

DUDLEY'S MONTHLY MESSAGE

OCTOBER 2026 | Matthew 13:11

*To you it has been
given to know
the secrets of the
kingdom of heaven...
Matthew 13:11*

BY REVELATION ALONE

The majesty of salvation is God's kingdom being inaugurated by Jesus the King. That is much larger than the promise that our sins can be forgiven and that we can go to heaven when we die. Forgiveness and eternal life are precious gifts of grace, but they flow from an even greater reality: the long-awaited King has come, He has defeated the ruler who held humanity in bondage, and His kingdom is now operating on the earth.

We have been looking for several months at the gospel that Jesus preached and His apostles proclaimed. Paul called it the power of God for salvation (see Romans 1:16). Hell knows that power. From the resurrection until now, the powers of darkness have aimed their strategies at the gospel, trying to dilute it, distort it, or postpone its promises to another age. It would be presumptuous for our generation to believe that we have escaped every deception. It is entirely possible to be sincere, religious, and active in

church while failing to grasp the majestic gospel of the New Testament.

Jesus summarized the gospel in three dynamics. **First, the time is fulfilled.** Since the beginning, God has been directing the story, and Jesus is its climax. The New Testament is not a different story from the Old. Jesus completes Israel's story. **Second, the kingdom of God has arrived in Him.** It has come, it is coming, and one day it will be consummated, but it has not been postponed. The King is already reigning over Satan, sin, and every power that holds people captive. **Third, that announcement demands a response: repent and believe the gospel.** It is impossible to be indifferent to and unchanged by the announcement.

Matthew 13 shows us something important about this kingdom inaugurated by Jesus. It cannot be discovered by mere observation or

understood by unaided reason. ***It can be known only by revelation.*** For centuries, faithful Israelites had looked for the kingdom Daniel saw. In Daniel 7, he has a vision of the Son of Man coming with the clouds to the Ancient of Days and receiving an everlasting dominion over every rival power. Many in Israel expected that kingdom to arrive with visible political and military force. Then Jesus came as a humble teacher from Nazareth and announced, "The kingdom of God has come near." There were no armies marching and no thrones shaking. The kingdom was standing among them in the person of the King, but most could not see it.

John the Baptist had called Israel to repentance in preparation for the coming King. Some responded to the light they had been given and were ready to recognize Jesus. Others cleaned the house of religious scandal but left it empty. When Jesus did not fit their expectations, they rejected Him. Their last condition became worse than the first. The resistance grew until they crucified not merely another prophet, but the ultimate revelation of God. Without revelation, they could not see how Jesus was the fulfillment of Daniel's vision.

Not only did Jesus' inauguration of the kingdom look different than the people expected, but Jesus also redefined the family of God. When told that His mother and brothers were waiting outside, He pointed to His disciples and said that whoever does the will of His Father is His brother, sister, and mother (see *Matthew 12:46-50*). Bloodline did not grant even Jesus' natural family a privileged standing. The new family would be made up of those who received the revelation of who He is: the completion of the story, Israel's King, and the Lord of glory.

That is the setting in which Jesus began to speak in parables. We often assume that parables are simple stories Jesus used to make truth easier to

understand. Jesus said almost the opposite. The parables both reveal and conceal. They sift the hearers. They expose whether the heart has received the King. One person hears a useful moral lesson and another hears the secrets of the kingdom. ***The difference is revelation.***

The crowds could listen to Jesus without understanding and look at Him without perceiving because their hearts had grown callous (see *Matthew 13:13-15*). They had received the covenant through Moses, the promises made to David, the law, the temple, the priesthood, and the prophets. They were given every privilege to prepare them for Jesus. When they rejected the One to whom all those signs pointed, even what they had was taken away. Revelation is not merely information to be discussed. It demands that we receive the One being revealed.

In Matthew 13, the parable of the sower is not merely agricultural wisdom. Every farmer already knows that a seed grows differently in different kinds of soil. Neither is it primarily a chart for deciding who has secured a ticket to heaven. Jesus said that the seed is "the word about the kingdom" (see *Matthew 13:19*). The mystery is not the soil. The mystery is the seed.

The different soils show what can happen when that word is heard. A hardened heart allows the evil one to snatch it away before it takes root. A shallow heart welcomes the experience with joy but abandons the word when obedience becomes costly. A crowded heart receives the word while continuing to nourish the worries of the age and the deceitfulness of wealth until those thorns choke its fruitfulness. The good ground hears, understands, and receives the word, and the seed produces thirtyfold, sixtyfold, and a hundredfold. The point is not to make us endlessly inspect the dirt of our own hearts. The point is to trust the life God placed in the seed and refuse whatever would keep it from growing.

A seed looks unimpressive. Break open a grain of wheat and it seems to contain little more than powder. Yet receive it into the ground and something hidden begins to work. It germinates, breaks the surface, develops a stalk, and multiplies into fruit. Scientists can describe stages of that process, but they cannot give life to the seed. Life is already in it.

So it is with the word of the gospel. Peter says that we have been born again, not of perishable seed, but imperishable, through the living and enduring word of God. Then he identifies that word: "And this word is the gospel that was proclaimed to you" (see *1 Peter 1:23-25*). The gospel is not advice for repairing the old life. It is the life-producing word of God that creates something new.

This is why Christian transformation is not a self-help project. We want formulas, steps, dramatic experiences, and immediate results. We want to strain and grunt until we can make ourselves fruitful. But the kingdom grows by the mysterious seed. Sometimes God brings sudden deliverance, and we should thank Him for it. More often, the seed works quietly below the surface before the ground cracks open. First the blade, then the head, and then the full grain appears, and the farmer "doesn't know how" (see *Mark 4:26-29*). God produces in us what we cannot produce by ourselves.

The kingdoms of this world promise transformation by revolution. The dissatisfied overthrow those above them, become the new rulers, and eventually produce another dissatisfied group ready to overthrow them. Power changes hands, but the human heart remains the same. Christianity announces transformation by resurrection seed. The life of Jesus is planted in ordinary people and grows from within. The kingdom does not advance because Christians become another angry group fighting for the highest rung on the

ladder. It advances as the life of the King produces righteousness, peace, love, courage, and truth in His people.

The seed entered history when the word of God came to Mary. Everything visible said that a virgin could not bear a son. But God said it would be so. Mary received His word, and what He declared became flesh. Jesus Himself later fell into the ground in death like a grain of wheat. He came out of the grave in resurrection life, beginning a new creation and producing a harvest of sons and daughters who share His life.

That same pattern operates in us. God says that those united with Christ were crucified with Him and raised with Him. Therefore, we are to consider ourselves dead to sin and alive to God in Christ Jesus (see *Romans 6:1-11*). Circumstances may say it is not so. Feelings may say it is not so. Old habits may loudly insist that they still own us. Kingdom faith hears what God has said, receives it as the final definition of reality, and trusts Him to make its fruit visible.

God says we are forgiven because of the obedient life, sacrificial death, and victorious resurrection of Jesus. We may not feel forgiven. We may prefer to punish ourselves for several days or even several years, hoping eventually to work our way back into favor. But the gospel says the work is finished. Will our failure have the last word, or will Jesus?

God says we are accepted in His beloved Son. We may feel rejected by parents, friends, society, or even ourselves. We can spend our life working frantically to earn the acceptance we already have, or we can receive the word God has spoken. The seed of that truth will produce the freedom we have been unable to manufacture.

God says we are a new creation. Our circumstances, addictions, and issues tell us a different

story. Confession is good. Bringing sin into the light with trusted brothers and sisters breaks the isolation in which shame flourishes. But confession alone does not uproot the lie that continues to feed the bondage. The gospel goes to the source. It says that the person who was enslaved to sin died with Christ and that a new person was raised with Him. We do not deny the struggle; we deny its claim to define us. We reckon ourselves dead to sin and alive to God because God says that is what happened in Jesus. The seed may grow slowly, but it carries a life the old master cannot finally defeat.

God says we have been raised with Christ and seated with Him above every principality and power. We may feel as if we are seated in a basement, a prison, or a room filled with darkness. But the gospel announces that the King has acted on our behalf. Humanity's lost calling is restored in Jesus. We have again been brought into fellowship with God to exercise His benevolent rule on the earth. We do not rule by domination, force, or the weapons of the flesh. We rule by truth. Darkness survives through deception.

Behind every stronghold is a lie about God, humanity, freedom, pleasure, power, or life. The only answer to this deception is the truth of the Gospel that we can only understand by revelation. Paul says that the weapons of our warfare demolish arguments and every proud thing raised against the knowledge of God, taking every thought captive to obey Christ (see *2 Corinthians 10:3-5*). The daily news can make darkness appear to be the only thing growing. Yet the larger arc of history tells another story. Wherever the gospel has taken root, light has pushed against darkness. People have been reconciled, families restored, captives liberated, the weak defended, and whole communities changed. The kingdom often advances without spectacle, the way a seed grows beneath the ground, but its hiddenness should never be mistaken for absence or defeat.

Every believer has a place in the kingdom. You cannot push back all the darkness in the world, but God has entrusted a garden to you. It includes your mind, heart, body, family, work, friendships, and whatever sphere of influence He has given. Find the lie operating there. Receive the truth of the gospel. Then show up, speak up, stand up, and let the truth work. A seed does not look powerful, but given time, it can crack concrete.

No wonder hell wants the kingdom postponed and misunderstood. If the church believes that Jesus is waiting for a later age to reign, it will abandon the ground it was commissioned to cultivate. But if ordinary believers receive the revelation that the King is reigning now, that His word carries resurrection life, and that they have been restored to rule under Him, the powers of darkness are in trouble.

The secrets of the kingdom have been given to us by revelation alone. We do not earn that revelation by intelligence, effort, or religious status. We receive it by giving Jesus the last word. His word is the seed. It is alive. It will take root. It will break through. It will produce fruit - thirtyfold, sixtyfold, and a hundredfold.


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