

## The Script *(continued)*

### Read Matthew 13:30, 25:31-32

6. From these passages, is the Kingdom of God separate from the world, and evil, or are they inseparable (*until the "harvest"*)?
7. Are we ever tasked with separating the good from the evil? (*helping, protecting the Kingdom survival*).

### Read Matthew 13:44-46

8. If the Kingdom of God is a hidden mystery. how does one find it?
9. What do you make of buying the entire field to gain the hidden treasure?
10. Where the players in these two parables are the "man" and the "treasure/pearl," how might they be interchangeable?  
the "man" is God and the "treasure" is us  
-or-  
the "man" is us and the "treasure/pearl" is the kingdom

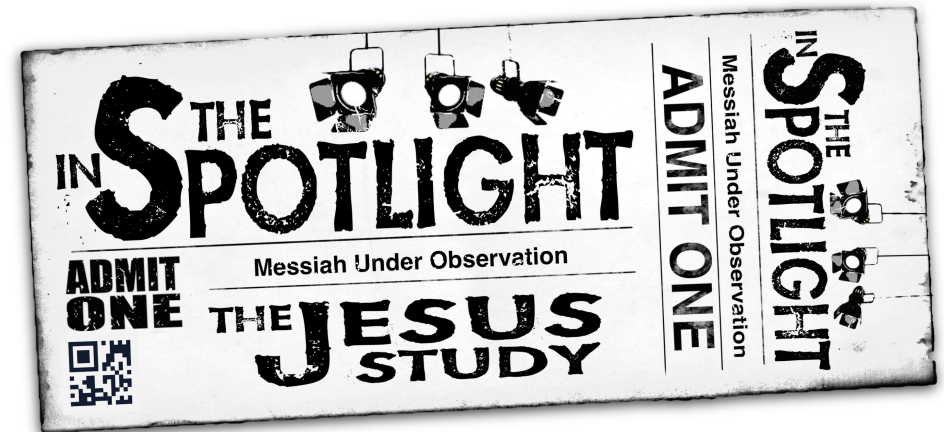
## The Reviews: Considering the Kingdom parables -

1. If we are to exist alongside evil until the end of time, how are we to behave toward the rest of the world?
2. How do we search for Kingdom treasures?
3. How do we "bring out" Kingdom treasures old, and new?

\*Reference: Robert Farrar Capon. The Parables of the Kingdom.  
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Next week: "Be Not Afraid!" Mark 4:35 - 43



## LESSON 9

### "The Kingdom of Heaven is like..."

Matthew 13: 24-52

*This was to fulfill what had been spoken through the prophet:  
"I will open my mouth to speak in parables;  
I will proclaim what has been hidden since the foundation of the (kósmos) world."*

*Matthew 13:35*

**Food for Thought:** Where have you seen the Kingdom of God in the world?

**Brief Historical and/or Cultural Context:**

*In a simplistic overview of the Kingdom of God, the end of the story reveals God's intent for creation (Read Revelation 21:2-7). From the beginning God's kingdom dwells in the Earth. In the story of Eden, God's kingdom is fully revealed. It is good. After Evil enters the scene mankind is hopelessly inept at maintaining the "holy city." Mankind is removed from the garden, and the kingdom is then hidden.*

*Genesis 3:22 Then the Lord God said, "See, the humans have become like one of us, knowing good and evil, and now they might reach out their hands and take also from the tree of life and eat and live forever" — 23 therefore the Lord God sent them forth from the garden of Eden, to till the ground from which they were taken. 24 He drove out the humans, and at the east of the garden of Eden he placed the cherubim and a sword flaming and turning to guard the way to the tree of life.*

Through the story of Noah, the Omnipotent God uses strong-armed tactics to deal with wickedness. He wipes them all out. Following the Flood, God promises never to do that again. "God says that the answer to the evil that keeps the world from becoming the city of God will not, paradoxically, involve direct intervention on behalf of the city. Instead, he makes a covenant of nonintervention with the world: he sets his bow in the cloud. [...] This power looks for all the world like weakness. Its intervention seems indistinguishable from nonintervention, and is guaranteed to stop NO determined evil-doers. Since Noah, God has evidently had almost no interest in using direct power to fix up the world. Why? you ask. Well, the first answer is, I don't know, and neither does anyone else. God's reasons are even more hidden than his methods."\*

Some revelations of the Kingdom include: Covenant with Abraham, his willingness to sacrifice Isaac, the story of Joseph, the Exodus, the Torah, the Prophets, Jesus (life, death, resurrection, and ascension), the church. In the parables of the Kingdom, it is a hidden mystery, only alluded to throughout scripture, is rarely obvious, and requires searching.

*Jeremiah 29:13-14 "When you search for me, you will find me; if you seek me with all your heart, I will let you find me, says the Lord..." Jeremiah 33:3 "Call to me, and I will answer you and will tell you great and hidden things that you have not known."*

**Vocabulary Definitions:**

**City of God, New Jerusalem:** the ultimate fulfillment of all God's promises, God's goodness made fully manifest, fully revealed, no longer hidden

**Scribe:** a writer, someone educated, a scholar

**Eschatology:** the part of theology concerned with death, judgment, and the final destiny of the soul and of humankind

**Sagéné (Greek):** a dragnet (*found only once in scripture Matt. 13:47*) a net drawn through the sea to trap fish or game, also collecting whatever is at the bottom, beer cans, old tires... of note, the Matthew passage does NOT include the word "fish," but uses "genos" to describe what is in the net, inferring the totality of all things found in the sea

**Genos (Greek):** widely and variously used in Greek of all periods to denote species, genus, sort, category

**Kósmos (Greek):** order, lawful order, government, world, universe, the earth

**Setting the Stage: Read John 1:1-3a; 1 Peter 1:20; Luke 24:44-45**

1. What do these passages reveal about Jesus?

**Read Matthew 13:34-35, 52; Matthew 11:25**

2. What details do you see about the hidden mystery of the Kingdom of God?
3. If the Kingdom of God has been here, but hidden, since the beginning, what might be meant of old and new treasures?

**The Script: Read Matthew 13:24-33, 47-50** (*for now, ignore the eschatological verbage in verse 30. We will deal with that later.*)

1. In these four parables, what represents the Kingdom of God?
2. What is inferred by the field, the soil, and the flour, and the sea?
3. What relationship does the good seed, mustard seed, yeast, and the net have with the field, the soil, the flour, and the sea?
4. What is inferred by the bad seed, the birds of the air, the risen loaf of bread, and undesirable genous?
5. Who determines what/who is unacceptable?