

Matthew 13:31-32

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- [0 : 0 0] I know you'll think this strange, but I'm going to try to do the first bit without my notes. We're in Matthew 13, you'll recall.
- And this is... We very much do need to remember where we are before we deal with the scripture. And it's a very short scripture we're going to deal with.
- But Joe earlier said, talking about dealing with these two parables that don't have an explanation. And I thought, that's wishful thinking.
- Just the one then. But there are reasons for this. I don't like to drag my feet through the Bible, but I also don't want to miss essential stuff. So you will recall that...
- And this is very important for this morning. Otherwise, we'll miss the context of what this parable is about. I think it was Malcolm said to me the other night that he had a study on this that said it's a truly miraculous thing.
- [1 : 1 2] And I absolutely agree with that. But it's very rarely taught as that. So hopefully we'll get to the bottom of... And he might have a different miraculous thing in mind.
- But I'm hoping that he will find joy in what I'm going to share. So this is very much a turning point in Christ's ministry.
- If you remember chapter 12, the Jews rejected him officially and fully. Governmentally, they said, we're not interested in Jesus. In fact, we want to find a way to kill him.
- And that is such an important pivotal point. Because it brought about, firstly, the teaching in parables from then on.
- He'd always, up to that point, taught very, very clearly. No mystery. No mystification. Just straightforward teaching. And then suddenly he introduces this mystic way of teaching.
- [2 : 1 3] As well as withdrawing from the signs and wonders as far as Israel is concerned. He still used signs and wonders for training the remnant, for training the disciples. But he wasn't any longer doing them for Israel.
- And so the parables come in on the back of that. And if you remember the parable of the sower. He simply spoke the parable to this gathered crowd and left them hanging.
- And then you've got some explanatory verses which were only shared with those who stayed. Or those who went and found Jesus afterwards. But the delivery of the parable was kind of leaving the Jews scratching their heads.
- Wondering what on earth he was talking about. And then we looked at the parable of the wheat and the tares. And that did very much the same thing. That there was this giving of a parable.
- And along with that parable gave these other two parables. One of which we're dealing with this morning. The parable of the mustard seed. And the parable of the leaven. The leaven is next week.
- [3 : 2 1] But what we miss. Well we could miss. Is that with the wheat and the tares.

He didn't give the explanation of the wheat and the tares to everyone. Once again he let the bulk of the people go. The unbelievers. The ones who'd rejected him. And it was the ones who went back to him.

And said please could you explain this parable to us. That received an explanation. And we must keep in mind that. The purpose of the parable.

We talked about this two sessions ago. Is to hide stuff from the Jews. Is to assist them in their blindness. Because they have rejected him.

And this sparks the beginning. And this is particularly important for this morning. It sparks the beginning of the church age. Now the church age didn't begin at this point.

[4 : 21] It began at Pentecost. But the preparation for it begins here. And so we would expect the teaching of Jesus having moved on from the Jews.

And I need to put a little caveat in here. He moved on from the Jews temporarily. Right. This is not a ditching of the Jews eternally. As many would preach.

But God has not yet finished with the Jews. That's another Bible study for another day. But what he did was he took his attention away from the Jews. And he focused it on what was about to take place.

Which was the church age. So everything that we're going to read. Somehow should relate to the church age. That's about to burgeon out of nowhere.

And about to be predominantly based upon the Gentiles. So that I think is my introduction. I say I think.

[5 : 19] Because I haven't looked at my notes yet. So the verses we're reading. Are verses 31 and 32. Of Matthew 13.

Now there are seven parables in Matthew 13. And they're known as the kingdom parables. And the reason for that is they most often say. The kingdom of God is like this.

Or the kingdom of God is like that. So verse 31. 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 that the birds of the air come. And nest in its branches. Now imagine the scene. He's just delivered the parable of the wheat and the tares.

[6 : 15] And they're all scratching their heads. Thinking what was that about? And then he says this. The kingdom of God can be likened unto. This tiny seed that goes in the ground.

And produces this big tree. And they've gone away thinking. What? Doesn't make any sense to me whatsoever. Now keep yourself in the mind of a Jew for the moment.

The Jew receiving this. Well we're going to look at some of the problems this would have given them. But what they would have been looking for from Jesus.

Was something that made sense according to the law. And this made absolutely no sense at first glance. To them when you relate it to the law.

So. So. Um. I think. Let's first of all look at the mustard.

[7 : 19] The mustard plant. Now this is typical mustard. It's not the plant referred to in the scripture. But it is the plant from which they make table mustard.

Mustard. The condiment mustard. And it's a herb. Uh. And lots of people look at this scripture. And try and relate what it says to this.

And it doesn't work. Because that's not the plant referred to. It does grow in Israel. But. It's not the plant referred to here. The plant referred to here is more like this.

Um. It's a. A shrub. Starts as a. Starts as a shrub. Grows into something that looks like a tree. It's actually a herb.

In Israel it's the biggest of the herbs. And. Grows anything up to 20 feet. Commonly 12 feet. 15 feet. 16 feet.

[8 : 22] But this is perfectly possible. That you'll see. Plants this big. That came from seeds that big. Um.

Now you will find. That there are people who go. Aha. There's a mistake in the Bible. Because the mustard seed. Is not the smallest of seeds. Well hold on a minute.

God does know what he's talking about. It isn't the smallest seed in the world. I think the orchid seed has that honor. But I could be wrong. I'm not. I'm not great on gardens.

But. It is. The smallest seed. To which the people. To whom this was addressed. Would have been exposed. And it's the smallest. Of the herb seeds.

And the point is not. Let's have an argument. Over what's the smallest seed. The point is. Is that you get that massive great tree. From this tiny seed. And so. We're drawing a picture.

[9 : 21] Of the kingdom of God. Which is. That this tiny seed. Gets planted. And you finish up. With a massive tree. In which. The birds of the air.

Can rest. And we'll return to that concept. In a minute. Because there's more to that. Than first meets the eye. But the first point was. This is. A miracle.

Of. What God does. In the human hearts. And in human populations. And in. In nations. Is. Plants the tiny seed.

And finishes up. With a massive tree. When you've heard. This parable taught before. I'm suspecting. That like me. You've heard. All sorts of different things.

And one of the reasons. For this. Is. Is. That people. Don't tend to go back. Into the old testament. And do their research. And so. What they do. Because Jesus.

[10 : 17] Didn't give an explanation. People make one up. And it's kind of understandable. They root round in their brain. And think. Well what can that be?

Well. Probably the church. And they're probably. At least to some extent. Right. But it doesn't stop. With the church.

And. And. I don't know what you've heard. But I've heard. That the birds. Are. Bad. Doctrines. That get sown. Into the church.

And so the tree. Becomes filled. With these bad doctrines. Now. This is actually. I understand. That most times. In scripture. The birds. Are a negative.

Influence. You know. It was the birds. That came to steal. The sacrifice. From under. Abraham's nose. In. I think it's. Genesis 15. And he had to scare them away. The birds.

[11 : 12] Generally. Are considered. Unclean. With the exception. Of the dove. So. There's an uncleanness. About birds. Which would make. People conclude.

Well. The birds. Must represent. All the deceitful. And false doctrines. That come in. And oppress the church. I don't agree. In this instance. What I'm hoping. You will do.

At the end. Of this. Little presentation. Is either. Go. Ah. Great. Or. Ray. You're talking rubbish. And get your bibles out. And take me to task.

And I'm happy for that. But. The. The point here is. First. The first point is. The kingdom of God. Is like this.

Tiny seed. That burgeoned. Into a massive thing. And it goes along. With the. The same principle. Of multiplication. That you find. In the parable. Of the sower. Where. Where it's sown.

- [12 : 06] In good soil. In good hearts. It produces. Thirty. Sixty. A hundred fold. So it's to do with. Massive growth. But of what. And what are the birds about.
- It's a good question. So. What we need to ask ourselves is.
- What's particular. Or peculiar. Or special. About the mustard seed. Being planted in the garden. Matthew says.
- Field. But then talks about. Garden plants. Luke's gospel says. The seed was planted in the garden. To explore this.
- Let me think. We've done all that. I'm getting through this a bit quick. I'm going to have to slow down. Can we go to Leviticus 19.
- [13 : 15] Now you've got to remember. That the people who were on the receiving end of this. Were Jewish. Been brought up. Looking at the law. Been brought up. With a raft of rules and regulations.
- From which they were not allowed to stray. Sometimes on pain of death. Rules meant everything. And so in. Leviticus 19.
- Leviticus 19.
- And verse 19. In this. Block of scripture in my Bible. That has the title sundry laws. I don't know what yours.
- Says. And in verse 19. It says this. You are to keep my statutes. You shall not breed together. Two kinds of your cattle. You shall not sow your field.
- [14 : 14] With two kinds of seed. Nor wear garments. Upon you. Of two kinds of material. Mixed together. And then turn to. Deuteronomy. 22.
- Yes. Yes. Yes. Verses 10 and 11.
- Are the key verses. It's reinforcing this principle. Of. It's called the law of diverse kinds.
- Where you're not supposed to mix them. You're supposed to keep them separate. So verse 10. You should not plow. With an ox. And a donkey together. You shall not wear.
- A material. Of mixed. Wool. And linen together. And I should have read verse 9. Which is. You should not sow your vineyard. With two kinds of seed. Or all the produce. Of the seed.
- [15 : 16] Which you have sown. And the increase of the vineyard. Will become defiled. So in the head of a Jew. Whenever you sow anything. You don't mix it. You sow. Separate crops.
- In separate fields. And if you're sowing a garden. You sow vegetables. Separately. You don't mix them up. And so that leads. If you imagine the Jewish audience.
- On the receiving end of this parable. Thinking of themselves. A man did what? Put a mustard seed where? It doesn't belong in the garden.
- It doesn't belong in the field. In fact it's a wild mustard. And it kind of grows on the mountainside. But you'd never. Deliberately. Plant it. Anywhere. Unless.
- You were just growing mustard. Which. With trees that size. You wouldn't. Would you? So. The point is. That this would have given the Jews. On the receiving end of it. Real pause for thought.
- [16 : 11] What can he possibly mean? You don't mix this seed. With other seeds. It's against the law. More. And.
- And. And then when you go on to. Think of. The birds. Nesting there. And the word for resting.
- Or nesting. Depending on your translation. Is a word that means. Making your home there. It doesn't mean just perching. For 10 minutes. It means. Making a permanent.

It means to rest. Permanently there. Now birds were considered. To be unclean. The parallel. For the Jew. With the church.

Or. Not with the church. But with the kingdom of God. Because they didn't have a church. At that point. The parallel. For the Jew. Was. The Gentiles. It was the Gentiles.

[17:08] If you remember. It's the Gentiles. That we keep out. I think. I've got some. More. More. So.

I'm kind of. Backtracking slightly. But. If you. If you think of. The time in question. It's. This time. Here in green. Which is. The church. Age.

It's probably. Better shown. Like that. So we've got. The times of the Gentiles. Which started. In. The Babylonian. Captivity. This one. Says.

605 BC. Lots of people. Say it's. 596 BC. Or 586 BC. We don't need. To argue. Over the date. The point is. That from the Babylonian. Captivity. Right through.

To the second coming. Of Jesus Christ. Is the time. Of the Gentiles. And slotted. Into that. Is this. Age of the church. Which finishes.

[18:03] At the rapture. Of the church. And during the rapture. During the church. Age. What happens. To the church. Predominantly.

Jew or Gentile. Gentile. At the time. The parable. Is delivered. Jew or Gentile. Jew. The kingdom of God. Is full of Jews.

And we're in this. Transition period. Which actually. Doesn't really take off. Till Pentecost. When. The Jews. Spread the gospel. To the Gentiles. And the church. Becomes. Predominantly. Gentile.

So. In my. Humble opinion. The birds. That are in the tree. Are not false doctrines. What they are. Is. An example.

Of Jesus. Putting an end. To separation. The Jews. Lived. Under this. Blanket. Of separation. Their whole lives. Their crops. Had to be separated. Their animals.

[19:00] Had to be separated. They weren't even. Allowed. To mix. With. Others. And. In the. Temple. Area. You've got the court.

You've got the temple. Area. Here. And. You've got the court. Of the Gentiles. Out here. In the compound. The court. Of the women. If you were a woman. And you were a Jew. You could go in.

So far. If you were a man. And you were a Jew. You could go in. Further. And you could put your. Sacrifice. On the altar. If you were a Gentile. You were kept out. By a wall of separation.

And it was called. The wall of separation. So at the time. That Jesus speaks. This parable. There is. Palpable. Separation.

You. Have to. Separate. And in fact. I'm told. I haven't been there. But I'm told. That there is a sign. There. That says. If Gentiles. Go beyond this point.

[19:54] They get executed. So. It wasn't something. They took lightly. So. Can you imagine. The Jews. Trying to get their head. Around this parable. When. The.

Whatever the birds are. Which I think are Gentiles. But they'd be looking at. The kingdom. Is like this. It's like this. Big tree. That goes from this.

Grows from this. Tiny seed. And. Somehow. Something unclean. Is allowed into it. Which. Up to now.

God has said. Be separate. You're special people. You're a peculiar people. In fact. The Jews used to teach. Their children this. You know. Mummy. Daddy. Why do we separate everything?

Because we're a special people. And our God has told us to do this. And he's told us that we are separate. And we are special. And we are a holy people. Except we don't behave like it.

[20 : 52] That bit probably wasn't in the teaching. But. They used to. Teach the children about this. Requirement to separate. You can't mix these things.

You certainly can't have. Gentiles. In here. You can only just have women in here. But you certainly can't have Gentiles in here.

So. When you think about it. If we turn to Ephesians 2. I believe what we'll find is that Paul.

When he delivered his teaching. He was teaching. According to these parables. At least at times.

I'm not saying all his teaching was about that. But in Ephesians 2. The key verses are verses 11 to 16.

[22 : 04] Says this. Therefore remember. That formerly. You the Gentiles in the flesh. Who are called the uncircumcision.

By the so-called circumcision. Which is performed. In the flesh. By human hands. Remember that you were. At that time. Separate from Christ. Excluded from the commonwealth of Israel.

And strangers to the covenants of promise. Having no hope. And without God in the world. But now. In Christ Jesus. You who were formerly far off.

Have been brought near. By the blood of Christ. For he himself. Is our peace. Who made both groups into one. And broke down the barrier. Of the dividing wall.

By abolishing in his flesh. The enmity. Which is the law of commandments. Contained in ordinances. So that in himself. He might make the two.

[23 : 00] Into one new man. Thus establishing peace. And might reconcile them both. In one body. To God through the cross. By it having put to death.

The enmity. So. I think Paul had picked up. On this very thing. That. The parable. Speaks. If we go. Kind of through it.

In our minds again. Jesus says. This tiny seed. The kingdom of God. Is like. A man took this seed. Now the one thing.

A man would not do. Is take that seed. And put it in a garden. With other plants. Who was the man. That did it. Well. Exactly. We have. The sower.

In the parable of the sower. Taking the seed. And sowing it. And we discovered. That that was. Well. Some say. That was obviously Jesus. And some say. It was the father. Sowing Jesus.

[23 : 54] I don't mind. Which side of that. You come down on. It's an argument. I'm not prepared. To fight hard for. But it's a divine. Sowing. Is the point. And then. With the wheat.

And the tares. Who sowed the wheat. Jesus. Who sowed the tares. The enemy of Jesus. But the sowing of the wheat.

Was a divine sowing. And now. What we've got. In. This parable. Who's. Sowing the mustard seed. Who's the man. That took that seed. And put it.

Where. In theory. It doesn't belong. Jesus. Jesus. And through that. And I think. The magnificence of this. And again.

Malcolm. Put this idea. In my head. The other night. And I thought. That's so apt. Who is it. That takes. This tiny seed. And puts it.

- [24 : 50] Where it apparently. Doesn't belong. And boom. It does a takeover. It's Jesus. And it overcomes. All the other stuff.
- It overshadows it. And. The unclean content. That was previously forbidden. Represented by the birds.
- But mostly do represent. Unclean things. But it's not here to do with. Wrong doctrine. It's to do with. We Gentiles. Being made clean.
- And acceptable. And we can make our home. In the kingdom of God. Now you. You will know. From previous talks. That. Prior to the church.
- If. A Jew. Was to walk past. A Gentile. Who was dying. He would walk past. And let him die. Some of them. Would even encourage them.
- [25 : 48] By sticking the boot in. There was such a hatred. Not God given. But there was such a hatred. From. The Jews. To the Gentiles. That.
- Not only were they not allowed. In the temple. I think. Jewish men. Used to pray. Thank you Lord. That you have not made me a dog. A woman. Or a Gentile. They.
- Thought being a Gentile. Was so unclean. And Jesus then says. And the birds. And he didn't say. They'll perch there. Which is. Another thing. I have heard preached.
- He says. They'll make their home there. Their permanent residence there. And you think to yourself. Who'd want to live. Where unclean. People. Or unclean birds.
- Who'd want to live. Where they had made. Their permanent home. And guess what. That's where we live. Because we were all unclean. And he made.
- [26 : 42] A resting place for us. In his kingdom. So. This parable. I think. Is. Mostly about. And. As I say. Please feel free.
- To come to me. With other ideas. Because I realize. I've heard this preached. On badly. So many times. But there must. Be others out there. With ideas.
- That are equally compelling. But to me. This speaks. Of the kingdom of God. Putting an end. To separation. Acts 10.
- Because I could look at it. Down there really. But it's. Harder to read. Acts chapter 10. Verse 28.
- He says. With complete confidence. And so. You've got Peter. At Caesarea. Delivering this teaching.
- [28 : 06] And I'm going to start reading. In the hope that I've written down. The right reference. And he said to them. You yourselves know. How unlawful it is.
- For a man who is a Jew. To associate. With a foreigner. Or to visit him. And yet. God has shown me. That I should not call. Any man. Unholy.
- Or unclean. That is why. I came. Without even raising. Any objection. When I was sent for. So I ask. For what reason. You have sent for me.
- And then you've got. The story of Cornelius. Cornelius said. Four days ago. This hour. I was praying in my house. During the ninth hour. And behold. A man stood before me. In shining garments. And he said.
- Cornelius. Your prayer has been heard. And your arms have been. Remembered before God. I'm not going to go on. With that story. Because it's a. It's a bit of an aside. From what we're studying.
- [28 : 59] But the point here. Was. That. The end of that separation. Was shown to Peter. If you remember.
- He. Had this vision of. Unclean animals. And. The Lord said to him. Peter. Kill and eat. And he said. By no means Lord. I'm not going to do that.

And he said. Don't call. Unclean. What I have called clean. So this. Idea of. Ending the separation. Came through.

To the apostles. And they put it. Into practice. In their teaching. You will remember. Let's just have a quick look. I hadn't planned this. But let's see where it leads.

Acts 15. In Acts 15. You've got. The council. At Jerusalem. Jerusalem. Now the very reason.

[29 : 58] The council. At Jerusalem. Was held. Was because. Paul. Had been teaching. In the churches. In Asia Minor. And.

Gentiles. Were getting saved. All over the place. And they were being. Filled with the spirit. And then there was. This big debate. Well if they're. If they want to come.

Into the kingdom. Then they've got to get. Circumcised. And they've got to. Follow dietary laws. And. You know. And and and. They've. They've. They've got to. They've got to join. The followers of the law.

And. You've probably come across. The idea that. It's not. In the Bible. Particularly. But. If you want to. Join. The.

Judaistic. Faith. And you don't want. To get circumcised. And do all those other things. You could be called. A God. A God. Fear.

[30 : 56] That would be your title. And they'd let you off. The circumcision. But you could still. Study the word. And pray to the God. And recognize the.

The same God as the Jews. But there was still. That separation. Brought about by the law. Which required you. To be circumcised. I think. I'd probably have lied. But.

But. The. The. The point is. That the. Apostles. Have embraced. This idea. Of there is no longer. A division. So let's look at.

This Jerusalem council. And. I'm going to have to read. All of it. Because if I don't. I'll just miss something. Some men. Came down from Judea.

And began teaching. The brethren. Unless you are circumcised. According to the custom of Moses. You cannot be saved. Aren't there just so many. Churches. That teach legalistic stuff like this.

[31 : 51] Not necessarily. To do with circumcision. But. If you don't do this. You're not saved. If you don't do that. You're not saved. If you don't speak in tongues. You're not saved. If you haven't been baptized. You're not saved. And when.

Verse 2. And when Paul and Barnabas. Had great dissension. And debate with them. The brethren determined. That Paul and Barnabas. And some others of them. Should go up to Jerusalem. To the apostles and elders.

Concerning this issue. Therefore. Being sent on their way. By the church. They were passing through. Both Phoenicia. And Samaria. Describing in detail. The conversion of the Gentiles.

And were bringing great joy. To all the brethren. Just pause for a moment. Note that Paul. Exercised great humility here.

He didn't go. Well I'm your apostle. And you do as I say. He said. Let's go and put the matter. To the elders in Jerusalem. And seek judgment and wisdom.

[32 : 53] Without in any way. Pointing the finger. Or any other pastor. If a pastor becomes a tyrant. Please leave that church. There is nothing good.

About tyrannical pastors. Reading on. Verse 4. When they arrived at Jerusalem. They were received by the church. And the apostles.

And the elders. And they reported. All that God had done with them. But some of the sect of the Pharisees. Who had believed. Stood up saying. It is necessary. To circumcise them.

And to direct them. To observe the law of Moses. There's a point here. That we can. Though we are saved. We can get really wrapped up. In legalism. And I think the parable.

Of the mustard seed. One of the things it does. Is it releases everyone. From legalism. Verse 6. The apostles and elders.

[33 : 49] Came together. To look at this matter. And there had been much debate. Peter stood up. And said to them. Brethren. You know. That in the early days. God made a choice among you.

That by my mouth. The Gentiles. Would hear the word of the gospel. And believe. And God who knows the heart. Testified to them. Giving them the Holy Spirit. Just as he also.

Did to us. And he made no distinction. Between us and them. Cleansing their hearts. By faith. So this. This statement.

Could be made another way. This is my interpretation. You mustn't. You know. You've got to do your own homework. On this. And be Berean. But could he. Perhaps have said.

You know that parable. Of the mustard seed. Well. God's made no distinction. Between. The unclean birds. And the rest. And he's done the same.

[34 : 45] Here when he's. Poured out the Holy Spirit. And he's not said. Well you're a Jew. You can have the Holy Spirit. And you're a Gentile. You can't. He's been even handed. With his distribution.

Of the Holy Spirit. So I'll reread verse 8. And God. Who knows the heart. Testified to them. Giving them the Holy Spirit.

Just as he also did to us. And he made no distinction. Between us and them. Cleansing their hearts. By faith. Now therefore. Why do you. Put God to the test.

By placing upon the neck. Of the disciples. A yoke. Which neither our fathers. Nor we. Have been able to bear. But we believe. That we are saved.

Through the grace. Of the Lord Jesus. In the same way. As they also are. And all the people. Kept silent. And they were listening. To Barnabas and Paul. As they were relating.

[35 : 40] What signs and wonders. God had done through them. Among the Gentiles. After they had stopped speaking. James answered. Saying brethren. Listen to me. Simeon has related.

How God first. Concerned himself. About taking. From among the Gentiles. A people. For his name. With this. The words of the prophets.

Agree. Just as it is written. After these things. I will return. And I will rebuild. The tabernacle of David. Which has fallen. And I will rebuild. Its ruins. And I will restore it.

So that the rest of mankind. May seek the Lord. And all the Gentiles. Who are called by my name. Says the Lord. Who make these things known. From long ago. Therefore. It is my judgment.

That we do not trouble those. Who are turning to God. From among the Gentiles. But that we write to them. That they abstain. From things contaminated. By idols. And from fornication. And from what is strangled.

[36 : 35] And from blood. For Moses. From ancient generations. Has in every city. Those who preach him. Since he is read. In the synagogues. Every. Sabbath.

Then it seemed good. To the apostles. And the elders. With the whole church. To choose men. From among them. To send to Antioch. And so it goes on. So. After much debate.

Now the. I guess the point is made. That this idea. Of the mustard seed. Allowing somewhere. For the. Unclean birds. To make their home. Would have really.

Baffled the Jews. Because sometime later. When the Jerusalem council. Took place. They were saying. But surely. They've got to do. What we do. Surely. They've got to obey the law. Surely.

We need to put. The same constraints. On them. That have been put on us. All this time. And what they. And the conclusion. They drew. Is that God. Had made.

[37 : 28] No distinction. Between Gentile. And Jew. The only distinction. He ever made. Was. They believe. Or they do not believe. Right. Abraham.

It was. He believed. And it was credited. To him as righteousness. Jews. Believed. It was credited. To them. As righteousness. Then comes.

The mustard seed. And the big tree. And that then. Leaves you with. A kingdom. That. Is. Big enough.

To accommodate. All. And the conditions. For that accommodation. Have changed. The conditions. Have changed. From. You must. Obey the law.

And follow the law. Religiously. To. The law. Is now written. On your heart. To fulfilment. If you like. Of Jeremiah 31. Verse 31. That he will write laws.

[38 : 22] On people's hearts. And no longer. Will they. Say to one another. Seek the Lord. For the Lord. Is with them. And is in their hearts. So.

Have I been clear? Has it been useful? Right. I just. So finally. As Paul said. Halfway through. The Philippians. What's the conclusion?

Well. The kingdom of God. Can be. Compared. To a mustard seed. That a man took. The man being Jesus. Tiny seed. And planted it.

Where. It. Everybody thought. It didn't belong. In amongst the Gentiles. And this. Massive tree.

Grew up. And it was. A comfortable place. For all believers. Including Gentiles. To make their home. It was an end. To. Or it was.

[39 : 22] Propheying. An end. To. Separation. voy. voy. voy. voy.!

out but there is a scripture that says that he has made the two into one new man it's in Ephesians but I can't remember which bit look it up you can do your own homework so yeah he has made the two into one new man one word of warning though some people take that scripture as saying that he's finished with the Jews because it's now the two are one new man no no no no national Israel still has a way to go with God and Daniel's 70th week still needs to be brought to fulfillment as a national prophecy for Israel but believing Jews and believing Gentiles are all part of the one new man the bride of Christ the church father thank you so much for this parable I found it intimidating to study it and to bring this word this morning and Lord I just pray that if I'm wrong about what I've said that you'll cause everyone to forget it and that if there's a correction you will bring it to me but Lord I want to thank you that you when you planted the seed of the kingdom it was for the whole world and everything that was formerly seen to be unclean was rendered clean and given an opportunity for salvation and to walk with you and to make our homes in the mustard tree and I thank you Lord for that in Jesus name

Amen