

Those who Fall on the Stone

Mk 4:26-29 — This parable is only in Mark's gospel, and presents the Kingdom in brief from first sowing to final reaping. In the first century, there was no final reaping, which only happens in the last century. We must do our part so our Father can do His. He can't do His part without us doing ours first. Verse 28 says the soil itself makes the plants grow and bear fruit. What is the soil? How do we do our part besides sowing seeds? How do we make the soil good?

Mt 21:44 — "Whoever falls *on* his stone..." speaking of the Stone in verse 42, that is, our Master Yahshua. After hearing the Gospel of the Kingdom, whoever falls on this Stone (Yahshua) will be saved. Otherwise, the Stone will fall on him (verse 44).

Mt 21:43 begins with "Therefore," referring us to the statement preceding, which is verse 42, making verse 43 its conclusion. Since the builders rejected the Cornerstone, they did not bear the fruit of the Kingdom, and so it was taken away from them. So they settled for a less-demanding "alternative" to the true Kingdom.

Pr 23:23 — There is no alternative to the truth. *Alternative* means functioning or existing outside the established cultural, social, or economic norms, but there is no choice for an *alternative* to truth. Christians espouse a divided Christ (1 Cor 1:10-13), and are in outer darkness today. To *espouse* is to take up and support a cause, becoming attached to it; to adopt a cause or belief.

I adopted Christianity as the only way to be saved from going to hell when I died. One born into Christianity would naturally adopt it as the only true religion, just as those born into any other religion would do with theirs. To *adopt* is to take by choice as the only way to heaven, to adopt belief in Christ as if one were as 2 Cor 5:15 without the result of Acts 2:44 (those truly allied in the same cause Pr 17:17). To *adopt* is to take up and practice, or use as one's own; to accept formally, as in a baptism ritual.

Mt 8:12 — The "Sons of the Kingdom" were those who had the covenants and the promises. They were to be heirs of the Kingdom, so the idea that Gentiles would take their place in the coming Kingdom was unthinkable to them, just as unthinkable as themselves being cast out into outer darkness. Yet so it is with all His people who do not endure with Him. They will not be worthy to reign with Him in the Kingdom (Mt 22:13; Rom 8:17; 2 Tim 2:12-13; 2 Jn 1:8; Rev 2:11; 3:4-5,11,21; etc.)

2 Tim 2:13 — Although they will be cast into outer darkness during the Kingdom age, still they have eternal life. But they must go through *then* what they would not endure through *now* (Mt 24:9-13), in order to be made worthy of Him and pay for all their multitude of sins (Jms 5:20). Yes, all the sins we didn't confess and allow our Master to pay for we must pay for. The wages of sin is death (Rom 6:23).

Come to the Banquet

Mt 22:8-14 and 21:44 tell us both the bad and good are invited to the banquet. The good in Mt 22:10 are all those who fell upon the Stone and the bad are those who would not. Mt 22:11-12 can be avoided by obeying Rev 3:18 and 19:8. Mt 22:1-14 is prophecy of the gospel going to the Gentiles when the Jews proved unwilling (verses 8 and 9). Therefore these "sons of the Kingdom" are cast into the outer darkness (Mt 22:13; 8:12). Mt 8:11 are the Gentiles who are saved and worthy of the Kingdom (Gal 3:26-29; Mt 21:43; Rom 10:19-21).

To fall on the Stone in Mt 21:42-44, one must obey the gospel, as Rom 10:16 says. The good and the bad of Mt 22:10 are the good and the bad seed of Mt 13:36-40, and the good and bad fish of Mt 13:47-50. The good seeds are the sons of the Kingdom in Mt 13:38, and the tares are sons of the wicked one.

The Dragnet

The dragnet of Mt 13:47-50 is a large seine net which encircles a large area and drags the bottom of a lake, gathering fish of every kind without discrimination. So our responsibility is to catch as many fish as possible, of every kind. But the work of judging or ferreting out the false catch is not a job we can do. We are neither called nor are we able to do so. That work is assigned to the angels at the end of the age, as our Master said in Mt 13:28-30.

To reiterate, the same good and bad people, both claiming to be sons of the Kingdom, are spoken of in Mt 13:48 and 22:10. The bad in Mt 13:48-50 are the same as the bad in Mt 22:10-13.

The parable of the dragnet is prophecy for us to fulfill at the end of the age (Mt 13:47-51). It is for the time when His people will bear the witness of the Kingdom to the whole world (Mt 24:14), which will happen during the troubling times of Mt 24:9-13. Mt 24:9 is prophecy, the very word of God. But the end (verse 6) cannot come before verses 7-8. Then the ferreting begins (Mt 24:9-13) by the angels of Mt 13:49-50. “Have you understood all these things?” (Mt 13:51)

Mt 24:9 — “Then” is during the time of sorrows or birth pangs in verse 8. “They will deliver you up to tribulation...” — the “you” in Mt 24:9 is *Israel*, meaning the Twelve Tribes, the Body of Messiah. These are the same times spoken of in Mt 10:21-22. “He who endures to the end will be saved” (Mt 10:22 and 24:13).

Mk 13:9-13; Lk 21:12-17; Mt 10:34-39 — “Have you understood all these things?” (Mt 13:51). Are you one to whom the Son will reveal the Father, so as to know all these things? (Mt 11:27). The key that unlocks the door to understanding is found in Jn 7:17 and Jn 14:21 and 23.

Unless one falls upon this Stone and is broken, then he is one of the “bad fish” in the parable of the dragnet who are ferreted out at the end, if not before (Mt 24:9-12), however the angels help to separate the good from the bad. Mt 13:51; Dan 12:10 — Understand? Some do and some don’t. There are the wise, the foolish, and the tares. Do you want the wisdom to understand, so as to be numbered among the wise? It’s available to whoever is willing to search for it, to understand the parable or enigma (Pr 1:1-7).

So the evil in Mt 13:49-50 are those who scatter in Mt 12:30, and the righteous are those who gather, who are *with* our Master. Both kinds are in the communities.

What is the New Testament For?

Why do we have the New Testament writings? Who is a part of the “we” that it speaks of, as in 1 Jn 5:19, for example? To put it another way, who was the New Testament written to? It profits some of us, but to others it doesn’t really matter, as Heb 4:2 says. Do we mix what we hear with faith, or with something else? The choice is up to us. Remember, the New Testament was written to the *Body of Messiah* in every place. If we had revelation of this, we’d certainly read it, wouldn’t we?

Therefore, we must be of the same faith as the apostles and as those who received them in order to receive Yahshua. This is the only way to receive the Father who sent Yahshua. So the one whom the Father sent can only be received through those whom the Son sends.

The message old Israel and the first Edah heard from the Old Testament failed to benefit them (Heb 4:2). 1 Cor 5:7-8 — Paul told them to clean out the old leaven of malice and hypocrisy, but they didn’t heed the warning.

Why? They were no longer in the harmonious fellowship they began with in Acts 2:42 — the sweet fellowship that caused them to give up all for their first love. They were no longer one in the same faith from the Holy Spirit. They did not keep the *one faith* Paul wrote about in his letter to the Ephesians. Many did not give heed to Yahshua or to the Holy Spirit's persuasion coming to them from the apostles *and* all who were in fellowship with them.

The *one faith* remains for us today what it has ever been. Faith is that which is heard and obeyed. Faith comes by *hearing* and leads directly to *doing*. Nothing else gives us peace as His sons. Who else can call Him "Abba" in truth? The good news of the Kingdom is the good news of God's rest. The unbelief of Israel in the desert for those forty years (that resulted in the death of an entire generation) was due to not responding to the "sent ones" Joshua and Caleb and Moses. Read Heb 3:7-19 and see.

Grave Dangers

Again, 1 Cor 10:5-12 warns "us" of grave dangers. Those to whom it was written did not hear these words in faith. They did not mix the word they heard with faith, that is, the persuasion of the Holy Spirit to cause them to repent from their fallen ways. Why? Leaven had crept into the Loaf, the Body of Messiah. It did not begin with sexual immorality, but with evil thoughts, with the lust of the eyes... with just a little bit of leaven.

Read Heb 4:6-11 and see what happened to old Israel and to new Israel, too. We must learn from their mistakes, failures, and sins, and not fall as they did through disobedience. So Heb 4:11 is written to "us" and is the reason "we" have the New Testament scriptures. Heb 4:11 and 1 Cor 10:11 are telling us the same thing.

So do you think 1 Cor 10:10 does not apply to you? If you grumble and complain, will you not also be destroyed? If not, then it means that you are already dead spiritually and only a natural man, since the New Testament is not written to you. Perhaps you are one of the "bad fish" of Mt 13:47-50.

Or can you rest in Him as an obedient son, softening and not hardening your heart when you hear His voice? The natural man cannot spiritually understand these things (1 Cor 2:9-10,14), but filters everything he hears through his natural reasoning, since to him it is coming from mere men, not from God (Jn 7:17).

But some who do not understand (Dan 12:10) may just be carnal, while others are natural men, as 1 Cor 3:2-3 says. But the purpose of Matthew 13 is for one to hear or even read verses 41-43. The Holy are the righteous disciples, but among them will be tares, as Mt 13:38-43 says — each to the destiny he has chosen.

The Parable of the Dragnet

Mt 13:47-51 is the parable of the dragnet, and verse 51 echoes Dan 12:10. "Have you understood all these things?" The wise will hear and judge themselves. The foolish will judge everyone else, while they themselves are either carnal "sons of the Kingdom" or natural "bad fish." It is the foolish *sons of the Kingdom* who will be cast into the outer darkness, as Mt 8:12 says (and also Mt 22:13), being unworthy of the Kingdom.

Mt 21:42-44 — Some now in our midst never fell on this Stone. As a result the Stone will crush and grind those into powder who have not surrendered to Yahshua even after hearing and hearing and hearing the good news. Surrendering to Yahshua is the act of falling on the Stone.

There will be a time when it will be too late to repent. 1 Jn 5:12-13 tells us it is *now* not too late. That is, if you can see by the written word of 1 John that you have never fallen on Him, Yahshua, in order to be saved from selfishness and all its *many* consequences. Apart from this, a person's whole time in the Community is merely

the witness of his selfishness. How long have some of us born this witness? Even in our Father's great mercy, the inevitable consequence of selfishness is 1 Cor 11:27-32. Selfishness is the most fundamental factor of not discerning the Body.

Whose side are you on?

So, why are "we" (the "us" in 1 Jn 2:19) given the written word of God? It makes no difference to those in Mt 13:14-15. Our Father watched over His word all these years, through so much turmoil and bloodshed, that we might be the "blessed" of Mt 13:16-17 and not the dull-hearted ones of Mt 13:14-15. All we have to do is turn and He will heal us.

Which would we rather be, the people of Mt 13:11 or those of 13:13? Our Master told us how we would know in Jn 7:17. 1 Jn 2:3-4 presents us with another stark choice, if we can see it. Jn 13:34 is the chief commandment those who love Him will obey, and 1 Jn 3:14,16,23 helps us judge ourselves. Then we can consider where we are in 1 Jn 5:13 (KJV and the Greek New Testament), that we might truly *believe* unto eternal life.

What do we have the New Testament writings for? So we can fulfill what God gave Old Israel to fulfill (Ex 12:15) by cleaning out all the old leaven — every trace of malice and wickedness, and every other such leaven (1 Cor 5:6-8; Jms 1:21; Mt 16:6; Gal 5:9). What we do with our possessions, even in the Community, reveals whom or what we love.

See also the teaching, "A Little Leaven" (2006.10.15-T01).