

Matthew 21-02-07b

As we pick up our study now, the second parable is easy to remember in its connection to the first because you still have a field and there is still wheat, but this time instead of the wheat being the focus and how well it prospers in the environment of the soil, it turns from having thorns choking the word and rendering it unfruitful to there being the presence of tears which are discernible but difficult to eradicate. They are unproductive. Thorns are easy to see.

Just walk through the field, walk through our field in the summertime, walk through our woods in certain places and we've got areas that the deer love because they know the way in and the way out, nothing else can get in there because it is a sanctuary surrounded by thorns. I don't think there's been a summer of my life since we left California and came to Oklahoma that I haven't been scratched up at some point by the thorns. They're easy to find.

They're easy to detect. They look nothing like wheat. In the second parable, the wheat and the tears, beginning in verse 24, good seed is planted, but when no one is looking, secretly an enemy creeps in and sows seed that isn't good and it takes up resources.

It intermingles with the wheat and servants see it, notice it and say, what do you want us to do? And the owner says, let them grow together until the harvest. So your second pop quiz question, I think most of us could probably get a passing grade on the parable of the soils, understanding what its applicability is. What is the applicable truth for us contained in the parable of the wheat and the tears? We know that it's a picture of the millennial kingdom and that God is going to reserve judgment.

He's going to allow an increasing number of unbelievers because evidently children will be present in that millennial kingdom, both at the beginning and throughout. And as they grow up and make their decision, there's going to be an increasing number of unbelievers, enough to surround the camp of the saints by the end of the 10 centuries. And they are not removed.

They are tolerated until the time of judgment, because there would be damage done to the wheat if they were removed sooner. He says, lest while you gather up the tears in verse 29, you also uproot the wheat with them. It's not worth damaging the wheat to remove the tears before the time of harvest.

There is a time when everything is going to be removed and that's when the tears will be bound up in bundles and burned. So what is our application? Second of the seven parables, we co-exist. You've seen the bumper sticker.

Each letter is made of a different symbol for a religion. Just tolerate the Buddhists and the Hindus and the Muslims and the Confucians and whoever else there are. Co-exist.

Well, there is an element of that that where we are not necessarily to try to uproot that which is not wheat. The wheat doesn't go and wrap itself around the tears and try to pull it out of the ground, choke it, weather it or whatever. That's God's job.

Vengeance is mine. I will repay, saith the Lord. And I would suggest that the truth for us is something along the lines of the serenity prayer.

You know, God grant me the wisdom to know the difference between what I can change and what I can't. And there are some things that just have to be put up with or things up with which we have to put and commit to God. And he knows the time.

He knows how to eliminate these things without causing collateral damage. So we know that the world is not perfect. We know our lives are not perfect.

There are going to be things that we wish weren't there, but they are there. And it's not up to us to focus on them, to try to remove them, eliminate them. There are certainly things that do need addressing, and that's mostly internal.

I need to address thorns, shallowness, rocks in my own soil. But my neighbor is in God's hands. Who are you to judge your neighbor? You got your hands full getting the beam out of your own eye without removing the mote from someone else's.

And we have to have the humility to commit such things to God with wisdom. This isn't applicable to every single circumstance, but as a general rule, we just need to be at peace with the fact that there are going to be tears in the field that are not productive. I'm not sure it's very significant that the tears look like wheat.

People like to say, well, these are false professors. They look like Christians, but they're not. The appearance of the tears is not the problem.

The owner isn't concerned that, well, over time, my wheat field is not going to look very wheaty because it's got these tears in it. And he's not fooled because the tears are similar to the wheat. His servants come in and say, look, there's tears in the wheat.

They spotted them. The similarity, I don't think is the point. Jesus doesn't make a point out of the similarity.

He doesn't say don't reap them because you can't tell the difference between the wheat. It's the process of disturbing the soil, the reason that tears cannot be uprooted, or you're going to damage the wheat if you try to remove it. They are commingled.

And it is the commingling that is the problem. If there was a section of tears all unto itself, a whole acre of nothing but tears, and then three acres of wheat, he could send his servants forth and say, destroy that acre and plow it up and let's get some good seed going in there. It is the commingling that is the problem.

There are some things that we can sanctify, that we can cleanse, that we can purify, that we can remove the corruption from. There are other things we cannot. The parable of the wheat and the tares is an example of what we cannot purify.

We cannot separate. We cannot disentangle. And what's the job of the wheat? When it comes to the tares, do nothing.

Just do your best to be fruitful, productive wheat. And Jesus says, these wheat stalks are sons of the kingdom and the tares are the sons of the evil ones. So now it's not the soil that represents people or people's hearts.

The stalks themselves represent people. So we are going to be elbow to elbow. We are in the world, but not of the world.

And we can't purify the world. And some of your extreme Christian nationalism, and we're going to take our community back for Christ, and we're going to take the nation for God, and we're going to do this, that, and the other runs afoul of this principle. God knows we are commingled.

He knows that an enemy has got his people in our midst and scattered amongst us. And it is not our job to address that particular problem. God has a time of judgment coming.

God will do the judging. He will send his qualified representatives to do the separating. And we place ourselves in his hands and look to the future.

That's the second parable. The third parable is also a parable about vegetable growth, if you will. The first three are all about vegetation.

This is the parable of the mustard seed. Tiny seed, big tree, birds roost in the branches. What is the applicable truth? This is line three on your pop quiz.

What are you going to put down for the application in my own life for the parable of the mustard seed? These things link together. We're still talking about a seed being planted. The first three parables are seed parables, aren't they? You've got the seed and the soil environment. You've got seed that's commingled with bad seed.

And now you've got a very, very small seed that turns into a very, very large plant. The power is in the seed. Jesus has already talked about the seed in the first parable being the word.

And the word defines us and makes us who we are. That's why we can be sons of the kingdom, so to speak, or at least represented in the parable that the sons of Israel's kingdom, by way of application, these are people and that's us. We are a product of the word to the extent that we are fruitful, to the extent that we are wheat that is going to be gathered into the barn.

That is God's work through his word and through his spirit. The seed is a seed. It's a grain that comes many times out of nature and there is certainly cultivation.

There are examples where you can weed and make your garden more fruitful. But this particular commingling is not addressable in that way, in the wheat and the tares. But now you've got a seed being planted and the emphasis is on the difference in size between the tiny seed and the big tree.

And this is a, in my view, seminary says you can only have one point in a parable. Don't find two points in the parable. I would get marked down for what I'm about to say, and not for the first or last time, I'm sure.

But the parable of the mustard seed has at least two points and they're very clear. And I'm sorry, I apologize to all my past professors, but there's manifestly at least two points to this parable. The first one is tiny seed, big tree, right? God can do a lot with a little.

This is the Gideon principle. This is the Jonathan and his armor bearer principle. This is tiny Israel conquering the seven nations of Canaan.

When God is in it, there's a great old gospel song, little is much when God is in it. Labor not for wealth or fame. That's the idea.

Small becomes great in the plan of God. And it is counterintuitive. You don't think that such a small thing, you don't think a baby born in Bethlehem in humble circumstances is going to rule the earth for a thousand years, is going to atone for the sins of the world and redeem the nation of Israel and bring a people from all nations unto himself as a special gift from the father.

You don't see that when the shepherds come and visit the newborn child, small seed, don't underestimate that which is small. Don't underestimate your life. This is the first point of application from the mustard seed parable.

Just because something is small doesn't mean it can't turn into something big. And this is true both in the positive sense and in the negative sense. And that's the next parable of the leaven.

A little leaven leavens the whole lump. That's the negative side of that coin. The positive side is a very small seed can turn into a very large plant.

Don't underestimate God. If you had faith as one of these mustard seeds, you could move mountains because faith is not doing the work. God does the work on the basis of faith to honor and reward faith.

And he does that out of his own character. Our faith is not meritorious. Faith is not a work.

Faith is not in and of itself a good faith lays hold of that which is good. My hand is not a gold coin, but I can reach out and pick up a gold coin. And now I have it.

The value is in the coin, not in my hand. Right? Faith lays hold of righteousness. Faith lays hold of the fulfillment of the promises of God.

But the power for fulfillment of those promises is all of God. This is how salvation is based on our faith. And yet it is all of grace and all of God.

I could want to be saved and I could believe in any number of things that I thought would save me. But the merit of my faith is in its object when that object is God and his word. So faith as a grain of mustard seed, a little faith goes a long way, turns into big things.

You can't see it when you look at the seed. Looking at the seed, it resembles in no way the finished plant any more than an acorn represents a mighty oak. You can look at that acorn, take an acorn to some interior tribe in the jungles of Africa or South America, show them that acorn and say, what do you think this is going to turn into? They never in a million years figure out that that acorn is going to be a mighty oak, little faith, big things come from it.

That's the first point. But Jesus could have made that point without talking about the birds, the birds of the air come and roost. Be prepared when you do walk by faith.

When God is able to bless our faith with fruitfulness, with growth, with production, with creating shade and creating shelter, blessing by association. Point one, little faith goes a long way in the plan of God. God can do great things where there is faith.

Keep that thought. Second point, there is blessing by association. That tree that grows up is not wheat.

It's a tree that provides shade and shelter, even for those who are not of the faith. There is blessing by association. Ten righteous men, the whole city of Sodom and by extension, the city of Gomorrah and the other cities of the plain, there were actually five cities destroyed.

You remember that? Sodom, Gomorrah and three more cities, Admon, Zebuim, and I forget the other one. But if there had been just ten men, they would have been enough to shade and shelter everybody else in the town. The salting of a crooked and perverse generation, the lights, the pinpoints of light, the thousand points of light that shine in the midst of a crooked and perverse generation are enough for God to preserve it.

When we get to be so few and so anemic and so faithless and indistinguishable from the world, that tree is going to wither and that shelter is going to be gone and judgment will come. The axe is laid at the root of the trees. So two points here.

One, don't underestimate what can be done with even a little faith. It can be big things and it can provide benefit not only to ourselves but to those in our periphery. God will honor an entire household.

He will treat the entire household, all the spouse, the other spouse and the children as believers for the sake of a single believer in that household. You find that over in Paul. God will sanctify the household on the basis of a single individual.

It's blessing by association. Do not underestimate. Sometimes people say, well, especially the older you get, the less you can do and you become circumscribed in what you can do by strength.

I remember my grandmother saying, I really don't know why God leaves me here. I'm just sort of existing. If my grandmother had existed in Sodom and a couple more ladies like her, the entire city would not have been destroyed.

Just being present as a faithful, praying believer is the mustard seed and you become the tree that shades others and you don't do any work to provide the shade. You don't do any work to provide the shelter. All of that is in the DNA contained in the seed.

It's God's doing. It's God's design. All you have to do is just be and God blesses.

Blessing by association. You're here like a shade tree and your very presence without lifting a finger, without lifting a branch, makes a difference to many, many in the periphery. And it's also a warning that anytime something is built and becomes large, the possibility of corruption grows with it.

The more branches the tree has, the more birds of the air can come and roost there. And in a great nation built on godly principles, eventually other things are going to come home to roost. And don't be surprised.

Don't be alarmed. Don't think you've got to set the tree on fire or chop off all the branches. It is a truth of human life all the way to and through the end of the millennial kingdom that because there is corruption in our nature and there is corruption in the world and there is the devil roaming free at this particular point, everything good is going to corrupt.

It's like entropy. Everything put together falls apart. Do not be shocked.

Don't be surprised. Don't be disappointed. Don't think you did something wrong because when your tree got big, some birds came and roosted in it and you've got the beginnings of the end in that.

Such is the nature of this life and such is our hope for the kingdom of the father where you don't have birds roosting in the branches. You don't have trees that wither. You don't

have judgments that fall because everyone in the eternal kingdom of the father has a connection to the father, has a connection to life either directly in his presence or via the leaves, the healing leaves that are taken out to the nation.

So just stay calm. There is a measure of tolerance and acceptance and endurance that there are going to be tears in the field. There's going to be birds in the branches.

You don't have to do anything about that. We are not called to judge what God will judge. Two-fold application on the parable of the mustard seed.

Then you go to the leaven and you move from all natural. Isn't that a nice symmetry with those first three parables? Because the parable of the sower seed in the soils, what happens to the first seed that falls on the hard ground? Birds carry it off. What happens at the end of the mustard seed parable when the tree grows large? The birds roost in the branches.

Birds bracket these three parables and it's a reminder. They're not good birds. These are not edible.

They're probably unclean. It's not a good thing. You get no benefit from birds nesting in your trees.

You'd say, well, but songbirds, I put up bird feeders. Jesus isn't talking about bird feeders. He's talking about a tree that you plant the seed because you want the tree, not because you want the birds.

But birds are going to be there in this life and we commit our souls to the hands of a faithful creator. He will deal with these inevitable interminglings in due time. And so when you come to the fourth parable, which is the parable of the leaven, now where everything was natural, it's all about plants and birds and different kinds of plants and what people do with those plants.

Now you move to the refined product. Instead of the wheat, you have meal, you have dough, you have this meal that's been ground. It's refined.

And where you could see the tears, you could see the thorns, you could see the birds in the branches. What's different about this parable in terms of that which is commingled? It is completely invisible to the eye. You can only tell it's there by its effect.

It is going to change the nature of the dough, right? Leavened bread rises. It gets gas bubbles and it bloats. It gets fluffy.

It's not dense and flat. Bread in the ancient world was kind of like our pita bread or kind of like a pizza crust or a thick white flour taco. Unleavened bread, like a giant, soft, bendy Ritz cracker in its appearance.

So when a woman hides leaven in the meal, in the dough, you can't see it until time passes and it has its effect. Time passes and it has an effect, but it's invisible to the extent that there is, it's on her end, to the extent that there is a leavening and intermingling a corruption. Notice that the invisible nature of it is because everything is refined.

What is the application? The more humans work with the wheat, you grind it, you mix it with some oil and some water and you make dough out of it. And it's a product of human engineering, human effort. And the disciples were able to pull heads of wheat and eat them on their way into synagogue.

Remember that on the Sabbath, they were pulling the heads off the ears and the Pharisees said, your disciples are reaping on the Sabbath. You could eat the grain directly, but to make it more palatable, it is ground. It is mixed with oil.

It is mixed with water. Nothing intrinsically wrong with this, but all of the bread associated with worship in Israel was unleavened bread. The leaven can be hidden in the meal and you can't see it because the leaven is fine and so is the ground meal.

So as you get advanced in education, as you get advanced in civilization and in culture, as things become refined and become heavily massaged and manipulated by human hands and human hearts and human minds, the ability to hide the commingling is greater. It's easier for people to hide stuff in the software of your phone when it gets so complex that you can't figure it out. It's easier for a virus to infect your machine, your device, when it's so sophisticated that you can't easily pick out that piece of code.

A virus that embeds itself in legitimate software. What about malicious code that is embedded in the firmware of telephones and other devices that come from overseas? The more sophisticated they are, the more difficult it is to root out. If someone is to say, change the code in any kind of device, like a voting machine, how easy is it to find when the system is sophisticated and when that is hidden? And that last one's a little bit facetious.

But in terms of application for ourselves, there is simplicity in Christ. And it doesn't mean to be simple-minded, but the more abstractions, the more layers of argumentation, the more theological constructs that we try to embed in our thinking, the fancier and more refined we try to be in taking the word of God and grinding it very fine, the easier it is to mix something in that is hidden and its effect is not going to be seen until later when it bloats the bread and it cannot be removed. Even the angels don't take the leaven back out of this dough, right? The leaven leavens the whole lump and the lump is now worthless in terms of being unleavened bread.

You can't reverse that process. You can do a lot of things, but not that. So we want to be careful about over-refining a thing and inadvertently leavening it in the process.

Leaven can be hidden in it. And a lot of the problems in the modern church today in terms of theological diversity and inability to understand the simple truths of scripture is over-thinking, over-theologizing, over-systematizing, over-categorizing, and building three- and four- and five-story dwelling places for theology when the foundation isn't even solid and isn't plumb and square and level. And the ability to discern, try debating with someone who's got their theology all figured out.

It's so hard to say, but that's leaven right there. That's not a part of the pure seed of the word. That's not a part of the milk of the word or the meat of the word.

You've got a corruption there, but it's ground so fine and it's such a complex structure. It's like this prepared dough. And trying to say, you know, the reason that's puffing up right there is you've got leaven is very difficult.

So we want to avoid the leavening of our understanding of scripture. The Bible says it's not so high in heaven that you've got to build a theological tower of Babel to get there. It's not so deep that you've got to descend into the gates of hell to find it.

It is near you. It is in your heart. It is on your lips.

It's great to have somebody who can spend a little extra time studying and translating and pointing things out. It's great if you go to some museum or historical site to have a guide, but the point is not the guide. The point is what you're looking at and what you're looking at is generally discernible.

This is a battlefield. We saw a great museum in Branson there at the top of the rock that's got room after room after room of wonderfully preserved Native American artifacts. And I mean Native American going back a couple of thousand years.

Beautifully presented, carefully documented, and it would be great to have a guide, but you can get through that thing all by yourself and understand plenty. And that's the nature of our life before God. Nice to have a guide, but you've got the word and you've got the spirit, and keep it simple.

It's like the hymn says, I don't know when the Lord may come, at night or noontide fair, if I'll walk the veil of death with him or meet him in the air. What do I know? I know whom I have believed. I know he's going to keep his promises.

I know that there's righteousness by faith. I know that I have the hope of eternal life and being gathered to him. I know that my life counts.

Even if I am small and my faith parameters seem to be limited, it's the mustard seed. God can do big things with it that I can't even imagine. There may be a mixed environment around me.

There may be unbelievers in my periphery. There may be those who are letting their stuff get choked by the cares of this world and the deceitfulness of riches, but I'm going to concentrate on letting that seed of the word sink deep, and I'm going to produce. This is not rocket science.

This is not advanced systematic theology. This is simple day by day, one spiritual foot in front of the other. We walk by faith and not by sight.

Science can tell us all kinds of things. Medicine can tell us all kinds of things. Politicians can tell us all kinds of things.

I'm content to know what Jesus says. I'm content to know what the word of God tells me about how to order my priorities, establish my values, and pursue my goals. I want those goals and values and priorities to be defined by God's word.

I want to know what is that Romans 12 to good and acceptable and perfect will of God, and you don't have to have a degree. You don't have to have languages. All you need is the sincere milk of the word to grow thereby.

So those are the first four parables. We've recently seen the others after Jesus explains the parable of the tares for us and re-emphasizes that parenthetical truth that he put at the beginning, which you could say it's parenthetical or you could say it is the pinnacle and it is the main point, and these parables are the setting for it. Do you love God? It will be given to you to understand.

If you've got questions, go to God. Pray over it. Think about it.

Spend time in the word. Ask. It will be given.

Seek, and you will find. Knock, and the door will be opened. Those who loved the Father loved the Son.

Jesus said, if they hate me, they're going to hate you, and you look around the world today. Are there a lot of haters of Christ in general and Christianity in particular? Yes, there are. All right.

Is there going to be increasing hostility toward us? Yes. Am I worried? Not a bit. Greater is he that is in you than he that is in the world.

Hate away, world. Your hate is going to crumble and splatter on the walls of God's power and God's grace and God's promise. I am not concerned.

I choose to prepare myself in a calm, confident, and somewhat amused fashion, but not to worry. Deceitfulness of riches and the cares of this world are what choke. Don't let the world create care.

Don't let all of this stuff that swirls around, and sometimes the best way to not let it is just find the off button and hit it and take a walk and sauté and marinate in the truth of God's word in our heart and in our soul. The peace of God that passes all understanding will keep your hearts and minds in Christ Jesus. Just take a walk.

Look at the trees. Think about the parables. We'll get there.

We just saw the treasure parables, the treasure in the field, and the pearl of great price. We want to be the second man, not the first. We want to be pursuing the beauty of God's truth, not self-aggrandizement at others' expense.

Then finally, the dragnet. We just looked at that last time. There is an evaluation that is coming, and if there's a barrel of good fish, I want to be picked up and dropped into that.

We're in the world, but not of it. We're in the sea, but when that net gathers us to judgment, I want to be weighed in the balance and not found wanting. The weight is the word of God.

The more of it that's in my soul and the more of it that is converted by faith into righteousness, the happier, safer, more productive, and more blessed, greater inheritance we will have at the judgment. So just remember that net has already been cast into the sea. It's in the process of being drawn to shore.

What kind of fish am I? I've still got time to improve my quality, nibble on a little more fish food, get a little fatter, look a little more appetizing to those who are doing the fishing. Well, finally, to close the chapter, one final thing. Remember I said in this section upcoming, starting in chapter 14, it is about faith, faith, faith.

Each of these first three sections has been divided into three sections. And so we had God's approval of Jesus at the baptism. We had Satan tempting Jesus, trying to make him disapproved.

And we had the people initially following Jesus to find out what he had to say. That was in that first set of chapters, chapter three and four. Then you had the sermon on the mount.

Then in chapter eight and nine, we had three miracles and then Jesus making application three more miracles. Jesus makes application and three more miracles followed by the sending out of the 12. They've seen nine miracles.

And then there is a sending forth kind of the reverse of the nine plagues followed by the, the firstborn and then the sending out of Israel from Egypt, three miracles, three miracles, and three miracles, three sets of three. Then Jesus sends the 12 out to spread that message. In this last section, we've had the chapters 11 and 12.

They're starting to be opposition and confrontation with Jesus. Jesus calls it out and rebukes it and talks about it. And then Jesus separates from it with his disciples.

That was chapters 11 and 12 in a nutshell. And then we've had these seven kingdom parables. We're going to see in the upcoming chapters, chapter 14 through 17, Jesus is going to focus now on the topic of faith.

And right in the center is going to be the great confession, but it's all about faith. He's laid the groundwork almost literally. So in the soil parables and in the other kingdom parables, it's about faith.

What makes you wheat? What makes you good fish? What makes you the tiny seed that turns into the great tree? What enables you to survive when there's tears in your midst? It's Jesus is going to bring this out that it's all about faith without faith. It is impossible to please God. He that comes to God must believe.

So in this concluding section, when Jesus returned to his own country in verse 54, where did this man get this wisdom in these mighty works? Is not this the carpenter's son is not his mother called Mary and his brothers, James or Jacob, Joseph, Simeon, and Judah, Jacob, Joseph, Simeon, and Judah. Talk a little about those names on Thursday and the connection back to the progenitor, Jacob himself, Israel, Jesus earthly grandfather and father were named Jacob and Joseph. His first two brothers are named Jacob and Joseph.

So there's a wonderful symmetry with the immediate past going all the way back to the inception of the nation. Then he's got Simeon and Judah and Simeon and Judah. Simeon, of course, is the man that recognized who Jesus was when he was brought to the temple to be dedicated.

And I think they could not help, but, but, uh, name a child in honor of, of him. Uh, the original Simeon was not a lot to brag about, although it did become a popular name, uh, Shimon, Simon, Peter, this is his name in Aramaic is Simeon. And, uh, uh, but, but going from a guy that didn't leave a very good example to a man who left such a wonderful example that God gave him the Holy spirit and let him see the salvation of Israel in his old age talks about the distance you can travel as Simeon Simeon, of course gets in trouble and loses inheritance over the Dinah incident and hamstringing the ox and so on.

But the latter Simeon overcame the, uh, association with his namesake to become one of the greatest men of Israel of the entire age. And it is his privilege to recognize and introduce and celebrate and worship the Lord Jesus at his birth. So that's the brother.

And then finally you have Judah and he's the fourth brother. Judah was the fourth son of Jacob. It's the tribe of Judah.

It's the, the heritage of that name. Uh, and that tribe is, is fraught with meaning. And Joseph and Mary, I think were very careful and gave a lot of prayer and thought to the

naming of these men who are Jesus brothers.

I'm sure they did the same with the daughters, but, uh, I think there were three or more because, uh, the people say, are his sisters, uh, are they not all with us? If there were two sisters, I think it was that, are they not both with us? But if they're all with us, that would imply three or more. So that tells you that there are, in addition to the Lord Jesus, uh, perhaps seven children that Mary and Joseph had is anywhere from seven on up, uh, six at a bare minimum, four brothers and two sisters. But I think when you say all that implies there were three or four sisters at least.

So a very fulsome family, Jesus had a family. We have a family. Jesus had a connection to his family.

It's mentioned at the beginning of this section. Remember it's at the end of chapter 12, your mother and brothers are outside. And when he comes to Nazareth, they're mentioned again.

And if brackets this entire section, we've got an environment in which we live, in which we operate, in which we exercise faith. Prophet is not without honor, except in his own country and in his own house. Familiarity breeds contempt.

Many times, those who are closest and nearest and dearest to us do not benefit directly from us. They know us too well. We are not the best source of the truth that they need.

And it's difficult sometimes in proximity. And many times people get saved, even though they grew up in a family of believers, it's somebody else that leads them to Christ. The family's kind of like, well, why didn't you listen to me? Why didn't I get that privilege? Why didn't I have that opportunity? This is why.

It's harder sometimes, uh, to be credited with what God has assigned, what God has called you to, or called me to, uh, in, in the nearness of observation. And there is a, uh, an excuse that can be given by those who are near in hand that, well, but I know you, so you can't be it. Um, and finally to close the chapter and introduces the next one.

He did not do many mighty works there because of their unbelief. If you go to the parallel in Mark, it says he could not do many works there. He was not able.

In fact, it's a double negative in Mark. Uh, he was not able doubly. So there's two ooze in Mark.

Um, it doesn't work in English, but it works in Greek as a very strong negative. He was really now did Jesus lose the ability to do many mighty works? Why was he not able to ask the question? Why? Because of their faith less Ness. It isn't the arm of the Lord that shortened that he cannot save.

It's not that his ear is that he cannot hear it's lack of faith, presence of sin, no desire to change. He could not do, uh, you read Mark and Luke and find out that he healed a few sick people. He laid hands on them and healed them.

And that was it. But he could do no mighty work. He couldn't really demonstrate why the faith wasn't there.

Why perform a mighty work? He could have, he didn't lose his ability to do mighty works, but he couldn't do them because there was no faith there to receive them. You don't provide or there's no reception, no need to do it. Well, that brings us to chapter 14.

We'll pick up next time. Hopefully we've got, uh, the ability to remember this chapter. My suggestion is see if you can remember the seven parables in order, and then think of the application and each of us can look in our own circumstance for opportunities to put those principles into practice.

Father, thank you for the truth of your word. Thank you for the clear way that the Lord Jesus has communicated it to us. We pray that God, the Holy spirit will minister it to our hearts, make us fruitful and productive.

Uh, may we, uh, provide blessing by association and, uh, be thoroughly furnished for every good work. As we reflect on these things, we ask it in Jesus name. Amen.