

# A Comparison of the Parables of the [Mystery Form of the] Kingdom

Matthew 13

The Course of Events Upon Earth While the Kingdom Has Been Withdrawn Back into the Heavens

| <b>Passage, Title</b>                      | <b>Bartsch</b>  | <b>Pentecost *</b>  | <b>Barbieri #</b>   | <b>Wiersbe ~</b>   |
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| 13:1-17. The Four Soils                    | Most will reject the message of the Kingdom. Only a few will receive it.  | There will be a sowing of the Word throughout the world with varied responses.                              | The good news of the gospel will be rejected by most people.  | The seed is God's Word. The four soils represent different responses to God's Word. Three fourths of the seed did not bear fruit.  |
| 13:24-30; 36-43. The Weeds among the Wheat | There will be evil people in the Kingdom, distinguishable from the righteous only at the judgment at the end of the age.  | Satan to sow counterfeit seeds, distinguishable from the genuine only at the harvest.                       | People with genuine faith and people with a false profession of faith will exist together between Christ's two advents. | The field is the world. Christ sows true believers. Satan sows counterfeit believers – false Christians. Angels will separate true and false at the end of the age.                                  |
| 13:31-32. The Mustard Seed                 | The Kingdom has dominating growth from a small beginning.   | The kingdom to begin seemingly in insignificance but grow to great proportions                              | Christendom, including believers and unbelievers, will grow rapidly from a small beginning.                             | There is large growth in Christendom, but it is a false growth. Birds represent Satan. The tree represents world power – abnormal growth, so Satan corrupts the visible church. <sup>1</sup>         |
| 13:33. The Leaven in the Dough             | The Kingdom has a pervasive influence which dwarfs its size.  | The new form of the kingdom to work irreversibly, persistently, and pervasively throughout the present age. | People who falsely profess to belong to God will grow in numbers without being stopped.                                 | Leaven represents the growth of false doctrine and false living sown by Satan in the visible church. <sup>2</sup>  |
| 13:44. The Hidden Treasure                 | Some will see the value of the Kingdom and will sacrifice all to participate in it.   | God purchasing at great cost the treasure of believing Jews.  | Christ came to purchase (redeem) Israel, God's treasured possession.  | The hidden treasure is the nation of Israel. Jesus gave his all to purchase the whole world in order to save the nation. <sup>3</sup>  |
| 13:45-46. The Pearl of Great Value         | Some will see the value of the Kingdom and will sacrifice all to participate in it.   | God purchasing at great cost the pearl of believing Gentiles.   | Christ gave His life to provide redemption for the church.  | The pearl represents the Church. In spite of Satan's working, Christ is forming His Church. The merchant represents Christ, who gave His all to purchase the pearl. <sup>4</sup>                     |
| 13:47-50. The Dragnet                      | The Kingdom will encompass both good and evil people. At the end of the age angels will sort out the evil from the righteous, casting the former into the fire. | Prior to the Millennium, a judgment will exclude the unsaved and admit the saved.                           | Angels will separate the wicked from the righteous when Christ comes.   | The professing Church has in it true and false believers. At the end of the age (i.e., the Tribulation) Christ will return and separate believers and unbelievers. The saved will enter the kingdom. |

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| 13:51-52. The Homeowner | The newness as well as oldness of truths about the Kingdom of the Heavens | There would be items new and old in the new form of the kingdom. – Eg., still a kingdom, but both Jews and Gentiles to participate. | Old truths and new truths about the course of the kingdom between Christ's comings. | We must be scribes who discover the truth, disciples who do the truth, and stewards who dispense the truth. <sup>5</sup> |
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\* J. Dwight Pentecost, [\*Thy Kingdom Come\*](#). # Louis A. Barbieri, Jr., Matthew, [\*The Bible Knowledge Commentary\*](#). ~ Warren W. Wiersbe, [\*Bible Exposition Commentary\*](#).

1. Wiersbe on the Mustard Seed (Matt. 13:31-32). At this juncture (October 25, 2019) I think Wiersbe's explanation is superior to mine.
2. Wiersbe on the parable of the Leaven in the Dough (Matt. 13:33): At this juncture (October 25, 2019), I think Wiersbe's explanation is superior to mine.
3. Wiersbe on the parable of the Hidden Treasure (Matt. 13:44): At this juncture (October 25, 2019), I think Wiersbe's explanation is superior to mine.
4. Wiersbe on the parable of the Pearl of Great Value (Matt. 13:45-46): At this juncture (October 25, 2019), I think Wiersbe's explanation is superior to mine.
5. Wiersbe on the parable of the Homeowner (Matt. 13:51-52): Wiersbe's explanation is more of an application than an explanation. However interesting or helpful his explanation is, it does not really adequately explain the meaning. On the other hand, the explanations of Bartsch, Pentecost, and Barbieri hardly give anything more than a superficial analysis. They do not really explain what Jesus meant.