

# The Time of Harvest

by Jim Flanigan

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*Jesus teaches in parables to make men listen, understand, and think about the kingdom of heaven.*

**Duration:** 44:17

**Scripture:** Isaiah 52:7, Matthew 13:1, Matthew 13:24, Romans 10:15

**Topics:** "Jesus Teachings", "Kingdom Parables"

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## Description

In this sermon, the speaker begins by discussing the timing and unique setting of the discourse. He then highlights the style of Jesus' ministry, noting that he is now ministering in a different way. The speaker goes on to explain that the discourse consists of seven parables, divided into four and three. He emphasizes that the first four parables are related to seed and grain, while the last three have a different focus. The speaker concludes by mentioning the theme of the ministry, which is found in one of the parables.

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## Transcript

Now shall we read him a gospel by Matthew, please, and chapter 13. The gospel by Matthew, chapter 13. And we'll commence to read at verse 1, please.

Verse 1 of Matthew, chapter 13. The same day went Jesus out of the house, and sat by the seaside. And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow. Further down at verse 24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.

But while men slept, his enemy came, and sowed tares among the wheat, and went his way. 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 saith unto them, An enemy hath done this.

The servants said unto him, 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. 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. Verse 36. Then Jesus 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, He that soweth a good seed is the Son of man, the field is the world, the good seed are the children of the kingdom, the tares are the children of the wicked one, the enemy that sowed them is the devil, the harvest is the end of the world, the end of the age, the reapers are the angels. As therefore the tares are gathered together and burned in the fire, so shall it be in the end of this age. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, 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.

The Lord will bless the reading of his word. Now it is hardly possible just to isolate the little expression that we have as the theme of the ministry. To understand the title we must of course look at the whole of that parable, and to understand that parable I think we must look at the whole discourse.

And to understand the whole discourse we must certainly understand the setting and the timing of the discourse. I want to look at it then in an introductory general kind of way first of all, and to see something of the timing of the discourse, and then of the unique and peculiar setting of the discourse. We want then to look at the style of it, because the Lord Jesus now is ministering in a different kind of way, and then we want to consider the substance of the discourse, and then having used that as a background to see just what exactly is meant by the time of the harvest.

Now the parable that we are looking at today is one of a series of seven, and it has often been pointed out to us that there are three series of seven things that I suppose every young believer ought to consider at a very, very early stage of study. If you want to seriously begin studying the word of God, these are three series of seven things that need to be looked at very early. There are the seven feasts of Jehovah in Leviticus chapter 23, there are the seven letters to the little assemblies in Revelation 2 and 3, and then there are the seven parables of Matthew 13, which we usually refer to as the parables of the kingdom.

Now the feasts, as again has been suggested, they give us generally speaking the story of Israel, and you will find that there is lovely prophetic ministry in those feasts with regard to Israel's future. Yet some of those have already been literally fulfilled, and some of them wait for a coming day. We are living in the gap at the present time.

And then the seven letters to the churches, well, they of course have got to do with the testimony, church testimony in this present age. And the parables that we are looking at, they've got to do with the kingdom. Now I know that we can't put these into watertight compartments, that there is a certain amount of overlapping, but having said that, it is very definitely, we must distinguish between Israel and the church and the kingdom.

And if we don't distinguish between these three, then I think that very soon we'll find our prophecy in a jumble. We'll start putting things into one chapter that don't belong there, and then we'll begin looking for things in other chapters that are not to be found there, and we'll be in a real tangle if we don't distinguish between Israel and the church and the kingdom. Israel is not the church, the church is not Israel, not Israel

in any sense, neither modified nor converted, nor in any way is the church Israel.

And while the church might be in the kingdom, the church is not the kingdom, and the kingdom is not the church, and Israel is not the kingdom, and the kingdom is not Israel. And while, as we have said, there is a certain amount of overlapping, nevertheless, we must distinguish between the ways, the purposes of God in these three different spheres. Now, we're looking then at seven parables which have to do with the kingdom, and we'll see in a moment or two why it is very, very necessary that we use this expression, the kingdom, and not the expression, the church.

If we talk about the church, we shall finish at the rapture. If we see that this is the kingdom, then of course we'll have to project our thoughts beyond the rapture, and we shall look rather to the revolution and to the coming back again of the king. Now, the timing of this discourse is very, very beautiful, and it seems to me that the Lord Jesus is actually enacting a parable before he begins to tell his parables.

There is a parable of action before we have the parables in words, and the Lord Jesus very definitely enacts that parable at the beginning of the chapter. Now, it is the same day. Now, there is something very important here.

It is, of course, that there are no superfluous words in Holy Scripture. I speak to those that are younger because those that are older, they know these things for a long time. But this is a very important thing, a very important matter, that there are no superfluous words in Holy Scripture.

If these words are all inspired, if they are, as another epistle says, words which the Holy Ghost teaches, then every word is very important. And we've got to stop then immediately at the beginning of the chapter and say, what day, the same day he went out of the house? Now, what is special and what is peculiar about this particular day? Well, now, it was, of course, a very sad day. It was a Sabbath day, but it was a very sad day.

It was the day that they held counsel, it says, not just to destroy him, but they held counsel how to destroy him. It seems to me that the Pharisees had already made up their minds and that the destruction of Jesus was already in their minds an accomplished fact. They had made up their minds that they would destroy him.

Now, they had arrived at the moment that they must consider how to destroy him. And on the day that they held counsel to destroy him, on that day he went out of the house. Now, that is most instructive and very symbolic.

It was the day that the leaders had decided that there was no room for this stone in their building, no room for Jesus of Nazareth in their plans. And if he had offered himself and presented himself as king, then, of course, they would not have him. And they had decided on that day that he must be destroyed, and they held counsel how to destroy him.

Now, on that day, the same day, Jesus went out of the house. Not only was it the day that they had held counsel, but it was also the day that he had announced himself in all his greatness in a threefold way. You will discover that in chapter 12, he had presented himself as being greater than Jonah.

We love that expression, and we use it in the preaching of the gospel. Not only was he greater than Jonah, but he had also presented himself as being greater than Solomon. And at the beginning of the chapter, he had presented himself as being greater than the temple.

Now, when you put those three things together, of course, we have the Lord Jesus very obviously as the prophet, the priest, and the king. He was greater than Jonah the prophet, he was greater than the temple of the priests, and he was greater than Solomon the king. And as prophet, priest, and king, he had offered himself, presented himself to the people, and in all his threefold greatness, they had rejected him.

Now, it was on that same day that he went out of the house. Now, you'll see then how very important is that expression. Not only that, but it was the day that these men had committed the unpardonable.

You remember that they had attributed the works of the Lord Jesus wrought in the power of the Spirit. They had attributed those to Beelzebub, to the devil. The Lord Jesus said that there were many things that would be forgiven to a man, but not this.

This was blasphemy against the Spirit. The Lord Jesus declared that they had committed a sin unpardonable, and it was on that day, that same day, that he went out of the house. And then again, when you come to the end of the chapter, a very sad, a very touching, and yet a very beautiful little portion at the end of chapter 12.

And you remember that they came to him, apparently the crowds were thronging the building where he was, and they came with the message that his mother and his brethren were outside and they were looking for him. He said, My mother and my brethren? He said, Who are my mother and my brethren? And then it seems to me that he sort of beckoned with his hand around this great crowd. And he said, Whoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.

Now you see what the Lord Jesus is doing. He is actually severing the old relationships, the relationships of the dead of his flesh are being severed now. And not only are they being severed, but in fact he is announcing a new relationship.

And it was on that same day that he went out of the house. Now all that is parabolic, and it is most important, and that is the timing of the discourse. It was that same day of his rejection of their committing the unpardonable and of the Lord Jesus severing the old relationships.

On that day he went out of the house. Now the fact of his going out of the house is very important. And this brings us to the setting of the discourse that he not only went out of the house, but he went down by the seaside.

And then he went into a ship. And then from the ship across a little stretch of water he spoke to the multitudes that were standing on the shore. Sometime, by the way, have a little look through the Gospels and find how many, many times it is said of the Lord Jesus that he sat down.

It is a very beautiful study. And you will find that in many, many different circumstances of his life and ministry it is said of him that he sat down. The Pharisees did not like that.

It was the attitude of a teacher. And they did not like this carpenter rabbi that had come from Nazareth, his sitting down and the people standing. They did not like that.

But the Lord Jesus constantly sat down and taught the people. Now in this particular occasion he is sitting as a teacher. But he is not just sitting in the synagogue like he did at the beginning of his ministry.

He is sitting in a ship now and he has pushed out a little bit, I take it, from the land. And in fact you might say that he is actually out of reach. He cannot be touched by the multitude.

In the previous chapters of Matthew he was moving in the midst of the multitudes and they were able to touch him as well as hear him. But now he is out of reach and he is out of touch. And there is something very parabolic about that.

Nevertheless, they can hear his word. They can hear his voice. And this of course is exactly where the Lord Jesus is today.

He has gone out of reach. He has gone out of physical touch. He is not the Messiah in the midst of the nation anymore.

He is a king rejected and gone out of reach. Yet in wondrous grace we still are permitted to hear his word and to hear his voice. So, he is out of the house.

He is by the sea. I hope you agree that consistently where the sea is used in a symbolic way it is always a symbol of the restlessness of nations. It is the masses of nations.

It is the Gentile restlessness of the world. And particularly in the book of Daniel and in the book of Revelation we find the sea used like that. And it is a very, very fitting symbol.

We think of the rolling sea, the billows, the restlessness, the troubled waters and how very picturesque they are of the Gentile nations never at rest. Now, the Lord Jesus, the rejected Messiah, in wondrous grace he goes down by the seaside. And here we find him now out of the house but sitting by the sea, typical of the Gentile nations and out of reach of the multitude.

And the Christ who has been rejected is now out of touch but still his word is being heard. Now I take it that all of that is a parabolic introduction to a series of parables which must be all considered together. And so that is the timing and that is the setting of this lovely discourse.

Now we come to the style of the discourse which is different to our Lord's previous ministry in the Gospel by Matthew. And we find that now for the first time the Lord is teaching by parables. Now we've got to ask the question again why is he teaching by parables? And there are perhaps questions to be asked in relation to this and it might well be that a question will come up later with regard to this as to why exactly our Lord Jesus taught in parables.

Now before we answer that question we've got to ask what exactly is a parable? Now that P-A-R-A at the beginning that little prefix P-A-R-A is of course a preposition and it means alongside of. And when the Lord Jesus told a parable what he was doing was he was actually taking one set of things and setting them alongside another set of things. He was taking truth and he was taking some doctrine some revelation and he was putting it alongside a very human and a very physical earthly story that people could understand.

And when the Lord Jesus did that put divine truth alongside of earthly circumstances this is what we mean by parable. You'll find that there are parables in Matthew, in Mark and in Luke but there are no parables in John. None at all.

That's an interesting question. If it was not outside the scope of our theme today it would be an interesting question as to why there are no parables in John. But anyway there are parables here in the other three,

the synoptic gospels and in this particular chapter we have seven parables.

Now why did the Lord Jesus decide now to teach in parable? I put it to you, though it may be discussed later, that there were three basic reasons for the Lord using parables. Now one reason was this, that parables made men listen. Now every minister of the word knows that sometimes when you're trying to expound truth in a very direct way sometimes you look down not at this hour of the morning of course but sometimes in an evening meeting.

Well, you find people drowsy a little bit and dozing here and there and you can see people not paying the best of attention. But once you begin to tell a story you know, everybody listens. You can see the eyes opening, you see the heads lifting and everybody listens when you begin to tell a story.

I'm quite sure that the Lord Jesus used parables to make men listen. And perhaps on many an occasion when people were maybe ready to walk away from His simple exposition of truth and then He began to tell a parable well you know they would stop and they would listen and they would hear the story. I'm sure that the Lord Jesus used the parable firstly to make men listen.

Now not only to make men listen but I think that He used the parable to help men to understand. Now I'm sure the question will come up and I hope that the insinuation in the question will be rejected because I think personally that it is a pernicious and a very sad interpretation of a little passage in Matthew 13 that the Lord Jesus taught by parable to be cloud the minds of men so that they would not understand. I think that's a very sad interpretation and that rather they reverse is true that the Lord Jesus by illustration is giving revelation.

Here was a multitude that would not understand and they had blinded their own eyes and closed their minds and the Lord Jesus will use the parable to teach them to help them to understand and yet even then we know that in spite of this most gracious of ministry there were some that still would not listen.

Well now a third reason was this that he used the parable to make men think now you see this is what he means when he says that to the man who has it will be given to the man who doesn't have well from him is liable to be taken away even that which he has because the men who listen to the parables if they're going to understand they will have to think here is truth for hearts that are exercised and when the Lord Jesus gave it in parabolic fashion then men really did have to think and to exercise hearts there was a bonus and a blessing because they got the truth from the parable but many and many a man and woman must have left these companies left these meetings when the Lord was teaching and as they walked their way home from the seaside they would have simply said wasn't that a lovely

story but that was the end of it they had no revelation no truth and no understanding these parables were for exercised hearts now we come to look very briefly at the substance of this discourse and we know of course that there are seven parables and like many of the other sevens in scripture they are divided into four and three we find that there are many many similarities in the first four parables and then the other three at the end again there is something peculiar and something unique about them we know of course that the first four they were given in the house or out of the house and the last three were given in the house the first four have all got to do with seed or with grain or flour or something of that nature and the Lord Jesus now in fact in this chapter he is becoming the

sower and yet we know from other scriptures that he was the Lord of the vineyard you say what has happened to the vineyard that the Lord of the vineyard has become a sower of seed it almost looks as if

he is beginning all over again and you know in a sense this is exactly what is happening the Lord of the vineyard is becoming a sower and he is leaving the vineyard and he is going out into the field which is the world he is going out wider and of course we know from Old Testament scriptures that Israel was the old vine and the vineyard and that vineyard was disappointing and for three years the Lord Jesus came looking for fruit and he found none and we know of course that the vine has been replaced by himself who was the true vine but the Lord of the vineyard has become a sower in the

field which is the world and this is how the discourse begins with the parable of the sower now you notice a little change that needs to be made I think in our authorised version that it is not a sower that went forth the sow it is the sower and the sower I take it is the Lord Jesus himself and that is distinctly stated so in the matter of the second parable that the sower is the son of man now I take it that in the first parable also the Lord Jesus is the sower and that this begins with the days of his ministry and the days in which he was rejected now what about this being the kingdom that is being outlined well now this is what we have got to see the Lord Jesus is rejected now as the king he is going away he is very soon to leave in a very violent way men will exclude him and reject

him and then six weeks after his death he will leave the world altogether and he will go back again into the glory rejected as a king on earth now he will be a king exalted he will be a king sharing his father's throne in this meantime but I take it that what we are reading now is actually an outline of the course of the kingdom in its mystery form while the king is absent now if that be a true if that be a right and proper way of approaching the chapter that it is the course of the kingdom during the absence of the king then we must definitely go beyond the rapture and we look away to the coming back of the king to the day of the revelation and if you look at it that way then of course you will find that everything falls into order and comes into place but once you try to put the rapture

here into this chapter and into scriptures that have got to do with the kingdom then of course you are in endless trouble I suggest to you indeed that there are only three passages in our new testament that expound the rapture I know there are more allusions to it than that but there are only three passages that expound the rapture of the church that is 1st Corinthians 15 and 1st Thessalonians 4 and of course the little portion at the end of Philippians chapter 3 there may be other allusions to the rapture but there is no exposition of the rapture in the epistles of Peter or of John or of James there are references to the coming of the Lord which may embrace and include the rapture but there is no exposition of the rapture and these are broader references which mean of course that these

scriptures will be invaluable to a remnant after the rapture who wait for the king coming this is what we have here then the sower he goes forth to sow now somebody says that is very disappointing because you see I preach the gospel some brother says and I use this time and time again in gospel preaching that we sow the good seed and there are these four kinds of soil well I am sure that you are quite entitled to keep doing that because you see the sower there is a principle here and while it primarily applies to the Lord Jesus and to his ministry there is no doubt that his servants afterwards who sow the seed they take character from the Lord himself it is a little bit like that other scripture you know which in Isaiah 52 is quoted directly of the Lord Jesus and it says how beautiful

upon the mountains are the feet of him that preaches the gospel him and it is of course the Messiah the servant himself but when you come to Romans 10 it is fairly well known that that scripture is quoted and it says how beautiful upon the mountains are the feet of them that preach the gospel so what is happening is that scriptures that are primarily relating to the Messiah himself have now been widened out to include his

servants so I suggest that you keep on preaching the gospel from this passage provided that you remember that it primarily applies to the great sower himself our Lord Jesus Christ now then is the parable of the tares and we come back to that in a moment or two that is followed by the parable of the mustard seed and it has again long before now been pointed out that in

the parable of the sower we have a three fold opposition to the work we have the opposition of the world and the flesh and the devil we have no time to look at that more specifically but that three fold opposition is definitely there in the first parable when we come to the third parable there is a kind of a perversion of the work of the sower and of the work of the gospel and when you come to the parable of the mustard seed it is this terrible perversion where a tiny little beginning reaches a way out into this massive mustard tree that we have in that parable now I have no doubt of the present time and if we can see exactly the abnormal thing that Christendom has become it helps us I think to walk a narrow path through it and to decide our attitudes toward it in a very gentle way

nevertheless we must find that there is a faithful narrow path to be walked through the course of things in the present time a small beginning you have seen mustard seed I suppose I had some from Israel until recently and folks kept asking me for a little of it and just recently I gave the last of it away and I still remember the look on the face of the dear brother who came to me last of all and asked me for a little bit of mustard seed and I put it on a sheet of white paper and I handed it to him he said where is it I said that's it there you know it's smaller than a grain of sugar it's as fine as pepper as fine as fine sand a tiny little seed it says the Lord Jesus the tiniest of all the seeds and yet here it is grown into a great tree what an apparently abnormal development from a

tiny beginning what is this tiny beginning brethren can you have anything more tiny than a stone manger in an outbuilding of Bethlehem can you have anything smaller than a carpenter teacher can you have any more tiny beginning than an upper room and a table and a handful of fishermen and a cross and a tomb anything more tiny and more apparently insignificant than that and from that has sprung the abnormalities of Christendom of this present time a far cry from the upper room to the Vatican a far cry from tiny beginnings of this little handful of fishermen to the ornateness and to all the grandeur and pomp and ritual that we have in Christendom today there has become a great abnormality from these tiny beginnings and yet as we shall see there is something genuine nevertheless and precious

intrinsically precious within the kingdom so the Lord Jesus then tells the story of the woman who corrupts the work and puts into this meal the three measures of meal are they reminiscent of the meal offering with its beautiful pictures of the Lord Jesus in all His loveliness His moral glory and all these lovely truths related to the person of the Lord Jesus they have been corrupted in Christendom today in so many many different ways and now the Lord Jesus sends the multitude away He has talked about the sower the tares, the mustard seed, the leaven and now He sends the multitude away, He dismisses them says Mr.

Darby's version, He dismissed the multitude and having dismissed the multitude He went into the house and into the privacy of the house, He takes His disciples who ask Him now tell us about the parable of the tares and the Lord Jesus explains the parable of the tares and then He gives the other three parables, I take it that the other three are symbolic of the genuineness that there is within the kingdom, there is a reference to Israel in the treasure and this is of course not the nation generally but this is Israel as realized in the remnant, it is the treasure as will be seen in the remnant in the coming day and that remnant in the coming day will be the Israel of the millennial day and why you say does the Lord Jesus give all that to these men and if someone assumes we are now going to

see that the parable of the pearl is a parable that is referenced to the church and perhaps the parable of the dragnet has got a relationship to the nations and to the great multitude that no man could number in Revelation chapter 7 someone might well ask why does the Lord give all this to these men, these men that were gathered around him and I think a very important thing to remember is this to me it is most important that we keep this in mind if you had stopped someone away back in those days and you had said to them look I am a stranger here, these twelve men that are always with Jesus of Nazareth, you say tell me who are these men would you know someone with intelligence would have said to you, would you know they are of course all Jews they are all Israelites they are all Galileans

indeed except one but that's by the way they are all Jews, they are Israelites, Hebrews and you see you could really say, an intelligent onlooker would say, you could really say that these men were just a little remnant out of the nation of Israel that believe in the Messiahship of Jesus of Nazareth, and you say what about the nation, oh the nation doesn't believe that, the nation has rejected him, the nation has refused him and rejected his claims to be the Messiah the nation of Israel doesn't believe that, but these men do so they are a kind of a little remnant from out of the nation of Israel well now you say that's interesting that explains a good deal, but then you go to someone else and you say tell me these twelve men who are always with Jesus of Nazareth who are they, and someone

who had been listening very closely and carefully to the ministry of the Lord, they would have said well now so far as we can gather Jesus of Nazareth has announced he has predicted that he is going to build a church an ecclesia, a company called out, a new thing a new company, a new church a new assembly well now you see these twelve men, well they are actually the nucleus of that new thing well now you say someone has just told me that they are the remnant of the old thing now you tell me they are the nucleus of the new thing and of course there is no discrepancy, these men were both at the one and the same time they were the remnant of the old thing about to be set aside for a little while, and they were the nucleus of the new thing about to come into being now what we have got to do

brethren, is to carefully decide with the gracious help of the spirit as we read the gospels is the Lord addressing them as the remnant of the old thing, or as the nucleus of the new thing there is no doubt in Matthew 24 there is no doubt in John 14, in Matthew 24, here is the remnant listening to him in John 14, here is the nucleus listening to him but you say why should the Lord address them as the remnant of an old nation, for this reason that the remnant of a coming day after the rapture is going to need ministry instruction, help and guidance and the Lord Jesus gives that in Matthew 13, in Matthew 24, in Luke 21 the Lord Jesus is addressing a remnant then present, and giving to them instruction which will be invaluable to a remnant yet to come but then they are also the nucleus of

the new church oh says the Lord Jesus there is a real genuine thing within the kingdom sometimes God will see it as the remnant of Israel, a treasure indeed, sometimes He will see it as a pearl of great price, the church itself within the kingdom and if the kingdom is a bigger thing, with much in it that is false and disappointing nevertheless there is intrinsic value because the church is there within the kingdom and the pearl would you know, the pearl is never mentioned in the Old Testament someone says I thought that I read about the pearl in the book of Job, well you may indeed in your authorized version but it is not the same word as our usual word for pearl I think you may take it as a fact that the pearl is never mentioned in the Old Testament it is a New Testament revelation, it

is the beauty and the luster and the grandeur and the glory of a new thing that has come into being and how often it has been pointed out to us that every pearl is the product of a wounded side and this pearl is

no different, this lovely thing this new thing, this church this ecclesia, this assembly, is the product of a wounded side it is the church the pearl, and the dragnet tells of a day that is yet to come when I take it there will be a great multitude that no man can number from out of the nations now we have spent a long time at the background, but I think that once you see the background then the parable of the tares is no problem I hope that doesn't sound presumptuous but certainly many of the problems dissolve when once the background is understood now the Lord Jesus says I tell

you about the parable of the tares notice that it was not while the sower slept that the enemy sowed oh no, it was while man slept, while man slept let us take care then that we sleep not, while man slept, an enemy came who is the enemy? no problem the Lord Jesus says the enemy is the devil, the Lord explains that, the devil ever the adversary the opponent of God and his truth and his people and the enemy comes in this great work of imitation of the genuine work and he produces this darnal, this poisonous weed as already we have been reminded, he introduces that amongst the weed now they say well sir, we'll go shall we go and root them up, take up this darnal and no, no, says the Lord, no, no let both grow together until the time of the harvest the rapture? no, no, no, no no, no this goes

beyond the rapture beyond the rapture and I take it that to put the rapture in here will introduce confusion, hope my brethren agree with that, but anyway we look beyond the rapture and both grow together, the genuine thing that is within the kingdom and the false thing that is there in every age in every part of this age, here is a false thing an injurious thing alongside the genuine now says the Lord the work of sorting out is a divine work this takes a great burden of responsibility from of us brethren we don't need to be involved in propheticians and reformations and all that sort of thing, we go quietly along still engaged in the work of the Lord and knowing this, that the Lord know of them that are His and that what is expected of us is a quiet moving on faithfully to the Lord Jesus

in faithfulness to the King rejected we walk down here and leave the sorting out of things until the time of the harvest, well you say what is the harvest? what is the time of the harvest? says the Lord Jesus says the harvest is the end of the age the reapers who will sort the thing out, doing the divine work are the angels the reapers are the angels and here as we have suggested you can put the coming of the King Matthew 24 Isaiah 63 Armageddon Olivet, Eden the judgment of the nations all of those scriptures that deal with the return of the King you can put them all in here and make them synchronized and when the King comes and His angels with Him and His bride accompanying Him what a day that will be when He comes to this Kingdom and the angels will gather out of it everything that

offends and everything will be sorted out and the Kingdom will be put in order with nothing offensive in it and the King and His bride together will enter into that millennial joy with all the offensive things gathered out of the Kingdom and the righteous will shine shine like the stars in the Kingdom of the Father what a day that will be for Him to where will He come? how interesting it is that in Matthew in Revelation 16 it is Armageddon in Zechariah 14 it is Olivet in Isaiah 63 it is Eden well you know, Eden is in the south Megiddo is in the north Olivet is in the middle Olivet at Jerusalem Eden away down below and Megiddo away further up within sight of His hometown of Nazareth and it seems to me that from Olivet to Megiddo back through Olivet to Eden and back from Eden with His

garments stained with the blood of His enemies our Lord Jesus will be triumphant the whole length of the land of Israel and as another dreadful scripture says by the space of 200 miles blood to the horse bridles it is the end of the age it is Armageddon it is the time of the harvest it is the sorting out of things in preparation for the millennial glory may the Lord help us to live in the light of what Peter said what manner

of persons ought we to be knowing such things what manner of persons ought we to be the Lord help us to understand

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Audio: <https://sermonindex1.b-cdn.net/10/SID10358.mp3>

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