

Notes: January 5, 2019

Start: 10 AM

**Order of service:**

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: *Revealing The Kingdom – Part 3 – It Is Like...*

Over the past two weeks in revealing the Kingdom of Heaven I have shared with you the basis for such a Kingdom and the foundation for the Kingdom based on the Covenants Adonai has made with Avraham, Moshe and David. These Covenants are foundational to the New Covenant. In essence, without the prior Covenants having been established, there would be no basis, no foundation for the New Covenant.

The more I read and study Matthew's Gospel, the more I am impressed by his handling of his presentation and his comprehensive nature understanding that is thoroughly Jewish in nature. You would have to be from another planet or completely oblivious to the truth to not see the Jewishness of The Gospel.

Within the construction of Matthew's Gospel are five collections of Yeshua's teachings, corresponding to the Five Books of Moses.

1. The first, the Sermon on the Mount (chapters 5-7), was for the multitude;
2. The second, the commissioning (chapter 10), was for the *talmidim*
3. The third (chapter 13), is for both but is presented at two levels through the medium of the parable
4. The fourth is chapter 18 – who is greatest in the Kingdom of Heaven?
5. The fifth and final is the Olivet Discourse (chapters 24-25).

Today, my focus is on the third of these teachings, known as the 8 parables that reveal the secrets of the Kingdom of Heaven. Matthew recounts this section in his Gospel through comparisons with commonplace things, showing it to be quite unlike what the crowds were expecting and is clear from their inability to understand what Yeshua is saying.

Needless to say, what I expected when I first started preparing this sermon is quite different than the final product.

The People's expectation of the coming of Messiah and what would transpire did not align with what Yeshua was teaching and what would ultimately transpire. We see this in Yeshua's explanation to His talmadim...

**Mat 13:10** Then the talmidim came and asked Yeshua, "Why are you speaking to them in parables?"

**Mat 13:11** He answered, "Because it has been given to you to know the secrets of the Kingdom of Heaven, but it has not been given to them.

This interaction occurs after Yeshua conveys to the crowds the parable regarding the sower and the seeds. The basis for which would be further revealed through the remaining parables...

**Mat 13:3** He told them many things in parables: "A farmer went out to sow his seed.

**Mat 13:4** As he sowed, some seed fell alongside the path; and the birds came and ate it up.

**Mat 13:5** Other seed fell on rocky patches where there was not much soil. It sprouted quickly because the soil was shallow;

**Mat 13:6** but when the sun had risen, the young plants were scorched; and since their roots were not deep, they dried up.

**Mat 13:7** Other seed fell among thorns, which grew up and choked the plants.

**Mat 13:8** But others fell into rich soil and produced grain, a hundred or sixty or thirty times as much as had been sown.

**Mat 13:9** Those who have ears, let them hear!"

For which Yeshua will convey to them the meaning of this parable that He shares with the crowds.

Yet, let's first start with the conclusion of this parable, whereby, Yeshua makes the following statement...

Those who have ears, let them hear!

What is this but an invitation to seek Yeshua's deeper meaning and respond with one's whole being. Consider Matthew 7:24 – 26.

Matthew recounts a similar invitation towards the end of Yeshua's sermon on the Mount...

**Mat 7:24** "So, everyone who hears these words of mine and acts on them will be like a sensible man who built his house on bedrock.

**Mat 7:25** The rain fell, the rivers flooded, the winds blew and beat against that house, but it didn't collapse, because its foundation was on rock.

**Mat 7:26** But everyone who hears these words of mine and does not act on them will be like a stupid man who built his house on sand.

Unfortunately, we will learn in [Mat 13:10-17](#) not everyone is prepared to do so.

**Mat 13:10** Then the talmidim came and asked Yeshua, "Why are you speaking to them in parables?"

**Mat 13:11** He answered, "Because it has been given to you to know the secrets of the Kingdom of Heaven, but it has not been given to them.

**Mat 13:12** For anyone who has something will be given more, so that he will have plenty; but from anyone who has nothing, even what he does have will be taken away.

**Mat 13:13** Here is why I speak to them in parables: they look without seeing and listen without hearing or understanding.

**Mat 13:14** That is, in them is fulfilled the prophecy of Yesha`yahu which says, 'You will keep on hearing but never understand, and keep on seeing but never perceive,

**Mat 13:15** because the heart of this people has become dull — with their ears they barely hear, and their eyes they have closed, so as not to see with their eyes, hear with their ears, understand with their heart, and do t'shuvah, so that I could heal them.'

**Mat 13:16** But you, how blessed are your eyes, because they see, and your ears, because they hear!

**Mat 13:17** Yes indeed! I tell you that many a prophet and many a tzaddik longed to see the things you are seeing but did not see them, and to hear the things you are hearing but did not hear them.

Not everyone who has heard the words of Yeshua desired to go deeper in understanding and relationship. This remains true to this day. A parable that is both timeless and relevant for today. As a result, we learn that the effect of the Word of Adonai varies, depending on who hears it. This variation was not exclusive to the time Yeshua was teaching but is still experienced to this very day. We see through the many denominations in the body of Messiah, there are wide ranging and in many cases disparate (things so unlike that there is no basis for comparison. ) understandings to where the same Scripture can result in different outcomes. Such a simple verse as Mark 2:27

**Mar 2:27** Then he said to them, "Shabbat was made for mankind, not mankind for Shabbat;

Has led many to teach the contrary and ignore the p'shat, the plain and simple understanding of this verse. This verse is ultimately used to justify not keeping the Shabbat. This is a sermon for another day. The point being to this first parable of Matthew 13 is that not everyone will come to the same conclusion when they hear.

Yet, in Matthew's Gospel, he recounts the parable of the sower and the seeds as being the launching point whereby Yeshua will speak other truths about the Kingdom and those who have ears to understand and do t'shuvah will be healed, saved, redeemed.

For, this is Yeshua's explanation of this first parable...

**Mat 13:18** "So listen to what the parable of the sower means.

**Mat 13:19** Whoever hears the message about the Kingdom, but doesn't understand it, is like the seed sown along the path — the Evil One comes and seizes what was sown in his heart.

**Mat 13:20** The seed sown on rocky ground is like a person who hears the message and accepts it with joy at once,

**Mat 13:21** but has no root in himself. So he stays on for a while; but as soon as some trouble or persecution arises on account of the message, he immediately falls away.

**Mat 13:22** Now the seed sown among thorns stands for someone who hears the message, but it is choked by the worries of the world and the deceitful glamor of wealth, so that it produces nothing.

**Mat 13:23** However, what was sown on rich soil is the one who hears the message and understands it; such a person will surely bear fruit, a hundred or sixty or thirty times what was sown."

Many will hear, but not everyone who hears will embrace. Note verse 19 compared to verse 23 again...

"Whoever hears the message about the Kingdom, but doesn't understand it..."

"who hears the message and understands it..."

Many will hear, many will turn, but not many will remain because of their lack of understanding. Those who do not take root will be easily removed – their root is understanding. Those who are choked by the worries of the world, their expectations of the Kingdom doesn't align with the Kingdom itself and therefore their understanding is based on false expectations.

In the fourth section of Matthew that I had referred to at the beginning, Chapter 18,

**Mat 18:3** and said, "Yes! I tell you that unless you change and become like little children, you won't even enter the Kingdom of Heaven!

A child's thought process and understanding is uncomplicated, basic and direct. They have not yet developed the many nuances of understanding we as adults have acquired. The distinction between sarcasm where says the opposite of what they really **mean** in order to mock or insult someone and actual fact is typically lost on a child,

Yet, the understanding of the Kingdom is so simple even a child can understand it. Yet we as adults tend to overcomplicate things. Many times, I have shared with you..."The Gospel is complex but not

complicated” This here is the point Yeshua is making with this Parable.

Understanding is the key to entrance into the Kingdom. Ultimately, where does your understanding come from?

**Pro 3:1** My son, don't forget my teaching, keep my commands in your heart;

**Pro 3:2** for they will add to you many days, years of life and peace.

**Pro 3:3** Do not let grace and truth leave you — bind them around your neck; write them on the tablet of your heart.

**Pro 3:4** Then you will win favor and esteem in the sight of God and of people.

**Pro 3:5** Trust in Adonai with all your heart; do not rely on your own understanding.

**Pro 3:6** In all your ways acknowledge him; then he will level your paths.

And in essence, this is what Yeshua did...

**Luk 24:45** Then he opened their minds, so that they could understand the Tanakh,

**Mat 13:24** Yeshua put before them another parable. "The Kingdom of Heaven is like a man who sowed good seed in his field;

**Mat 13:25** but while people were sleeping, his enemy came and sowed weeds among the wheat, then went away.

**Mat 13:26** When the wheat sprouted and formed heads of grain, the weeds also appeared.

**Mat 13:27** The owner's servants came to him and said, 'Sir didn't you sow good seed in your field? Where have the weeds come from?'

**Mat 13:28** He answered, 'An enemy has done this.' The servants asked him, 'Then do you want us to go and pull them up?'

**Mat 13:29** But he said, 'No, because if you pull up the weeds, you might uproot some of the wheat at the same time.

**Mat 13:30** Let them both grow together until the harvest; and at harvest-time I will tell the reapers to collect the weeds first and tie them in bundles to be burned, but to gather the wheat into my barn.' "

Another parable about the sowing of seeds, this time not focusing on the ground but on a foreign element introduced that was meant to destroy the crops. The seed was good, so where did the weeds come from?

Who are the weeds?

Yeshua provides us with answers to these questions...

**Mat 13:36** Then he left the crowds and went into the house. His talmidim approached him and said, "Explain to us the parable of the weeds in the field."

**Mat 13:37** He answered, "The one who sows the good seed is the Son of Man;

**Mat 13:38** the field is the world. As for the good seed, these are the people who belong to the Kingdom; and the weeds are the people who belong to the Evil One.

**Mat 13:39** The enemy who sows them is the Adversary, the harvest is the end of the age, and the harvesters are angels.

**Mat 13:40** Just as the weeds are collected and burned up in the fire, so will it be at the end of the age.

**Mat 13:41** The Son of Man will send forth his angels, and they will collect out of his Kingdom all the things that cause people to sin and all the people who are far from Torah;

**Mat 13:42** and they will throw them into the fiery furnace, where people will wail and grind their teeth.

**Mat 13:43** Then the righteous will shine forth like the sun in the Kingdom of their Father. Whoever has ears, let him hear!

Ultimately, there will be non believers among those who profess to be believers in Yeshua. What can we

conclude?

Conclusion: Yeshua puts critics of those who believe in Him (Christianity) on notice that not everything done within the body of Messiah (Christendom) is truly a product of believers. It is this warning by Yeshua that has led to other warnings...

**Mat 7:15** "Beware of the false prophets! They come to you wearing sheep's clothing, but underneath they are hungry wolves!

**2Pe 2:1** But among the people there were also false prophets, just as there will be false teachers among you. Under false pretenses they will introduce destructive heresies, even denying the Master who bought them, and thus bring on themselves swift destruction.

**2Pe 2:2** Many will follow their debaucheries; and because of them, the true Way will be maligned.

Weeds among the wheat.!!!

Again I would refer you back to Proverbs 3 and as a true believer in Messiah, know you are equipped with the Ruach of Adonai, the Spirit of God within you to rely upon.

So these first two primary parables Yeshua conveys about the Kingdom are warnings...

1. which ground are you?
2. Beware of the weeds mixed in with the wheat

This next parable I would also construe as a warning to believers...

**Mat 13:31** Yeshua put before them another parable. "The Kingdom of Heaven is like a mustard seed which a man takes and sows in his field.

**Mat 13:32** It is the smallest of all seeds, but when it grows up it is larger than any garden plant and becomes a tree, so that the birds flying about come and nest in its branches."

Many tend to focus on the mustard seed, when the focus of this parable are the nesting birds. Who are the nesting birds?

In the Bible **birds flying about** are usually symbolic of evildoers, like the weeds in the preceding parable. This is one possibility.

The second possibility is that the birds represent the nations of the world being sheltered by the Messianic Kingdom, as at [Eze 17:23](#); compare [Eze 31:6](#), [Eze 31:12](#); [Dan 4:12](#), [Dan 4:14](#), [Dan 4:21-22](#).

**Eze 17:23** I will plant it on the highest mountain in Isra'el, where it will put out branches, bear fruit, and become a noble cedar. Under it will live all kinds of birds; winged creatures of every description will live there in the shadow of its branches.

**Eze 17:24** Then all the trees of the field will know that I, Adonai, bring down the tall tree and raise up the low tree, wither the green tree and make the withered tree bear fruit. I, Adonai, have spoken; and I will do it.' "

However, given the context of Yeshua's teaching in this passage I would lean more towards the birds nesting in the trees as being equivalent to the weeds intermingled among the wheat.

Yet, I want you to keep in mind the bigger picture of the Messianic Kingdom being a shelter to the nations, in that the light that emanates from it is meant to draw them into the Kingdom.

Maintaining a theme of warnings, Yeshua conveys this next Parable...

**Mat 13:33** And he told them yet another parable. "The Kingdom of Heaven is like yeast that a woman took and mixed with a bushel of flour, then waited until the whole batch of dough rose."

**Yeast** and leaven usually represent evil...

1Co 5:6 Your boasting is not good. Don't you know the saying, "It takes only a little hametz to leaven a whole batch of dough?"

1Co 5:7 Get rid of the old hametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach lamb, the Messiah, has been sacrificed.

1Co 5:8 So let us celebrate the Seder not with leftover hametz, the hametz of wickedness and evil, but with the matzah of purity and truth.

If Yeshua is maintaining His warnings to the people and His talmidim, then here it represents the evil mixed with the good as in the previous two parables. Some interpret the parable to mean that the Church will exert a beneficent influence on the world.

The first of these parables deals with the unexpected discovery of the Kingdom of God, the second with the successful conclusion to a search for it. In either case the person who comes upon it recognizes its great value and is willing to give up all (he **sold everything he owned**) to have a personal relationship with God (he **bought that field**/the **very valuable pearl**).

Mat 13:44 "The Kingdom of Heaven is like a treasure hidden in a field. A man found it, hid it again, then in great joy went and sold everything he owned, and bought that field.

Mat 13:45 "Again, the Kingdom of Heaven is like a merchant on the lookout for fine pearls.

Mat 13:46 On finding one very valuable pearl he went away, sold everything he owned and bought it.

**A treasure hidden in a field** ([Mat 13:44](#)). According to *halakhah*, if the treasure is unmarked and found on public land, it belongs to the finder. If it is marked, the owner must be sought. If it is natural (a gold nugget or a diamond) or unmarked and on private land, it belongs to the owner of the land; that's why the finder **bought that field**-to become the owner.

But the story seems to imply that the finder bought the field at the "pre-treasure" price, and that if the owner had known the treasure was there, he wouldn't have sold the field at that price. This raises an ethical question: is the finder obligated either by *halakhah* or morally (if that is different) to notify the owner of the treasure before buying the field? A question to be pondered.

Mat 13:47 "Once more, the Kingdom of Heaven is like a net thrown into the lake, that caught all kinds of fish.

Mat 13:48 When it was full, the fishermen brought the net up onto the shore, sat down and collected the good fish in baskets, but threw the bad fish away.

Mat 13:49 So it will be at the close of the age — the angels will go forth and separate the evil people from among the righteous

Mat 13:50 and throw them into the fiery furnace, where they will wail and grind their teeth.

Mat 13:51 "Have you understood all these things?" "Yes," they answered.

What does this final parable convey?

Yeshua is revealing what the Kingdom will be like during this age, the age we are currently living in.

Mat 13:52 He said to them, "So then, every Torah-teacher who has been made into a talmid for the Kingdom of Heaven is like the owner of a home who brings out of his storage room both new things and old."

**A Torah-teacher** (see [Mat 2:4](#)) **who has been made into a talmid for the Kingdom of Heaven,**

that is, a committed and knowledgeable Jew who has become Messianic, **brings out of his storage room**, out of his treasury of knowledge, **both new things** relating to Yeshua and the New Covenant **and old things**, relating to the pre-Messianic Judaism he already understands. The storage room contains good things, things the house-owner wants and treasures. Some of the good things are new, some of them old. Likewise, the new Messianic and old Jewish things can both be good. Thus the Messianic *Torah*-teacher is uniquely placed to enrich Messianic Judaism by expressing Messianic truth in Jewishly relevant ways, to repair old coats with good patches and restore old wineskins for new wine ([Mat 9:16-17](#)). A good Jewish education, far from being a prophylaxis against believing in Yeshua and the Kingdom he preached, as some opponents of Messianic Judaism suppose, instead ought to provide "rich soil" for bringing forth for Yeshua "grain, a hundred... times what had been sown" ([Mat 13:8](#)). The outstanding New Testament example is Sha'ul.

Conclusion:

**Mat 13:34** All these things Yeshua said to the crowds in parables; indeed, he said nothing to them without using a parable.

**Mat 13:35** This was to fulfill what had been spoken through the prophet, "I will open my mouth in parables, I will say what has been hidden since the creation of the universe."

He said these things in this manner to fulfill a prophecy and to reveal the realities of what the Kingdom would be like, not when Yeshua returns but prior to His return. The realities believers would experience as being part of the Kingdom in this age, not the age to come. The reality that we will experience and the warning provided by Yeshua are meant to equip us for the time we are living in now. There are realities about the Kingdom in this age, not the age to come that have truly impacted those in the body of Messiah. And when I say impacted, I don't necessarily mean in a positive manner either. These warnings by Yeshua were meant to help us understand why the Kingdom in this age is not perfect. Ultimately it is of the Adversary, who comes as an angel of light, deceiving many.

The Kingdom when Yeshua returns will not be divided in thought or idea, but will be divided, the wheat from the chaff, the sheep from the goats...

But in this age, you will experience many troubles. As a member of the Kingdom, this is the reality of what you will experience when you choose to follow Yeshua. Yet, it will not be all peaches and cream, an ideal utopian Shangri La. But, you will experience troubles, persecution and confrontation. Yet, what is Yeshua, Sha'ul, Kefa and the other contributors of the New Covenant writings doing, but preparing us for the challenges we will experience as members of the Kingdom in this age, the age prior to His return.

**Mat 13:11** He answered, "Because it has been given to you to know the secrets of the Kingdom of Heaven, but it has not been given to them.

**Mat 13:13** Here is why I speak to them in parables: they look without seeing and listen without hearing or understanding.

**Mat 13:14** That is, in them is fulfilled the prophecy of Yesha`yahu which says, 'You will keep on hearing but never understand, and keep on seeing but never perceive,

**Mat 13:15** because the heart of this people has become dull — with their ears they barely hear, and their eyes they have closed, so as not to see with their eyes, hear with their ears, understand with their heart, and do t'shuvah, so that I could heal them.'

**Mat 13:16** But you, how blessed are your eyes, because they see, and your ears, because they hear!

People tend to over-dissect Scripture to the point that the point of the entire passage is lost. Here Yeshua is presenting the challenges of the Kingdom in this age, not the age to come.

Do you understand?