



The SCRiBE

Of the Kingdom

Matthew 13: 51-52

Apostle Dr. Lovelace St. John

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INTRODUCTION

The Parables of the Kingdom in Matthew 13

- ❑ They are designed to **correct** misunderstandings that we might have about the nature of the kingdom.
- ❑ The proclaimer of the kingdom **must understand** the nature of the kingdom before they are **capable** of proclaiming it.
- ❑ As disciples of Jesus what we learn, **we are to pass on**. But we must learn **before** we pass it on.
- ❑ The first Seven parables presents us with great messages or truths about the kingdom


1. The Parable Of The Sower/Seed – Matthew 13: 3 - 9

- We learned there that though the good seed is sown, it is sown in different kinds of soils.
- Three of the four soils end up **rejecting** the message. It did not come to **fruition**.
- We learned that there will be many who, though the good seed is shared with them, they will **reject the Messiah**, and they will reject the **message**.
- We are taught that though the kingdom message goes out, not everyone will respond favorably to it.

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- ❑ We also learned that it did fall on good soil and it brought forth a **harvest** of different proportion.
 - ❑ Jesus taught them not to become **discouraged** in sowing seeds

2. The Parable Of The Wheat And The Weeds – Matthew 13: 24 - 30

- That parable teaches us that the kingdom will be **under attack** until the Day of Judgment.
- The kingdom in its present form, in its now form, will be **mixed**.
- Not until the final judgment will there be a **perfectly pure** kingdom
- There will be some within the kingdom that professed Christ, and yet were actually not believers in him.

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- ❑ And the disciples, again, must not be discouraged by that.
 - ❑ This is not something that took the king **off guard**.
 - ❑ He **knew** His kingdom would be like that in the present.

3. The Parable Of The Mustard Seed – Matthew 13: 3 - 32


- ❑ The parable of the mustard seed portrays the extensive growth of the Kingdom
- ❑ That parable teaches us not to **despise** small beginnings in the work of the gospel.
- ❑ Though we may be marginal in Israel, yet the kingdom **will grow** to be a **great tree**, the largest of the garden plants.
- ❑ God's word will work, the kingdom will grow, you just need to be **faithful**, do your work, and be **confident** that I will be faithful to my word.”

4. The Parable Of The Leaven – Matthew 13: 33-35

- ❑ The parable of the yeast portrays the intensive growth of the Kingdom.
- ❑ In that parable we are taught never to **underestimate** the total impact of the kingdom.
- ❑ Even if works silently; Like the yeast in the bread, it rises.

It doesn't **draw attention** to itself.

- ❑ It affects every part of the bread, though you may not sit there and watch it rise, or be able to see it **noticeably** from one second to the next, yet the leaven of the kingdom **works**.
- ❑ The **power** of the Spirit works.

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- ❑ And even if it is **unimpressive** outwardly in the form in which it is working, yet it surely impacts **every part** of the bread.
 - ❑ In that parable He teaches us never to underestimate the total impact of the kingdom.

5. The Parable Of The Hidden Treasure – Matthew 13: 44

- ❑ Here He reminds us that the true value of the kingdom is absolutely priceless.
- ❑ It is the most expensive, it is the most wonderful thing in the world, but it is hidden to some.
- ❑ Not everyone sees the value of the kingdom. In that way it is like a hidden treasure.
- ❑ Those who find that treasure **rejoice over it**, and they embrace it, and they are willing to sell everything that they have.

6. The Priceless Pearl – Matthew 13: 45 - 46

- ❑ He reiterates in that parable that **belonging** to the kingdom is **worth more** than anything else in the world.
- ❑ Just like that pearl of great value was worth more than anything else that that merchant had.
- ❑ And so He was willing to sell everything to get it.
- ❑ So, also the **kingdom is more important than anything else**; everything else put together in life.
- ❑ Knowing the king, being in the kingdom, it is the most important thing in life.


7. The Parable Of The Dragnet – Matthew 13: 47 - 50

- ❑ Jesus re-emphasized a truth that He has already taught us in the parable of the tares and the wheat.
- ❑ Though the kingdom is mixed in this present age, there is a mixture of **truth and falsehood**, even within the people who are professing to be part of the kingdom.
- ❑ There are **true believers**, and there are **false believers** within the kingdom.
- ❑ On judgment day, the kingdom will be **purified**.



MATTHEW 13: 51-52

“Have you understood all these things?” And they said to him, ‘Yes.’ And He said to them, ‘Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household who brings forth out of his treasure things new and old.’”




1. A Matter Of Understanding

A. The measure of understanding

- It is not simply to be listened too, it is not simply to pique our interest, but we are to **embrace it with our hearts**, with our lives, as we hear the truth of God proclaimed.
- The question that Jesus asked here is designed to press His disciples to **grasp the implications** of the parables that He has been teaching.

Have you gotten the message.?

- Do you understand that the kingdom was going to be **very different** from what **You thought** it was going to be?

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- ❑ Jesus does not just want to change **the minds** of the disciples. He wanted to change their lives.
 - ❑ He wanted them to change the way they **look** at the kingdom
 - ❑ He wanted them to change the way they **live** in the kingdom.



B. Their Answer – Yes

- We understand
- Their answer, “Yes,” implies that as they themselves see it, their insight has been immeasurably deepened.
- We have a deeper insight into what Your kingdom is like now, than before you told us these parables.
- It is going to impact the way that we’re going to proclaim the kingdom the next time we go out?


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- ❑ Jesus is doing **personal, practical, pastoral application** of the truth in that question.


J.C. Ryle says, “A sermon without application is like a letter posted without an address. It may be well written, it may be rightly dated, it may be duly signed, but it is useless because it never reaches its destination.” beautiful letter. There's just no address on it. So also the sermon without that application is like a letter that is not addressed.”



C. Application

- ❑ Why is the application of the truth so important? Because the mere **hearing** of the word **profits no one**.
- ❑ Jesus Himself, over and over, called the disciples **not to be** hearers of the word, but **hearers and doers** of the word.
- ❑ Our **hearts**, our minds, our **consciences** and our **lives** must be brought within the reach of the word of God that we might be changed.

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- ❑ God is not simply trying to interest us, He is not trying to entertain us through the proclamation of His word.
 - ❑ He is not **trying to fill** our minds with information; as important may be from time to time. He desires to see our **lives transformed**.
 - ❑ The preaching and teaching of the word is never to **entertain** you, but to **change** you.

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- ❑ It is **more** than you being **interested** in what the preacher is saying.
 - ❑ Your **lives** must be to be **transformed** by it.
 - ❑ **Application** involves taking the truth and **bringing it to bear** on your heart.

J.C. Ryle says, “On our part as hearers of the word, let us take with us to church not only our bodies but our minds, our reason, our hearts and our consciences.

- ❑ God wants to **search** us out in our **inner most** being, in the proclamation of His word. He wants to **transform** our lives by it.

2. Learning To Teach


A. Drawing out of your treasure – ONE

- Christ's disciples were learning to teach.
- The reason that He was giving this truth to them was so that they could share it with anyone, with everyone else with whom they came into contact.
- This is precisely why the Lord **gives** the **truth** to us.
- Not only to grow us up in the faith, but, so that we might **share** it with others that they might **embrace Christ**.



Scribes

- ❑ He compared them to a recognized teacher of the law.
- ❑ He called them scribes; scribes who have become disciples of the kingdom
- ❑ The scribes of the law taught the people in accordance with the Old Testament as interpreted by the traditions of men.
- ❑ The scribes of the kingdom were to instruct God's people in the Old Testament through the eyes of the kingdom of heaven.

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- ❑ Kingdom scribes were different from the teachers of the law.
 - ❑ What they have learned from Jesus about the kingdom must now be taught and imparted to others as they carry out their Kingdom responsibility.
 - ❑ Christ stresses that His disciples must understand the kingdom. They were scribes who are disciples of the kingdom.



B. Drawing out of your treasure – TWO

1. We are to be students of the word of God.

- To be a student in the sense of **always learning**.
- Learning that leads to **transformation**
- Learning that leads to following Christ in a different way.
- The Scribes of the Kingdom are the **disciples** of the Kingdom.
- They not only learn the truth, but they **live the truth**.

2. We as scribes of the kingdom are considered significant in God's eyes.

- God sees the true scribe of the kingdom as very important.
- God looks on you like a householder.
- You are **enriched**, in order that you can **extend** kingdom riches to your **family**, your **community**, your **church family** and the **world**.
- Though the world may consider the disciple of Christ, to be insignificant, God sees your role as **very significant**.
- Your role is to be a **blessing** to others, and to **share** with others out of the **wealth** of what the Lord has **deposited** in you.

3. The third thing that Christ says about the Scribe:

- The disciple of the kingdom, is that you have a responsibility to provide for your house.
- Look at His words. “He is like the head of the household who brings out of his treasure.”

Why does he bring out of his treasure?

- To provide for his family.
- He brings out of the treasure that he has in order to provide.
- The scribe who is the disciple of the kingdom has a responsibility to provide **spiritual food** for the family of God.

4. The scribes of the kingdom teaches things both new and old

- ❑ He draws out of the Old Testament, but he teaches the **foundational truths** of the Old Testament in light of Jesus' teaching about the kingdom of heaven.
- ❑ The difference between the scribe of the law and the scribe of the kingdom is that the scribe of the law **does not have the insight** of the gospel of the kingdom of heaven, through which to look at the teachings of the Old Testament.
- ❑ The scribe of the kingdom however, can, just as Jesus did on the road to Emmaus, teach Christ **from all the Scriptures**.



Closing

- ❑ This is what we **look** for when we look for scribes of the kingdom.
- ❑ You do not want to sit under a ministry where you have to **weed** out **80%** of what is said because it is not Biblical.
- ❑ You want to sit under a ministry where you can receive the **truth of the word**, and you can open your heart up for the Spirit to **apply** it to you **practically**.