

Sunday January 17<sup>th</sup> 2010  
Matthew 13 Parables – Part Six  
The Parable of the Leaven

1). As we begin our study today let's take a moment to remind ourselves about the meaning of the word parable. It literally means, 'to draw alongside' and so we can see that each of our parables draws alongside the parable that precedes it in order to add to the truth that has already been presented.

a). And this is in perfect keeping with the way scripture states God reveals His word to us - Isa 28:9 ¶ *"Whom will he teach knowledge? And whom will he make to understand the message? Those just weaned from milk? Those just drawn from the breasts? 10 For precept must be upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little."*

2). Let's piece all this together so far then –

a). We began with the parable of the Sower, which is the foundational parable upon which all the others are built. And the fact that there are seven parables in all shows us that together these form a complete picture. And they form a complete picture concerning the specifically stated subject of the parables given by the Lord in His explanation of the parable of the Sower, 'when anyone hears the word of the Kingdom' – and hearing the word of the Kingdom and either producing or not producing fruit cannot be separated. And we will remember that Israel's failure to produce fruit in relation to the Kingdom - Mt 3:8 *"Therefore bear fruits worthy of repentance,*  
- resulted in the Kingdom of the heavens being taken from them –  
Mt 21:43 *"Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it."*

b). And in relation to hearing the word of the Kingdom, and producing fruit, we find, in the parable of Sower, Christians 'sown' out into the world who then find themselves in one of four locations depending upon their response to what they have heard.

c). Those sown by the wayside fail to understand the word of the Kingdom or have no interest in it and as a result Satan steals the word and devours the individual – no fruit is ever produced.

d). Those on stony places hear the word of the Kingdom and are excited about what they are hearing, but because they have not persevered long enough to

build a proper foundation, they give up when Satanically inspired persecution comes – no fruit is ever produced.

e). Those sown among thorns hear the word of the Kingdom and begin to understand it but the cares of this world, the deceitfulness of riches and the pleasures of this life – all of which are in the province of the ruler of this age – choke the word they have heard – no fruit is ever produced.

f). Only those sown on good ground, who hear the word of the Kingdom understand it, build a proper foundation and are not overcome by Satan's 'thorns', begin to produce fruit - Mt 13:8 *"But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty."*

g). Those producing fruit are the only ones, as we have seen from the scriptures, who will have the potential to attain a position with Christ in the Millennial Kingdom, and those producing fruit are the only ones who pose a threat to Satan's rule. Consequently, this fourth group, the fruit producers, is the object of the parable which follows the Sower, that of the Wheat and the Tares.

h). Those who are identified as wheat are also called 'the sons of the Kingdom' and they are the same group seen producing fruit in the parable of the Sower. And here in the parable of the wheat and the tares we are given additional information with regards to the proclamation and offer of the Kingdom of the heavens and fruit production as it pertains to these Christians who are producing fruit.

i). And we find that 'an enemy', identified as the wicked one, sows tares, Christians who have a contrary message to the word of the Kingdom, in amongst the wheat for the purpose of stopping their fruit production - 2Pe 2:1 ¶ *But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.*

j). The parable of the Mustard Seed then shows us what happened to the Church as a result of the work of the tares, who are also called false teachers scoffers, mockers, savage wolves and apostates, with regards to the proclamation and offer of the Kingdom of the heavens. By assimilating the Church into the present world system causing it to become a national power in this age Satan was able to stop much, but not all, of the fruit production amongst those Christians who continue to hear and bear fruit.

k). Our next parable then, the parable of the leaven, is going to provide us with additional information on what happened to the proclamation and offer of the Kingdom of the heavens that resulted in the unnatural growth seen in the parable of the mustard seed.

3). The parable of the leaven then is the fourth parable that Jesus gives having left the house and gone to the sea, and is the last parable to be given before He goes back in the house. These first 4 parables provide us with a complete dispensational history of the Church and were given to us, prophetically, before the Church had come into existence. And these four parables must be viewed together in order to properly understand the complete picture. Regardless of what the Church may say about itself regarding its history, only that which is contained in the scriptures regarding the central focus of all of scripture, the word of the Kingdom, is the reality.

a). Then the remaining three parables which are to follow, as we shall see, all have to do with events beyond the end of this dispensation, events following the resurrection/rapture of the Church.

4). So, let's read the parable of the leaven –

a). Mt 13:33 *Another parable He spoke to them: "The kingdom of heaven is like [the proclamation and offer of the Kingdom of the heavens continues like] leaven, which a woman took and hid in three measures of meal till it was all leavened."*

b). The first thing that we should notice are the three measures of meal into which the leaven is introduced.

c). 3 is the number of Divine perfection – a number that finds its most perfect expression in the Trinity – God the Father, God the Son and God the Holy Spirit.

d). Meal is a reference to the ground grain that was used to make bread. We can see an example of this when bread is made for God and His angels when they visit Abraham before the destruction of Sodom - Ge 18:6 *So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes."*

e). It is also meal, the ground grain, that was used to make the showbread for the Tabernacle of Moses and the Temple; the showbread which in itself provides a picture of the Lord Jesus Christ - Joh 6:35 *And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger,*

f). Within the context of our parables the meal is of course a picture of the word of God - Joh 1:14 *And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*

g). Mt 4:4 *But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"*

h). Within our context however, this is not the word of God in a general sense, but the word of God in a very specific sense - Mt 13:19 *"When anyone hears the word of the kingdom,*

i). So then, I am sure we can understand the picture – we have 3 measures of meal representing the Divinely perfect word of God in relation to the proclamation and offer of the Kingdom of the heavens in which a woman hides leaven with the result that the 3 measures of meal become completely leavened.

j). And why a woman? Well presumably because the leaven is placed by Christians, by those who had the potential to become the Bride of Christ. And there would be an echo of the Woman in the Garden here who was deceived by Satan in the same way that the false teachers gave heed to deceiving spirits – has God indeed said?

5). And so as we see the leaven placed in the 3 measures of meal it would be good for us to know what we are to understand by the use of word leaven.

a). Here in this parable is the first time that the word ‘leaven’ is used in the New Testament and it is used by the Lord here in a symbolic sense, drawing on that which would be known about leaven from its usage in the Old Testament. And in the Old Testament the word leaven is only ever used one way – it is always used symbolically to represent that which causes corruption and deterioration.

b). Le 2:11 ¶ *'No grain offering which you bring to the LORD shall be made with leaven,*

- within the Law of Moses the priests were forbidden to use leaven in their rituals because of what it symbolized. Leaven spoke of corruption, whereas an absence of leaven spoke of purity, which is exactly what we see from the first use of the word in this way in scripture in the incident with Lot and the angels - Ge 19:3 *But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.*

c). Leaven being used to symbolize corruption and its absence to symbolize purity can also be found in a foundational type in - Ex 12:19 *'For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land. 20 'You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.'*

d). Immediately following the Passover, the point of Israel’s redemption, they are commanded to remove all the leaven from their houses and to eat nothing that contained leaven for 7 days – for a complete period of time and this was to be done throughout their generations. If anyone was found with leaven or ate anything that was leavened then that person was to be ‘cut off from the congregation of

Israel' – in other words they were to be killed and would therefore have no inheritance in the land promised to Abraham, Isaac and Jacob. Once redeemed the nation was then responsible on an individual basis for removing the sin/the leaven from their lives, the very thing that would cause them to be corrupted. This is what is pictured for us in the feast of unleavened bread. And we cannot help but notice the direct connection between eating nothing with leaven and gaining their inheritance.

e). And so it is upon this symbolism that Christ draws in the parable of the leaven.

f). And He uses the symbol of leaven in exactly the same way in –  
*Mt 16:6 Then Jesus said to them, "Take heed and beware of the leaven of the Pharisees and the Sadducees.".....12 Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.*

g). And what do we see here? The doctrine, the teaching of the Pharisees and Sadducees, is corrupt and the disciples are to beware of it and the word the Lord uses to describe that corruption is leaven.

h). And then beyond the gospels into the epistles we see leaven used symbolically in exactly the same way - *1Co 5:6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump? 7 ¶ Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. 8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

6). Scripture then is really very clear for those who will have eyes to see, for those who will allow the scriptures to interpret themselves – leaven is used in a symbolic sense to represent that which causes corruption and deterioration in that which would otherwise be pure.

a). So what does this mean for our parable of the leaven?

b). Well we see the woman, representing eternally redeemed Christians –the tares, false teachers, apostates, introducing corruption into the Divinely perfect word of the Kingdom at the beginning of this dispensation, causing the proclamation and offer of the Kingdom of the Heavens to become so deteriorated that by the end of this dispensation the whole has been corrupted. This, with regards to the proclamation and offer of the Kingdom of the heavens, is where we now find ourselves.

7). This corruption of the word of the Kingdom is exactly what we have seen in our earlier parables – that presented in the work of the tares, the false teachers, the apostates who gave heed to deceiving spirits and followed the doctrines of demons. It was this corrupted message of the Kingdom that was introduced at the start of this dispensation that is the leaven of our current parable. And Christ foretold that by the time in this dispensation where we now find ourselves had come the Divinely perfect word of the Kingdom would be totally corrupted throughout His church.

8). This very same picture is then repeated by Christ some 60 years into Church history when He again reveals and reconfirms the dispensational history of the Church to the Apostle John, who had been present at the teaching of the parable of the leaven at Christ's first advent.

9). John on the Isle of Patmos is, by the power of the Spirit, moved through time and space, from Man's Day to the Lord's Day; from the earth to the heavens, to witness the events that will take place yet future at the Judgment Seat of Christ.

*Re 1:10 I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, 11 saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea." 12 Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, 13 and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. 14 His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; 15 His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; 16 He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. 17 And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. 18 "I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death. 19 "Write the things which you have seen, and the things which are, and the things which will take place after this. 20 "The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.*

a). Seven as we know is God's number of completion and so the fact that we see 7 churches in Christ's presences shows us that this is the complete Church – all

eternally redeemed individuals from throughout this dispensation – including both the wheat and the tares; those who produce fruit and those by the wayside, on stony places and among the thorns - 2Co 5:10 *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

b). Christ is seen, ‘girded about the chest with a golden band’ showing that He is now Judge and no longer High Priest. The High Priest would wear the golden band around His waist, the Judge, about His chest.

c). Christ’s judgment of His Church begins with the church at Ephesus. This is a church, we will remember, that had a sound grasp of the word of the Kingdom; a church where Paul had spent at least three years teaching, a church where Timothy also spent time - 1Ti 1:3 *As I urged you when I went into Macedonia--remain in Ephesus that you may charge some that they teach no other doctrine,*

And Ephesus is the only one of the 7 churches identified in the Book of Revelation which has a Book of scripture named for it – the Book of Ephesians. And if we look at Paul’s last meeting with the elders of Ephesus we can clearly see the extent of the ministry he had there - Ac 20:25 *"And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more. 26 "Therefore I testify to you this day that I am innocent of the blood of all men. 27 "For I have not shunned to declare to you the whole counsel of God. 28 "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood 29 "For I know this, that after my departure savage wolves will come in among you, not sparing the flock. 30 "Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. 31 "Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. 32 "So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.*

d). We see that he preached ‘the Kingdom of God’ [the proclamation and the offer of the Kingdom of the heavens] – he declared to them ‘the whole counsel of God’ – and warned them night and day with tears for three years that savage wolves would come in not sparing the flock and from among themselves men would rise up speaking perverse things. And who would these savage wolves and the men rising up be? – the tares, the apostates, the false teachers seen in our Matthew 13 parables. And the perverse things which they spoke would be the leaven of our current parable.

e). Ephesus then is a church that symbolizes the acceptance of and adherence to the word of the Kingdom found at the beginning of the dispensation.

f). However, let's remember what the Lord says regarding them –  
Re 2:4 *"Nevertheless I have this against you, that you have left your first love. 5  
"Remember therefore from where you have fallen; repent and do the first works, or  
else I will come to you quickly and remove your lampstand from its place--unless  
you repent.*

g). Here is the outcome of the work of the savage wolves, the men who rose  
up speaking perverse things, the work of the tares, the apostates, the false teachers  
the leaven placed in the three measures of meal – the message of the word of the  
Kingdom became corrupted and was sufficiently deceptive to cause the fruit  
producing Ephesians to leave their first love, the love of Christ's appearing and His  
Kingdom so as to no longer follow the way of truth.

h). But this as we know is only the beginning of the story. The leaven  
continued to perform its destructive work until all would be leavened, which brings  
us to the end of this dispensation and the 7<sup>th</sup> of the 7 churches – the church of  
Laodicea.

i). And we will remember that which the Lord says with regards to them -  
Re 3:14 ¶ *"And to the angel of the church of the Laodiceans write, 'These things  
says the Amen, the Faithful and True Witness, the Beginning of the creation of  
God: 15 "I know your works, that you are neither cold nor hot. I could wish you  
were cold or hot. 16 "So then, because you are lukewarm, and neither cold nor hot,  
I will vomit you out of My mouth. 17 "Because you say, 'I am rich, have become  
wealthy, and have need of nothing' --and do not know that you are wretched,  
miserable, poor, blind, and naked-- 18 "I counsel you to buy from Me gold refined  
in the fire, that you may be rich; and white garments, that you may be clothed, that  
the shame of your nakedness may not be revealed; and anoint your eyes with eye  
salve, that you may see. 19 "As many as I love, I rebuke and chasten. Therefore be  
zealous and repent. 20 "Behold, I stand at the door and knock. If anyone hears My  
voice and opens the door, I will come in to him and dine with him, and he with Me.  
21 "To him who overcomes I will grant to sit with Me on My throne, as I also  
overcame and sat down with My Father on His throne. 22 "He who has an ear, let  
him hear what the Spirit says to the churches.""*

j). With regards to the proclamation and offer of the Kingdom of the  
heavens, the word of the Kingdom, the complete church here in Christ's presence  
is totally corrupted. Not only is this message corrupted so as to be virtually non-  
existent, but, that which has replaced it has deceived believers to the point where  
the church sees itself as *'I am rich, have become wealthy, and have need of  
nothing'* – and this is not only in a material sense, which does epitomize much of  
the church in the West, but also in a spiritually arrogant sense.

k). And such is exactly what we see – the church throughout Christendom grows and flourishes and becomes self sufficient and self reliant – but we will remember from the parable of the mustard seed that this growth is unnatural, and not what it was supposed to be at all. In many ways the Church in general is just like the fig tree at Christ’s first coming – full of leaves but barren of fruit.

10). And so, what does the leaven look like that has corrupted the word of the Kingdom? Well we can now see the results of its destructive work at the end of nearly 2000 years, but it began, as we saw in one of our earlier studies with a direct attack on the very foundation of scripture - 2Pe 3:4 *and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."*

- An attack that strikes at the very heart of God’s revelation to man concerning the events of a coming 7<sup>th</sup> Day; an attack also denying God’s intervention in the affairs of man in times past thereby refuting any intervention in time future. In fact you could take this back to an even earlier time in the Garden of Eden that we referenced earlier. Do you remember the words of Satan? - Ge 3:1 ¶ *Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" 2 And the woman said to the serpent, "We may eat the fruit of the trees of the garden; 3 "but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'" 4 Then the serpent said to the woman, "You will not surely die.*

a). The various facets of this corruption, ‘has God indeed said?’ as it exists today would be fairly easy to see.

b). We can easily point to the obvious ones – the false doctrine of the Jehovah’s Witnesses, the Mormons, the Adventists.

c). But this corruption is also throughout that which we would consider to be the mainstream church – those very denominations that are established and thriving.

d). Just see if you have come across any of these that can be readily found almost anywhere – eternal salvation is by works / eternal salvation can be lost / you have to say the sinners’ prayer to be saved / you are not saved unless you are baptized / once you are saved you don’t sin anymore and if you do sin you weren’t really saved / there is no literal Kingdom / the Kingdom is here now / the Kingdom is within us / being eternally saved and entering the Kingdom are the same / we can bind Satan / the soul and the spirit are one and the same / eternal bliss begins at death / the eternally lost who have died are burning in hell / there are no consequences to our actions – grace covers it all / the acceptance of homosexuality

– even within the ministry / the performing of gay marriages within the church / the prosperity doctrine of you can have it all now / material abundance shows God’s love / the only reason for winning the lost is to keep them from eternal damnation / everyone is already saved, they just don’t know it / Genesis is just mythology / there was no virgin birth / there was no literal resurrection/ if we are to win the world we must become just like the world. The list could go on and on. And the corruption is so all pervasive that when Christ asked this question in – Lu 18:8b.....*Nevertheless, when the Son of Man comes, will He really find the faith [the proclamation and offer of the Kingdom of the heavens] on the earth?"* The question was put in such a way in the Greek language as to only allow for one answer – ‘no’.

e). The challenge for us is to recognize the lie and then replace it with the truth of scripture. What God has said He has said and He is not going to change His mind about it - Nu 23:19 *"God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?"*

f). 2Pe 1:20 *knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.*

11). So where does this leave us? Hopefully in a place of rejoicing. Look at what the Lord says to the Laodicean church - Re 3:20 *"Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. 21 "To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.*

a). Even with regards to the Laodicean times in which we live we still find the Lord in pursuit of us. It is a sad fact that He is standing outside of the church that claims to be His and is knocking on the door to be let in, but He is still knocking, and He is still speaking – and if any individual within the church anywhere will hear His voice and open the door, the promise is that He will come in and dine with that individual and the individual will dine with Christ – they will dine together on the meat and the strong meat of the word – that to do with the coming Kingdom of Christ. And for the individual who overcomes the world, the flesh and the devil, who removes the leaven from their life on a continual and consistent basis and embraces the truth rather than the lie, the promise Christ gives is one of regality - *"To him who overcomes I will grant to sit with Me on My throne,*

b). And exactly what is the Lord saying, that we should hear His voice? Simply this – ‘repent’ – change our mind about the proclamation and offer of the Kingdom of the heavens and do works that will result in the production of fruit.

c) There is an irresistible parallel here with Abraham’s oldest servant waiting by the well of water for the one who will draw deeply from it. The one drawing from the well in Genesis Chapter 24 was Rebekah, the one who chose to make the journey with the servant to the land from which he came, the one who would marry Isaac – picturing Christ and His Bride. And the one who today hears His voice, and follows Him on the journey to the heavenly land will find themselves in fulfillment of this type – they will be part of the Bride of Christ –  
Re 19:7 *"Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."* 8 *And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*

d). God’s dealing with the Church in this dispensation will always be on the basis of the individual. He deals with individual Christians, who respond individually to His voice. And this of course is the very thing that is presented to us in the Book of Ruth – Ruth herself being a type, a picture of the faithful Christian. The historical setting for the Book of Ruth is during the time of the Judges –  
Ru 1:1 ¶ *Now it came to pass, in the days when the judges ruled,*

e). Jg 17:6 *In those days there was no king in Israel; everyone did what was right in his own eyes.*

f). In the Book of Ruth we find a Gentile woman who has become part of a Jewish family that has experienced a death making a choice to leave the land of her birth to go with Naomi to the land of her calling. A decision that would cause her to make a journey, to labor in Boaz’s field and prepare herself for appearing on Boaz’s threshing floor.

g). And throughout this dispensation there remains no King in Israel and everyone does what is right in their own eyes. And every Christian has the choice to hear His voice and like Ruth, leave the land of their birth to go to the land of their calling – to be faithful in the journey, to be faithful in working in Christ’s field and be faithful in preparing themselves to appear on Christ’s threshing floor –  
Mt 3:12 *"His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."*

h). Or instead of this each individual Christian can choose not to hear His voice and keep the door firmly shut – just like Orpah.

12). You, my beloved brethren, have heard His voice, you have opened the door and you are committed to the journey. And God in His grace and mercy has permitted us to gather together as a group in accordance with His word –  
*Heb 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful. 24 And let us consider one another in order to stir up love and good works, 25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.*

13). What God has granted us here is so precious that we must protect it with every fiber of our being, guarding our hearts and minds lest the enemy of our soul deceives us - *Ga 5:7 You ran well. Who hindered you from obeying the truth? 8 This persuasion does not come from Him who calls you. 9 A little leaven leavens the whole lump.*

14). And we will realize that we are not just here for ourselves but for the sake of all those that God has given us, all those that Christ has died for –  
*1Th 1:6 ¶ And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, 7 so that you became examples to all in Macedonia and Achaia who believe. 8 For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward God has gone out, so that we do not need to say anything. 9 For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, 10 and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.*