

## Pentecost - The Feast of Leavened Bread

### Part Five

#### The Kingdom of Heaven

#### Farming 101

#### Hidden Leaven - Is all leaven sin?

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*For as in Adam all die, even so in the Messiah shall all be made alive. But every man in his own order: the Messiah the firstfruits; afterward they that are the Messiah's at his coming. (1Co 15:22-23 KJV)*

We are in Part Five and will be the conclusion of this series.

## Agenda

- Part 1 – History
  - Background
  - Instructions
  - Calendar
- Part 2 – Historical Shavuot
  - The journey to Mt Sinai
- Part 3 – Two leavened loaves
  - Two kinds of firstfruits
- Part 4 – Pentecost in 30 CE
  - Peter's proclamation
  - That which was spoken by the prophet Joel
  - YHWH's spirit given to all
- Part 5 – The Kingdom of Heaven
  - Farming 101
  - Hidden leaven - Is all leaven sin?

We are going to end up this project on Pentecost and are in Part Five this time. Let's take a brief review. Incidentally for some, Pentecost will actually be a day later. We are going on the end of June and there are some that are keeping Pentecost one month later because of how the new moon fell before the spring equinox and depending upon your counting methodology some people are keeping Pentecost a month later.

We started this project looking at the history and background and talked about some of the calendar alternatives that are reviewed today and how they are kept by different groups. We looked at the historical Shavuot which is the one considered to be the Pentecost or Shavuot at Mount Sinai.

We took an in-depth look at two leavened loaves of bread showing that there are two kinds of first fruits, Gentiles and Israelites, not just the Jews and Gentiles, yes, Jews are all a part of Israel but not all Israelites are part of Judah. We took a look at the offering that is given during this day which is the reason the presentation is titled "The Feast of Leavened Bread", because leavened bread was indeed offered on Shavuot according to Torah.

We also took an in-depth look at the events in Acts chapters 1 and 2, at Pentecost in 30 CE when Yahushua, some forty days after his crucifixion had risen and then some ten days later Pentecost occurred there in Jerusalem. We looked at Peter's proclamation and how it related to the scriptures in Joel and how YHWH's Spirit has been given to all.

We are going to talk about the Kingdom of Heaven where we will only see it mentioned in the gospel accounts of Matthew. The other gospel accounts refer to the Kingdom of Heaven as the Kingdom of YHWH. We will go into some of those scriptures when we get into the middle of this presentation.

We will talk about farming because in Matthew 13 there are seven parables. Two of them are about farming particularly. I have titled that particular part of it Farming 101. There is an interesting parable also about a woman that hid leaven in three measures of meal and we will talk about leaven towards the end of this project. We will discuss the question "is all leaven sin?"

## **Farming 101**

### **Planting Techniques**

#### **Parable of the Sower**

- Speaking in Parables
  10. Speaking in parables (vs 10)

Farming 101, what about the planting techniques of a sower? We will go into the first group of verses in Matthew 13 and talk about different types of soils that are planted in. Starting in Matthew 13 verse 3:

3. *And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;*
4. *And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:*
5. *Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:*
6. *And when the sun was up, they were scorched; and because they had no root, they withered away.*
7. *And some fell among thorns; and the thorns sprung up, and choked them:*
8. *But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear. (Mat 13:3-8 KJV)*

The start of this section in Matthew 13, these planting techniques and farming 101, this one is relatively straight forward as we read it although there is an explanation given that we will take a look at.

Our four sowing techniques that are mentioned as this farmer goes out to sow in the field are:

4. The roadside farmer - wayside- vs 4
5. Gravel garden farmer (stony place) - vs 5
7. Weed terrace farmer (thorns) - vs 7
8. Rich soil farmer (good ground) - vs 8

Which one of these do you plant in? Are you the roadside farmer? Do you like to plant in the weeds? How about planting in the good soil? Yahushua is getting at that sort of a metaphor when he goes into this particular parable. Let's go on.

*10. And the disciples came, and said unto him, Why speakest thou unto them in parables* <sup>G3850=parabole=similitude, comparison, figure</sup> *? He answered and said unto them,*

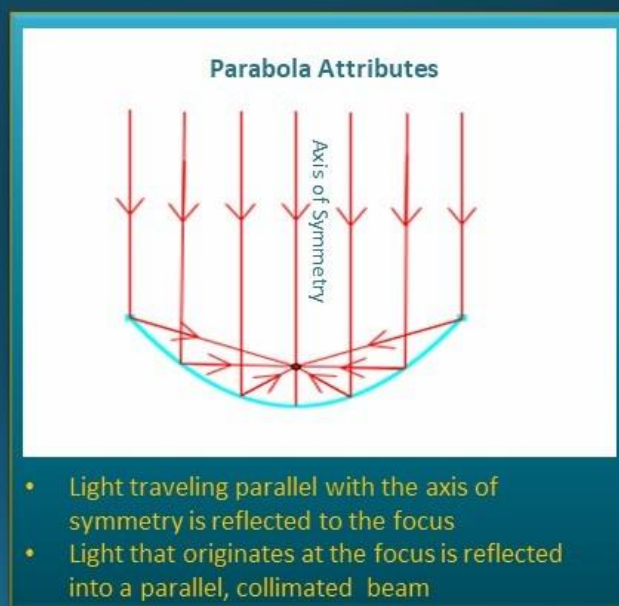
This is an interesting statement once we parse it out.

11. Because it is given unto you to know the mysteries <sup>G3466=to shut the mouth, secret</sup> of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and 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 seeing see not; and hearing they hear not, neither do they understand.  
(Mat 13:10-13 KJV)

Speaking in parables is something that we have talked about in the past, probably more specifically in the scriptures that use it as a figure. I think that was in Hebrews, perhaps in the covenants study that it came up. I have taken that same chart for purposes of people that haven't seen the covenants study. This is the parabolic chart or the attributes of a parabola. A parabola has very specific mathematical qualities associated with it.

The parabola itself is this concave structure line, the green line on the bottom. Commonly you might see a satellite dish in society today, which is a parabolic shape. Parabolas are used because they have a unique set of properties. One of those properties of interest, when we talk about parabolas in the scriptures is that all of the light traveling parallel in focuses through this axis of symmetry to one central focal point no matter where on the parabola the light beam hits. As you can see the different red lines showing light coming into this parabola, the parabolic shape focuses the light bounces the light to one common point in the middle. That common point is called the focal point.

## Farming 101 Planting Techniques Parable of the Sower



The same thing is true with light going out. Any light emanating from that focal point travels out so you just switch the direction of the arrows on this chart and the light traveling out will go out into outer space in a collimated beam of photons.

A parabola has a real interesting set of attributes that make the scriptures that are parables even more meaningful. What is the point of this? All of the light is focusing to the center, and Yahushua is the center. The light focusing in these parables is all focusing to Yahushua and all of the light going out, all of the explanation that he gives is emanating from this one focal point that is right in the center.

The attributes of the mathematical and a geometric shape of the parabola today really figure in, I am using the word "figure in", and that is parabolic when you say something like that. This all figures in to what is going on with these parables.

*He answered and said unto them, Because it is given unto you to know the mysteries <sup>G3466=to shut the mouth, secret</sup> of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and 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 seeing see not; and hearing they hear not, neither do they understand. (Mat 13:10-13 KJV)*

'Mysteries' is an interesting word, it means to shut the mouth or it's a secret. To those that have been called out, there is understanding, the secrets have been revealed. This word 'mysteries' is found in a number of other scriptures in the New Testament. One of them is in Romans 16:

#### 11. Mysteries = secrets (vs 11)

*Now to him that is of power to stablish you according to my gospel, and the preaching of Yahushua the Messiah, according to the revelation of the mystery <sup>G3466=secret</sup>, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting Elohim, made known to all nations for the obedience of faith: (Rom 16:25-26 KJV)*

Concealed in the Old Testament

Revealed in the New Testament

This is an interesting scripture. It was kept secret since the world began, what secret are we talking about? This is the secret of Yahushua and the gospel. What you can surmise from the secret that is talked about. This secret was in the Old Testament scriptures so what we have in the New Testament is concealed or made secret in the Old Testament but the Old Testament is revealed in the New Testament. I think that is an interesting way to look at the scriptures.

When people read just the Old Testament , they see that there is a Messiah but don't know about the Messiah until you get to the New Testament so the Old Testament is revealed in the New Testament and the New Testament is concealed in the Old.

## **Farming 101**

Planting Techniques

Parable of the Sower

- Seeing and hearing

### 14. Isaiah's commission (vs 14)

These secrets are interesting, you see that word used in several scriptures and it is a good one to keep in mind as we go through this presentation.

Going on in Matthew 13:14 it says:

*And in them is fulfilled the prophecy of Esaias, which saith, **By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have 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.***

Yahushua is quoting from Isaiah and we will look that scripture up.

*But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. (Mat 13:14-17 KJV)*

This is amazing if you think about what this says, "many prophets and righteous men have desired to see those things which ye see", as we sit here today and go through these scriptures, name them off, Abraham, Isaac, Jacob, David, the hallmark of faith in Hebrews chapter 11. All of those who had the faith that saw the kingdom as in the distance, they didn't see what we see today. Yahushua came and we have his blood to cover our sins and all of the associated scriptures that have been put together in the New Testament.

"Many prophets and righteous men have desired to see those things which we see". Look at the privilege that we have been given here today. They haven't seen them but we see them, this is pretty amazing if you think about the fact that we have been selected to understand. Seeing and hearing is important here. Isaiah's commission is part of what I want to get at here. So we go way back to Isaiah which is in the 750 BCE timeframe and the Southern Kingdom of Judah

and the Northern Kingdom of Israel were still in operation. The Northern Kingdom was about to go down but both Southern and Northern had fallen into being sinful nations and different prophets foretold that.

Hosea foretold it to the Northern Kingdom and Isaiah and others foretold what was about to happen to the Southern Kingdom. This prophecy that Yahushua is mentioning in Isaiah has some background to it that is useful to get your arms around. Yahushua said from the prophet Isaiah *“By hearing ye shall hear, and shall not understand”*; we read this in context of Matthew 13, and we think it’s talking about perhaps just then but it goes way back some seven hundred and fifty years previous to the time of Isaiah. If you read the first six chapters of Isaiah, you get the idea of what was going on. I will give you a couple of highlights, the first order of business is in the first couple three chapters, you see how the nation of Israel had become sinful and Isaiah writes about it. One of the scriptures in Isaiah chapter one verse four says:

- Sinful nation

*Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken YHWH, they have provoked the Holy One of Israel unto anger, they are gone away backward. (Isa 1:4 KJV)*

We could just about be reading that today, it would be just as applicable today as it was some twenty seven hundred years or so ago. When we go to Isaiah chapter five, and by the way all the scriptures in between 1 through 5 relate to this sinful and upside down nation and how full of idolatry and sinful wicked the people had become.

- Upside down

In verse 18 to 20 in Isaiah 5 it says:

*Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:*

They are so proud of their sins they are dragging it around with a rope with a cart, showing off. They are doing the same things today, parading around the sins of this nation proudly proclaiming the different causes that there are.

*That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!*

Of course they didn’t believe it; they are making this overture here.

*Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! (Isa 5:18-20 KJV)*

When we get to Isaiah chapter 6 where this quote is that Yahushua is using, this background in Isaiah is notable and useful to understand. This is the quote that Yahushua used. I will jump in to get a little context and I am going to read this in the Brenton or the Septuagint because the quote matches very closely to what Yahushua said. We've gone over it many times that the quotes that are from the Old Testament in the New, match up to the Septuagint, they don't match up to the Masoretic Text that we think they do today for a whole variety of reasons but that is just the way it is.

*And I said, Woe is me, for I am pricked to the heart; for being a man, and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen with mine eyes the King, YHWH of hosts. And there was sent to me one of the seraphs <sup>this would be like an angel</sup>, and he had in his hand a coal, which he had taken off the altar with the tongs: and he touched my mouth, and said, Behold, this has touched thy lips, and will take away thine iniquities, and will purge off thy sins.*

This is an angel that was purifying Isaiah and purging his mouth, preparing him for his ministry is what is going on here.

*And I heard the voice of YHWH, saying, Whom shall I send, and who will go to this people? And I said, behold, I am here, send me. And he said, Go, and say to this people, **Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive. For the heart of this people has become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.** (Isa 6:5-10 Brenton)*

Yahushua used this section of Isaiah chapter 6 in talking to the disciples telling them why everybody else is getting preached to in parables and it's only those disciples or today the believers that have some understanding of what he is saying in these parables. It's a remarkable set of scriptures.

## **Farming 101**

Planting Techniques

Explanation

- Reference to Mat 13:4-5
  4. Roadside farmer (wayside) - vs 4 Fowls and birds came
  5. Gravel garden farmer (stony place) - vs 5 Shallow dirt



Even though this first set of four different types of soils seem to us fairly straightforward, Yahushua goes ahead and explains it. He even gives us more detail for us to ponder so listen up.

*Hear ye therefore the parable of the sower.*

*19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked <sup>G4190=hurtful, evil, diseased, derelict, degeneracy from original virtue</sup> one, and catcheth away <sup>G726=harpadzo=to seize, pluck, take by force</sup> that which was sown in his heart. This is he which received seed by the way side.*

Roadside farmer, Vs 4 (wayside) fowls and birds came and goes back to where we started. The roadside farmer had the attributes of planting along the roadside. What does that mean? It's the roadside is representative of the wicked one, the hurtful, evil, diseased, derelict, degenerate one, degenerate from original virtue. Who is that? Well, that is Satan.

This might give you the idea that the word 'rapture' common in mainstream Christianity used to talk about 'the rapture', this is the same word used 'harpadzo' that is used and is in several other places and it simply means to take away, it doesn't necessarily mean to be pulled out and taken up to heaven. You have to do your own homework and look at the few examples of where G726 really is. It's used right here, so it's catching away. Let the wicked one come to this roadside farmer. Before I go on it is notable that the wicked one catches away which was sown in his heart. There is an indication here in verse 4 that the fowls and the birds came. The fowls and the birds here are representative of the wicked one. That is notable because in a few more verses another parable uses the birds that come into a tree, the tree of the mustard seed. We want to remember that the fowls and the birds that are talked about here are the wicked one.

Gravel garden farmer (stony place) - vs 5 shallow dirt

*20. But he that received the seed into stony places <sup>G4075=rocky</sup>, the same is he that heareth the word <sup>G3056=logos=the Devine Expression</sup>, and anon with joy <sup>G5479=cheerfulness, calm delight</sup> receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation <sup>G2347=thlipsis=pressure</sup> or persecution ariseth because of the word, by and by he is offended <sup>G4624=skandalizo=scandalize, entrap, trip up, entice to sin apostasy</sup>. (Mat 13:18-21 KJV)*

Anyone that hears the word, the Devine Expression, we see that all the time. You people that are listening to this probably do too. People that receive the word and say "oh yes, that's great" but they don't follow it so they receive it but it doesn't have any root in himself. They receive it cheerfully and think it's wonderful to hear the word but there isn't any root because they are farming in the gravel. There are some interesting words in these scriptures. One of

them is tribulation, which is the Greek word thlipsis. When you hear the word 'tribulation', what do you think of? You probably think of the end time when there is a beast power and the world has gone to a false Messiah, and a worldwide organization that is trying to force everyone into worshipping the false Messiah.

The word 'tribulation' really means pressure and it's from a Greek word thlipsis. Every time you see this word, or almost every time, is this word thlipsis that means pressure. We have pressure of our lives today, we have pressures of our lives, and persecution arises because of the word. Again, that word is the Devine Expression, or the Logos.

That person is scandalized, that is what the Greek word is, skandalizo, it's easy to see where we get the word scandal from. It means to entrap, trip up, entice and specifically spiritually to apostasies. Gravel garden farmers have these characteristics about them and Yahushua is giving us some real good definition about first of all the roadside farmer and the perils of roadside farming, and now the perils of rock gardening, stony place, or gravel gardening. What is wrong with gravel? There isn't enough dirt, it's shallow, and the roots can't get down and have good nourishment. Going on he talks about two other categories of these types of farmers.

## **Farming 101**

### Planting Techniques

#### Explanation

- Reference to Mat 13:7-8
  7. Weed terrace farmer (thorns) - vs 7 Stifled with weeds
  8. Rich soil farmer (good ground) - vs 8 Valuable and virtuous
- Seed = word of YHWH - Luk 8:11
- Soil types = the people
- 75% rejection

The weed farmer relates earlier in chapter 13 to verse 7 so if you were taking notes or want to make marks in your Bible, verse 22 matches up to verse 7. I am giving you the references on what connects.

*22. He also that received seed among the thorns is he that heareth the word; and the care <sup>G3308=distraction, solicitude, (concerned or anxious)</sup> of this world, and the deceitfulness <sup>G539=delusion</sup> of riches <sup>G4149=wealth, money, possessions</sup>, choke the word, and he becometh unfruitful <sup>G175=barren</sup>.*

These parables are not necessarily found in one place like they are in Matthew, but you can find them in Mark and Luke as well. This same parable in Luke has an interesting conclusion to it.

*And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. (Luk 8:14 KJV)*

I think that is a stunning statement, people that bring no fruit to perfection, we have to ask ourselves if we are bringing fruit to perfection and that means to the fullness, get it to the ripe state. Even though we have apples, cherries and plums developing right now, we can't go out into our orchard to harvest because the fruit isn't ripe, not to perfection. The reason they are not to perfection is not because we planted them in a weedy garden, it's because there hasn't been enough time for them to develop. In a weed garden things don't develop because they don't have the nutrients that are required.

Looking at this scripture in depth, the *care* that is talked about, hear the word, "*and the care of this world*". What are the cares of this world? They are easy to get distracted by, you get concerned or anxious about one thing or another whether it's a war with North Korea, the current events with Russia, China. Perhaps it is the trade imbalance or the border problems, Strong's Concordance calls them "solicitudes, or distractions" of this world. Because people are putting their garden in the weeds and the deceitfulness or the delusion of wealth and money and possessions, what is the stock market doing today? Do you have to follow the stock market every day to check your 401 portfolio? Is that what causes you concern or anxiousness? These things choke or strangle, they completely drown out and crowd out the word, the Logos, the divine expression and you become barren as a result so you see, this is a strong scripture.

- Soil types = the people

*23. But he that received seed into the good <sup>G2570=beautiful, valuable, virtuous</sup> ground is he that heareth the word, and understandeth <sup>G4920=to put together, comprehend</sup> it; which also beareth fruit <sup>G2592=to be fruitful</sup>, and bringeth forth, some an hundredfold, some sixty, some thirty. (Mat 13:22-23 KJV)*

The good ground is that beautiful, virtuous and valuable rich dirt. We like to make our dirt nice and black so we know that it has a lot of nutrients in it. It doesn't have weeds. My wife Linda does most of the farming and tries to keep the weeds out, of course it is a full time job just tending to the weeds. They like to sneak in and you have to keep them out or the soil isn't nutritious anymore.

We want good ground so we can hear the word and understand it. You can't just read it, you have to put it together, comprehend, think about it, pray on it and have YHWH show you what

the scriptures mean before you are going to bear fruit, or be fertile. Then you will bring forth the multiple fold of increase. This is the rich soil farmer, the good ground farmer, that which is valuable and virtuous.

We see a couple of things here, one is the seed which is the word of YHWH and we find that while we were in Luke 8:14 a couple of verses before that we find in Luke's account of this. It is the definition of what the seed is.

- Seed = word of YHWH

*And he said, Unto you it is given to know the mysteries of the kingdom of YHWH: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: **The seed is the word of YHWH.** (Luk 8:10-11 KJV)*

Notice that it says "the kingdom of YHWH", not the kingdom of heaven. We will talk about that as the terms are interchangeable. I think that is all that they are, interchangeable; there isn't some other meaning that I see. Some people do see but I have looked at it and don't think the terms mean anything different that being interchangeable with one another.

Fundamentally, this scripture is the same as what we read in Matthew. "Now the parable is this: The seed is the word of YHWH", so here is the definition. The seeds that we are talking about, these seeds that are being planted are the word of YHWH in these parables. You might think they are metaphors, or similes.

It doesn't say specifically but we see from the context of this that the soil types are the people. We have the roadside soil type if you will, and those associated people. We see the weed soil type and we also saw the gravel soil type and the rich ground. That really represents the attitudes of the people.

I think what is noteworthy is that when you take these four different soil types; you have to say there is a seventy five percent rejection rate. It might even be greater than that but out of the four different soil types only one of the four produces good results. In Luke 13:6 it says:

- 75% rejection

*He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Master, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down. (Luk 13:6-9 KJV)*

This is a good principle, sometimes we get a little impetuous and we see that someone is not producing good fruit, or maybe we aren't producing good fruit and we want to just cut it down or cut them down. The example is to give it some time, let the fruit develop on the tree or something in the vegetable garden. Dig around about it and take care of it. There is always plenty of fertilizer. Fertilize and see if you can make it produce something. He said wait this one more year and see if it will develop and if so let it be and then cut it down. This is a good principal to not be in too impetuous and hasty about cutting down that which is not developing.

- Mark continues

In Mark, if you read through this particular comparable section, Mark goes on with some unique scriptures.

## **Farming 101**

### **Planting Techniques**

#### **Mark's extension**

- Follows parable of the sower
- Unique in Mark
- Parts and pieces in other gospels
- Kingdom of YHWH development
  - Compares to stages of plant development
    - Starts as a sprout
    - Seedling
    - Vegetative
    - Budding
    - Flowering
    - Ripening
    - Harvest

In Mark chapter four you will see the parable of the sower, similar to what we just read in Matthew. But Mark goes on and makes some additional comments that I want to highlight. You don't find this in the Matthew account so this is something that is unique to Mark.

*And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick <sup>Mat 5:15</sup>? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad <sup>Mat 10:26</sup>. If any man have ears to hear, let him hear.*

Do you know how many times Yahushua says “if any man have ears to hear, let him hear”? We’d all better listen up.

*And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you <sup>Mat 7:2</sup>: and unto you that hear shall more be given.*

We want to hear correctly if we want to be given more.

*For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath <sup>Mat 13:12</sup>. And he said, So is the kingdom of YHWH,*

This is striking, “so is the kingdom of YHWH”, here is a comparison so all of the things he just said, this is the way the kingdom of YHWH is.

*as if a man should cast seed into the ground <sup>Mat 13:24-30</sup>; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. (Mar 4:21-29 KJV)*

What is this scripture all about? In superscript mixed into the scripture are references to where you can find some of these same statements in Matthew. By the way, some of them are in Luke also but they are stand alone. Here in Mark, this has all been chained together. I don’t know if Yahushua said it all in one setting in front of Mark particularly which is why he said this or if it’s a composite. You will find these other items that Yahushua talks about here in the appropriate places that I have highlighted in Matthew. You can do your own homework if you want to harmonize this with the other gospels.

Fundamentally, the account in Mark follows the parable of the sower although this section that we just read versus 21-29 is unique in Mark. The parts and pieces of it are found in other gospel accounts. Of note, the kingdom of YHWH, Yahushua is saying “so is the kingdom of YHWH”, he is giving us the development cycle of the kingdom of YHWH. Interestingly enough, the development cycle of the kingdom of YHWH is fundamentally similar to the development cycle of the stages of any plant. Any plant that grows, or any tree that grows, almost all plants start as a sprout and then become a seedling, and after that they start developing leaves called the vegetative state. After a certain period of time of vegetation they start to bud, and the buds become flowers and fruit comes out as a result. Some plants don’t develop into fruit but if there is fruit, that happens and then a ripening process that ends up when we are at this late stage of the plant development cycle, and then the harvest occurs.

Here we are farming 101; this is right out of text book farming of how things grow. The kingdom of heaven is the same, it starts with a sprout, then a seedling, and then the green leaves. It buds, flowers it ripens and it is ready for harvest, notice that is what the order is that he is talking about. *“But when the fruit is brought forth, immediately he putteth in the sickle”* so once it’s ripe, immediately he puts in the sickle so he is giving us a parable.

One day the fruit on this earth spiritually is going to be ripe, and then the seven angels sound in Revelation and finally there is a harvest that occurs and that harvest is with a sickle. It says so.

That gets us through the first set of four different kinds of soil. What happens next in the Matthew account is the parable of the wheat and tares. This one is particularly interesting.

## **The Kingdom of Heaven\***

### **Wheat and Tares**

- Parables about the Kingdom of Heaven
  - 1. Wheat and tares comingled**
    - criminal act - Roman legislation
  - 2. Disposition**
    - Do nothing

Notice that Matthew calls it “the kingdom of heaven”.

*Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: <sup>1</sup> But while men slept, his **enemy came and sowed tares among the wheat**, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, <sup>2</sup> **Wilt thou then that we go and gather them up?** But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest <sup>G2326=reaping the crop</sup>: and in the time of harvest <sup>G2326=same</sup> I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Mat 13:24-30 KJV)*

This is a striking parable about farming and wheat and tares. Intuitively you would think we should pick out the tares. We think of tares as weeds, I don’t think they technically are a weed but they are a copycat of wheat. It’s interesting to study into this.

Also of interest when I went back to see what tares were about, particularly in the time of the Roman Empire going back to the first century, I found a fascinating account that someone had

researched a legal records in the Roman government and found that there was law on the books and prosecutions on the books of citizens in the Roman Empire actually sowing tares in a neighbors field and in the Roman legislation a criminal act and people have been prosecuted for it.

When we read through this parable we think this is a nice parable but apparently this really did happened. I'm not saying this happened broadly in the society, but it happened. It's one of the things that people did, we have incredibly stupid things that people do in our society today and it's "a get-even" with somebody.

I would be thinking that I'm mad at my neighbor and for whatever reason, so I think what I'll do is sneak over there tonight and sow these tares in this wheat field in order to wreck his wheat harvest so that he loses money. That is what these people effectively were doing and had done because there were cases in the legal records of people being prosecuted for it in the Roman period of time in the first and second century.

Yahushua is talking about this from apparently a real life perspective. I would guess that all of the people that were there, the disciples knew that this sort of behavior happened and that Yahushua was using this as a metaphor or parable, a parabola of the spiritual side of farming.

Notice what he said to do when this happened. He said do nothing; let it be until the harvest. My wife Linda and I have been doing homework and research on this over the last few weeks for this presentation and this has been a take away that has been useful to us and somewhat a surprise.

You see tares mixed in with the wheat, we see the corrupt part of Christianity and the Believer's community mixed in with the true Believers. What do you do about it? The instructions I see here is to do nothing. Let it be. When Yahushua returns and the harvest occurs he will take care of it then. It's a good lesson.

## **Wheat and Tares**

### **Harvest Process**

When we do research into this subject of the harvest process, you run into terminology and one of them you commonly know yourself is the threshing floor. The other part of the harvest process that you run into is winnowing. It makes one wonder what it's all about.

The threshing floor was a common outdoor flat surface that people that farmers had dating back to the Iron Age in Israel when they were living in the time of David and Solomon. They had these threshing floors way back then. A threshing floor is simply a flat surface and here is an example, this is a real picture of one today, I think this is in a location in Greece.





What they are harvesting here is straw but I think you can see from the picture, and it's interesting, the finished product of the straw sitting toward the background. Notice in the foreground on the left side the pile that looks like dust, that is the chaff that has been separated out. The threshing floor is a place that you separate the grain from the chaff.

### Wheat and Tares Harvest Process

- Cut
- Put into sheaves (or bundles)
- Gleaners gathered stalks left in the field
- Gathered to threshing floor
- Threshing – loosening seed/grain from chaff
  - Symbolic of judgment
  - *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. (Mat 3:11-12 KJV)*
  - cf. Hos 13:3, Mic 4:11-13
- Winnowing – separating seed from chaff by throwing it up against the wind
- Seeds were saved into bins
- Refuse was burned

In this case, they are separating the straw from the chaff. One of the processes that is used to separate it is winnowing. Winnowing is when you throw a bundle of straw or wheat up into the air and let the wind blow it. The lightweight particles blow further away than the heavyweight particles. If you are winnowing wheat, you throw the wheat up in the air and the lightweight chaff, which is the tares in this case, fly out into the distance. It depends upon the wind of course, but ten to thirty feet away and a pile is made that way. The good wheat or straw is left intact because it's heavier.

The harvest process uses these threshing floors and winnowing process and they have throughout history and even until today in some parts of the world.

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When you look at the harvest process the first thing you do is cut it, then you bundle it into sheaves. You see the end result is the bundles or the sheaves that are sitting on or near after they have been cleaned in this threshing floor.

We certainly don't want to forget the gleaning that is left in the field for gleaners. The poor were to go out to the field and glean the stalks or grain that was left in the field, all which is gathered to threshing floor.

The threshing floor could be an entire presentation by itself, is symbolic of judgment and one scripture that is pertinent to this subject matter of today, because we are talking about

Pentecost or Shavuot. We have the focus of wheat and also the focus of leaven that is yet to come, we will see the focus of leaven coming up. Look what it says in Matthew chapter 3.

*I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire: Whose fan is in his hand,*

John the Baptist is talking about the winnowing fan, and about the threshing floor.

*and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. (Mat 3:11-12 KJV)*

I was amazed, I actually stumbled upon this scripture in preparing, but this dialogue with John the Baptist, and he is talking about the wheat. How appropriate is that to talk about during the Feast of Pentecost or Shavuot, let alone this harvest process that Yahushua's coming with a winnowing fan. He is going to purge his threshing floor. This is exciting.

If you wanted to look at a couple of other scriptures that would get your attention on this overall harvest process, look at Hosea 13:3 and Micah chapter 4:11-13.

The winnowing is a separating the seed from the chaff by throwing it up against the wind, just as I was describing it. The seeds or the grain or the end product, is saved along the side or into bins. The refuse is burned, that is just how it was done. This agrarian process that we see that is being identified in the parables of the scriptures has real true to life application. It reminds me of the Holy Days themselves, they are about the agrarian society that people lived in. To look into and get understanding of about how the agrarian society operated, how the harvest process in this case operated and occurred gives us a lot of insight into the scriptures themselves.

## **The Kingdom of Heaven**

### **Wheat and Tares**

#### **Explanation**

- Reference to Mat 13:24-30

- 1. Sower - vs 24**
- 2. The field - vs 24**
- 3. Good seed - vs 24**
- 4. Enemy - vs 25**
- 5. Tares - vs 25**
- 6. Harvest - vs 30**

## 7. Reapers - vs 30

## 8. Tares burnt up - vs 30

- Genuine and counterfeit coexist until harvest time

*Yahushua saith unto the, Have ye understood all these things? They say unto him, Yea, Master. (Mat 13:51)*

Yahushua gives the explanation of this wheat and tares and if you are looking at this in the scripture, there are a couple of parables in the middle here that we are going to come back to. One is about the mustard seed and the other about the woman that mixed leaven into three measures of meal. Let's jump ahead and get the explanation that Yahushua gave of the wheat and the tares for purposes of continuity in the presentation.

*Then Yahushua sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them,*

**1. He that soweth the good seed** is the Son of man; **2. The field** is the world; **3. the good seed** are the children of the kingdom; but **4. the tares** are the children of the wicked one; **5. The enemy** that sowed them is the devil; **6. the harvest** is the end of the world<sup>eon</sup>; and **7. the reapers** are the angels. As therefore the tares are gathered and **8. burned in the fire**; so shall it be in the end of this world<sup>eon</sup>. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that **offend** G4625=skandalon=scandal, trap stick, snare, cause of displeasure, and them which do iniquity G658=anomia=illegality, violation of law, wickedness (medical amnesia); And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. (Mat 13:36-43 KJV)

All of the items mentioned are being defined for us, and notice that he is talking to the disciples, he didn't tell the masses. Notice too that we get eight definitions out of this. Who is the sower, the field, the good seed, the enemy, the tares, the harvest, the reapers, and the tares burnt up?

This is all pretty well set out right in front of us here. Of note, what I want to show you is this word 'offend', the scandal. We talked about a similar word, not the exact word but this is the base of it. This particular word 'offend' is a variant of that and fundamentally means the same thing, scandal, trap stick, snare or cause of displeasure.

When I saw this, I wondered what a trap stick is. I looked it up and come to find out that it's a term that trappers use.

I want to show you what a trap stick looks like. Keep in mind the context of this *“they shall gather out of his kingdom all things that offend”*. In other words, a trap stick, or a cause of displeasure. Here is a perfect example of a trap stick. This is just a great metaphor in real life picture.



You see how this works; we have something like food that entices these little bunnies, and when they start eating that food and juggle around these little sticks, those sticks start to fall and when the main stick moves just a little bit, it moves a trigger on the end. When that trigger releases the tire falls. They get tired! That little pit under the food and sticks captures them. This really gives us an idea of what a trap stick is. There are a lot of examples of things that trap animals if you Google it.

This scripture is talking about things that trap people. The trap stick itself is an interesting word and this picture should give you a great mental view of *“they shall gather out of his kingdom all things that are a trap stick”* We have to ask ourselves if we have trap sticks in our lives. I have to ask myself if I have things in my life that are trapping me that cause YHWH displeasure.

These are things that cause iniquity or anomia, this word anomia is the Greek word that we translate iniquity. It means something that is illegal or a violation of the law or wickedness. Medically, this word for anomia is amnesia, and amnesia means forgetfulness, like some type of dementia. Do we have forgetfulness of YHWH’s way, of his law, of his commandments, of his love, and his way of life? Do we have a tendency to forget how to walk in his way as a result of too many trap sticks that we are living with?

The parable that is explained here is really quite stunning and gives us a lot of definition. What this shows us, is that which is genuine and counterfeit, the genuine wheat and the counterfeit tares coexist until the harvest time. Think about that because that is what is going on.

I do want to use this scripture in verse 51, we haven't gotten to it yet but towards the end of the chapter in Matthew 13, after all of the parables are talked about, "*Yahushua saith unto the, Have ye understood all these things? They say unto him, Yea, Master*".

The disciples are saying that they understand all of these things, I have to say, I wish they wouldn't have said that. I wish they would have said that they didn't understand. Keep in that mind; "*They say unto him, Yea, Master*", we understand all of these things. I'd say so far, they probably did. So far probably we do too.

### **The Kingdom of Heaven Harvest at End of Eon Symbolizes Resurrection**

One of the points of this is that the harvest at the end, the eon at the end is symbolical and physical when that harvest happens, that will be a resurrection. That is the tagline that you saw on the very first page of this presentation. It started in 1 Corinthians chapter 15:22-24.

- Firstfruits resurrection

*For as in Adam all die, even so in Messiah shall all be made alive. But every man in his own order: Messiah the firstfruits; afterward they that are Messiah's at his coming.  
(-1000 years later)*

*Then cometh the end, when he shall have delivered up the kingdom to YHWH, even the Father; when he shall have put down all rule and all authority and power.  
(1Co 15:22-24 KJV)*

When you read this, if you thought and understood this but there is about a thousand years separation between these two verses. So the Messiah comes he is the firstfruit and after that the resurrection of Messiah at his coming. A thousand years goes by, we have the Millennium go by, then comes the end when he shall have delivered up the kingdom of YHWH even the Father. We see the evidence of that in Revelation 21 and 22.

It's amazing how Paul puts this together but probably you haven't thought of this thousand year separation that occurs. One thousand years later is when the end comes. The end doesn't come when the Messiah returns, that is the beginning of the Millennium, and so the end comes some thousand years later.

- Wheat and tares harvested

We have read this already:

*Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Mat 13:30 KJV)*

We see here the reference that wheat is what is being talked about, again, the reason this parable is applicable during this particular season of the year because it is generally talking about wheat, particularly in this section. We will see the mention of leaven coming up.

Notice in Joel chapter 3:

*1. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision:*

This is probably referring to the Valley of Jehoshaphat, you have to do some homework to get to that but I think that is what this is talking about.

*for the day of YHWH is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. (Joe 3:13-15 KJV)*

Of course Yahushua references this in Matthew 24 on his Sermon on the Mount and his private briefing with his disciples.

We also see reference to this harvest in Revelation 14.

*And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. (Rev 14:14-16 KJV)*

The harvest is ripe, so remember the harvest; the growing cycle ends up with the plant being ready. Its fullness and its ready to harvest and then the harvest comes. Are we close to that harvest? I think so, but it's all according to YHWH's good will and his time but it would seem that we are getting close to that time when there will be a harvest. Yahushua will return and there will be a harvest.

This next section of the presentation is one that my wife Linda has largely been working on. We used part of this study some years back in a local Bible group study that we had but we brought

it out and revised it. Linda has been doing the work on it and what we have taken a look at is the attributes of a tare. What are the physical attributes, where does it come from and people that read through this parable that haven't really looked in depth into it think of a tare as somewhat like a weed. That is probably an okay start but it really isn't a weed but it has tendencies like that. It has some interesting attributes about it and then the converse of what about wheat. What are its attributes? How did these attributes relate to people, particularly in the believing community? I ask Linda to come on and run through this part of the presentation.

(Linda speaking)

When I first read about the tares seed sown in the wheat in Matthew 13 I wondered what tares were. I thought like Mike thought, that they were just weeds. I found out that the tare is actually a darnel or a false grain that looks like wheat. In fact it's hard to tell the difference between the two until it's time to harvest.

To try to separate the two would destroy the crop. Yahushua said to let the crop mature and then separate the two at harvest. The tares would be easily identified at that time. Yahushua explains that the field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one.

Tare Attributes		Wheat Attributes	
2Co 11:13 Jas 3:16 Isa 5:20 1Jn 2:16	<ul style="list-style-type: none"> <li>• Tares' job - choke life out of wheat</li> <li>• Proudful and Boastful</li> <li>• Stubborn - acts like wheat but is a lie - fake substitute</li> <li>• Short, weak, smaller seed</li> </ul>	Provides - basic vitamin nourishments <ul style="list-style-type: none"> <li>• Longer, stronger, bigger seed</li> <li>• Develops robust root system</li> </ul>	Eph 1:13 Joh 17:17 1Co 13:13
Psa 107:27 Isa 5:24 Lam 1:16 Luk 21:34	<ul style="list-style-type: none"> <li>• Drunkenness</li> <li>• Hindered speech</li> <li>• Vomiting</li> <li>• Inability to walk</li> </ul>	Support - Manages Blood Sugar and Pressure <ul style="list-style-type: none"> <li>• Energy level</li> <li>• Weight</li> <li>• Strengthens heart</li> </ul>	Eze 36:26 Isa 57:15 Joh 14:16-26 1Pe 3:4
1Co 11:30 Pro 19:15	<ul style="list-style-type: none"> <li>• Sleepiness or drowsiness</li> <li>• Apathy</li> </ul>	Prevention - Anti Cancer Agent detoxifier <ul style="list-style-type: none"> <li>• Auto immune system</li> </ul>	Pro 17:22 Exo 15:26 1Pe 2:24
Psa 1:4 Eph 6:12 2Pe 2:19	<ul style="list-style-type: none"> <li>• Stupefied</li> <li>• Old French word DARNEL</li> </ul>	Maintenance - Lessens chronic inflammation <ul style="list-style-type: none"> <li>• Cleansing agent</li> </ul>	Psa 51:10 1Co 6:19-20 1Co 12:8
2Pe 1:9 Pro 29:18	<ul style="list-style-type: none"> <li>• Dim Sighted</li> <li>• Roman word lilio victitare meaning blindness</li> </ul>	Development - Wheatgrass juice benefits eyesight <ul style="list-style-type: none"> <li>• Protects Childhood Asthma</li> </ul>	1Pe 2:2-3 Luk 11:35 Pro 29:18



As you see on this chart there are scriptures listed but I'm only going to read one from each category. I will compare the tares or the children of the wicked one with the wheat that are the children of the kingdom. I will start with the tare.

The tare is a poisonous plant that I likened to a person who has chosen to go the way of the world but still look and act like wheat. The tares job is to choke out the life of the wheat by casting doubt using shady words and works. The tare uses fragments of scripture; it twists its meaning and speaks on its own resources creating a false doctrine. Tares are persistent and bold. Spiritually a tare is a person who has learned to say the right words when around believers but then act in a completely different manner when they are out of sight making them fake substitutes and liars. Peel back the outer layer and you will find corruption. As the tare grows it is shorter and weaker but it looks almost identical to wheat.

2 Corinthians 11:13-14 is a scripture that I found useful in explaining this:

*For such are false apostles, deceitful workers, transforming themselves into the apostles of Messiah. And no marvel; for Satan himself is transformed into an angel of light.  
(2Co 11:13-14 KJV)*

Wheat on the other hand, provides nourishment in many ways. Its attributes are strength during the growing process and develops a root system that produces seeds that grow thicker, and golden in color. If wheat is compared to a person, it is one that will help and share spiritual understanding. It gives from the heart and has faith that our heavenly Father will provide needed blessings in due season. Wheat people provide support to each other and grow together with the same purpose.

This is what Ephesians 1:13 says about this:

*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise (Eph 1:13 KJV)*

If you research tares, you will find that people long ago used the seed as some use drugs today. Its effects are drunkenness, hindered speech, enough of it makes you vomit and it affects your ability to walk. Doesn't that sound like fun? It's a side that the tare doesn't want shown when it is around a true believer. In classical Greece the tare was known as the plant of frenzy.

Psalms 107:27-28 is a description, see if it sounds like some today.

*They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto YHWH in their trouble, and he bringeth them out of their distresses.  
(Psa 107:27-28 KJV)*

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Wheat on the other hand manages blood sugar and blood pressure. It's called whole food because it provides a sustained energy level. It maintains weight by helping you eat less, and strengthens heart and blood vessels. Wheat people know deep in their roots that Yahushua is the bread of life, and only want that pure bread that isn't tainted by outward forces. Ezekiel 36:26 says:

*A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.  
(Eze 36:26 KJV)*

Now if you don't think matters could get any worse for the tare, just so you know it produces sleepiness and apathy too. One day turns into the next and the next, and so it goes. The tare doesn't realize it but he forgets the goal and falls into a slumber and does not care.

It brings to mind first Corinthians 11:30 that says:

*For this cause many are weak and sickly among you, and many sleep. (1Co 11:30 KJV)*

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Compared to the tare, wheat gives you energy and detoxifies, it aids in your autoimmune system and helps to resist colds and flu. When making bread if you allow the whole wheat flour to rise for eight to ten hours the phytic acid turns to phytase. Phytase attracts the free radicals that cause cancer and aids in bone health. The scripture in Proverbs 17:22 says it best.

*A merry heart doeth good like a medicine: but a broken spirit drieth the bones. (Pro 17:22 KJV)*

Think about that, and then think about the tare or its other name, darnel. Doing research I found it appears to stupefy. In other words, it makes one unsteady. It reminds me of the one that believes every whim of a concept or something that sounds good but that person doesn't do good homework to prove it is so.

Psalms 1:4-5 says:

*The unrighteous are not so: but are like the chaff which the wind driveth away. Therefore the unrighteous shall not stand in the judgment, nor sinners in the congregation of the righteous. (Psa 1:4-5 KJV)*

Another aspect looking at the wheat is that the fiber slows digestion and in return gives your body good maintenance. It lessens chronic inflammation; YHWH has given us this wonderful food to help our body act as a cleansing agent.

Tare Attributes		Wheat Attributes	
2Co 11:13 Jas 3:16 Isa 5:20 1Jn 2:16	<ul style="list-style-type: none"> <li>• Tares' job - choke life out of wheat</li> <li>• Proudful and Boastful</li> <li>• Stubborn - acts like wheat but is a lie - fake substitute</li> <li>• Short, weak, smaller seed</li> </ul>	Provides - basic vitamin nourishments <ul style="list-style-type: none"> <li>• Longer, stronger, bigger seed</li> <li>• Develops robust root system</li> </ul>	Eph 1:13 Joh 17:17 1Co 13:13
Psa 107:27 Isa 5:24 Lam 1:16 Luk 21:34	<ul style="list-style-type: none"> <li>• Drunkenness</li> <li>• Hindered speech</li> <li>• Vomiting</li> <li>• Inability to walk</li> </ul>	Support - Manages Blood Sugar and Pressure <ul style="list-style-type: none"> <li>• Energy level</li> <li>• Weight</li> <li>• Strengthens heart</li> </ul>	Eze 36:26 Isa 57:15 Joh 14:16-26 1Pe 3:4
1Co 11:30 Pro 19:15	<ul style="list-style-type: none"> <li>• Sleepiness or drowsiness</li> <li>• Apathy</li> </ul>	Prevention - Anti Cancer Agent detoxifier <ul style="list-style-type: none"> <li>• Auto immune system</li> </ul>	Pro 17:22 Exo 15:26 1Pe 2:24
Psa 1:4 Eph 6:12 2Pe 2:19	<ul style="list-style-type: none"> <li>• Stupefied</li> <li>• Old French word DARNEL</li> </ul>	Maintenance - Lessens chronic inflammation <ul style="list-style-type: none"> <li>• Cleansing agent</li> </ul>	Psa 51:10 1Co 6:19-20 1Co 12:8
2Pe 1:9 Pro 29:18	<ul style="list-style-type: none"> <li>• Dim Sighted</li> <li>• Roman word lilio vicitare meaning blindness</li> </ul>	Development - Wheatgrass juice benefits eyesight <ul style="list-style-type: none"> <li>• Protects Childhood Asthma</li> </ul>	1Pe 2:2-3 Luk 11:35 Pro 29:18

Psalm 51:10 says:

*Create in me a clean heart, O YHWH; and renew a right spirit within me.  
(Psa 51:10 KJV)*

Getting back to darnel again, the Romans crafted an insult from darnel called lilio vicitare, and it means to live on darnel. It is a phrase applied to a dim sighted or short sided person. They claimed that too much darnel resulted in blindness.

One could look at that as a spiritual blindness too. A dim sighted person has forgotten any understanding they once had.

2 Peter 1:9 says:

*But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (2Pe 1:9 KJV)*

Tare Attributes		Wheat Attributes	
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Looking into the products of wheat we see that wheatgrass aids in eyesight development and the vitamin acts as an antioxidant helping to reduce airway stress and tissue damage. As a result antioxidant rich grains help prevent or manage asthma in children.

*As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Master is gracious. (1Pe 2:2-3 KJV)*

With that, when it's harvest time the tares are easily spotted because they stand straight up. Tares or darnel can never be wheat, their seeds which are black or gray in color are small and their heads seem to be empty or hollow like chaff.

In contrast, wheat that is ready for harvest has gone through a color change from green to gold. Its fruit is heavy and wheat bows its head downward as if to show humility. Wheat knows wheat, or in other words the children of the kingdom recognize other children of the kingdom and as Yahushua said, let the tares alone until the time of harvest and then he will sort the good seed from the bad.

(Mike speaking)

It's always interesting to look under the cover at these sorts of things and come to find out the tares have a lot of meaning both physically and spiritually, and so does wheat.

Continuing on, there are two very small parables that were in between the parable of the wheat and the tares and the explanation of it.

## **The Kingdom of Heaven\***

### **Mustard Seed**

#### **External attributes - By a Man**

- Parables about the Kingdom of Heaven  
Mustard seed tree - Mat 13:31-32

1. Kingdom of Heaven = Kingdom of YHWH, cf. Mar 4:30
2. A man took and sowed - son of man - vs 37-38
3. His field - field is the world - vs 38
4. Birds lodge in branches - the wicked one - vs 19

I have suspected in studying this that fundamentally things are done in order. I took them out of order because of the necessity of how I wanted to explain this. In order, after the parable of the wheat and tares was given, before the explanation of it was given which we have already gone through was this parable of the mustard seed and the subsequent one which is the parable of the woman with leaven.

I think it's important to notice that the mustard seed is just two short lines so let's find out what it's all about.

*Another parable put he forth unto them, saying, <sup>1</sup> **The kingdom of heaven** is like to a grain of mustard seed, <sup>2</sup> **which a man took, and sowed** <sup>3</sup> **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 <sup>4</sup> **the birds** G4071=flying animal, fowl **of the air come** and lodge in the branches thereof. (Mat 13:31-32 KJV)*

It seems straightforward until you get to this verse "the birds of the air come", what does that mean? The birds of the air come and lodge in the branches thereof, it's interesting to go do your own homework on this because there is controversy about who these birds are, and what the birds are. What I want to mention is that this parable, when we compare it to the one of the leaven that is imbedded in the three measures of meal, this parable about the mustard seed is talking about external attributes. You will note that a man took and sowed in this field, so two different things here. External attributes of the kingdom of YHWH and it's done by a man. Let's examine what these birds of the air might be. Are they friends, or foe? That is the question, is it a friendly bird or a foe?

You find the word 'bird' in a number of places.

## Birds - Friend or Foe

- Scavenger - *Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls<sup>G4071=same</sup>? (Luk 12:24 KJV)*

It's the same word, fowls so the birds of the air and the fowls are the same word. We have ravens around here and they are scavengers, flighty and unpredictable so is that what this is talking about? Is anybody coming as a scavenger?

It is possible that Acts 10 and 11 use the same terminology but this is Peter's vision and it's a Gentile friend.

- Gentle Friend - *And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls<sup>G4071=same</sup> of the air. (Act 10:11-12 KJV)*

The fowls are the same word, these birds of the air were part of this and of course Peter saw this as the things that were unclean, but Yahushua said that this is a revelation to you; you are supposed to go to the Gentiles. He is making the comparison that these unclean things are like the Gentiles and you are to go to them. The same word is used in Acts chapter 11. Here is an example of the birds being a friend, a Gentile friend and you are to go to them.

In this same section of parables in Matthew 13 we see that the birds are referenced and it is the same word, birds or fowls as a wicked foe.

- Wicked Foe - *And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: (Mat 13:4 KJV)*

We know from already going through this that the birds that came was the wicked one.

- *When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. (Mat 13:19 KJV)*

The wicked one is referencing back to these birds that are mentioned. He harpado away that which is sown in his heart so we have an inline explanation in Matthew, I want to give you the alternatives that you see when you go look.

There is another one in Daniel and it is in Hebrew of course. Actually this is probably in Aramaic.

- *Babylon - The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong (Dan 4:21-22 KJV)*

You will actually notice that in Daniel, Nebuchadnezzar wrote one of these chapters, I believe it is chapter 5. You will see that it starts out in verse 4, “I Nebuchadnezzar”, and he goes on to talk about it. The bird referencing here, “*It is thou, O king*”, so this bird is talking about you O King of Babylon. Keep in mind what it says in Matthew 7 on this subject.

- *Not every one that saith unto me, Master, Master, shall enter into **the kingdom of heaven**; but he that doeth the will of my Father which is in heaven. (Mat 7:21 KJV)*

These birds are good or bad or indifferent, but not everyone, it says Master shall enter into the kingdom of heaven but he that does the will of my Father which is in heaven. Regardless of who these birds are, if they are going to enter into the kingdom they must be doing YHWH’s will.

Notice that Yahushua gives this parable and he says “the kingdom of heaven is like”, so here is what the kingdom of heaven is like and it will have birds that come into the trees. A couple of explanations about this, number one, the kingdom of heaven is mentioned and I am going to show you how the kingdom of heaven is the same terminology that is used for the kingdom of YHWH.

Item number two is that a man took and sowed. We know that a man took and sowed in verses 37 and 38 in the context of this chapter 13, and this man that took and sowed was the son of man so I would take it that the man that sowed this field is Yahushua himself, the Son of Man. We also get from verse 38 that the field is the world, so Yahushua sowed in the world is what this is showing us as we unpack it. We also get from verse 19 that the birds that lodge in the branches are the wicked one so keep in mind, let all of the kingdom be and develop until the harvest, and when the harvest occurs the chaff is separated out and burned.

Out of all of this, I would lean toward the birds of the air that come and lodge in the branches thereof, are a reference of the wicked one because of the reference that was given some few verses earlier of the birds that lodge in the branches. Although I can see the other alternatives, I lean towards the birds that come are the wicked one that is being referred to. Even though the kingdom is brought in by Yahushua, it is here and it is going to develop, mature and ultimately going to be a harvest. Part of that are the ones that aren’t a part of it that are still



taking advantage of it and being fed and nourished as a result of YHWH's good will. I'd like to show you the comparisons in Mark that uses the kingdom of YHWH.

*And he said, Whereunto shall we liken the <sup>1</sup> kingdom of YHWH? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth...fowls lodge under the shadow (Mar 4:30-31 KJV)*

Here is the same parable that Mark says is the kingdom of YHWH, in Matthew says it is the kingdom of heaven. In Luke it says:

*Then said he, Unto what is the <sup>1</sup> kingdom of YHWH like? And whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. (Luk 13:18-19 KJV)*

Notice that Mark and Luke use kingdom of YHWH to reference this parable, Matthew uniquely uses kingdom of heaven. I think this is showing us that the terms are interchangeable. If you do research on this, you will see there is some quite adamant debate on some that try to make the meaning of this is two different items. I don't think that is what this is telling us. Again, what does it say back in Matthew 13?

*Yahshua saith unto them, Have ye understood all these things? They say unto him, Yea, Master. (Mat 13:51 KJV)*

Do you understand these things that we are talking about? Hopefully you are saying yes, and meaning it. I think when the disciples said yes, they really didn't get the fullness of it.

## **The Kingdom of Heaven**

### **Hidden Leaven**

#### **Internal attributes - By a Woman**

- **Parable about the Kingdom of Heaven**  
**Kingdom of Heaven = Kingdom of YHWH**  
  
cf. Mat 11:11, Luk 7:28  
cf. Mat 13:11, Mar 4:11, Luk 8:10  
cf. Mat 18:3, Mar 10:14, Luk 18:16  
cf. Mat 19:23-24 - both uses interchangeably
- Leaven hid in three measures - Mat 13:33

The next parable is of high interest and it happens to be the shortest one in this group. By contrast, this hidden leaven that is talked about are internal attributes. Leaven permeates from within and we are going to take a look at that. Notice that it's also put together and kneaded in by a woman. That is in contrast to the parable of the mustard seed which was external and sowed by a man, son of man is what I would believe it to be.

*Another parable spake he unto them; The **kingdom** <sup>G932=royalty, rule, realm</sup> **of heaven** is like unto <sup>G3664=similar in appearance or character</sup> leaven, which **a woman** <sup>G1135= woman, specifically a wife</sup> took, and hid <sup>G1470=engkroopto=conceal, incorporate with</sup> in three measures <sup>G4568=Hebrew origin H5429=seah=measure of grain</sup> of meal, <sup>G224=flour</sup> till the whole was leavened. (Mat 13:33 KJV)*

How could heaven be like leaven? I didn't think leaven wasn't any good, I thought leaven represented sin, does the kingdom of heaven represent sin? That is all we have. This is a one line parable, what is this about? There is a lot of controversy about this particular parable. Many see this as an evil woman and leaven as sin, we will examine that. I think one of the keys to this is "the measure" has been hidden. Notice that measure is of Hebrew origin and the measure is a seah. She hid the leaven in three seah's of meal which is flour, until the whole was leavened.

Let's take a look at this word 'concealed or engkroopto', it only comes in two places. It has at its base another Greek word which is to keep secret that you find in a few more places. The word engkroopto, how does it sound? The word encrypted today means something that we try to conceal by digitizing it with a certain pattern that nobody else knows. This leaven is encrypted in three seah's of fine flour.

The other place we find this word is in Luke 13:

*And again he said, Whereunto shall I liken the **kingdom of YHWH**? It is like leaven, which **a woman** <sup>G1135=woman, specifically a wife</sup> took and hid <sup>G1470=same</sup> in three measures of meal, till the whole was leavened. (Luk 13:20-21 KJV)*

1 seah = 1/3 ephah

3 seah = 1 ephah = 22 L

22 L = 20 dry quarts = 5 gal

*Now the homer was the tenth part of three measures <sup>ephah in MT</sup> (Exo 16:36 LXX)*

Here is another example of the interchangeability of the kingdom of YHWH and kingdom of heaven. As we are on this subject the parable about the kingdom of heaven and interchangeably calling it the kingdom of YHWH, there are several comparisons between Matthew and Luke and Matthew and Mark. One that I want to show you is in Matthew 19:23

that actually uses both of these terms and is spoken by Yahushua himself. This is a sidebar on the interchangeability of these two terms.

*Then said Yahushua unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of YHWH. (Mat 19:23-24 KJV)*

Right here, Yahushua himself is using these terms seemingly interchangeably and that is the conclusion that I draw from looking at all of these comparisons.

We will examine the Leaven that is hidden in three measures of meal. A measure is a seah, and that is what the Greek points to the Hebrew and the Hebrew points to a seah. We know that a seah, we've looked at this before, and you can do your own weights and measure study but a seah is a third of an ephah.

We know from a recent study that an ephah is about 7.3 liters. We also know then that three seah's from this would be a full ephah which is about 23 liters or about five gallons. This is the same measurement system that we were using when we were making the two leavened loaves during that presentation.

The two leavened loaves were made from two tenths deals or two tenths of an ephah. That boiled down to about one gallon. This leaven is mixed in with a five gallon measure now is what we are seeing. Of interest, we also used this scripture in Exodus 16:36 previously to show you that an omer is a tenth part of an ephah as it says in the Masoretic text version like the King James Version as an example.

In the Septuagint you also find out that the omer was the tenth part of three measures so this all adds up together that one omer is a tenth part of three measures. Three measures and an ephah are equal to one another, is the point of this dialogue. It seems that the Septuagint and the Masoretic Text Version collaborate on that as we do the comparison. What did Yahushua say at the end?

*Yahushua saith unto them, Have ye understood all these things? They say unto him, Yea, Master. (Mat 13:51 KJV)*

### **Is all Leaven Sin?**

That is one of the more common explanations of this, is this leaven that is mixed in it's YHWH's kingdom but there is sin mixed into it. Is all leaven about sin? You hear this from a lot of different groups and commentaries and some equate leaven with the image of sin and why do

we think that, or why do some people think that? I don't, but actually many do particularly in the seventh day types of assemblies or Hebrew Roots assemblies.

- Some equate leaven with image of sin

*Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. (Deu 16:3 KJV)*

It's talking about coming out of Egypt with no leavened bread and that has been equated to sin. Does it say that? I think if you put all of these scriptures together I see the case for this but I think it's not after further consideration.

*In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. (Luk 12:1 KJV)*

This leaven of the Pharisees, the sin of the Pharisees hypocrisy, so does that mean that all leaven is sin?

A few more of these verses that try to make the case.

*And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. (Mar 8:15 KJV)*

Here is the sin of Herod, and here is a common one that you will find.

*Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Messiah our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (1Co 5:7-8 KJV)*

In Galatians one of the final scriptures that is used to equate leaven with sin:

*This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump. (Gal 5:8-9 KJV)*

Paul is using the metaphor of leaven about the attributes of leaven. That is what this is, in all cases the attributes of leaven are equated to a negative connotation.

Should we do that with leaven one hundred percent? Let's take a look.

## Attributes of Yeast

- Causes host object to rise, especially by fermentation
- Interacts subtly to lighten, enliven, or modify the whole

By the way, we get rid of the leaven at Passover and Days of Unleavened Bread, and some fifty days later we are talking about Pentecost. We have leaven again, we make two offerings for it and these offerings represent Israelites and Gentiles. Does that mean its sin? Have we gone back into sin now because fifty days later we use leaven and actually the rest of the year? I think this has been taken out of context is what I really think but let me show you why.

Yeast causes its host object to rise especially by fermentation and interacts subtly to lighten, enliven, or modify the whole. You mix it in and it lightens and modifies the whole over time.

- Initiated with microscopic beginning  
Only a little in kneaded <sup>with dough</sup> - permeates thoroughly over time

*Rejoice with small starts - For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Master, which run to and fro through the whole earth. (Zec 4:10 KJV)*

When something starts small, leaven starts small and I think that is what this parable is telling us. Leaven starts small and its permeation of the kingdom of YHWH and grows over time. Here is the same verse in the Septuagint:

*For who has despised the small days? surely they shall rejoice, and shall see the plummet of tin in the hand of Zorobabel: these are the seven eyes that look upon all the earth. (Zec 4:10 LXX)*

- Exerts exponential influence from interior to exterior  
It multiplies more than a doubling process it's not just one to two to three, four to five, it's two to four to eight to sixteen to thirty two, it's kind of doubling.  
Makes dough rise from within  
And causes an internal change of a person's heart, and that internal change forms to the external behavior. We see that in Romans 2 so here is an example of starting internally and going external.

*Internal change of a person heart transforms external behavior - And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of YHWH. (Rom 12:2 KJV)*

This transformation starts from within and then grows to without. That is exactly what happens with the kingdom of YHWH, the kingdom of heaven.

- Leaven works invisibly - the effect is undeniable  
Performance starts slow, secret and silent  
Grace <sup>G5485=charis</sup> is the divine influence on our heart and its reflection in our life

You certainly see it as it makes its way into the dough that it's kneaded with. Its performance starts slow and is secret and silent, that is what this parable is about. She secretly hid it in the flour. This is like grace, one of the definitions of grace is the divine influence on our heart and once it's in our heart, it should be reflecting in our life. It works invisibly, undeniable and its effect is comprehensive.

- Effect is comprehensive  
Works until the dough has completely risen  
Kingdom of YHWH will be worldwide - *For the earth shall be filled with the knowledge of the glory of YHWH, as the waters cover the sea. (Hab 2:14 KJV)*

- **The Kingdom of YHWH**

1. Slow beginning

2. Non-linear expansion - started slow in thirty CE with the original disciples in twenty seven CE, the crucifixion of the Messiah in thirty CE. There were a few disciples and then there were more, and the day of Pentecost arrived and there were three thousand that were converted in one day. Eventually it will cover the earth.

3. Covers the Earth

*But as truly as I live, all the earth shall be filled with the glory of YHWH. (Num 14:21 KJV)*

Was it back in the days of Moses when this written in Numbers? No, but it's going to be that is what the evidence is showing us here.

*And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amene, and Amene. (Psa 72:19 KJV)*

*And one cried unto another, and said, Holy, holy, holy, is YHWH of hosts: the whole earth is full of his glory. (Isa 6:3 KJV)*

*They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of YHWH, as the waters cover the sea. (Isa 11:9 KJV)*

Is that true today? No, but it's happening, and it's going to continue to happen in a non-linear fashion, until the time of Yahushua returns and the time of the Millennium after that.

Look what Yahushua shows us in Matthew 16.

### **It isn't the Bread, It's the Doctrine**

*And when his disciples were come to the other side, they had forgotten to take bread <sup>G740=artos=bread as raised, a loaf</sup>. Then Yahushua said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.*

This would be one of the arguments that say that all leaven is sin because these guys were so therefore the leaven that is being compared to is sin.

*And they reasoned among themselves, saying, It is because we have taken no bread <sup>G740=same</sup>. Which when Yahushua perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread <sup>G740=same</sup>?*

Is this talking about unleavened bread? No, he is talking about leavened bread, he says so himself because he is talking about the leaven of the Pharisees.

*Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread <sup>G740=same</sup>, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread <sup>G470=same</sup>, but of the doctrine of the Pharisees and of the Sadducees. (Mat 16:5-12 KJV)*

Yahushua insinuates the bread for the four and five thousand was leavened

I think perhaps many have had this wrong. The doctrine is what is wrong with people that are on the wrong side of this, it's not about the bread or the leaven of the Pharisees and the Sadducees, it's about their doctrine. The word leaven here should be more appropriately interchanged with the doctrine whether that doctrine is for good or for evil. The doctrines being compared here of leaven is that of the Pharisees and Sadducees. Clearly Yahushua is insinuating that the bread he talked about in these two occasions of the four and five thousand that were miraculously fed, that was leavened bread.

Leaven = metaphor - representing doctrines, beliefs and practices  
It does not always relate to sin, yes it can, but it doesn't have to

Leaven isn't corrupt - behavior and attitude causes corruption  
Not the leaven itself

## The Kingdom of Heaven

### Hidden Leaven

#### Who is the Woman?

- Another parable spake he unto them; The kingdom of heaven is like unto <sup>G3664=similar in appearance or character</sup> leaven, which a woman <sup>G1135=woman, specifically a wife</sup> took, and hid in three measures of meal, till the whole was leavened.

(Mat 13:33 KJV)

We have examined a little bit at least the leavened part of this, so the argument that I am making is the kingdom of heaven is like leaven which a woman took and he's talking about the attributes of leaven and how it permeates from within, how it operates in the beginning very slowly, and then accelerates over time. He is talking about those types of attributes which is the kingdom of heaven. There is this woman, who is this woman in this particular parable that hid the measure of meal until everything was leavened. Again, a lot of controversy about this, the controversy falls into two categories, one the woman had evil intention and the second is that the woman had good intention.

Let's talk about the evil intention. We find women in the Bible using this same word, 1135 in the Greek that the woman is specified as Jezebel in Revelation chapter 2.

*Notwithstanding I have a few things against thee, because thou sufferest that woman <sup>G1135=woman, specifically a wife</sup> Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*  
(Rev 2:20 KJV)

*And the woman <sup>G1135=same</sup> was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness <sup>cf. Zec 5:7</sup> of her fornication: (Rev 17:4 KJV)*

This is the Babylonian system, and the woman that rides the beast that is associated here. Of interest and of note, is a scripture in Zachariah chapter 5 verse 7 through 9, it talks about a woman that is hid inside an ephah. Inside that ephah, here is an example of three seah's equal an ephah so some people like to jump on this and say that here is the woman that is being talked about here in this parable of the kingdom of heaven being likened unto leaven. This is the woman that is sitting in this ephah because the three seah's that make an ephah so now we have a woman sitting in an ephah that has a seventy five pound lead cover that goes over it and two other women come and fly with the wings of a stork to take this off to Shinar in Babylon. Therefore, people attach that and try to make the case that this parable in Matthew 13 is about that and this woman is that one that is hid. In other words a wicked woman built into this



parable. These are the evil intentions in the scriptures that people use to try to justify the woman in this parable in Matthew 13 as an evil woman.

- Pure intention

There are some other alternatives; there are scriptures that show us that there are women mentioned, the same word woman is mentioned with pure intentions. We see that in Revelation chapter 12.

*And when the dragon saw that he was cast unto the earth, he persecuted the woman*  
G1135=same

This woman is the assembly, the ecclesia, the called out

*which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. (Rev 12:13-14 KJV)*

So here is an example of a woman being righteous and of pure intentions. There is another example of this in Revelation 12.

*And there appeared a great wonder in heaven; a woman* G1135=same *clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. (Rev 12:1-2 KJV)*

This is talking about the return of Messiah and effectively the assembly, the ecclesia that is being born in that day that is being presented when Yahushua returns. Here is a couple of examples, so you can take sides on this with perhaps some good cause.

- Which woman best represents the Kingdom of YHWH?

Again, read this parable that Yahushua spoke:

*Another parable spake he unto them; The kingdom of heaven is like unto* G3664=similar in appearance or character *leaven, which a woman* G1135=woman, specifically a wife *took, and hid in three measures of meal, till the whole was leavened. (Mat 13:33 KJV)*

If you transposed the evil intention versus the pure intention, is the kingdom of heaven like unto Jezebel? Or is it like unto the woman that returns with the church and assembly? Or is it like the woman that was persecuted, the assembly was persecuted and chased from the face of the earth. I think you have to make up your own mind about this. Again this is a one line parable and it has lots of depth that you can research.

## Kingdom of Heaven

### Like Leaven Hid in Three Measures of Meal

Of interest though, there is one other part of this that I want to bring out that will perhaps show you what I think the fullness of this is really getting at. This part of it addresses the fact that it was three seah's of meal that was permeated with this leaven that was hidden.

In Genesis chapter 18, we have an account with Abraham and Sarah meeting two angels and Yahushua on a desert setting and a fellowship meal was offered.

*And <sup>Abraham</sup> said, YHWH, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread <sup>H3899=lechem=food, especially bread</sup>, and comfort ye your hearts; after that ye shall pass on...And they said, So do, as thou hast said.*

So the two angels and Yahushua said to go ahead and do all of this.

*And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures <sup>H5429=seah</sup> of fine meal <sup>H7058=grind, flour</sup>, knead it, and make cakes <sup>H5692=round askcake</sup> upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. (Gen 18:3-8 KJV)*

If you look at the Hebrew, three measures equal a seah. Ashcakes are like burnt cakes right over the fire. The good rabbis today would think this was not Torah compliant because they served butter, milk, and a calf. Of course the justification they get for not serving butter, milk, and a calf all at the same setting is the scripture that says you shall not seethe a calf in the mother's milk which this didn't say that but this is the corruption that has entered into the understanding of the scriptures by rabbinic sources today and by the testimony of the elders that has been carried forth over the millennium. In any case, this would not be good kosher practice today by taking butter, milk and a calf and serve it.

The heart of this is the fact that who is the woman? The woman is Sarah, the Sarah you can look at as a foreshadowing or a type of the ultimate assembly. Sarah was the one that gave birth to Isaac and Jacob the offspring eventually through David and all of the royal line to Yahushua. Abraham and Sarah were the beginning of that, I think that is what this parable is pointing to. It's noteworthy that the three seah's equal one ephah, and again that is approximately five gallons. Sarah made up a big batch of round ashcake and served it up on this occasion.

- Levitical Peace <sup>fellowship</sup> Offering

The Levitical peace offering specifies using leavened.

*And this is the law of the sacrifice of peace offerings, which he shall offer unto YHWH. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes <sup>H2471=cakes usually punctured</sup>, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. (Lev 7:11-13 KJV)*

Unique - offeror may participate in peace offering as communal meal = fellowship

If you look at this peace offering details, I would say there are some parts of this that I don't quite understand and I'm not sure that it's totally explained in the scriptures that I see. One of the parts of this that does seem unique is that this is the only offering that the offeror gets to partake of along with the Levites that perform the offering.

The participant of this peace offering or what has become known as fellowship offering. The word fellowship isn't in this scripture but that is what it has become known as, but it's called a peace offering. The offeror may participate, that is pretty much what happened here, of course the Torah hadn't been put in place, the law of Moses hadn't been established when Abraham and Sarah performed this particular what I would call peace offering with Yahushua and the two angels. The Levitical peace offering later down the road indicates that leaven was used. There is a lot of common parts of this when you look at this peace offering that occurs in Genesis 18. I would suggest that this is the prototype of what was being talked about here in Matthew 13.

## **The Kingdom of Heaven**

### **Speaking in Parables**

#### **Prophecy fulfilled**

*All these things spake Yahushua unto the multitude in parables; and without a parable spake he 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** <sup>G2928=conceal, keep secret (base of G1470=kroopto=conceal, incorporate with)</sup> from the foundation of the world. (Mat 13:34-35 KJV)*

Here is that word "secret" again. Yahushua says that he spoke unto the multitude with a parable that it might be fulfilled. What is he talking about? What he fulfilling here when he

spoke by the prophet? This fulfillment of the scripture that he is talking about is Psalm 78, and this is a psalm apparently written by Asaph, David's musical director. It says":

*Maschil of Asaph. Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable <sup>H4912=pithy maxim, simile, proverb</sup>: I will utter dark sayings <sup>H2420=puzzle, trick, conundrum, riddle</sup> of old: Which we have heard and known, and our fathers have told us. We will not hide <sup>H3582=secrete (conceal in a hiding place), destroy, desolate</sup> them from their children, shewing to the generation to come the praises of YHWH, and his strength, and his wonderful works that he hath done. (Psa 78:1-4 KJV)*

Even back in David's time they were seeing that there were things that would ultimately not be hidden. They were hidden then, but they aren't now and Yahushua has unveiled them to us.

Going on in Matthew 13:

*Again, the kingdom of heaven is like unto treasure **hid** <sup>G2928=same</sup> in a field; the which when a man hath found, he **hideth** <sup>G2928=same</sup>, and for joy thereof goeth and selleth all that he hath, and buyeth that field. (Mat 13:44 KJV)*

- Matthew 13:35, 44 - G2928=kroopto, conceal, keep secret

This word kroopto is used here and in the context it is also used in what I would call the Hebrew version of it in this psalm in Psalm 78 that Yahushua is quoting. Again:

*Yahushua saith unto them, Have ye understood all these things? They say unto him, Yea, Master. (Mat 13:51 KJV)*

## **The Kingdom of Heaven = The Kingdom of YHWH**

### **The Main Thing**

#### **Do you understand?**

Let's get to the bottom line; we always want to keep the main thing in mind. The main thing is to keep the main thing the main thing. That is the main thing. We see the importance of the Kingdom of YHWH written in Matthew chapter 6.

*Wherefore, if YHWH so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.*

Here is the main thing, keep the main thing the main thing.

***But seek ye first the kingdom of YHWH, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (Mat 6:30-34 KJV)***

All we have to do is seek first the kingdom of heaven. Is that what we do?

*Now after that John was put in prison, Yahushua came into Galilee, preaching the gospel of the kingdom of YHWH, And saying, The time is fulfilled, and the kingdom of YHWH is at hand: repent <sup>G3340=think differently, reconsider</sup> ye, and believe the gospel. (Mar 1:14-15 KJV)*

This word repent is of interest, we think that we are going to repent of our sins; the word means to think differently. Hopefully that is what we are doing with our walk, are we thinking differently? Are we reconsidering the way of our past of what we thought to be true in our past? Seek first the kingdom of YHWH and all of these other things will be added, we don't have to be concerned about these other things.

Believe the gospel, what is the gospel? Paul succinctly states that the gospel is the death, burial and the resurrection of Yahushua and the covering of his blood. Isn't that good news? We have a way to cover our sins. Without Yahushua's blood we don't have a way and that is good news. That is what the word gospel means, the good news. We have the good news but we must think differently. We must reconsider our old ways and apply the new ways. I will end with:

*Yahushua saith unto them, Have ye understood all these things? They say unto him, Yea, Master. (Mat 13:51 KJV)*

What is your answer? Do we say Yes Master, I understand all of these things? The disciples said "Yes we do Master".

Hopefully I have given you some food for thought and we know that these scriptures are for our instruction and we certainly want to do our own homework and not take on the surface that which is presented. It might be cunningly devised fables that I have made up.

### **Do Your Own Homework**

Perhaps you have some homework you might want to do; hopefully I have given you some food for thought. We know that these scriptures are for our instruction and certainly want to go do our own homework and not take on the surface that which is presented. They might be cunningly devised fables that I have made up. We want to make sure we aren't living with fables and want to make sure that we are taking all of the scripture as inspiration of YHWH, studying and praying for understanding and discernment.

*For we have not followed cunningly devised <sup>G4679=Sofidzo=to render wise with deliberate deception, continue plausible error=sophist</sup> fables, when we made know unto you the power and coming of our Master Yahushua Messiah, but were eyewitnesses of his majesty. (2Pet 1:16 KJV)*

Sophism (Merriam Webster) – an argument apparently correct in form but actually invalid; especially such an argument used to deceive.

*All scripture is given by inspiration of YHWH, and is profitable <sup>G5624= helpful advantageous</sup> for doctrine <sup>G1319=instruction, learning</sup> for reproof <sup>G1650=admonish, conviction</sup> for correction <sup>G1343=equity of character or act, justification</sup>. (2Ti 3:16 KJV)*

*Beware lest any man spoil you through philosophy <sup>G5385=Jewish sophistry</sup> and vain deceit, after the tradition of men, after the rediments of the world, and not after Messiah. (Col 2:8 KJV)*

*And this I (Paul) pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve <sup>G1381=test, discern, examine</sup> things that are excellent; that ye may be sincere and without offence till the day of Messiah. (Php 1:8-10 KJV)*

May YHWH be with you and show you the path, may he be merciful to you.

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