

Matthew 13:24-43

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[0 : 00] In the first 12 chapters of Matthew, we see the rejection of the religious elite, the rejection of the religious leaders. And now we went from speaking in the synagogues to speaking in the open fields.

And now we're from reaching those who should have been looking to dying for those who don't even know they need a Savior, setting His face towards Jerusalem. And we introduced this chapter last week with the parable of the soils.

Now, I would say there are three scopes of parables or three genres of parables within the 13th chapter. And you can follow them like this. The parable of the soils just begins.

He doesn't introduce it in any way. He just speaks of the kingdom of heaven being like one who went out, not like. It doesn't say the word like. That's important. Stay with me, right? He speaks of a sower and a seed. What we see in this parable of the soils is an introduction of the kingdom. Because there is no kingdom if there is no planting of the seed. Now, we know the seed is the gospel, right? So there is no kingdom apart from the gospel message. So the parable of the soils is different than the other because it doesn't say the kingdom of heaven is like.

[1 : 08] That phrase is not there. Or may be compared to. That phrase is not there. It introduces us to the kingdom. The first one we will read this morning says it can be compared to.

And then the rest of the five in that grouping of seven all have this same phrase. The kingdom of heaven is like. So what we have in the parable of soils is the introduction of the kingdom.

The next three parables would kind of be the infiltration of the kingdom, which is where we'll be at this morning. And then the last would be the invaluable worth or value of the kingdom.

And we see this here, how the kingdom is introduced, how the kingdom really reaches and penetrates society and in the value that it holds. And we see these types as a full revelation of the kingdom of heaven.

Now, the kingdom of heaven is important because the kingdom of heaven is present wherever the king of heaven is present. Remember when John the Baptist began to proclaim. I know I'm hitting you running.

[2 : 05] And we haven't even read our passage yet this morning. But you remember when John the Baptist came and preaching, he was preaching the kingdom of heaven is near. The kingdom of heaven is near. The kingdom of heaven is near. And Jesus showed up and he said, what?

The kingdom of heaven is here. Right? That's the realm in which God's people live. So it is very becoming of us to understand where it is we live.

Where it is we reside. How it can be typified and described and what it looks like. And this is what we see in the 13th chapter. So our text this morning is Matthew 13 verses 24 through 43.

If you are physically able and desire to do so, I'm asking if you would join with me as we stand together. And we read the word of God in the 13th chapter of the gospel of Matthew. And we start in verse 24.

Again, preceding this would be the parable of the soils. The kingdom has been introduced. Now we're going to begin to describe and define it. Starting in verse 24. Jesus presented another parable to them saying, The kingdom of heaven may be compared to a man who sowed good seed in his field.

[3 : 11] But while his men were sleeping, his enemy came and sowed tares among the wheat and went out or went away. But when the wheat sprouted and bore grain, then the tares became evident also. The slaves of the landowner came and said to him, Sir, did you not sow good seed in your field?

How then does it have tares? And he said to them, An enemy has done this. The slave said to him, Do you want us then to go and gather them up? But he said, No. For while you are gathering up the tares, you may uproot the wheat with them.

Allow both to grow together until the harvest. And in the time of the harvest, I will say to the reapers, First gather up the tares and bind them in bundles to burn them up. But gather the wheat into my barn. He presented another parable to them, saying, The kingdom of heaven is like a mustard seed, which a man took and sowed in his field.

And this is smaller than all other seeds, but when it is full grown, it is larger than the garden plants and becomes a tree. So the birds of the air come and nest in its branches. And he spoke another parable to them.

The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leaven. All these things Jesus spoke to the crowd in parables, and he did not speak to them without a parable.

[4 : 17] This was to fulfill what was spoken through the prophet. I will open my mouth in parables. I will utter things hidden since the foundation of the world. Then he left the crowds, and he went into the house, and his disciples came to him and said, Explain to us the parable of the tares of the field.

And he said, The one who sows the good seed is the son of man, and the field is the world. And as for the good seed, these are the sons of the kingdom, and the tares are the sons of the evil one. And the enemy who sowed them is the devil, and the harvest is the end of the age, and the reapers are angels.

So just as the tares are gathered up and burned with fire, so it shall be at the end of the age. The son of man will send forth his angels, and they will gather out of his kingdom all stumbling blocks, and those who commit lawlessness, and will throw them into the furnace of fire.

In that place there will be weeping and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their father. He who has ears, let him hear in the spring.

Lord, we thank you for this day. Lord, we thank you for the great privilege we have of reading your word. Lord, we thank you for opportunities we have of growing closer to you.

[5 : 25] Lord, we pray that you would speak to us now. Lord, we would take time to be still and have every distraction removed, every hindrance cast aside. Lord, we ask it all in Jesus' name.

Amen. We see here in these three parables the infiltration of the kingdom. Now, to infiltrate means to take possession in or to be absorbed within or to overflow something.

And we see this reality being laid out for us in three different accounts. Not one of them is an infiltration of the kingdom, and the other two are the infiltrations of the kingdom.

So, of the kingdom into other things. And Jesus here is now beginning to define not just the kingdom in the introduction. He is not talking of the souls and the individual's response and how they are going to respond to the word which is sown into their heart.

And we looked at that in detail, right? How we ought to not just assume that we are the good soil. The reality is that three-fourths of the ground on which the gospel seed falls bears no fruit.

[6 : 48] So, only 25% of it is. And we see this when Christ speaks of this reality. And yet, the fruit that he speaks of the kingdom is really astounding. Some bearing 30 and some 60 and some 100-fold.

A 10-fold fruit bearing would be just really an abundance of supply. But a 30 or a 60 or a 100-fold fruitfulness is just unheard of and unthinkable.

And the disciples and the crowds when they're hearing this, I'm sure they're thinking, Well, if the kingdom bears such good fruit, then why do we not see it being played out in a more active way? If the kingdom is so fruitful, why do we not see it having such a greater impact?

If the kingdom of heaven is present with the life of Christ, and if the kingdom of heaven is present because Jesus is there, why does the kingdom look so limited in scope if it is so fruitful in actuality? And he is beginning to answer these questions with these parables. Now, these three parables, he spoke to the crowds, and you saw that transition, which is very common among Matthew. Matthew says these were to fulfill what was spoken through the prophets.

[7 : 48] Matthew introduces those things often as a transition point. It shouldn't surprise us because Matthew's intended audience is the Jewish people. He who probably would have been rejected by most Jews because of his profession, Levi the tax collector, also known as Matthew the gospel writer, is writing to his own people, and he is writing this to them, showing them this is what all of Scripture has been pointing to.

Everything that has taken place in the life of Christ is what Scripture has been pointing to. Even the reality where the prophet said that he would speak to them in parables, and having ears they would

not hear and eyes they would not see.

It is fulfilled in the life and the person and the work and the ministry of Jesus Christ. And Matthew is constantly highlighting this. But you see, these three parables are spoken to the crowds, and then he goes into a house, and it is there inside that house, and the disciples ask him to explain the parable of the wheat and the tares, and he does.

And then there are a couple other parables that he shares just to them, and that is the kingdom's value. Now we see again here the benefit of being close to the Savior, right? Being close to the King.

The parable of the soils was not understood by the crowd, but it was understood by those who were close to him. The parable of the wheat and tares is not really understood by the crowd, but it is understood by those who are close to him.

[9 : 02] The reality is, is Jesus was not trying to trick or deceive or to conceal any truths. He was making the truth available for those who earnestly sought it, and those who really wanted to know, those who would draw near.

See, the gospel is not a mystery, though Paul writes of the mystery of the gospel. The scripture is not unclear. The Bible is not hard to understand, though to the very depth of it, we would never get to this side of glory.

The word of God is written in plain everyday English, or plain everyday Hebrew, and Greek, and Aramaic, and its original tongue, right? It was not written with a scholarly level. It was written in really a conversational level.

It was written to be understood. Much of it was written as letters. But the reality is, is that you would not understand it, and you would not comprehend it without searching and drawing near.

It is for those who draw near. And this is something that we see over and over again, because it is the spirit that gives us understanding. It is the spirit that helps us to enable the things that are taught to us, because these are spiritual matters.

[10 : 11] These are not physical matters. We're not really speaking of a literal mustard seed, or yeast, or wheat, and tares. We're not speaking of those things. We are speaking of spiritual realities. And here we begin to see the infiltration of the kingdom.

The first thing we see is that the kingdom is under a deliberate attack. It is under a deliberate attack. Some of you got upset at me last week because I didn't give you my points. There's number one. Number one, the kingdom of heaven is under a deliberate attack. When Jesus speaks of the parable of the wheat and the tares, he says that the kingdom can be compared to a man who went out and sowed good seed in his field.

Now, much like the parable of the souls, we understand there is a singular source of the seed.

There is one individual who is sowing the seed. Here in this parable, we have an explanation as well. And Jesus tells us who it is that sows the good seed.

He says it is the son of man. That is, it is Jesus Christ. Right? So we see here that Jesus declares the reality that the kingdom of heaven can be compared to this fact.

[11 : 11] Now, while parables are not actual events, parables are things used to signify actual events. So therefore, when we have an explanation of a parable, we need to understand the reality that these things are so.

This is what is going on. Side note, complete side note. This is why we believe that the story of the rich man and Lazarus is not a parable, but an actual event. Because the rich man and Lazarus' story or account contains a name.

Lazarus. Right? And since it contains a name, it is not a parable, because parables never contain a name. Any of the teachings of Christ, he never puts a name. He says, there was a man who sowed the seed. And they have to ask him for an explanation of that.

So there actually was a man named Lazarus who died. And there was a rich man who Lazarus set at his gate begging food. So anything. Let's complete a whole other sermon. Let's not get to that one. But here we see these parables speak to realities.

They are opening a window so that we can understand a reality of what's going on. And the reality of what's going on here is the deliberate attack against the kingdom. That the kingdom is being infiltrated from the outside in.

[12 : 14] And it is done intentionally. And it is done for the purpose of attacking. And Jesus says that there is a man who goes and sows the good seed. And the man is the son of man, who is Jesus himself, who is sowing the good seed of the gospel.

And the good seed results in growth. And that is the sons of the kingdom. But then he describes this reality that even though this man sowed good seed, that when his slaves were asleep, it doesn't say he was.

It says while his servants were asleep. Because God never sleeps nor slumbers, right? That while his servants were asleep, someone else came in and sowed bad seed. Now, all I want you to pay attention to here is it wasn't that it just happened that way.

It wasn't accidental. Someone intentionally came in and sowed bad seed among the good seed. This was an intentional act. This was an act that was a vicious act, an act of attack to oppose what had been done.

And he says that when they came together, the meaning of Bible scholars saying to wheat, the wording here for tares is actually darnel because it looks a lot like wheat. And they would be very similar in growth.

[13:19] And they would look the same until they came to head because the wheat would put on the head. And the darnel would always just look the same there. Now, many times this sermon has been used to picture the church. And we've seen it over and over again how there are wheats and tares in the church and wheats and tares in the church.

And that not everybody in the church views a believer. And, you know, Billy Graham himself said the greatest mission field that exists on any given Sunday is the church. And that's not here to put that down. But I want you to understand here, Jesus defines this as the reality of the world.

He says the field is the world. Okay, so this goes far beyond the scope of the church is the world. Because it is his kingdom.

It's rightfully his. When Jesus Christ dies on the cross and takes possession of death, hell, and the grave, he regains the kingdom which man gave up in the garden.

Man gave up the keys. Remember when Satan was tempting Jesus, he said the keys to all this has been given unto me. Right, right, man was created to rule and to reign and to rule over the kingdom of creation.

[14:21] And we gave up the keys. Jesus went and took them back. It's his kingdom. He is the creator. He owns it. So speaking of the world here, but we see this reality that in this world there is a spiritual battle going on.

That there is the son of man planting the good seed which results in the sons of the kingdom growing. But there is also this deliberate attack which Jesus says the enemy is Satan.

The enemy himself is Satan who is intentionally sowing evil seeds. This shouldn't surprise us that in this world, side by side, both good and evil exist.

Because in this world we are in the midst as children of the kingdom. Friend, listen to me. As children of the kingdom we are living in the middle of a spiritual battlefield. Because just as Jesus Christ came to save and to redeem and to plant the good seed of the gospel, so too our enemy who knows that he is losing precious, precious ground is intentionally sowing seeds of distraction, seeds of evil and seeds of bad around us.

And Jesus says that this is a deliberate attack. We should not be surprised by the reality that there is attack. We should be surprised if we don't see it. Because the enemy of the good man, the enemy of the son of man, desperately wants to overtake his field which is this world.

[15:43] The reason that we see evil so prevalent is because weeds have a tendency to multiply and to grow. And they have a tendency to take over. And we have one who is intentionally sowing it.

And he is sowing it in the field of this world. And he is sowing it for the purpose of trying to attack the kingdom of heaven. But just as certain as there is the deliberate attack, there will also be a day of reckoning.

Because Jesus says, at the end of this age. Because we always ask that question, why does evil exist? And if God is God, why doesn't he just remove evil?

And why doesn't he just get away with it? Get it away. And why doesn't he just do away with it? And he tells us right here that if he was to do that, that probably the good and the evil would be removed at the same time.

And he says, that day of reckoning is coming when at the end of this age. Now I can't tell you when that is. I'm not even going to put a timetable on that. But at the end of this age, as certain as there is an attack, there will also be a time of reckoning.

[16:41] Because he says, then the one who sows the good seed, the Son of Man, will say to his angels, Go and gather my children. And there will be a day of reckoning.

And those who are of the bad seed, those who are sown by Satan, will be gathered up and cast into outer darkness and burned with an unquenchable fire. And there, there will be weeping and gnashing of teeth. And those who are the sons of the kingdom will shine forth like the stars and like the Son of their Father.

Over and over again, we see this reality. My friend, listen to me. While in this world, we live in a battlefield. There are deliberate attacks, not against us.

We wrestle not against flesh and blood, but against the powers and principalities of the air and the spiritual forces of darkness. But let us not ever, ever, ever give ourselves more credit. Satan is not out to get us because of who we are.

He's out to get us because of whose we are. He likes who we are naturally. But when we belong to another, when the gospel takes root, and when fruit begins to be born in a gospel root, now the enemy begins to plant weeds along beside that precious plant.

[18:00] Not because of who we are, but because of whose we are. But who we belong to will one day call us to himself. And he will remove all those enemies which attack.

And we see the reality of the deliberate attack of the kingdom. And we move on from the attack of the kingdom to two other parables which show us what the kingdom is like. So not only do we see the deliberate attack of the kingdom, number two, we also see the growing attraction of the kingdom.

Now by growing attraction, I don't mean that it's putting on a show, and I don't mean that there's going to be multitudes and multitudes and multitudes of people here. The reality is this, that when the gospel began, when the gospel seed was planted, the gospel seed was planted in just a few precious souls.

It was planted in a corner of the world, literally in the size of the state of New Jersey, in the land of Israel, in the promised land. The life of Jesus was confined geographically to a very, very small portion of land, right there in the nation of Israel.

He entrusted this gospel to twelve, one of which denied him, so then there are eleven. And then there are a number of disciples, and then a hundred and twenty are gathered together in the upper room. And then on the day of Pentecost, some three thousand come to Christ.

[19:13] And then a little bit later, some five thousand come to Christ. But still it is confined. So the question remains that if the kingdom of heaven is so fruitful, why does the kingdom seem so small?

If the kingdom of heaven bears such fruit, why does it seem so small? And why does it look so insignificant? Because the reality is that historically we were to study it, we were to see the beginning of the kingdom, we would say that something that small with that few people would never, never take over the world.

Because a hundred and twenty gathered in the upper room, three thousand, and then five thousand. Okay, so now you have eight thousand, one hundred and twenty believers. I'm not really good at math, but I'm that good at math, right?

So you got eight thousand, one hundred and twenty believers. Well, in reality, what is eight thousand, one hundred and twenty believers in light of eight billion people? I think I told you once before, I used to have a shirt.

And I think Brother Glenn's phrase is, the shrink fairy went into my closet. And I know that's what happened to mine. It isn't that I outgrew the shirt. It's that shrink fairy. Brother, whatever left your house came to my house as well. And this was some time ago.

[20:24] I have a book in my office called Embracing Obscurity. All I know is that it was probably written by an author that would have been well known at the time when it came out. And the author left his name anonymous.

And just really embracing obscurity is the name of his book. And really not promoting yourself and not self-promoting. It's a pretty good book. But it came with a shirt that said, you're just one in seven billion. And I used to wear that shirt all the time.

And people would just look at you kind of weird. Because, you know, we're in a life of really kind of lifting ourselves up and putting ourselves at all. Well, I'm an individual. I'm this. I'm this. But in reality, he used to wear it. You're just one in seven billion.

You're just like, yeah. And now since that time, over another billion people have been born. So now I'm just one in eight billion. And not while I'm trying to belittle anybody. Sometimes there's this good humility that comes with the reality that I'm just one in eight billion.

Some of you don't need that encouragement. I need that encouragement, right? To encourage me, to be humble, to remind me of who I am, to really allow me to embrace that obscurity. With the reality, when the gospel message came and took root in a few individuals' lives, do you remember? [21 : 27] Even Camilla gave this great advice. In the past, immediately before the betrayal and crucifixion of Jesus, he said something like this. There arose another matter at one time. Remember that? Remember this religious leader that gave this advice?

That there was also another man who came up. And his followers went after him. And they followed him. And then when he died, it all fizzled out. And it went to nothing. So let's leave this alone, too. Because if this is of man, it will die out. But if it is of God, we will be found to even be wrestling with God.

And so they said this testimony that this little seed here, this little mustard seed. Now, I know it's not the smallest seed in scientific existence. We get this. But it would have been the smallest seed that the people of Palestine would have used it.

And if this small seed that we see here is causing us a problem, let's just leave it alone. Because if it's of man, it will die out. Because something that small will never last that long.

And then Jesus says, it is like a mustard seed, which is planted, which looks so small. But when it grows, it becomes bigger than any herb in the garden. It grows into a tree. Now, that's a huge tree. And then he makes this statement that in some of your Bibles, it may not have this reference.

[22 : 27] But it should have this reference. But it should be in a different typeface. Not every translation has to understand that. But if it's not in another different typeface. And if you're accustomed to underlining in your Bible, which I hope you are.

I mean, some of you may say, well, you shouldn't write in your Bible. You shouldn't underline in your Bible. Then please, by all means, don't go look at my Bibles in my office, okay? Because I think you should study your Bible and grow in your Bible and learn in your Bible.

But anyway, if it's not in typeface, you can kind of underline it if you want. Which the birds of the air come and nest in its branches. That's an Old Testament quote, by the way. That's an Old Testament quote.

The reason it's in a different typeface in some translations is because he's quoting an Old Testament text. Not every translation has that, but most do. New American Standard has it. Legacy Standard has it.

And New King James has it. I believe the King James has it. I'm not sure about the NIV. I don't think the ESV has it. Just in case you're wondering. Because my brother upstairs has blessed me so much.

[23 : 23] The Jewish Bibles don't even put it in a different typeface. But it's very interesting to read the Jewish scriptures as well. But anyway, so we see this here. This is a different typeface. Or it's a different quote.

Because he's speaking of the parable of the mustard seed. Now we need to pay attention to this. Because we always want to. The best interpretation of scripture is scripture, right? And so when an author is moved by the spirit of God to write the word of God.

And he quotes the word of God. It is very becoming of us to go back and see why he wrote that. This is studying scripture. And he speaks of this insignificant looking seed that is planted in the ground.

And it grows into a tree. And all of a sudden the birds of the air come and nest in it. And we're like, well that seems kind of weird, right? So these birds are nesting in these branches. Why would he put that here? Because he's showing us the growing attraction of the kingdom.

So if we were to cross reference this. We could cross reference in a number of passages. We could cross reference it first. The book of Daniel. We could go to the book of Daniel. We can see in Daniel's vision. Where he speaks of King Nebuchadnezzar.

[24 : 17] And this tree growing up. And the birds of the air were nesting in the branches of that tree. That's one cross reference. It's not the primary cross reference. But it's one. And it is there that Daniel is reminding Nebuchadnezzar. It's rightly before he turns into an animal, by the way.

And he goes out because he becomes proud of the reality of all the birds of the air and in his branches. And you remember that story, right? Nebuchadnezzar kind of grows long hair. And his fingernails get long. And he eats grass for like seven years.

Some people say that's crazy. But if you read historical accounts. There's kind of this mentioning of the insanity of Nebuchadnezzar. And even in secular societies. Hmm. Things that make you go, hmm. Right?

Scripture seems to be right. Anyway. Totally sidetracked. Told you I'd get sidetracked. But anyway. He says, you know, all the birds of the air come to you. This is a picture of prominence and growth. And how everybody is drawn to you. But you're just proud, Nebuchadnezzar.

No, that's not a good reference. But we could go probably to the book of Ezekiel. That's where we need to go. Because Ezekiel has it twice. But Ezekiel chapter 17, verses 22 through 24. Mark it down if it's not in your side reference of your Bible.

[25 : 13] You need to cross reference that one sometime. Ezekiel 17. Now Ezekiel is a great book. Kind of a mysterious book. A little bit. Sometimes it gets a little confusing. This is when you had the wheels inside the wheels. And all those other good things.

And the vision of the eyes. And this great picture of what God is on the throne. But in Ezekiel 17, God makes this declaration. He's speaking of this tree. Huh. Jesus is speaking of a tree too. Mustard seed, right? It turns into a tree. Stay with me. I'm not chasing a rabbit. I'm defining the text. Okay? I promise you. And God says, the nation of Israel is like a cypress tree. Or like a fir tree that is diminishing.

He said, I will pluck the very top bow of the tree. Ezekiel 17, verse 22. Now, pay attention to that text. Because he said, I will take it.

Singular. That one branch. It. And I will plant it on the mountaintop in Israel. So that. Stay with me here.

[26 : 09] That singular branch from the nation of Israel. Planted on a hill in the nation of Israel. So that all the birds of the air. Will come and nest.

Now, pay attention. Not on its branches. But under its branches. Because that singular branch. Is the branch from the root of David. Which is Jesus Christ. Planted on the hill called Calvary. And birds don't nest on it to be above it. They nest under it. To garner the shelter from it.

No one rests on Jesus. We rest under Jesus. Because he is above all. And what Jesus is showing us. In the parable of the mustard seed.

That while the kingdom may look insignificant. In its beginning. Eventually it will draw. From all around the world. To take shelter. In its branches.

[27 : 08] And sometimes. Our very limited view. Of the kingdom of heaven. Defines itself. To our own city. To our own community. To our own state. To our own nation. But the reality is. The birds of the air.

Have found rest. In the shelter of its branches. The church. Is a worldwide. Phenomenon. Though it started as insignificant.

Now it is literally. Attracted. People from all. Over. The world. This is what the kingdom of heaven is like. So when we find our branch.

In that church. To rest upon. May we never forget. That we are just one bird. Among all the birds. Of the air. We belong to something. Far greater.

And bigger. Than what we can imagine. And that is comforting. And assuring. And now we see. This third thing. And it is the infiltration.

[28 : 04] Of the kingdom here. In the reality. That it is an influencing agent. Among the world. The influential agency. Of the kingdom. And it is kind of this obscure passage.

Where it says. The kingdom of heaven is like. Again that introduction here. A woman who took leaven. Or yeast. And hid it in three. Pecks of flour. Three strata flour. However your scripture reads it. It just means a large amount.

Right? Three pecks of flour. Until it was all leavened. And it just kind of leaves it right there. Now often times. In scripture. Leaven is seen as sin. Or something to be avoided. This is why you eat unleavened bread.

When we do the Lord's Supper. This is why they would have unleavened bread. During the Passover celebration. Unleavened bread. Throughout the festival of Pentecost. Because leaven is seen as something. That would be removed. Here Jesus is really just redeeming it.

If you will. And speaking of leaven as being something. That takes over the reality. Because here's the thing. Leaven is something. Or yeast. Is something that is put in very very small. But it affects the whole batch.

[29 : 03] Now. I like cooking bread. I told you that before. Nobody's really ever made fun of me. One of the things. I like to cook cinnamon rolls. I do it every year. On one of our kids birthdays.

Because they request it. We do birthday breakfasts. And then. I do it every year. On Christmas Eve. We cook cinnamon rolls. And I always have to do this thing. I take this one little pack of yeast. Active. Rapid rise active yeast.

This one little package. And I mix it with like. Four and a half cups of flour. And I leave it alone. Right. Leave it alone. Now that flour setting in the jar. Is flour. But when I add that little thing of yeast.

To that flour. And then I put some. You know. Warm milk in there. To activate it. You know. Some of you. There's so much better cooks than I am. And you understand this. You kind of activate it. And once you get it activated. And you put the flour with it.

It begins to take over. Now every bit of that flour. Starts to grow. And to grow. And to grow. And when it gets double. It's size. And I punch it down. I roll it out. And put all the good stuff. The real healthy stuff in the middle. The cinnamon. The sugar. And the butter.

[29 : 58] And all that. Roll it up. And I let it set again. And what happens overnight. It grows. And grows. And you wake up the next morning. And they're ready to cook. Because those things have grown. What's happened is. That little bit of yeast.

Has really. Activated. Everything it's coming to contact with. And what Jesus is telling us here. Is that while. We look around. And our enemy has been so prevalent.

In his attacks. And it seems like the church. Is not having much influence. The reality is. Even when the church. Seems insignificant. The church is greatly affecting.

Everything it comes into contact with. Historically. And even today. The very presence of the church. Is the thing that influences.

Everything that it is mixed among. We change. That which we come into contact with. And we should. Healthcare is radically reformed.

[30 : 53] As a result of the church. Care for the orphans. And the widows. And even. Women's rights. Were greatly influenced. Because of the. The participation of the church. Care for the destitute.

And the neglected. And the needy. Completely transformed. Because of the. Active participation. Of the church. All throughout history. And even in today's time. The reality is. Is we need to understand this.

When the church is present. The world is different. We just have to be mixed in with it. And do our thing.

We may not be visible. You may can't see us. But we are to be the influencers. Tony Evans says. You're either going to be the thermostat. Or the thermometer.

You're either going to reflect the temperature. Of everything around you. Or you're going to set the temperature. Of what's going on around you. You can either reflect. What else the world is doing. Or you get to determine.

[31 : 51] What's going on. In the world around you. You say. Well how do I do that? Because greater is he. That is in you. Than he that is in the world. And we are to.

Actively. Influence. Everything. We come into contact with. It should be transformed. Because of our presence. Your work should look different. Because of your presence.

Your schools. Should look different. Because of your presence. Your hobbies. Should be different. Because of your presence. Your activities. Should be different. Because of your presence. Your family dinner. Should be different. Because of your presence.

Everything. You come into contact with. Once you put yeast in. You can't get it out. And it should affect.

Because of your presence. something that I'm being reminded of everything is affected by my presence it's just a matter of if it's affected for good or bad which kingdom am I reflecting at that moment here we begin to see the infiltration of the kingdom let's pray Lord we thank you so much we thank you for this day and we thank you for your word Lord we pray that your word would captivate our hearts and mind we pray that the truths which we have read and realities which we

have learned will become a daily application in our life for your glory Lord thank you for the kingdom thank you for the gospel which calls us to be sons and daughters of the kingdom thank you for your reign and your rulership Lord may we live lives of submission to you in every aspect we ask it all in Jesus name amen amen amen