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## The Private Parables of the Kingdom in the House

From the very day of **His** official rejection by the Pharisees and the nation of Isra'el, **Jesus** spoke in parables to the masses. Those of faith would understand **the parables** and those of no faith would not. **Yeshua** finished **His** parables by the Sea of Galilee (**to see link click [Es](#) - The Public Parables of the Kingdom by the Sea**), and went **into the house** of Simon Peter who lived in Capernaum. At some point **His** family showed up because they were concerned about **Him** (see **[Ey](#) - Jesus' Mother and Brothers**). In the evening, **when He was finally alone with His own talmidim, He explained everything (Mark 4:34)**. For the masses the purpose was to hide the truth, for the faithful, the purpose was to illustrate the truth.<sup>711</sup>

If **the Twelve** had faith, why did they need **the parables** explained to them? This is what the gift of teaching is all about. If the things of **God** didn't have to be taught or explained, there would be no need for the gift of teaching. This is the difference. For the faithful, once it was **explained**, they understood it and believed it (see **[Ft](#) - The Faith of a Canaanite Woman**). But, for the faithless, even after it was taught, they wouldn't understand it, or even if it were possible for them to understand, they wouldn't have believed it.



**After He had left the most of the large crowd** down by the seashore **and entered the house of Peter**. Later that evening after sundown, **His apostles** would **ask Him about this parable (Mark 7:17)**. They were faithful **men** who needed to be taught. Is it no less true for us today? That is why the gift of teaching is needed in the congregations of **God**.

After **the** introductory **parable of the Soils**, there are four other couplets of **parables**. The first set of couplets were given **by the Sea of Galilee** to the Twelve and **the large crowd** made up of believers and unbelievers, and the second set of couplets are given to the

apostles **in the house** of **Peter** in Capernaum. The third couplet is comprised of **the parables** of **the Hidden Treasure** (Isra'el) and **the Pearl of Great Price** (Gentiles), which show **the dividing wall of hostility** has been broken down (**Ephesians 2:14-18**) and Jews and Gentiles together form **the invisible universal Church**. The fourth couplet is made up of **the parables** of **the Dragnet** (saved and lost) and **the Householder** (old and new), where we see some comparisons between life now and life in the future the messianic Kingdom.