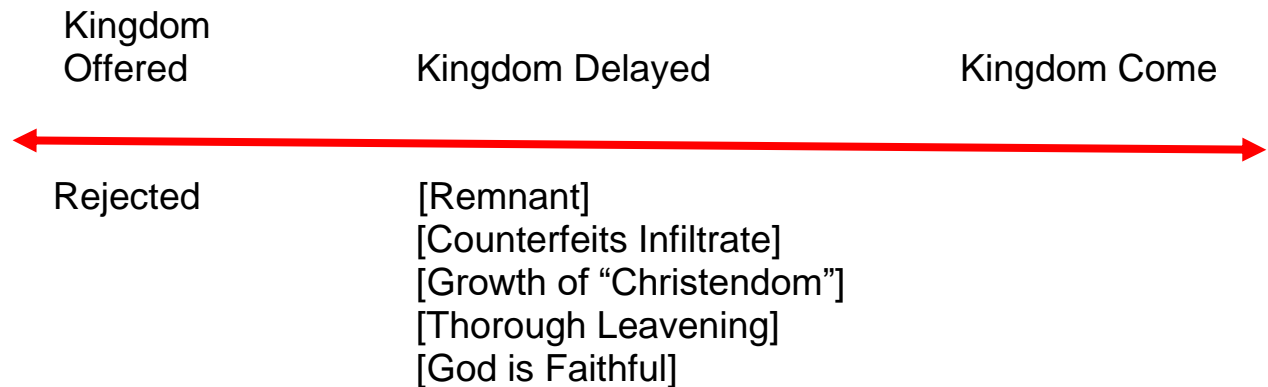
**34 All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them,
35 that it might be fulfilled which was spoken by the prophet, saying: “I will open My mouth in parables; I will utter things kept secret from the foundation of the world.”**

In this context of rejection Jesus addressed the crowds consistently in the form of parables. At this point this defined His public ministry in relation to the masses. This method of ministry was a fulfillment of prophecy as spoken by Asaph in Psalm 78:2 which is quoted here in verse 35.

The main theme of Psalm 78 depicts God’s faithfulness despite Israel’s pattern of disobedience. The patterns of history recalled in Psalm 78 without proper interpretation might simply be seen as one long pattern of disobedience. But the writer sees God behind it all and sees His unwavering faithfulness as He shepherds Israel to a determined end.

By way of application even though God’s kingdom program has been delayed, yet at the same time God is faithful to continue building for His kingdom in bringing people to faith whereby they are made to be the “sons of the kingdom”.

So, in this sense the kingdom program is continuing to go forward and will one day be populated by those who come to saving faith. The kingdom message will not fail – God’s plan, purpose, and kingdom program centered in Jesus Christ will ultimately triumph.

Slide # 26

Overview of Christ's parabolic teaching on further kingdom insights thus far:

Because Israel rejected her Messiah/Lord the kingdom offer has temporarily been put on hold. However, in this interim of kingdom delay God is still accomplishing His ultimate kingdom objectives.

A remnant of people are still responding to the Lordship kingdom message. But there are also tares who are used in an effort to disrupt God's kingdom work.

The growth of the "kingdom movement" has been phenomenal but parallel to great growth has been an ever-expanding leavening process that results in widespread and thorough apostasy.

But through it all God is still sovereign and He is faithful to accomplish His purposes relative to the coming kingdom.

We might call the BIG tent of Christendom in general "the kingdom movement" because all professing stripes of Christians claim they are ultimately headed for the kingdom.

However, what Christ is teaching us in these parables is that not all that claims to be of the kingdom is actually of the kingdom. There are a lot of phone professors, there are a lot of tares, there is a lot of leaven (false teaching) that has a great effect in deceiving many people.

Most of professing Christendom is actually more cultic than genuine Christianity. There is so much error in Christendom that faithful Bible teaching Churches consistently holding to the true gospel and sound doctrine are an extreme minority.

There are many aberrant gospels. There is a sacramental gospel; there is a Lordless gospel; there is baptismal regeneration gospel; there is a prosperity gospel; there is a subjective/experiential gospel; and on and on. There is lots of leaven!

But the true Gospel is all about Jesus and Him alone! It's all about the PERSON Christ and the WORK of Christ. His person is Who He is as the God-Man and His work is all about His finished work on the cross in which He ALONE paid for our sin debt in full. As Savior Christ died for all our sins – as Lord over all He arose again the third day. That is the gospel; Christ died for our sins, was buried and rose again (1 Cor. 15:1-4).

But here is the catch: You must PERSONALLY receive Christ as your Savior and Lord by faith. Faith is taking God at His Word concerning His Son.

Christ made it PERSONAL saying, "Not everyone who says to me 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." (Mt. 7:21). It's not enough to merely call Him Lord he must truly be believed on as Lord in the heart (Rom. 10:9-10). Christ made it PERSONAL saying, "Come to Me... and I will give you rest." (Mt. 11:28). He made it PERSONAL saying, "whoever does the will of My Father in heaven is My brother and sister and mother." (Mt. 12:50).

The ultimate question is do you really personally KNOW Jesus as your Lord and Savior? Only those who believe on Him as such will see the kingdom. Believe on the Lord Jesus Christ today and you will be saved!