

## Matthew - Commentaries by Clement (Clem) Buchanan

Pella Conference: 1988, Matthew 16, 17, 18 (16:17-18)

Address—C. Buchanan

Let us sing #134. Lord of Lords tonight, where we're going to begin in Matthew 17, we'll see that. Lord of glory. We adore thee, grace of Lord Ascendant high heart and soul. We bow before thee, glorious, now beyond the sky. The worship. Thee we pray. Excellent in all right ways. Anointed King with glory, grounded rightfully and Lord of all once rejected scorn His own seen by those that ain't to call the We are Theodore glorious now and evermore. Somebody starts with #134 please. Thank you, Lord of the Floor. Again tonight and Matthew 17. Last night we reached as far as speaking about the Church and the pronouncement of the Lord. I've only statement of Peter north of Christ, the Son of the living God. He just had on this run. I will build my. Shirt and they get some Hell shall not prevail against it. In our review from Matthew 13 to this point, we have learned of the Kingdom of heaven. Announced while the king was here, beginning when the king went up. And continuing till the king comes back. It's this fear of profession in which we have seen that two kinds of seeds are sown and the products are let grow together until the time of the harvest, and that Jesus also announced the church as a coming thing. And now, as we read these early verses, we will find. The third thing we call it the Kingdom in glory. Gets the Millennial Kingdom. It's not follows the Kingdom of heaven. After the judgments that purify the earth in preparation for the King to return in his manifestation. We did notice in the 13th chapter it speaks of the King, Kingdom of the Father and also the Kingdom of the Son of Man. They are the two sides of the Millennial Kingdom, which we call now the Kingdom in glory. It is the Millennial Kingdom. And it's wonderful, I think that Jesus had led his disciples along in his instruction to this point. And as of where he stopped, he said, I'm going to tell you what's ahead. Hello brother. How wonderful it is to know what's happened. Yeah, these early verses we're going to read are so charmed. But we will read 13 verses and come back and come at home there. Matthew 17 one and after. Six days. Jesus taketh Peter, James, and John his brother. And bringing them up into an high mountain of Florida sandwich transfigured before that. And his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto him then Moses and Elias talking with him.

Then answered Peter and said unto Jesus, Lord, it is good for us to be here. If thou wilt, let us make here 3 Tabernacles, one for thee, and one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved son, in whom I am well pleased. Hear ye him. And when the disciples heard it, they fell on their face, and was sore up there. And Jesus came and touched them, and said, Arise and be not afraid. And when they had lifted up their eyes, they saw no man say Jesus own. And as they came down from the mountain, Jesus charged them, saying No man, television to no man, and killed the son of Mandy, risen again from the dead, and his disciples asked him, saying, why then say the stripes, that Elias must first come? And Jesus answered and said unto them, Elias. Two leads channel first time and restore all things. But I say unto you that Elias is come already. And they have they knew him not, but have done under him whatsoever they listed. Whatever they like likewise shall also the Son of Man suffer of them. Then the disciples understood that He's taken to them of John the Baptist. And I want to go back to the 11th chapter and read just a few verses to help us to understand about John the Baptist a little better. He was the forerunner and preached the Gospel of the Kingdom. And we have already read the. How he suffered at the hands of Harris. Jesus speaking about John in verse nine of Chapter 11. Asked this question, what went he out for the seat? A prophet, Yeah, I send you, and more than a crowd, for this is the village written. Behold, I send my messenger before thy face, which shall prepare thy way before he. Verily I say unto you among them that are born of women. There have not arisen a greater than John the Baptist knows what says, notwithstanding he got his leash in the Kingdom of heaven is greater than he greater than John the back and from the days of John the Baptist until now, the Kingdom of heaven suffereth violence, and the violence take it by force, for all the prophets and the law prophesied until John. And if you will receive it, this is Elias, which was for to come. Well, John preached. He was the forerunner. He was the messenger sent before the face of the Lord to announce the coming of the Messiah. And. That was a greater thing than any of the old asthma problems. But clearly Jesus says in this passage, notwithstanding, he that is least in the Kingdom of heaven is greater than he telling us of our position during this dispensation of the Kingdom of heaven here, since Christ has gone up as King to the glory and sowing the good seed down here. Our position is more favorable than John the Baptist one. But it says. In verse 12. Now the Kingdom of heaven suffereth violence. An example of that is the beheading of John. A further example of it is Jesus on the cross. But then it makes a strange statement and the violent take it by force.

This means that it takes. Spiritual energy to enter into the Kingdom of heaven today on the earth and follow a rejected Christ. That's divorce. It's a spiritual energy to get into that Kingdom and pursue the course of the followers of the king in a rejected and world that rejects Christ yet. But it is a most blessed position to be in and we have reviewed a little. Of the savior himself in chapter 15 going with his own experimentally and. Being disowned and misunderstood and. Rejected by the leaders of the people. The highest religious order speaking against God's people. And that's what happens yet to those who are the children of the King following a rejected Messiah. That the religious world around us does not like this humble, lowly people that take no part in worldly affairs and worldly government because we belong to heaven. This is not our home, this is not our country. And so we feel these things. But now the blessed Savior takes three to be a witness of that coming Lord. And then as much as we are getting close to that, we expect. The home call to have our part in the Father's house at any moment and then we know after the cleansing of the earth there will be manifestation. The earthly side of the glory will appear. We have that picture to us beautifully in this first part of the 17th chapter and. Jesus takes these three into a high mountain apart and was pressed figured before that the first thing that appears to be here James and John is the Lord and his glory. Now, beloved, I think that's going to be our first view of heaven. It'll be that person hold this point and turn to Acts Chapter 7 and notice the beautiful way. That Steven. The first murder of this dispensation got his sight of heaven in a very special way. What the scripture says about it and then what he talks about it for what Steven says is a little different from what the scripture writes ahead of time. This is in the end of the 7th of Acts and. Verse 54. When they heard these things, those persecutors. He was suffering violence wasn't. Being stoned they were cut to the heart and they gnashed on him with their teeth, but he now this is what scripture records that he looking up to heaven soul he Steven being full of the Holy Ghost looked up

to step back into heaven and saw the glory of God. That kind of story and Jesus standing on the right hand of God. The next verse he begins to talk and said he said behold, I see the heavens open and the Son of man He doesn't say anything about the story to talk. He sees that son of man. Standing on the right hand of God. What's going to fill our gaze through all eternity to see that blessed man? So he was transfigured before Peter, James and John and his face to China, as the Sodom like it recounts in Acts 9 when Saul was stricken down. And that was bright light. When he talks about it the second time, he says above the brightness of the sun, that's Jesus. That's Jesus, that life. What is the light? And then it says the old there appeared unto them, but Peter, James and John, Moses and the Elias talking with him. Now this is the picture. There were two men there who were most of them in their lives, and they were conversing with Jesus.

This is the heavenly side of the Kingdom. We're going to be on the heavenly side of the Kingdom. It's a full picture in miniature of the Kingdom and glory that we're getting. The heavenly side represents the two represent those who have died and God buried. That was most he got a special buried burial. No man knows her, Moses 2 minutes till this day. And that's every St. of God from Abel on them that's ever been buried. God knows where they are and they're going to rise up and appear there in glory just as sure as we're reading about Moses. But there's going to be some of us who don't pass through that, like Eli. He went out to heaven and his cherry, a world many of us, dear brother, will never die. I thoroughly believe perhaps none of us. It took me as that coming. So they're going to be the two groups there, those that need a full resurrection and those who need to change the body. And we're all going to be there and we're going to be conversing with Jesus. Complete the picture. He goes on and says. Then it answered here and said unto Jesus, Lord, it is good for us to be here. We stopped there because Peter makes a mistake next. But that was the truth up to that point. Very blessed, but true. And so there's going to be the earthly side of the Kingdom represented here by the three Peter, James and John where they were men walking around in bodies that had a blood pump. And you know the earth beside of the Kingdom will still be people with the atom light being tested for 1000 years. True that they're going to have. A body that will live through the 1000 years if they're. Obedient and some of them will go that thousand years and children will be born. And that's the last Test of man in the flesh. And it's most marvelous thing to think that God will go ahead and test man in the pleasure for another 1000 years to see if man in the place without Satan will be found without Satan. Tempting and with a perfect government, they go on. Well, some do and some don't, so there's a separation at the end of the Kingdom and then you go into the eternal day when all will be absolutely perfect. But this is the Kingdom of glory. Now we get something to learn from Peters words he says. Lord, it's good for us to be here. It's not what let us make here 3 tabernacles, one for Thee, and one for Moses and one for Elias. And God closes up the scene. Well, we understand why I believe that God closed up the scene and he removed those men in the glory so that those three only saw Jesus because Peter had put. On an equal level, Jesus. With the lawgiver and the great comfort, Oh God won't stand for that. He is vulnerable and let us ever have respect and reverence when we talked about the Lord Jesus. That's why I believe God has blessed the King James Flagler so much, because it teaches souls reverence to put Jesus in that place where he is respectful. He is God and he is man and certainly want to. And it's not spelled out exactly like that, but it's in here to ever have reverence and respect and never speak in a familiar way. About our faith to bring them down to the level of men on the street or men like these great this great lawgiver and this great conference. So God closes the scene up and they saw no man say Jesus owner. And then we have this amount of John the Baptist. And. There's already more or less open up. He was the announcer of the king and he fulfilled his mission and he suffered violence.

But now today, those who are least in the Kingdom of heaven are in a greater position than John the Baptist block. So the good seed is sewn down here and it's a children of Kingdom in the Kingdom period going on. As set here by God himself to represent the King while he is up there. We must go on down to the 18th chapter, because I wanted to get into at least one part of that chapter, but I think we have to take the whole in our review. We have spoken of six similitudes of the Kingdom as six parables in chapter 13, which are likenesses of the Kingdom of heaven, and we have said that there are four more, being 10 and all, and in the last part of chapter 18. We get this. Last, the first one of the last four, which is the second. Then there are three more. The best we can hope to do tonight is to get as far as that first block. But we must go through the chapter to reach it properly because primarily the chapter takes up the church, and we're in the church as soon as we believe in the Lord Jesus Christ baptized in that body, and there's only one church in God's sight. And here we have a provision in this chapter by the Lord for the. Search to go on in its function. Even though man is weak in the flesh. And it's humbling to read how it turns out, but it's very helpful. That is the second time. That the church is mentioned in the Bible. Jesus has to say in as much to go on, you're going to have to have authority and there is a sorry, but there is a divine center and that's the 20th verse, the 20th verse. Where two or three are gathered together in my name, there am I in the midst. Which Christ in the center, more or less of the chapter in the center of our thoughts, and the company gathered around him. So what we are going to find is that there are 7 characteristics. 7 Characteristics of those who are gathered through the Lord's name in this channel. And we read 5 verses and they teach us humiliation. That is, that is one of the characteristics of this company that's gathered in the name of the Lord Jesus Christ. It is so, brethren, whether we have noticed it or not. And it is beautifully so and ought to be increasingly, increasingly more so. And here is where we pick people can learn from the little for the Lord set the little child in the midst. As an example of humiliation, 5 verses we'll read in this 18th chapter. At the same time, king, the disciples under Jesus saying, who is the greatest in the Kingdom of heaven? See, they're talking about the Kingdom of heaven. And it's sad, isn't it, to think that already amongst those disciples, they want to know who's the greatest in this Kingdom. It's sad. It's the natural heart already coming out. Sometimes we state this. We heard from no brother. People wanting a place to cause much trouble, people put in their place are a great blessing and God will put us in our place and it's going to be down to take the low place. Jesus called a little child unto him, and set him in the midst. This is lovely. Here's the little child in the midst of the disciples, and said, very, I send you, except you be converted and become as little children, he shall not enter into the Kingdom of heaven. How humbly. Wherefore Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my name. Receive with me. Well, we read one more verse. One of these little ones that believe in me. It were better for him that a millstone were hanging about his neck, and that he were drowned in the depth of the sea.

Well, blessedly our our lesson here is home. Humiliation. These dear little shots we can learn from. They may get in their quarrels, but they settle them out quickly. But big people want to know how can I get bigger and be achieved. And it's been so in the Kingdom of heaven, particularly as we noticed in hottest picture, by the grain of mustard seed, which is a small thorough seed, but in Europe becomes the greatest of all trees, so that the birds that they are lodging the branches of it is this great and upward secular or worldly Christian which has become a great relief Christian. Which has become a great thing in the earth, recognized by the nations and in effect ruling over the nations. Especially in the greatest segment of Christmas, you have become great, and God never intended the Church the great thing in the earth. She is to represent the rejected Christ and will be great in heaven, but not on the earth until the King is great and gets his Kingdom. So the lesson is to take the low place, and we have dear brethren, and I have to admire them so much. They're not trying to aggrandize themselves, to get big and puffed up and and all these things, and that's the way to get them to take the Roadhouse. He that humble himself shall be

exalted. The Son of Man came not to be ministered unto, but to minister, to serve, and to give his life a ransom and for many. Self likes to be served and takes himself. Great love serves unto history. What lessons we can learn in humiliation we must press on. But this is the first characteristic of those dear Saints who are gathered the Lord's name. It's humbleness. The next one is S 2nd. We're getting right next beginning verse 7. Warned in the world because of offenses for it must need to be that offenses come. But who does that man by whom the offense cometh? Wherefore if thy hand or thy foot offend thee, cut them off, cast them far from thee. It is therefore thee to enter into life hope or maid, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, plucking out, cast it from thee. It is better for thee to enter into life with one eye, rather than having two eyes to be cast into Hellfire. Take thee that you despise not one of these little ones, where I say in you that in heaven their angels will only behold the face of my Father, which is in heaven. For the Son of Man has come to say that which is lost. This seems extreme. Until we think of what it really is. It is self judgment that is taught here and there is to be no mercy by me in judging yourself. No mercy. That old flesh when it rears its head cutting off. I don't mean you were going to literally cut off your hands, but that's not what this time. It's everything that is exposed to that. If you get rid of it, it serves for nothing before your. And it is one of the characteristics of those that are gathered through the Lord's name. And it would be wonderful if we were more blessed of himself. Our brethren, troubles arise. And they rise because we're not humble. That's the Umrah. And the first thing is pride coming out. If no one was proud, there would be any troublesome. But it is, so the next thing that would stop it is if self judgment were practiced relentlessly without mercy. Just self. When it's exposed, if you send credit, get rid of it, repent, judge it, be done with it, confess it to God. That's the way of it. That's the reason to put this way. \*\*\*\* your eye out. Well, we understand how cruel that sounds.

Flesh is not to have any place before God won't let have any place. He's a glorious letting glory in the Lord that can boast in the Lord. But those self wants to get out there. We've got to learn to tell each other. Then we have another, but I'll speak a little before we go to it about children where we haven't put before us here as an example in humbleness and it's a valuable. Group amongst us that should never be offended. Attending here means turning little ones into the work in the Saints OR. They are to be kept and cared for and sheltered from the world. And then there is a very comforting thing for parents who have children. I believe this verse literally. Their Angel. That in heaven their angels do always behold the face of my Father, which is in heaven. I'll tell you a story about it. You may have had that experience. Our son Douglas and family were down there Lima, Peru for five years. And. Their home was on the second floor. A park like place across from them are now about a block was a store where they sold bananas and various things and Rebecca was something like. Five or 6-7 years of age, maybe even 8, I don't know, but. Her mother sent her down with a few coins proving money to get some bananas and watch her out of the window. She went and could see her, entered the store, and she watched a long time. She never did see her come out of the store. So she got frightened, went down, ran down the store herself, and there was no Rebecca there. And Elima is a horrible city full of foods. And Rebecca, I mean Barbara, gathered the brethren together, and the children of the brethren started looking for Rebecca. We looked for 45 minutes or an hour and finally. Rebecca appeared all out of breath, from almost nowhere and. Some boy. It turned out later had wanted to get the coins away from and he had grabbed the coins out of her hand. She ran after him to get the coins back and tried to catch him and recapture the money that was stolen and got lost. And her mother was oh so thankful, frightened to think that in that wicked city of 3 million poor people. There was her girl lost that age and her mother said the Rebecca, there must have been an Angel looking after you. And she said, yeah, mother, there must have been two of them. Well, I believe there was an Angel, perhaps two or more looking after. So, parents, you have angels to look after your children. Their Angel only looks at the face of the Father. That's going to happen. And the Son of Man has come to say that which was lost. If one of them perished before the age of accountability, you can be short from this first, and that they're with the Lord. He died to say that which was lost. When it comes to Zacchaeus. It says about that adult man, the Son of man, has come to seek and to save that which is lost. There comes a time of responsibility in our lives when we have to be sought and then say that God takes care. Christ takes care of these little children while we press on. Verse 12 Now thank you if a man have 100 sheep and one of them be gone astray that the not leave the 90 and ninth door into the mountains and she can that which he is going astray and if so we. Let him find it. Verily I say unto you, He rejoiceth more of that sheep than of the 99 which went not astray. Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish. Here the characteristic of those who are doubting to the Lord's name is a care for the lands, and this is past your work. This is the positive side of the time.

Thank God it's true. Our dear brethren, Pastor Shepherd and you Sunday School teachers are doing it and it's a blessing. I would encourage you in it, caring for the sheep. It's a wonderful, wonderful service. Often not noticed and not much rewarded down here, but the rewards are coming. So this characteristic we can say is seen and it is very helpful. So to be encouraged in the work of a pastor is a great thing. We come to verse 15. And I don't think I'll proceed just step by step because I think it is known to you all here and it'll consume some time. There it is. The necessity of following these steps, brother to brother or brother to witnesses, and finally the Church to get these offenses taken care of as personal offenses are taken care of and they are done so amongst the Saints that are gathered through the Lord's name and like no place else in Christendom that I know. It is a characteristic which is seen and is necessary, and the very necessity of having it here, I think, is humble. In effect, the Lord is saying I'm going to build my church, but I'm going to turn the responsible side of it over to you, carry it on to be the building. It's what we get in First Corinthians 3. Paul laid the foundation. Others build their line. You and I are the builders today. Take heat how you do and so it's like that. So these personal vectors are to be taken care of and the very necessity of having them. Ought to make us almost ashamed. We ought never to come to these points, but we do. We even come to the last where the Church has to take it out, and that's another thing. Verse 18 New Read. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound to heaven, and whatsoever ye shall loose on earth shall be loosed in that. We read similar words spoken to Peter. About the keys of the Kingdom, that is. He was open. But now here's the binding and the losing that's put in the hands of the two or three cabinets, the Lord's name. So this characteristic is authority, it's power, and brethren, it is power because. You find in First Corinthians nine in the fourth verse that the Lord is there in that verse for the Saints were to be together. All severe, and the Lord is the authority. We must be careful how we use that authority, but we are responsible if, if necessary, to use that. And I don't find this authority anywhere else on earth, because it is with the two or three gathered to the Lord's name. It's one of the characteristics of peculiar to those who are gathered the large name. And it's necessary. And this comes to that point. The purpose, of course, is the glory of the Lord 1St and then. The time when we can loose. It's good to get to that. We should be able to. We can't always, but the whole thing just put you before and then we have the 6th characteristic of those that have gathered the Lord's name. Verse 19. Again I say to you back here, two of you shall agree on earth by touching anything that they shall ask. It shall be done for them of my Father which is in heaven. This is prayer.

We can understand this. If you might say the 7th one is on the 6th one, I should say it's a positive note because there is one more. These six characteristics proceed. The 20th 1St and there's one on the front, but prayer, how wonderful necessary it is, what a source of help it is, and the blanket check is if 243 Now you shall agree as touching anything that they shall ask. It shall be done of them of my Father, which is in

heaven when, brethren. Are in a court, I believe you find the thought grants the answer. This is a characteristic too. Then we have this 20th verse and then we have verse 23 and it is another parable, a similitude of the Kingdom of heaven. Therefore He is the Kingdom of heaven likened unto a certain king, which would take account of his service. Now we're going to find. That the characteristic that applies here to the gathered Saints is forgiveness, brotherly forgiveness. It's very important. Brotherly forgiveness may we learn. Let us put here as one of the similitudes of the Kingdom of habit. The Kingdom of heaven is likened and then he draws the picture till we read it at least part of it. It's like another certain king which would take account of his service. And when he had begun to reckon, one was brought unto him, which owed him 10,000 times. But for as much as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. To stop a little bit, because I believe. We need to speak about this, this servant who owed so much. He owed 10,000 tons at that time, and perhaps primarily I believe it applies to the Jews. Who have had the articles of God committed to them? They have had the prophets, priests, and kings, and last of all the Lord Himself the King, to witness to them. And it didn't turn out well. They despise the problems they shown those that were said unto him. And last of all, God sent his Son. And they were ready to kill him, and they did kill him. And so they had had much committed to them, and they owed it all. They were terribly in debt. They had not followed the Lord. They have not obeyed God. And. So he had nothing to pay, because you had nothing to pay. But the grace of God came to you. And even in the Gospel period. In the book of the Acts that you first and also the Greek. The order of presenting the gospel of the grace of God. What we would say about the Kingdom of heaven. Here is grace needed to bring the two in grace with me. That's what's expressed as to the civility of the Kingdom of heaven. And I'll point out the other three. We won't have much longer to talk on this one, so that we'll understand a little bit the last four. Here's grace needed for the Jew, who was more in depth to God than the Gentile. For the Gentile haven't had much given to him to whom much is given. All the Saints. I must be required with the Jew. But the Gentile was guilty also. And here we find about him in the end of this portion.

But pass on over to the 20th chapter in the first verse. And we'll just state what these last three similitudes of the Kingdom portray to us. We've set a needle chapter that is grace needed. In chapter 20, For the Kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labor into his venue. And you know how the story went, those that went out early, they agreed for such and such a way. So others came along. They agree for such and such a way. It turned out to be a penny a day but some came as 11th hour and what much time to work. They went out and worked and when they came back everyone received the same day and those that worked so hard they thought that was unjust. But really what it is, is grace is on and grace is offered to alone regardless of when you come. People can be saved right now and the Lord may come in the next 5 minutes. It's grace that's offered. Oh, you must take it. And when you take it, you get the full, you get the full pay. There's no shortage of grace given to anybody, no matter how much they work. It's all great. It's offered you all. Then they go to the 22nd chapter. And we get responsibility under grace in the first verses of the 22nd chapter. And Jesus answered and speak unto them again by parables, and said, The Kingdom of heaven is like. Notice that word under a certain king, which made a marriage for his son. And here we'll say its responsibility under grace. But it's also grace refused. Pictured by that man at least, who had didn't have on the wedding. Pretenders imprisoned them are in a most serious position. And I fear there are many of them that hose as Christians and have not placed Christ is the role of righteousness and without that no one will ever enter into the Kingdom of heaven, the Kingdom and glory. So it's grace refused to return to the 25th chapter and find that in this last the 10th cenotaph. Verse One. Then shall the Kingdom of heaven be likened under 10 virgins, and five were wise, and five were foolish. That we have again at the end, separation, just as we had you remember when we came to the 6th parable in the 13th 10 that dragnet cast into the sea. The series in chapter 13 are complete and they bring us down to this separation. We're getting near to that time when the wicked shall be severed from the just and the wicked thrown into hell and on the earth. They're just going on into the Kingdom on earth. And so it is here with the. Ten birds by her wife. And five were true, so the Lord. Leads through these last four and comes to the same conclusion. The Kingdom of heaven is going to run out. That is, this dispensation is going to conclude. It's going to be over. Well, this is wonderful in the gospel. And we can use it that way, but encouraging for us who are, I trust, children of the Kingdom to go on willingly representing a rejected Christ and enjoying all grace has brought to us, rattling it immensely. And particularly that position has gathered under the name of the Lord Jesus Christ.

Having His presence enjoyed in the midst of the two or three where we can break bread in his name and let's pronounce that we are members on his part and remember that that cup speaks of his precious blood that put away our sins to bring us into this favorite position and looking onward to the Kingdom and Lord all we're going to be put into it soon. Meanwhile. The lesson in the 18th chapter. About brotherly forgiveness, we couldn't get into it. It's just as easy to reach yourself as to speak about. When we are offended, let us learn to forgive, Peter says. Until 70 times. How often? Tell my brother sinned against me and I forgive him 70 times. He thought that till seven times. You know, the Lord says until 70 \* 7 we would run out of account if we would just keep that out. That is where we're only super here and if we don't do it, there's going to be a root of Britain. Breaking up and therefore many will be defined. So there again that last likeness of the gathered Saints, that is forgiveness is seen an ought to always be practiced so that we can enjoy that sweet fellowship. We'll sing to him the first one in the appendix, which is about that. It is more the forgiveness that we get. Perhaps totally the forgiveness that we get when our sins are put away. And like the two, we have to think that we were 10,000 pence debtors instead of 50 pence debtors for all of us. Have nothing to pay. Then he came and we'll put away our sins. So number one in the appendix of some brother. Brother will start it for us. I.

Sully Conference: 1988, Matthew 13:31-58 (13:31-58)

Address—C. Buchanan

#143. Says here King of Glory set on high. Dirt, with strength and majesty, we, thy holy name, confess. Thee with adoration bless. Jesus. Mighty Son of God. Wondrous gift a man mistook some brothers start for us, Please 143. King of Glory 7. Hearts. Let me fall asleep. Maybe some other brother has another kid. No, I can't start. I got off on the wrong Timmy. Well, we'll read. We can't get through it. King of glory set on high girt with strength and majesty. We thy holy name confess thee with adoration. Bless Jesus. Mighty Son of God, wondrous gift on man distilled. Many crowns are on the thigh. Head glorious, first born from the dead. Gladly Lord, we follow the need by the fathers. Just decree to his own anointed 1 to his well beloved Son. Wonderful words, aren't you? Well, let's pray. We'll open to this chapter 13 again in Matthew. We had reached the 31st verse. Where we will begin just a little bit later. But I think we should review a few things. But first. Mention. That the

2nd parable which we took up. And spoke about. In verse 3424. He is called the Kingdom of heaven. Is Lincoln unto man that sowed good seed in his field, but while men slept, his enemies came and sowed tears. This is the beginning of a set of 10 parables that are likenesses of the Kingdom of Heaven. Or similitudes is another word. There are six of them in this chapter. And then there are four more scattered on in the book. I think it would be well to point them out. We will try to get through some of these six tonight that are in this chapter. When we get to the 6th one, we find that there is a separation. And then when we get to the last one, we find there's another separation. These things are more than interesting. They are set there for a warning for the Kingdom of Heaven is. This sphere of profession here on earth, during the time while the king is in there, it began and it will end. It began when the king went up to heaven. It will end when the king comes back from heaven and puts down the last Gentile power. He reviewed that a little bit yesterday. Now. The first one then of this 10 is that one in verse 24. The next one will begin later is in verse 31 and is called the Kingdom of heaven is like a grain of mustard seed. The third one is verse 33. The Kingdom of heaven is like unto letter. The 4th, 1:00. Is in verse 44 again the Kingdom of heaven is like unto treasure hid in a field. The first one is verse 45. The Kingdom of heaven is like unto a merchant man, seeking goodly pearls.

The 6th one is verse 47 again. The Kingdom of heaven is like unto a net that was cast into the sea. These in this chapter. Are more or less completing themselves. And. What we're going to take up tonight from verse 31 on to the end of the chapter. As far as we can go. Are 5. That are a development. That first one, that's a likeness that is likened unto a man with so good city in his field, but then tears are so near. You farmers know this better than anybody else in the world. That you never so bad seeded. He always sow good seed. And what we have here. Is an enemy sowing the bad seed? And. Then we get. The product of the bad seed. In two parables. And then we get the product of the good seed in two parables, and then we get the separation of two. At the end of the age. We'll come back and cover this. So we have remarked about 6 parables which are likenesses of the Kingdom of Heaven. We'll go then to Chapter 18. Where we'll find. #7. To point out. The 10. In the seventh, in the 18th chapter, in the 23rd verse we have the 7th similitude of the Kingdom. It says there the Kingdom of heaven is likened unto a certain king, which would take account of his service. At Chapter 1823. Then we go over to Chapter 20. 20 In the first verse we get the 8th 1:00. Chapter 20 In the first verse we have the 8 similarities of the Kingdom and it says. The Kingdom of heaven is like unto a man, that is a householder which went out early in the morning, so on. These are all likenesses of the Kingdom of Heaven, and they have their specific teaching for us. Chapter 22. And the first and the second verse gives us the 9th. Parable that is a similitude, a likeness of the Kingdom of heaven, that says the Kingdom of heaven is like unto a certain king which would make a marriage or his son. And the final one is Chapter 25. And the first verse. In the Kingdom of heaven. Then shall the Kingdom of heaven be likened unto 10 virgins, which had their lamps, and went forth to meet the migrants on. And you remember that there were five of those which were wise, and five which were foolish, and they're separated at the end of the age. When you thrash grain, a combine does the whole thing now. But when we used to guide bundles and put it on wagons carry the separator. Driven by a steam engine or later a diesel engine, the grain would be thrashed out. And the good grain, the wheat of its wheat would be put in the bin. The fans would blow up the chaff and morning glory seeds or anything else that you have there that was foreign material that you didn't want and separated, and you'd keep the good, throw the bad away. That's what Jesus is telling us about the present age. And he does it in 10 perils. But the those in our chapter are. Completing themselves concerning this operation and then he goes on in those that were scattered out 18/20/22 and 25 to give another set of parables which specifically speak of grace.

We might say that the one in chapter 18 was the need of grace. Well, certainly this world needs grace. It's the need of grace. God's a gracious God, so he offers grace. That's chapter 20. Grace was needed Chapter 18, Grace was offered in Chapter 20 and in chapter 22 grace was received. And then there comes a separation. In our series here. We have these beginning with verse 31. And 33 which give us the product of the bad seed. This parable we have talked about on Saturday, on Sunday afternoon. The parable of the tares of the field is the disciples call it is a rare it's it's a special one and it's very complete in itself and it has the development of the whole of these from 31 on to the end of their chapter. But these last five give details that fill in. The one, we might say. The parent parable. They can tone that parable, the tears of the field kind of apparent parable. And the development of what was there in the embryo or the womb comes out in detail in the product of the two seeds that are planted. And. So it makes it helpful to understand that there are two seeds sown. In the earlier parable that we took up first in the first part of the chapter. We sat was the sewing of the Good Seed by the Son of Man while he was down here in the world. He did that too. This puts us in a most wonderful position. In John's Gospel, Jesus in talking to his disciples. Says to them other men labored, and here entered into their laborers. Who are the other men? Specifically, John the Baptist and the Lord. And he said you're entered into their laborers. They're gone. Who's in the labor land? He's brethren here and so in health. Brethren all over the world. The good seed is the children of the Kingdom. We have the same message to carry. Fuller developed than John the Baptist did and Jesus did, for they preached the gospel of the Kingdom. Nevertheless, it was a gospel. And the gospel can be spoken of as. God's good news concerning His Son, in whatever age it is. It began when man sinned. It was spoken first to Satan. It was this. The seed of the woman shall bruise the serpent's head. That's victory over apprehended. That's Christ. Christ is the good news. Well, the long test came in. The King was promised. The King came in this gospel, which begins the book of the generation of Jesus Christ, the son of David, the son of Abraham, the King. King Kane grew up. Entered into his ministry and proved who he was by what he did as well as what he said. That is, he could undo the works of the devil. I was talking with Leo and Marguerite about that word undo, and I think of it when I think of Margaret's father Tom Love. It's found in chapter three of First John for this cause where the Son of God manifested that he might destroy the works of the devil is our translation. A more correct one is undo the works of the town? He came to. Well, he healed the sick, he gave sight to the blind, he he gave voice to those that were done hearing to the deaf, and cast out demons and cleanse the lepers and reach the dead.

Those were the results of sins. Satan introduced sin. So the king showed who he was like what he did, and his words tell it to oh, the grace of our Lord Jesus Christ and his teaching. Well, he had been refused nationally by Israel, those to whom he came in the 12th chapter of Matthew. So as we said to begin with on Saturday. Jesus leaves the house. That's the 1st. Words of this chapter. And he goes out by the seaside, and he gets the vote, and he goes out in the boat and talks to the people on the shore. And. Now we'll start with verse 31. We had finished up yesterday with the gathering of the wheat into my barn. This, beloved, is the rapture. This is the good seed that is collected and taken up to the Father's house, and it's before the burning. We refer to that. But now we're beginning another parable, and it is the product of the bad seed. You get bad seed in your field that grows up and it causes you lots of trouble when you try to combine, but it's there and Satan has done that. So let's look at this parable, verse 31. Another parable put he forth unto them saying the Kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field. Which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree. So that the birds of the air come and lodge in the branches of it. So here we have the first product of the bad seed. And it may be spoken of as outward. And it's it's what's visible and important to man, and it's greatness. Now believers. Were never set in the world to become a great thing. That is those who accepted the king, those babes. Who received Christ? Who could understand and still can understand the parables? We're never set to become a great thing in the world. Rather, we as believers are set here to follow the

footsteps of a rejected first. But you notice this man. When he sews this seed, it's the bad seed. It's small to start with, and so it was. I think this began in the days of the apostles. That the enemy was sowing the seed. And little by little, you can see how it developed its men. But it's men who Satan gets ahold of. You follow church history. And you find out that the overseers began to take a title and told themselves bishops. They began to call themselves priests. And the church is getting spread out and wasn't long until there was a great man down in Alexandria in Egypt, which was the center of Christianity in those days. There was another one up in Constantinople. Where Turkey is the northern part of Turkey, where much of the work of pole produced and results of the good seed too. But the enemy came in and men grant began to aggrandize, to make themselves big and to clean titles, and to clean and over rule over the masses, and so developed the cortical system. And the layup cave. And it was contrary to all the teaching of the Epistles. Neither being Lords over God's heritage is a simple statement that we read in Peter. Well, they didn't. They didn't do that. They began to come great and they began to assume greatness. So much so that in the days of Constantinople.

The world began to rule in the public systems that were developed then. This is the tree growing big. It is now this world system of things in Christendom which has become very great. And it becomes like a tree. A tree is a great thing in the earth. And the symbols of Scripture. Often trees are used as symbols of nations, as we explain yesterday too, that Israel had been likened to a fig tree and likened to an olive tree and likened to a vine. And other nations have also in Scripture, in the prophets been called. Great trees in the earth. So Christendom became that. And here we have read. When it is grown is the greatest among the herbs, and becometh a tree, so that the birds of the air come and lodge in the branches of it. This is a picture of what will end up as Babylon, the grave, the false church. Which we can readily understand as we think of the world Christian. Oh, it's a huge thing. And these birds are symbols. Now those who find their nests, they're living in this great system of things. And you'll find that the greater they are, the less of Christ and of God they have. We don't have to say much about this. It is so big, the whole world knows it, but they don't know. The meaning of what Jesus was teaching at. Now this is Christendom. And christened them, repeating what we said yesterday is a good name for the Kingdom of heaven. It's Christ, Kingdom down here while the king is up there. It's a big thing. The World Council of Churches is a known organization which is trying to get together the diverse systems that men have set up. And birds of the air as used here. You find it back in the province of the Old Testament in connection with Babylon. She's become the whole. Of every unclean and hateful bird. It's looked at as. And God's sake, that's bad thing. It's the product of the bad seed. It can't turn out anything else but it's outward secular greatness in this likeness of the Kingdom of heaven. It's what men see. They don't understand it, but we do. It's the outward secular greatness of the world, Christendom around us. That's one product of the bad seed. The next, the next parable, verse 33, another parable speaking unto them. The Kingdom of heaven is like unto 11 which a woman took the other place, it was a man. Now woman took and hid in three majors of meal till the whole was left. That's all it is to this parent. But eleven, we had some wonderful rules over our sisters house tonight. I know she put some leaven in those to make them. And you cooks knew what leaven can do to inflate. And I've never seen a cook yet start the 11:00 to 11:00 to working. But she didn't stop. My wife's going on town a few times and left the bread rising and one time it ran over and ran over down the avenue. That's right and it just keeps on going unless you stop it. So now is a picture of the working of sin internally. That's all it is. It's a picture of the working of sin internally. The first parable we talked about tonight is the. Outward secular greatness of the world. Systems in Christmas. This is the internal spiritual corruption. It's the intern spiritual corruption. That introduces poison into the children's brain. The three measures of meal are a type of the children's brain.

You see, the Christendom should have fed the young ones coming up the pure Word of God, the pure Word of God that does away with some that puts it away and still instead of inflating man in the flesh, which turns out into turns into inward spiritual corruption and it's a woman. I do think that these things are progressing. In the order in which Jesus related them. To typify the progress of the development of these things in these last 2000 years. In a chronological order. And we were carried up and thought to the days of Constantine, Constantinople, and then began to form what was the head of the system of things. Not at Alexandria, nor at Constantinople, but at Rome. Now Rome assumed the ascendancy, and Rome is the common knowledge all over the world as the great leader of Christianity, or Christendom, or the great world systems of the Kingdom of Heaven. And she is looked at as a woman. And Rome is the one who began to introduce corrupt teaching into the pure Word of God. I love the Roman Catholics. I don't want to speak hard about something, but Rome has done this, Rome has not. Denied this book. Some Protestant systems have. They hold that this is the word of God. They teach that Jesus was born of a virgin. And that there is a heaven and that there is a heaven. But then they introduced their poison. You got to go to the human priest and get absolution. You got to pay for forgiveness of sin. Pay, pay, pay, pay, pay. You got it down. Bow down to worship lines. That's the internal spiritual corruption that's poisoned many of soul. God holds that against you. Isn't it clear this is the development of the bad seed? But as we spoke yesterday, we are not to do anything about this. Let both grow together. For us who are farmers, while I hear you talk about walking things, I didn't understand that term, Vermont time. But then I found out what it meant. We we'd gone down there and hooked them. We had it hooked, it hooked the weeds out and it just does. A farmer could get all those meat out of people. But in Krishna we are not to do. We are absolutely not to do. And there's one of the failures of Rome that we referred to yesterday, and it is also a failure of The Crusaders. And crusaders, and there were a number of crusades coming down from northern Europe to try to get back the whole man and looking for the Holy Grail and all this and trying to put the Muhammadans out and all the other religions, war after war. Trying to eliminate the tears, what they thought were taken. But men can't judge these things. And we're not to do it. We're to let both grow together. So we have come to verse 34. All these things speak Jesus unto the multitude in parables, and without a parable spake ye not unto them. That it might be fulfilled, which was spoken by the Prophet saying I will open my mouth in parables. I will utter things which have been kept secret from the foundation of the world. And this is very interesting. There's coming a change here. Jesus had spoke these this much, and he stopped with the product of the bad seed. In the before the masses, he spoke all this before the military. And he did not speak without a parable unto them. And it says, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world. But he did it in this form that seeing they may not see that's the multitudes that the one through Christ projectors. They don't rejected him and he wasn't going to give them any truth that they could understand because they had rejected the king. But some had none and those were spoken to in parables and then it was opened up so that they could know.

So verse 36 Then Jesus sent the multitude away and went into the house. He goes back into the house. And his disciples came unto him. They were his own. The little ones, the babes, those who were true to Christ, they came to him. And they asked him, Declare unto us the parable of the tares of the field. They asked him, Declare unto us the parable of the tares of the field. They were so surprised by the tears that they forgot about the good seed as just one parable. To them, it was different from the first parable. And so they call it the parable that tears of the veil. Well, that was all right, and Jesus puts forth the most straightforward unfolding that you could possibly give. We're just reading. He answered and said to them, verse 37, He that sowed the good seed is the Son of man. How that? How very deaf. He sold a good seat. He might have used the children of the Kingdom to do it, but he sowed the good seed. You're put here by the Son of Man, you know. I am

children. He puts us in this world. Satan puts the other kind of product. The field is the world. You and I were born in this world. The good seed are the children of the Kingdom. Are you one of the good seed? You believe the gospel humor? The Tares are the children of the wicked one. That's really sharp, isn't it? Now child of the devil, Jesus could say. To somebody, we don't do that. But he says, the children of the wicked. The enemy that showed them is the devil. Now we know who served the bad sea. The harvest is the end of the world. We haven't come to that. It means the end of this age. It means the end of the time. That we have spoken of as the Kingdom of heaven. This will go on right up till the king comes back out of that. And takes his rightful throne on the earth, and puts down the last Gentile power. The reapers are the angels, not men. We have nothing to do with the separation. It's left for angels, those with divine. Discernment at the end. Are going to sort out. The good from the back. They shook me on. Our part of individual to be sure that I am one of the children of the Kingdom, you 2. And to know how to go on down in this world. Understanding why things are like they are. Why sin goes on? Well, it's the patience of God. There are many other things that enter in, but this is very clear here. Then he goes to teach on this in verse 40. As therefore the tares are gathered and burned in the fire. Well, you go out and gather firewood. Care was telling me that he always halfway laid up. He went out and chopped a lot of movement. So he just loves to do that, get something to warm himself up with. Well, this is not gathered for that kind of purpose, but it's a gathering together of fuel for the fire, for the fire of judgment. As therefore the tears are gathered and burned in the fire, so shall be at the end of this age. World here means age, this age of world, Christendom. The Son of Man shall send for his angels. I believe they're here. We talked about that a little bit. We'll read a little bit more and come back. They shall gather out of His Kingdom. All things that offend. And then which do iniquity.

And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. That's an interesting thing that we have read now. Of the Kingdom. The Son of Man is the one who sends the angels to gather out of his Kingdom. That is the Kingdom of the Son of Man. That's another way that the Kingdom is spoken of and is different from the Kingdom of Heaven as also we will get the Kingdom of the Father in these series of parables if we go far enough, which is another aspect of the Kingdom, the first talking specifically about the Kingdom of heaven and that's what we. Are in when we propose Christ. And every professor is in the Kingdom of heaven and responsible to the king whom he has professed, and ought to listen to the teaching of that king who gave this instruction here that day. That applies right now as well as the rest of the book. So. As the tears are gathered in the fire and burned in the fire, so shall it be end of the at the end of the age. And this is done by the angels who are the reapers. And said angels are invisible. And but in as much as some cults had developed to a great measure. Who professed to be Christian and deny one of two things or both, That is, that Jesus is God or that Jesus is man, or both. They're completely false and. Yet they say they're Christians. These are tares. These are the impostors, the imitators. Satan is a wonderful imitator. But there's only one reoccurrence. You haven't run into counterfeit here. Probably in El Salvador where we go quite frequently, 3 little assemblies down there we carry. US currency because it's valid down there and it's valid all over the world when it's genuine, but they have run into a lot of foreigners who come in with counterfeit money. And it's interesting. How good some of that counter hit money is. And the man who was changing our money there, I asked him a little bit about it. He said, oh, some of it. You can just feel it and jerking like that and tell what it's. Bad or it's good? And some of them you have to examine real carefully and look at it to a glass. But then he had a machine. That got a hold of a magnetic thread that the US puts in their bill right in the center of that. Shield that got there and he showed me the light would go on if it was good and not if it was bad. Then he told me the Russians are the best counterfeiters of US currency. Said they can make it so good that you have to have a machine to tell whether it's good or bad. Now Satan is clever and I referred to Mohammedanism. And I am thoroughly convinced that it is one of Satan's masterpieces. To imitate. God's people down here on the earth and has LED. Amora Stray. From the truth of Christ than any other isn't. It is nearly. Well, it's half as big as all Christian. Some of the books of numbers that you can get, each year they come out with a new one, 8788, and I expect 89 of the out for a few months, which gives you the data of the population of different countries, the different religions in the different countries, how many are educated, what language they speak, what currency they use. They will give you numbers which tell how many there are that are recognized as Christian and they lump the whole thing together.

And I'm thankful to say. That of the 5 billion people that are living on the face of the earth approximately right now, the largest group of all or looked at as Christian, they came under this group, Christendom. They are in the Kingdom of heaven by profession, and there's about 1,000,000. The largest division of that is Rome, which is about half of that. And the largest other group is Islam or Mohammedanism, and they're almost. Have that too, but they're growing by leaps and bounds. I thoroughly think that this is one of the bundles that God is allowing angels to gather together. Because they're imprison them, and they're the product of the bad seed which the enemy sold, which men have developed, and there are many others, and they're getting set into bundles. 2 or but as we enjoyed yesterday, that we scattered into the barn before the burning. Another proof in these parallels that we shall never go through the tribulation. But the word of God carries us on in here. And. And then it says. In verse 42 shall cast them into a forest of fire. There shall be wailing and gnashing of teeth they get the final judgement carries us right on to that. Then it carries us on to another result. Then shall the righteous shame forth as the Son in the Kingdom of their Father. Notice that. We're getting now the Kingdom of the Father. You have noticed we are talking mostly about the Kingdom of Heaven, and we've limited it to the time when the King's outcomes out of heaven. And push down the beast and takes begins to take the throne of the earth. But they're beginning to take the throne of the earth will be the seven years. Judgments that precede the manifestation in glory of Christ, and we coming with Him. And then we get what is called the Kingdom of the Son of Man, which is the earthly side of the Kingdom in the Millennium. And the Kingdom of the Father is the heavenly Son. We're going into the Father's house. That is, we're going in now. Past. The time of this Christendom age on the earth, when the King is in heaven, he judges things and then he comes back and you have two other aspects of his reign. In heaven, it's the Kingdom of the Father. On earth, it's the Kingdom of the Senate man. It's 1000 years of blessedness. Oh, it's going to be wondered. So we're introduced that far into this picture here. Then he goes on back and he takes the product of the good seed. This is what the farmers like to see. This is what your heart likes to see, and it's very beautiful. Verse 44. Well, the person says who have ears to hear? Who hath an ear, who have ears to hear? Let him hear. I hope both of our ears are open tonight and we're listening to the word of God. It's wonderful that in the Gospels it says who hath ears to hear clearly and when we get the addresses to the seven churches, which I understand the video took up with young people. You'll notice it says he had half an ear right in here, just comes down to one ear. It's the end of the time in that Book of Revelation. If you haven't got two years to hear and listen with one and we've gotten 2 years and I hope they're both open, paying attention to the teaching of our Savior about the age in which we live, which is drawing to a conclusion. But here's the product of the good seed, verse 44. Again, the Kingdom of heaven is like unto treasure hid in a field. That which, when a man hath found, he hide it, and for joy thereof goeth and selleth all that he had. And bias that field. These two are so alike, I'm going to read them together and talk about them together. Verse 45. Again, the Kingdom of heaven is like unto a merchant man, seeking goodly pearls. Who when he had found one Pearl of great price? Went and sold all that he had and bought it. Now these two parables, the one of the treasure and the one of the Pearl.

Take the product of the good seed, which is the wheat, and they present to us. The good things in Christmas, we're in Christendom, we can't get out, We profess Christ, we're in Christendom, we're living here and every believer in this Christendom. But it's the good things of Christendom in the two characters which Christ is looking for as being set here in Krishnam for Christ's glory and forced Christ joy or delight. You and I, as the product of the wheat, the good seed, are here in Christendom, to be sat here for the glory of Christ and for his delight, and he sees that interest. He sees that in us. He wouldn't have gone us so low he hadn't bought it if he hadn't seen it. The picture is of a man. Who was looking? For a treasure hid in a field, we've already had that. The field is the world. And as Christ looked down here at the world. He saw something that was. Of value to him a treasure is something that has value. Another way to speak of these two two likeness of the Kingdom of heaven as they present the value and the beauty that Christ saw in the Church. Something that was worthwhile to him. That's every believer he gave himself for me. Christ loved the Church and gave himself for him, individual and collected. We were down here in this pool. He saw something that was precious to him. And he came to get it. No one else saw it. It was hid in the field. Two brothers. Larry, devout old brothers some few years ago, gathered amongst us. We're talking together. One of them was arms that varies forward. His name was Armstead, too. I knew him as a young man. He was a unique fellow. And they voted. But the man, the work began in Kentucky, where you go to Columbus and Mayfield to that brother more than anybody else. And he and another brother somewhat like him, were walking along, and one said to. Arms did Armstead. Father, we know you don't look like Christ. He says yes, it does not yet. What Christ was there? You don't look like Christ. Even we don't know what Christ looked like except his moral glory, his moral beauty, and that ought to shine in us too. But it does not yet appear. The treasure is hidden. The fields. People look at us and they don't think, well, these Christians are beautiful. They're worth a lot. I'd give \$1,000,000 for one of them. They might do the other way around. And try to get rid of you for the do supper. But Christ, he saw what he wanted. It was a treasure exceedingly precious down here. And for joy thereof. He sold all that he had. What did he have? Every created temple she has. The one on whom was God's delight ever with the Father, he left. To become a man, to come down here. And the bull? Not just us, the whole field to take us out. It's all in this, and He gets us out before he gets the wheel, but he's going to get the field. In the second Psalm God says about Christ, I have set my son upon my holy heel of Zion. He's not there yet. Ask of me, and I'll give thee the heathen for thine inheritance, the uttermost parts of the earth for thy position He has nestled. Yet in his prayer in the 17th of John he says, I pray not yet for the Word. I pray not for the Word He's saying there. I ask not for the Word. He gets the treasure out first and he's going to ask for the world. It comes in the 5th of Revelation.

He's going to get the whole field, but he gets us out because he saw something valuable and something beautiful. For this merchant man was looking for goodly pearls. You read that practice about the massless Pearl. It's a lovely track. Perhaps been used more of the Spirit of God to save souls and to attract them to Christ than anyone that I know. At least it's a wonderful day. Not this Indian diver who's after these pearls. Well, you know the story and Sir, apartment symbol. And so this merchant man was seeking goodly purpose. And when he had found one, just one. Great price he went and sold all that he had and bought. Now this is the 139th Psalm. Hold this, hold one finger here. We'll turn back to it. It's beautifully put before us. And the way the 139th Psalm. Curiously wrought in the. Lower parts of the Earth. Verse 15. A Pearl, you know, is formed in a living creature down under the sea, down in the sea, through irritation internally in that by valve. And it is formed little by little by little by little. And. That's the description. That's the gem. That Jesus uses here to picture the formation of the church. Out of his ribbon side. That irritation down through this age, through the Gospel, is forming 1 body, one church. Little by little by little added pound added through his death he went down well. Let's read this my substance verse 1500 and 3915. My substance was not hid from the when I was made in secret. And curiously brought in the lowest parts of the earth. We had to go down in debt to do it. Thine eyes did see my substance. Jesus knew you before he went to the girls. He knew me. He had to go down to the lowest parts of the earth against. And he's still for me. He's still adding. That's the reason he had to come here. Thine eyes did see my substance yet being unparalleled. He doesn't say imperfect. This is an accurate language. They're still adding to it to make it. Full and complete that one Pearl of great price when the last believers added. That Pearl will be fully formed, and Christ will come. This is what Christ saw, this thing of beauty, and it reflects something of His glory. Coming out of a living body out of Christ. Well, this is the gem that's used. Now we get the separation. Verse 47 again. The Kingdom of heaven is like unto a net that was cast into the sea and gathered at every time, which when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the age we'll read. The Angel shall come forth. And sever the wicked from among the just, and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth this completion at the end of the age. The angels are used to suffer. That's the figure of the net cast into the sea. The sea is the masses of people, and they come down and they gather the good into vessels, and then they cast the bad away. And then it talks about after casting a battle away, the angels are coming forth and sever the wicked from the just. They take the wicked out, cast them into the furnace of fire. There shall be wailing and gnashing of teeth. They're gone. Now he asked the question, have you understood all these things? They say unto him, Yeah, Lord, have you all these things a little bit, and what little bit we can get is most precious.

But people out in the world read these parables can't get anything. You have to have the Spirit of God and. When the Spirit of God unfolds them to you, you see that what Jesus said sitting in that boat or blooming in the house later about those seven parables has presented the whole of the age to the which we are drawing the toys. It's impressive. We're almost at the end of the age. Well, one more verse here, therefore verse 52. Every scribe Can you read and write? Have you been to school? Let's describe. Which is instructed in the Kingdom of Heaven? Are we instructed in the Kingdom of Heaven? We're getting some instruction. We know a little bit about it. The great clergyman Pompano, unless they read Chapter McIntosh, they might have gotten a few things like that, but here presented to the babes those who in simplest of heart follow a rejected practice. And we are set here. We should be instructing. The Kingdom of heaven is like unto a man that is in the household. Man with a House got things in which bringeth forth out of his treasure things new and old chapter. Macintosh used that title for the periodical he ran for some 35 or more years. Since I have 38 of his books, I think, which we've had published annually, a series something like Christian Treasury and full of good material. Now, in turn, we've got one minute. To a verse in Leviticus 26 which should energize us. Leviticus 26 about the last little bit we've read here. There's a verse there that goes so well with this in Leviticus 26. Just the tenth verse. Leviticus, 2610. Ye shall eat old story and bring forth the old because of the. Now that's a wonderful verse in connection with what we have. If you and I are instructed in these parables and store them up in our houses, we'll be able to bring forth out of the Old Testament. Food because of the new. The new reveals the old. It's Christ in the Old Testament, rather conceived in its place in the New Testament revealed. And if you don't understand the New Testament, you can't understand the Old Testament as it applies today. But when you can, you can bring out of the old destiny. We've had some good food here now. And some of it has been kept in the freezer a little while they brought it down. Well, that's a poor illustration. Some of they've gotten right out of the garden. But the the symbol is you've got the New Testament, you've got Christ teaching what this meant in the old age. And now we ought to be instructed in the Kingdom of heaven and bring forth food for our children. Which brings forth out of his treasure things new and old. There's one short him we might sing #40. I think it is.



Yes. Number 42 to him that saved us from the world were in it, but rather were saved. He's going to come and take us out because he set his heart of delight upon us as those of value and of beauty set here to represent Christian glory. And his praise some brothers start #42 for us, please.

Sully Conference: 1988, Matthew 13:1-31 (13:1-31)

Address—C. Buchanan

Let's start with #40 in the back part of the book. #40 in the appendix. Hailed to the Lord's anointed. Who's that great papers? Greater sign. The last standard king shall fall down before him. And go. And incense burn. Whole nation shall adore Him, His praise. All people sing. We can do it right now. That's number 40 in the back of the book. Hail to the Lord. Day. Matthew 13. I'd rather. Glad to hear. That our brother Neil has recently. On over this chapter with young people. Because in my own history. I can go back 50 years. About. To rent a man named John Wilson. Came to our little assembly out in the country. Southern Illinois. And spoke on this chat. Deeply impressed me. Young people are the ones that get the word. Eric Smith, who some of you know, the missionary, 95 years old now, still living, he said to me one day. He said, you know, and the thoughts of you are long, long thoughts. 95 he has reverted back to his youth, tell stories about his Jupiter. It's wonderful to get the Word of God and still in the mind in your youth. You read this first verse here. The same day when Jesus out of the house and sat by the seaside. We're going to read verses and comment upon them little by little as we have time. What does this tell us? The same. Who lost it? Went Jesus. Jesus, God manifest in the flesh. God come down. Revealed by Matthew. Republican. Not Republican, but Republican. One who had a place in the tax collecting public government. Was used to reveal to tell us about Jesus as the Messiah. Particularly to the Jews whom he had come. To show that he was their king, the King. He did come. The early chapters tell us his name is Jesus, for he shall save his people and their sins. But it also calls him Emmanuel. That's being interpreted as God with us. That was the literal fact. This man was and is God. He came now.

He ministered to the Jews. For a full 3 1/2 years publicly before that many testimonies his own mother recognizing some has to who he was and we may say is God manifest from the flesh. He had come to. Do his own as John Rice. And his own received him, not, that is his own people. Born of Israel, made of a woman. To redeem them that were under the law, He had come to them, I say. Now speaking to farmers like myself. We enjoy. The way Jesus. Pictured things to us. There are 7 parables in this chapter. The parable is a story. Using. Literal things. Like trees, for instance. Or she or other things. With a meaning behind it. And. God had worked. With Israel beforehand. Using a figure of a tree, 3 trees. The victory. Is in scripture a figure, a picture of that nation Israel as a nation? Behold the victory and all the trees. Luke 21. Is God's way of telling us you look at Israel and all the other nations. And that applies in 1988. The fig tree and all the trees. For the Lord had come to that victory. He had a fig tree planted in his vineyard. The vineyards and other symbol of the nation of Israel seeking fruit. Ryan speaks out fruitfulness, and there's still another treat that God uses as a symbol of Israel, and that's the following truth. And that's the richness, the fatness of the blessing of God to a people. So that we find in Romans that the wine anomaly is draft into the old olive. Is the Gentiles are put in the place of richness and fatness instead of Israel? I am talking about these three trees. To help clarify what is coming up in this chapter. For what had happened? The same day was that finally? Jesus felt himself rejected by Israel. He had performed his miracles amongst them, healing the sick. Full of them came through. Giving sight to the blind. Hearing and speaks to the deafened zone. Cleansing the leopard. Casting out demons and raising the dead to show that Emmanuel was their president. All power of God against sin and its effects were seen in the ministry of Jesus, and they rejected. In the chapter before this, the 12th chapter, they attributed to Jesus his miracles to be elves above the Prince of Devils. That was the cardinal sin of the nation. From that point on, Jesus looks at them as. Really. Not wanting him rejected he was. So now he goes out, he leaves the house. The house was relieved.

That he told me it may have been the House of God. It certainly was in the 23rd chapter. This is a place where they were. Those who were then, you might say, and he had come to, He leaves them, he goes out by the seaside, and a great multitude were gathered together under him, so that he went into a ship and sat, and the whole multitude stood on the shore. What a beautiful scene. Let's think about it a little more. A most marvelous day this. Here was Jesus, the Son of God, God manifest in the flesh, and he goes out of the house, He gets in this book, He goes out a little way and he looks back and there are the masses of the people standing on the shore waiting to hear him. Now this is a picture. The seaside and the multitudes there are picture of the masses of mankind. The Gentiles, all mankind. So he begins a new thing. When Israel has rejected him. He begins a new thing. And he begins to announce future things. Now he was the king. So the first thing he announces? Is the Kingdom of heaven. A little later on in this book, he announces the church. And still a little later on, the Kingdom in glory. But we're here to take up this chapter, which tells us. About the Kingdom of Heaven. Now Simply put. The Kingdom of Heaven. Is this fear of profession on the earth? During the time when the king is in there. Say that again because it's very important to get ahold of it. Christendom is an accurate word. It means Christ's Kingdom. And it's the same as the Kingdom of heaven in that sense. So to repeat, the Kingdom of heaven is this sphere of profession where people profess Christ in some measure or another. It's largely the Western world as men speak about it. It's this fear profession during the whole time and when the king went up until he comes back. Now that's a long time and we're still in it, but we're going down to the close up. And when Mr. Wilson lined out these things, I thought, this is tremendous. Because you and I can look back and see how accurately every prophecy in parable form has been fulfilled. It just increases your faith to see that the word of God is true when God speaks that we ought to believe it. So Jesus begins to announce a new thing, and he's not selecting any nation. But it is for all the most. There they stood on the shore, and he speak many things unto them in parables. Saying, Behold, a sower went forth the sower. A parables, we have said, is a story with a hidden meaning. And we, as farmers enjoy and perhaps can understand. This parable is coming up. Easier than a man who works in an office in New York City, downtown in Manhattan. You know they don't know much about planting and reaping. But even they know something about it. Put in a beautiful form. Now say that in this chapter we have 7 perils. 7 in scripture is a. Complete sets of things spiritually. And So what the Lord is giving us is a complete outline of the time of the Kingdom of heaven. Now, the first one is distinct from the six that fallen. We're just getting to that much of it today. Perhaps you'll notice when you read carefully.

Let the first parable. Is different. That's similar to the next one and those that follow in that. The last six are called similitudes of the Kingdom for likenesses of the Kingdom. And the last six are complete in themselves. But I think the first one, before we read it be helpful to say. That they apply. They talk about the time before the king went up to heaven, his own ministry as the king had been presented to the Jews. The

time when he was here. The time when he was the sower. It's nice, boys, to go out and plant corn, show some oats and that sort of thing and put it in the earth and watch it come up and grow. It's very delightful thing to see the product come forth from what you're putting out. What is the same way? He looked down here and here was Jesus. He had labored publicly those three and more years looking for a product, and there was a product, but it wasn't all good. Clearly it's pretty much the gospel. We'll go ahead and read it. Behold, the sword went forth. The soul when he sowed. Some seeds fell by the wayside when the fowls came, and to guard them up some fell upon Stony places. For they have not much earth, and forthwith they strung up, because they had no deepness of burden. When the sun was up they were scorched, and because they had no roots they withered away. Some fell among thorns, and the thorns sprung up and choked them. But other fell into good ground, and brought four fruit, some and 100 bowls, some 60 fold, and some 30 fold. Who have ears to hear? Let him hear. And the disciples came and said unto him, Why speak us thou unto them in peril? You see, He was speaking for all of those out there on the seashore to hear it. He answered and said to them, Because it is given unto you to know the mysteries of the Kingdom of heaven. Here he mentioned it. This is what he's announcing, and it's a mysterious form. Doesn't look like a Kingdom. But to them it is given. It is not given to them, is not given unto you. It is given to know the mysteries of the Kingdom of heaven, but under them it is not together those who don't receive the Lord, for whosoever hath. To him shall be given He that hath, he shall have more abundance. But whosoever hath not from him shall be taken away even that he hath. Therefore speak I to them in parables, because they seem see none, and hearing they hear none, neither do they understand. And in them is fulfilled the prophecy of Isaiahs, which saith By hearing he shall hear and shall not understand. And seeing he shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull here. And their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see, and your ears. For they. For verily I say in you that many prophets and righteous men have desired to see those things which you see and have not seen them, and to hear those things which you hear and have not heard them. This is the parable. Then he expand here Thee therefore the parable of the soul. Now this, The thrower here is Jesus himself in his own ministry. Run here when anyone hears the word the Kingdom, There's the Kingdom mentioned again, for he was the King and understandeth it not.

Then cometh the wicked heart. And catch it the way that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into Stony places, the same is he that heareth the word, and anon with joy receiveth it. Yet has he no root in himself? But there is worthwhile for when tribulation or persecution arises because of the word by and by, he's offended. He also that received seed among the thorns is he that feared the word, and the care of this Pearl, and the deceitfulness of riches showed the word. He become a unfruitful. But he that receive a seed into the back to heaven is he that hear the word and understand a bit, which also beareth fruit. And bringeth forth some, and hundredfold, and some 60. And some 30. Well, it's rather simple in a way to look at this parable. And see how it applied then and still applies. To the seed that is being sown in the gospel of the grace of God. For many. Much work has been done in sowing the seed by the Lord Himself when He was here. He preached the same gospel of John the Baptist priest. Repent the King, receive him. John said he's coming, and in fact the Lord said he's here. Menace, I mean showing, manifesting by his own works that he was gone by what he did to overcome all the effects of sin. And laboring at that, sowing the seed. And then so many did not receive it, but some of you did, and it was those who understood. And the Lord is looking for us to understand what is sown today. In the Gospel of the grace of God, which has now been praised well over 19150 years and still goes for and produces the same results. That is what is shown. 1st is that which went by the wayside. And the harrows came and devoured them up. You've seen birds come out to broadcasting oats. Or you don't get your corn quite deep enough and they pick up the seed and go off with it. And it's gone. Doesn't produce anything. That's the picture. When you noticed the gospel being presented. Tracks handed out people talking about the Lord Jesus. And. Facts given my person just drops it and it blows away. Or a word spoken. Don't pay any attention, just ignore. An enemy put his portion there, and Satan is always at work still as he wants them. To blind the eyes and that seeing they might not see. That was nationally true of Israel. That was the work that Jesus did. If you read the 49th song, you find the feelings of Christ about that whom this place you just moved to. It is so tender to your heart to think of the feelings of Christ about His own work. When he was here. With Israel, you get it in the gospel. And prophetically. In the fourth verse. Of the 49th of Isaiah we have the feelings of Christ about his own work. The 49th of Isaiah and the fourth verse. When you read this, just think of the heart of Christ. That he had labored with Israel in perfection.

He was a perfect servant, absolutely perfect. And they turned him down. They turned him down. Did he feel it? Look what he says. Then I said, I have labored in vain, I have spent my strength for North, and in vain. Who does he trust in now? Yet sure, my judgment is with the Lord. And my work with my God. You gospel preachers, this is a verse for you. You may preach the gospel, you may hand out tracts and people just ignore it. You don't see any results. Down in Bolivia. Years and years ago. A man was dying. Consumption. That's a form of tuberculosis. Eric Smith a new and he had been saved. And he wanted to do something for the Lord. Fabian Estrada was his name. Fabian had just a few months to live. And he wanted to do something from the Lord. And Eric helped him. He gave him some books, some Bibles and tracks and set him up and down the railroad on a free pass to labor for the Lord to hand out cracks and reach souls. Worked for three or four or five months. And Eric said, well, how did it go? Probably on, they said, I didn't see. I didn't see anything. But one of those tracks? Fell in the hands of a man named Leno Bueno. He yet lives. He's a year older than Eric. He's 96. Being there in March, he was still moving around. I missed seeing him one day. He was saved through Fabiana's struggle. You can be sure that your works not in pain. Somebody's going to get blessed. It's not important that we see it now. The blessed Lord he looked for results. He says I have labor in vain spent my strength or not yet as my work with my gone. Well, he expounds this parable, and he goes a little further in the expounding of the parable. He always does in each parable where he tells what means. He goes a little beyond what you find in the parable itself. But he tells what these different results are. And in the 19th verse he says when anyone heareth the word of the Kingdom. And understand if it's none, he doesn't really. Take in his mind about what it means. Then cometh the wicked one over there is the enemy. He's always around. He catches the way, the seed that is sown in his heart. This is he that receive a seed by the wayside. We've talked about that there's another result. But me that received the seed into Stony places, the same as he that here the word an amount with joy receiveth it, Yet has he no root in himself, but doeth for a while, For when tribulation or persecution arises because of the word by and by his offenders. Now this is another result. And it's no good. A few years ago throughout California, they have two daughters out there. We get out once in a while. They're traveling the mountains. We don't have any mountains in Illinois and I haven't seen any now, but they get pretty big out there and they call them the Rocky Mountains out there. And this one mountain that we were looking at, look, look, I got shooted up almost as smooth as that ball, hard as granite. I looked up, way up there, maybe at 1500 feet up there. There's a crack in the mountain. And a seed of one of the trees to take a root in that crack and try this best to grow on the side and look about as Scron as your corner socks here to this year for a tree that's pretty poor. So you see, there's an example. One who's heart is stolen.

He he grasped it right away. The sun's there and there's some germination, but there's nothing to last. It does not produce. You've seen this result in the gospel, that race going forth through each Come on, Pierce, the next day you don't. Wind blows along, it comes there buddy and say, oh don't go post people, they're weirdos, that sort of thing. Maybe when they temptation they don't want to try, they don't want to storms their life and they should let drop away. This kind of thing still goes on. It went on with the Lord when he was sowing the seed too. Verse 22. He also then received seed. Among the thorns is he that heareth the word. Now we as Christians need to think about this. And the care of this world. And the deceitfulness of riches show the word, and he become untruthful. There is a seeming. They get a little prick in their conscience. When the Lord said in one of these prayers, let these things sink down into your ears, he meant your conscience and have a deep rooted work. The flowers don't go out and turn out. I mean plant without stirring land up. Clown discipline, heroin, ripping that land up and making a smooth seat back. They don't work very well. I know there are some ways to. Motel planning will do work, but there has to be a looseness of soil and a preparation is just right. It may be even more difficult to get a good seed crop, good stand of seed in the no till way of farming and the standard way of farming. But at any rate there has to be a fitness to that soil to receive the word, and then there has to be the care to keep out the. Of course, we and Johnson grass or your corn and all those other things, the thorns and Thistle that aren't here, that rub the plant and it doesn't produce. Now for the Christians the care of this world. You've experienced some of the tech for parents raising children is quite a bit of care of this work. And it's right to have a certain amount of it, but it's the overcharge you'll find in Luke 21 That is wrong. Be not overcharged with service and drunkenness and the cares of this one. We have a duty to do down here, and we must not go beyond that. But this is apparently one who just left the care that came along and the deceitfulness of riches. One last temple, looking at temporal things instead of eternal, was the error of this person. And it chokes the word he doesn't produce any fruit, but he that received seed. Into the good ground. You see that here, the word and understanding. Meditate upon these things. When God speaks, it's time to listen what my dad told me. The bumper sticker you see sometimes is. God says. I believe it. That settles it. But it's better if you say it this way. God said it that. See the difference? When God says that it's true, it's already settled. My believing doesn't change the word of God one bit. It's already said wherever, oh Lord, thy word is settled in heaven. So to understand the word, to think about it, meditate upon it, receive it, and then there will be the production. And it diminishes from 100 fold down to 30. We in the drought think we're going to the 30 fold this year, certainly down to the 60 fold. We're not up to the hundredfold production of these three comparisons here. And as farmers, we understand what this means. Well, the one who's sowing the seed. Notice verse 38 ahead of time. The field is the world. The good seed are the children of the Kingdom. What our Lord as King up in heaven is sowing.

Is children of the Kingdom. Who's a child of the King? Are you a turn into the king? He is king, you know. I meant a dearer, a nearer relationship, but you know him this way. He's planted you over here in Iowa and over here various places in Pusan, Illinois. He has his children scattered all over Christendom. Christendom is an accurate word that we say to express the Kingdom of heaven, which is here yet, and will be, until the king comes and puts down the last head of the last Gentile empire, whom we call the beast. There's going to be a revised Roman Empire and there's going to be a man, a great man, raised up and take the lead of it during the days of the Tribulation. He's going to be a Greek. He's going to work with the other beast over in Jerusalem. It's nice to know these things and relate them to the truth camp. Back in Ezekiel, you find prophetically sad. I will overturn God's speaking. I will overturn, overturn. Or turn it, and it shall be no more, until he comes whose right it is, and I will give it him. Perhaps the 21st chapter. That is God's way of telling us in one verse what He has done during the time of the Gentiles we referred to when the time. Of the Gentiles ends. That's a different time than the time of the Kingdom of heaven. I hope I don't confuse you by saying this, but the time of the Gentiles began when Nebuchadnezzar set up because Israel had failed in their Kingdom in the line of death, God took it away from the Jews and He gave it to the Gentiles. When Christ came, he was the time of the 4th Gentile Babylon, Media, Persia, Greece and Rome. Jesus was born in the days of the seizures. Augustus. Tiberius played crucified. Now that was the time of the Gentiles. Kings, and we're still living in that time of the Gentile king. That is the government of the world is not a hand of the Jews over there. There's having a struggle to be supported by the Gentile empowers of US and Britain or a few others to stay where they are. But they are there because Christ is going to come back and deal with them later. And that's how near we are to the end. I think these things are rather important to get a little bit of a grasp of. So that the time of the Gentiles. Ends at the time that the Kingdom of Heaven ends. That is, Christ will come back as the king and put down that imperial head of the last Gentile empire, and he'll be here. Not as in heaven, baby, here on earth, you see. Repeat about the Kingdom. It is a dispensational thing. It applies to this whole period of time. Since Christ went up to heaven until he comes back. So that brings us through the 1st parable and I want to go into the next one, verse 24. Another parable put HE4 come to them saying the Kingdom of heaven is like. Notice that word like. We call that a similitude. That's what it means likeness or. Something similar to. So we're going to get the rest of the Chapter 6 parables, which are all introduced with the same words, their likenesses. Of the Kingdom of Heaven. And it's quite a bit similar. But it's very different from the one we've just been through. Now this begins the age. When Christ went up to heaven. And he's still there. As a result, put into the hands of man.

It's the results of the children of Kingdom. Sowing the good seed of the Word of God. And it produced varying results. And it was a Pope. And you've noticed in the gospel work, or maybe your own? Efforts. In grasping and holding the truth that the enemy opposes. I've seen it over and over again. You can look at the examples in the book of the Acts. When Paul went forth in his ministry. First attempt. There was a man called Elias. That means son of the former. But he was a sorcerer. And he opposed the works of God. And God gave Paul, Saul, the power to put down that attack of Satan against the work that Paul is going to do, because Paul is a special servant, a chosen vessel to bear the Lord's name to the Gentiles. So let's be discouraged when the enemy attacks your work or my work, it may be a good sign that you're doing the right thing. It may be a good sign that you're doing the right thing, that you're doing the work of the king. We're here to represent the king. We're the ones to sow the seed. We're the farmers to carry forth the message and the silly. So the Kingdom of heaven is likened unto the man which sowed good seed in his field, but while men slept. His enemy came and sowed tares among the wheat and went his way. Isn't this interesting? I never didn't have anybody when I was forming after I'd showed a field of pleat come along that I knew of. And sow some wheat seeds behind where I have sow. But I never had a perfect piece of wheat either. And I haven't seen one where some kind of a weed didn't come up. And there is a weed that we call cheat. That looks so much like wheat that when it. And growing. You can't tell the difference until the heads put on. It's as similar as a spelling of the word. Just one letter. Tweet is WH E8 she is CHEAT. That's the cleverness of the enemy to imitate, and it's so in Christmas we're in Christmas, we're in the Kingdom of heaven. And the Lord has put us here as the children of the Kingdom, to sow the good word, and the enemy comes only imitates it. You know about Mohammed? But I don't suppose you know very much. Neither do I. But there was a missionary went from Springfield, IL. 100 and. 110 or 20 years ago and they beat half paper. You can read about BF Pinkerton. He was gathered with us in Springfield, IL, married into the Europe family. And Bert might know some of the Urx, their relatives are out in California. They yet live. There's one of them up in. Calgary or vagina? No, he has Calgary. I say this because some of the good seed still remains in that family. They're down here. BF Pinkerton went to Egypt, to Lebanon, where they have those awful

terrorists and horrible wars and into Syria and into Palestine, preaching the word of God. And he wrote about. Mohammedanism or Islam? Said that Koran. I tried to read it and he said it was. 10. But the doctor was put so subtly that it just confused them. Now that's the cleverness of the imitation. Mohammedanism to Christianity so that people in the world can't distinguish. They think Allah is the God that we have. It's an imitation of Satan. It's a diabolic.

And they come, they claim, to be the dominance of Abraham. Oh, it's the imitation, and that's only one of the many that the enemy has sown. Well, what are we going to do? I never did go out and pull up the cheap that's going to refund. When the blades sprung up. Verse 26 brought forth through then appeared the tears also, so the servants of the householder. Came and said unto him, Sir, didst not thou sow good seed in thine field? From which then hath it tears? Now the answers given by the Lord himself he said unto them, And enemy have done this. The servant said unto him, Wilt thou then that we go and gather them up? But he said, Nay, bless, when he gather up the tares, he root up also the wheat with them. Let both grow together until the harvest and in the time of harvest. I will say to the readers, gather you together first the tares and bind them in bundles to burn them, but gather the wheat into my body. How wonderful is the picture here of what has happened in Christmas in the Kingdom of Pat. First of all, we confess as men we went to sleep. Like Goodyear. The only charge I know against you because is that he went to sleep. There are other charges against me, perhaps against you. But we need to be alert. To the operation of the truth, the Holy Spirit, under the operation of the Spirit of error that sows this seed. But when it's introduced, you know it's, it's not committed to the disciples to eliminate, to separate, neither is it for us to do that too. In Bolivia about 6-7 eight years ago. Went to Bob Tony across the. Solar, that is the salt sea. It's only a sea for about a month a year with water about 6 inches deep. The rest of the year is dry and it's flat as this floor, as pure soil, something like 100 miles across that solar. On the other side of epsilon. Is a town called Geek Double LICA. There are brethren there. It's an old place. There are several meetings over there. The brethren there are the poorest of any of the brethren all the world that I have ever seen they are. But their dear brethren. And it's faithful rather than amongst them some that bear witness to the truth. Of the wheat. They are weak. But there is the big system. I want to say this in love and carefully. That possibly. The first imitation. Towards Radio came out in the Roman Catholic Church little by little. And I say this because. Of what they did. Now we went there with a pure gospel. And we asked if we could preach the gospel in that town that night. The brethren who were brought up there, a brother named Enrique especially, grew up in Yuka, known to the people there. But we were apprehensive because six weeks before. Some energetic. Evangelists. So Connell had gone over there to try to.

Capture the people, take them out of Romanism. And this is what they did. And you could walk around town and see. They had in front of their big edifices. Biggest honor? They knocked over one or two of those idols. And then they had to leave town. They were chased out of town. Nearly killed. They were not. They were trying to pull up the tears and. And leave the wheat. God hasn't given us to do that. Brethren, we have a positive message. Is the truth about the Lord Jesus Christ? And we ought to feel for souls who have been captured in any sense by Satan. Now amongst the Roman Catholics, I think there are more Christians, as I thought about, than any other so-called denomination all the world. You think what you think it doesn't. It isn't important. But I say this in love to because there are real Christians among them. But what did they do in her zeal? To pull the tears out. I'll tell you another story about Lima, Peru, and if you get a chance to go to Ming, I recommend you go to this place. It's called the Museum of the Inquisition, The Holy Inquisition, one of the most unholy things that's ever been done. And he read missionary stories about the heretics. And you know what? Thrown dead for several 100 years, the Inquisition in South America ran from 1520 up until the early 1800s. The Spanish Inquisition, where they set up a tribunal and hailed in heretics that they called heretics, and some of them so long. And they tormented them to the extreme under that. What were they trying to do? They say we're trying to root the tares out. They wouldn't say it that way, but they say we're trying to get heretics. A heretic is one who forms a party, and a party against the truth of Christ. Rove herself turns out to be somewhat like that. We can't charge her, But this is the error of Rome, to try to root out the tares. So I said don't do it. Let them both go together until the time of the harvest. And then he says. Gather and I will say to the Reaper we haven't time to go on this perhaps. Tomorrow night they can take up this theme and go a little further and find out that the reapers are the angels. I like that. It's a wonderful thing to go out and harvest fruits and corn and soybeans like you're doing, and a legitimate and a necessary practice. That God is telling us Christians who are the children of the Kingdom, don't you try to do that? Don't you try to separate the good from the bad? The angels are going to do that. And that's the end of the age. And it's after he gathers a week in demand. That's the last thing we read, and you'll have to stop here. Notice in verse 30. Gather ye together first the tares and bind them in bundles to burn. Now this is important. This is not the burning, this is ahead of time. Like we used to gather wheat with a binder and tie it into bundles and set it up to run it through the separator. They were put in bundles or bundled here and bundled there, and then they put them together and later on you took them to the separation. There is today the gathering of groups of pairs. In the bundles again I say it's by anxious. We cannot see it. But there are angels serving God at all times. They do this. And he has sent them here. I think we see it. One of the strongest things of the proof of how near we are in time is this very fact. 150 years ago when brethren wrote about these things, they talked about Mohammed, Nissan and.

Pagan room I'll say as being months now you can go down the list. From millennial domes and moon to 70th in the whole district that are getting to be big plumbers. The Jehovah Witnesses, one of the marches. Now these are bundles that are being selected together, tied together. To burn. But the burning is not going to happen while the wheat's here. This is our consolation. Here's another place in Scripture where we learn that we shall never go through the tribulation, he says. Gather. The Queen into my heart, Brother Mrs. Who rapes her. We're waiting for it. It could be today we'll sing again. #194. May the Saviors love and merit fill our hearts, both night and day, and the action of His Spirit. All our thoughts and actions way we have a positive thing, not a negative thing. Maybe thus in Lord and fighting and from self dependence free we can't separate the terror from the fleet. Or find our rest in Christ divided till with joy in South and sea. That's the rapture. Some brothers start this force. 194 please. May the Savior. Fall behind the world.

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