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necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. The Parable to illustrate how the Kingdom of God would start from the smallest beginnings and grow into a
vast, encompassing presence. This guide gives you a complete summary of the Parable of the Mustard Seed, including the verses in Scripture, the meaning, and lessons that can be applied to the Christian life. 31 He set another parable before them, saying, "The Kingdom of Heaven is like a grain of mustard seed which a man took, and sowed in his
field, 32 which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs and becomes a tree, so that the birds of the air come and lodge in its branches."Read Matthew 1330 He said, "How will we liken God's Kingdom? Or with what parable will we illustrate it? 31 It's like a grain of mustard seed, which, when it is sown in the
earth, though it is less than all the seeds that are on the earth, 32 yet when it is sown, grows up and becomes greater than all the herbs, and puts out great branches, so that the birds of the sky can lodge under its shadow."Read Mark 418 He said, "What is God's Kingdom like? To what shall I compare it? 19 It is like a grain of mustard seed which a
man took and put in his own garden. It grew and became a large tree, and the birds of the sky live in its branches."Read Luke 13This parable means that God's Kingdom, though it may start from the smallest beginnings, will grow into something vast and far-reaching. The mustard seed, one of the tiniest seeds, when planted, grows into a large tree,
providing shelter and a place for birds to nest. Similarly, the Kingdom of Heaven starts small within each person but grows to encompass the world, offering refuge and a home to many. Jesus told this metaphor to teach a message about the transformative power of God's Word, even though it may seem small. The parable shows how something that
seems inconsequential at first, such as sharing the Gospel message with a friend or family member, can grow exponentially beyond belief. The first lesson is this: just as the mustard seed is small but grows into a large tree, Christians are reminded that small beginnings can lead to great outcomes. That is why it is important to study the Bible, even if
it's only a small amount each day or week. Small steps like this, over time, can have compounding effects on your life. The growth of the mustard seed into a tree symbolizes the growth of one's faith from a small, fragile beginning to something strong and substantial. Do not underestimate the transformative power of God's Word for yourself and with
others. Another lesson from this parable is that the Kingdom of God has the potential to expand and impact the world significantly, much like the mustard tree that provides shelter for birds. Remember, more than 2 billion people identify as Christians today, yet the Gospel message was born from a single person, Jesus Christ. This parable encourages
believers to have faith in the potential of God's work in their lives, and those around them, no matter how insignificant it may seem at the start. For growth to occur, nurturing is necessary. Christians must nurture their faith through prayer, study, and fellowship. Similar to a mustard plant, your faith will not grow unless it is watered (i.e.,
nurtured). This parable also teaches how the expansive nature of the mustard tree represents the inclusive and ever-growing Kingdom of Heaven, which starts within each believer and extends to the entire world. That is why it is important to share your faith with others; you never know who you might impact with your words, and the domino effect it
can have to grow God's Kingdom. Discover the power and purpose of Jesus' teachings through this comprehensive study guide. The Parable of the Mustard Seed is just one of many parables in the Bible. Use the links below to explore more of Jesus' parables, their meanings, and life lessons. We hope you enjoyed this summary of the Parable of the
Mustard Seed. As you discovered, the Parable of the Mustard Seed appears in three Scriptures: Matthew 13:31-32, Mark 4:30-32, and Luke 13:18-19. And the primary meaning of the parable is that God's Kingdom, though it may start from the smallest beginnings, will grow into something vast and far-reaching. The life lessons include starting small
with your acts of faith, believing that growth will occur, realizing the potential for impact is massive, nurturing is required through prayer and fellowship, and the expansion of the Kingdom is ever-growing. Biblevise is an online ministry that's focused on getting people excited about reading the Bible and connecting the Scriptures to their daily lives.
Jesus used the parable of the mustard seed to explain the dynamics of God's kingdom and to exhort believers. This post will explore its meaning and lessons as they apply to our lives today. But first, let's set the stage. In Matthew chapter 13, Jesus used a series of parables to highlight important aspects of the kingdom of heaven. They are: The parable
of the sower (vs. 1-23). The parable of the hidden treasure (vs. 44) The parable of the heaven/ yeast (vs. 33) The parable of the heaven/ yeast (vs. 33) The parable of the hidden treasures (vs. 44). The parable of the hidden treasures (vs. 45). The parable of the hidden treasures (vs. 47). The parable of the hidden treasures (vs. 44). The parable of the hidden treasures (vs. 45).
crowds as a warning of Satan's diabolic plot to destroy the church. Later, when the crowds had left, the disciples asked Jesus to explain the first parable. While the previous parable of the sower. Jesus explained it to them and proceeded to give four more parables. While the previous parables discussed the external characteristics of the church, the last four delved
into the inner characteristics of the church of Jesus Christ. All the synoptic gospels capture Jesus giving the parable if the mustard seed. We will reference the texts, starting with Matthew's account. He told them another parable if the mustard seed. We will reference the texts, starting with Matthew's account. He told them another parable if the mustard seed. We will reference the texts, starting with Matthew's account. He told them another parable if the mustard seed. We will reference the texts, starting with Matthew's account. He told them another parable if the mustard seed. We will reference the texts, starting with Matthew's account. He told them another parable if the mustard seed. We will reference the texts, starting with Matthew's account. He told them another parable if the mustard seed. We will reference the texts, starting with Matthew's account. He told them another parable if the mustard seed. We will reference the texts, starting with Matthew's account. He told them another parable if the mustard seed. We will reference the texts, starting with Matthew's account. He told them another parable if the mustard seed. We will reference the texts, starting with Matthew's account. He told them another parable if the mustard seed.
seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches." (Matthew 31:31-32) And he said, "With what can we compare the kingdom of God, or what parable shall we use for it? It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on
earth, yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade." (Mark 4:30-32)He said therefore, "What is the kingdom of God like? And to what shall I compare it? It is like a grain of mustard seed that a man took and sowed in his garden, and it
grew and became a tree, and the birds of the air made nests in its branches." (Luke 13:18-19) The mustard seed parable may seem like a simple story that outlived its relevance in ancient Israel. However, if you take a closer look, it is heavy with meaning and very applicable to 21st-century believers. The meaning of the parable of the mustard seed lies
in understanding what the little mustard seed is. Jesus used the mustard seed to illustrate an important point the smallest seeds grow into the largest known garden plant? A grain of mustard seed measuring 1-2 mm in diameter might not be the smallest known
seed, as there are smaller seeds, but it is a small seed. The mustard tree, known to grow into a tall, 20-foot-wide tree, is a large tree by ordinary measures but it not the biggest of garden plants. Does that mean the Bible contradicts reality? No. Far from it. Jesus' teaching here applies hyperbole to bring out the contrast and effect well. Jesus'
statements in this parable are proverbial, not scientific. The main point is that this small tree grows into a big tree. Jesus emphasizes exponential growth. It is incredible how a tiny seed can grow into a great tree with large branches on which birds of the air perch. For this, some people have christened it the parable of the growing seed. That said,
some Bible scholars posit that the mention of the Gld Testament image of the great empire as mentioned in the texts below: On the mountain heights of every kind will nest in it; they will find shelter in the
shade of its branches. 24 All the trees of the forest will know that I, the Lord, bring down the tall tree and make the low tree grow tall. I dry up the green tree and make the dry tree flourish. "I the Lord have spoken, and I will do it." (Ezekiel 17:23-24) "Who can be compared with you in majesty? Consider Assyria, once a cedar in Lebanon, with
beautiful branches overshadowing the forest; it towered on high, its top above the thick foliage. The waters nourished it, deep springs made it grow tall; their streams flowed all around its base and sent their channels to all the trees of the field. So it towered higher than all the trees of the field; its boughs increased and its branches grew long,
spreading because of abundant waters. All the birds of the sky nested in its boughs, for its roots went down to abundant waters. The cedars in the garden of God could not rival it, nor could the junipers
equal its boughs, nor could the plane trees compare with its branches—no tree in the garden of God. (Ezekiel 31:3-9)These are the visions I saw while lying in bed: I looked, and there before me stood a tree in the middle of the
land. Its height was enormous. The tree grew large and strong and its top touched the sky; it was visible to the earth. Its leaves were beautiful, its fruit abundant, and on it was food for all. Under it, the wild animals found shelter, and the birds lived in its branches; from it, every creature was fed. (Daniel 4:10-12) Jesus' words would have
made sense to his original hearers. Since they lived in a largely agrarian society, they knew the characteristics of a mustard plant. Let's highlight the meaning. If you thought Jesus' teaching was about plants, you missed the main point. Jesus' parables illustrated spiritual truth and teachings on other essential aspects of life. The mustard seed
parable is about the kingdom of God. The first thing to note is that this parable talks about faith. Even the smallest amount of faith can accomplish much in God's kingdom and, specifically, in our lives. Consider what Jesus says about the tiny mustard seed concerning our faith. He replied, "Because you have so little faith. Truly I tell you, if you have faith
as small as a mustard seed, you can say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you." (Matthew 17:20)He replied, "If you have faith as small as a mustard seed, you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you. (Luke 17:6)Jesus likens little faith to the little
seed. Just like the small seed grows into a huge plant in the parable of the mustard seed, if faith, even a little bit of faith, is exercised, much of God's work will be accomplished. Many believers often feel they lack the faith to accomplish kingdom exploits. In the texts above, Jesus exhorts believers that they don't necessarily need immense faith to do
much. If you have faith as small as the mustard seed, you can instruct a mountain to move, and it will move! That's the faith of a mustard seed. Your heart is the 'soil' where this small seed of faith can grow and birth great works. How fertile is it? Now that faith comes by reading the Bible or hearing it taught (Romans 10:17), how receptive are you
to God's word? Use the lessons from the parable of the sower to gauge yourself. Work towards being the person who hears God's word, understands it, and proceeds to bear much fruit. Jesus used parables to teach important aspects of life and God's kingdom. The next parable of weeds- can also be instructive. Plant the good seed of faith,
and don't let the devil plant weeds of unbelief in your heart. Faith is not just how great things get done; it also grows and spreads. The mustard tree also symbolizes God's kingdom of heaven). The kingdom of heaven). The kingdom of heaven of the kingdom of heaven of the kingdom of heaven.
when God comes to judge the world. Just like the smaller seeds grow into huge trees, God's kingdom grows from small beginnings humble beginnings into great things that are unrecognizable. This dynamic growth happens despite much opposition from the devil and his henchmen. For instance, Christianity began with Jesus and his 12 disciples. By
Acts 1, the number had grown to 120. In those days, Peter stood up among the believers (a group numbering about a hundred and twenty) and said, "Brothers and sisters, the Scripture had to be fulfilled in which the Holy Spirit spoke long ago through David concerning Judas, who served as a guide for those who arrested Jesus. (Acts 1:15-16) After
Peter's message on Pentecost, 3000 people were saved, and the number continued to grow daily, so by AD 150, the Christian population. With many other words he warned them; and he pleaded with them, "Save yourselves from this corrupt generation."
Those who accepted his message were baptized, and about three thousand were added to their number that day. (Acts 2:40-41) Every day they continued to meet together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to
their number daily those who were being saved. (Acts 2:46-47)The main point of the parable is that as the tiny mustard seed grew into a large shrub, Christianity grew exponentially from a paltry 12 people in New Testament times to about 2 billion today and has a footprint in all the continents of the world. God Has established His kingdom. Moreover,
the parable of the growing seed is also reminiscent of spiritual growth. The Holy Spirit of God works out his salvation in the people of God to conform them more and more to God's image. Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear
and trembling, for it is God who works in you to will and to act in order to fulfill his good purpose. (Philippians 2:12-13) And we know that in all things God works for the good of those who love him, who have been called according to his purpose.
firstborn among many brothers and sisters. And those he predestined, he also glorified, those he justified, those he justified, those he justified, he also glorified. (Romans 8:28-30)The parable of the mustard seed is relevant to believers today. We'll highlight some main lessons and applications. When placed in God's hands, less can be more. The smallest
beginnings can result in magnificent endings. Looking at what you offer, you might feel unqualified compared to what you see around you. The number of people in your church might be so small that you don't see the need to minister to them. And on the examples go. Whatever the case,
don't write yourself off. Less can be more when placed in God's hands in faith. The little things of the world to shame the strong (1 Corinthians 1:27). Gideon used a
small number of people to accomplish much. This reminds us that we accomplish it all by the grace of God and not our strength (Judges 7). "Pardon me, my lord," Gideon replied, "but how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family." (Judges 6:15)But God chose the foolish things of the world to shame the
wise; God chose the weak things of the world to shame the strong. (1 Corinthians 1:27) Sometimes, we imagine we need to be super-believers or have enormous faith to serve God and advance his kingdom. We even tend to glorify any person or group of people who portray great faith and do exploits for God. However, the parable of mustard seed
reminds us that you don't need all that. Your faith, however small, can accomplish much. Again, don't write yourself off. Just show up. If you have to start small, please do. If you have to start small, please do. If you have to start small, please do. If you have to start small, can accomplish much. Again, don't write yourself off. Just show up. If you have to start small, please do. If you have to start small please do. 
conducive environment. God's kingdom grows. Rather, God advances His influence from the inside out. Allow God to work out His growth in you so that you are part of the growth in God's kingdom. Seek to grow in your faith by
practicing spiritual disciplines like prayer, reading the Bible, fasting, attending church, etc. Also, endeavor to be part of the growth of the kingdom of God through activities such as evangelism, financial support for ministries/ projects, etc. The parable of the mustard seed is a rich teaching with many lessons and relevant applications. It teaches us that
the kingdom of God grows and that faith, even that little faith as small as the mustard seed, can accomplish much as big as the mustard tree. This teaches modern-day believers that less is more, to show up, and that God causes growth. by Dr. Ralph F. Wilson Audio (12:22) Gospel Parallels §164 Free E-mail Bible Study Apostle Peter: Disciple Lessons
from the Rock John Everett Millais, 'The Leaven' (1884), wood engraving on paper, 140 x 108 mm., part of The Parables of Our Lord, engraved by the Dalziel Brothers. "18 Then Jesus asked, 'What is the kingdom of God like? What shall I compare it to? 19 It is like a mustard seed, which a man took and planted in his garden. It grew and became a
tree, and the birds of the air perched in its branches.' 20 Again he asked, 'What shall I compare the kingdom of God to? 21 It is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough.'" (Luke 13:18-21) Do you ever get discouraged? I do. Sometimes we look at things and they seem so overwhelming
that we get depressed. Jesus has a pair of parables that speak to our weak-kneed faith, as well as expanding our understanding of his Realm. What is the Kingdom Like? (Luke 13:18) We have the luxury of hindsight. But the disciples are having trouble
understanding the nature of the Kingdom of God that Jesus is proclaiming. Oh, they have their own views, of a messianic overthrow of the Kingdom of God of which they are ambassadors-in-training. Jesus searches for a comparison to
help them understand, and so gives two brief and familiar parables: the Parables of the Mustard Seed and of the Leaven (or Yeast). Note: this is a comparison, one point is compared; in an allegory each element in one scene fits an element in the other. A few of Jesus' parables have allegorical elements, such as the
Parable of the Tenants (20:9-19). But the parables we are studying today are not allegories, but simple comparisons. Let's try to see what the point or points of comparison are. Like a Mustard Seed (Luke 13:19a) "It is like a mustard seed, which a man took and planted in his garden. It grew and became a tree, and the birds of the air perched in its
branches." (13:19) A mustard seed, parallels in the other Synoptic Gospels tell us, was considered by the Jews as the smallest of seeds (Matthew 13:31-33; Mark 4:30-32). You probably remember when Jesus used the mustard seed to describe the tiniest amount of faith (Luke 17:6). "Mustard" is usually identified as Sinapis nigra, "black mustard,"
which grows to a shrub about 4 feet high, but occasionally can grow to 15 feet high and would qualify as a "tree." Three varieties of mustard were grown in gardens because of their aromatic seeds. 579 Jesus mentions the growth, but the main emphasis seems to be on the beginning (very small) and the end (very large). Small beginnings, large
endings. Birds Perching in Its Branches (Luke 13:19b) But there's one more detail to consider: "The birds of the air perched in its branches." (13:19b) Probably all that means is that the tree was large enough to sustain life around it. It isn't just a marginal tree, but one which provides support for wildlife. Some think that the birds of the air represent
the Gentile nations seeking refuge with Israel.580 That may be so (as a secondary allegory). But I think "the birds of the air perched in its branches" is the way Jesus rounded out his story, in words echoing Daniel and Ezekiel.581 Note that in the Parable of the Sower, the birds pecking at seed along the path stand for the devil "who comes and takes
away the word from their hearts" (8:5, 12). But here the birds are not enemies but welcomed guests. Jesus' use of examples is flexible. Just because an item was used for evil in one parable doesn't mean it has to have the same significance in another. Which brings us to the Parable of the Yeast or Leaven. Comparing the Kingdom to Yeast (Luke 13:20-
flour until it is homogenized. We buy sealed packets of dry yeast for baking. But in Jesus' day, they would save a little bit of one day's dough, and keep it moist to mix into the dough for tomorrow's bread. If you've never baked a loaf of bread, you may not understand the radical difference that yeast makes. You take flour, water, a bit of oil and salt and
knead it together with some softened yeast. It is pretty compact at this point, and if you were to bake it now, the bread would be heavy and hard. I've made some pretty awful bread in my day, to the point that my wife accuses me of giving my son what I claimed was bread but was really a stone (compare Matthew 7:9). As the yeast begins to
metabolize the sugars in the dough, it forms carbon dioxide that puffs into tiny gas pockets all through the dough finally bakes, holding
the shape of those tiny gas pockets, now filled with air. And as the bread rises, the size increases many-fold. When I bake bread, I use a large pottery bowl and place the kneaded dough in the bottom of the bowl. By the time it has risen, the dough is nearly overflowing the bowl. What's the point of the parable? A small amount of yeast will leaven a
large amount of flour. The tiny lump of yeast will soon pervade a large volume of dough. Small beginnings, large endings. Occasionally, people get confused about this parable. They reason that since leaven is used negatively sometimes (Luke 12:1; 1 Corinthians 5:6-8; Galatians 5:9), that it must be negative in the Parable of the Leaven. As we've seen
in the Parable of the Mustard Seed, that assumption isn't warranted. Small Beginnings, Much Discouragement If you're like me, so futile, so hopeless, so tiny. The disciples may have felt that way about the Kingdom of God. Here is an itinerant
carpenter-preacher speaking in villages in a minor Roman province. Not very impressive when you look at the big picture. But within a single generation after Christ's death, Christianity had spread all over the Roman Empire and beyond, India to the East, Ethiopia to the South, and Britannia to the West. Just because the Kingdom didn't seem very
great as yet, Jesus is saying in these parables, doesn't mean that it will stay small. The Kingdom of God begins as small and insignificant, but grows to become large and powerful. Mustard seeds versus trees, tiny leaven-lumps versus large bread loaves, fresh and fragrant from rising, and ready for the oven. What is it that you are facing that
discourages you? What is the mountain that seems insurmountable? There's a trite but true old saying, "Little is much if God is in it." There's a very interesting command in Zechariah 4:10: "Don't despise the day of small things."582 Too often we, like Jesus' first disciples, are tempted to give up when we see the tiny, struggling beginnings, and think
that's all there will be. So Jesus' parable about the mustard seed and the tree is a parable for us, as well. My disciple friend, let Jesus speak encouragement and faith to you this day. Don't quit. Don't judge your efforts or Jesus' power by what you can see right now. The seeds we sow today will grow
great crops in season. "For we walk by faith, not by sight" (2 Corinthians 5:7, KJV). In fact, the entire Bible is filled with the paradox illustrated by these parables: "Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession -- to
the praise of his glory." (Ephesians 1:13-14) "So will it be with the resurrection of the dead. The body that is raised in glory; it is raised in power; it is raised in power; it is raised in glory; it is raised in glory."
reap with songs of joy." (Psalm 126:5) "I consider that our present sufferings are not worth comparing with the glory that far outweighs them all." (2 Corinthians 4:17) Prayer Father, too often I believe only what my eyes see, and I
get discouraged. Forgive my faint heart. Help me to be filled with your kingdom of God as Jesus sees it. In his holy name, I pray. Amen. Key Verse "What is the kingdom of God like? What shall I compare it to? It is like a mustard seed, which are
man took and planted in his garden. It grew and became a tree, and the birds of the air perched in its branches." (Luke 13:18-19) Questions that follow -- your choice. What about God's kingdom is impossible to comprehend without understanding these parables? Why did the
disciples in particular need to understand these parables? How has God expanded your vision of his Kingdom? In what area are you discouragedent? Lessons compiled in 805-page book in paperback, Kindle, & PDF. Endnotes
13:31-35 INTRODUCTION: Our message series is called Parables of the kingdom, and we are looking at seven parables of the weeds. Today we will look at two more - the parables of the mustard seed and the yeast. (Read Matthew 13:31-33)
                                   -- We are looking at two parables together this morning, and that's because these two parables go together. They are a pair of parables or stories presented in the Bible. Other examples include the parables of the treasure and the pearl, which we will
look at next week. There are also the cupbearer and the baker's dreams in the book of Genesis, and Pharaoh's two dreams of the fat and the skinny cows that come soon after. The twin parables when we meet them are not exactly the same, but rather they work together and help to interpret each other. I like what one person says about them: "One
should not assume that parable twins are necessarily identical. They may well be fraternal twins and make similar but not identical points." (Klyne Snodgrass, Stories but rather simple analogies. Jesus is telling us that the kingdom of heaven is like what
happens with the mustard seed and the yeast in these parables. And in doing so, he brings a message of hope following the losses and the setbacks of the previous two parables. Think about it. In the parable of the sower, only one out of the four seeds actually grows. In the parable of the weeds, an enemy sows weeds among the wheat. But the
parables of the mustard seed and the yeast assure us that despite all obstacles, God's kingdom of heaven already be here when it seems so small or is growing so slowly? And the answer is that the kingdom of heaven has small beginnings but yields
remarkable results. And that is good news for us. Because we may feel small or insignificant. We may wonder if what we do for God even matters. But our smallest efforts all count because we are part of something bigger. We are part of something bigger. We are part of the kingdom of God. So, let's look at these two parables together. I. The parable of the mustard seed (31-32) First
let's look at the parable of the mustard seed. Look at verses 31-32 with me: He told them another parable: "The kingdom of heaven is like a mustard seed, which a man took and planted in his field. 32 Though it is the largest of garden plants and becomes a tree, so that the birds of the air come and
perch in its branches." (Matthew 13:31-32) A. God's kingdom starts small (31) - Luke 12:32; 1 Corinthians 1:26-29 So, what is the kingdom like according to this parable? The first thing we learn from the parable of the mustard seed, which a man took
and planted in his field." (Matthew 13:31) Now, the mustard seed is not the smallest seed in the world, although it is the smallest seed commonly planted in Israel. A mustard seed is only one millimeter in diameter. It takes about 21,000
mustard seeds to make an ounce. And Jesus says the kingdom of heaven is like one of these tiny mustard seeds which a man takes and plants in his field. God's kingdom starts small. Now that should seem strange to us, because God is so big. And I am sure it seemed strange to the disciples, too. Here was Jesus proclaiming that the kingdom of heaver
had come. Wow, that must be something really big, right? But they look around, and what do they see? It's just them and Jesus traveling around and teaching the people. Jesus and a bunch of unschooled fishermen. They must have felt pretty insignificant compared to the power of Rome with all its legions of soldiers. But that's okay, because God's
kingdom starts small. God is not interested in flash or show. God is interested in flash or show. God is interested in flash or show were when you were called. Not
many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the world to shame the wise; God chose the world to shame the world to shame the wise; God chose the world to shame the world to sham
so that no one may boast before him." (1 Corinthians 1:26-29) At another time Jesus turned to his rag-tag bunch of disciples and said to them, "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom." (Luke 12:32) God's kingdom starts small. It has humble beginnings. I am sure most people didn't give the disciples a
second glance. I imagine there are probably people all over this region who don't give the church a second glance. But that's okay. God's kingdom starts small. B. God's kingdom will grow surprisingly large (32) - Ezekiel 17:23, 31:6; Daniel 4:12 But
there's a second part to the parable. God's kingdom may start small, but it will grow surprisingly large. We read in verse 32: "Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds of the air come and perch in its branches." (Matthew 13:32) This image of a tree with the
birds of the air resting in its branches is a common image for a kingdom in the Old Testament. (Ezekiel 17:23, 31:6; Daniel 4:12) So yes, the mustard seed is a very tiny seed, but it grows into a very large plant. And that's why Jesus used it for this parable. God's kingdom starts small, but it will grow surprisingly large. II. The parable of the yeast (33)
And then Jesus says something very similar with the parable of the yeast. Look at verse 33 with me next: He told them still another parable: "The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough." (Matthew 13:33) Some people find this parable confusing because yeast is
often used in a negative sense in the Bible as a symbol for sin or hypocrisy. (Matthew 16:6; 1 Corinthians 5:6-7) However, there are also positive uses of yeast in the Bible (Leviticus 7:13, 23:15-18), and the same symbol can be used in different ways in Scripture. For example, the symbol of a lion is used in Scripture to represent both Satan and Jesus.
(1 Peter 5:8; Revelation 5:5) And so, although some people interpret this parable in a negative way, I believe that the yeast is meant as a positive symbol in this parable. Remember, this parable is a twin with the parable in this parable in this parable is a twin with the parable is a twin with the parable is a twin with the parable in this parable is a twin with the parable is a twin with the parable in this parable in this parable is a twin with the parable in this parable in this parable in this parable in this parable is a twin with the parable in this parable is a twin with the parable in this parable in thi
surprising growth of the kingdom. A. God's kingdom remains hidden at first (33a) And just as the parable of the mustard seed teaches us that God's kingdom remains hidden at first. Look at the first part of verse 33 with me now: "The kingdom of heaven is like yeast that a woman
took and mixed into a large amount of flour." (Matthew 13:33) This "large amount used when making bread. It is the same amount that was used in the Old Testament by Sarah, Gideon and Hannah when they were making bread. (Genesis 18:6; Judges 6:19.
1 Samuel 1:24) It is still a large amount and would make enough bread for about a hundred people or enough to feed your family and servants for several days. The important thing about the yeast or leaven in this parable is that it is such a small amount compared to the flour and that it remains hidden at first. You can't see the yeast in the flour at
first, but it is still there, and it is the yeast that gives the bread the potential to grow. So that's the meaning from the first part of the parable of the yeast. God's kingdom remains hidden at first. B. God's kingdom will spread through the whole earth (33b) - Matthew 5:13; Matthew 6:10 But there's a second part to the parable, just as there was a
second part with the parable of the mustard seed. Yes, God's kingdom remains hidden at first, but it will spread through the whole earth. Look at the rest of verse 33 now: "The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough." (Matthew 13:33) This reminds of an old I Love at the rest of verse 33 now: "The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough."
Lucy episode on television where Lucy puts too much yeast in the bread and ends up baking a huge loaf of bread that just keeps coming away on the bread, spreading through the whole batch of dough. In the same way the Bible teaches us that God's kingdom will spread
through the whole earth. Jesus told his followers in Matthew 5:13: "You are the salt of the earth." (Matthew 5:13) Just like the yeast, the salt is a picture of Christian influence in the world. As Christians we are to share the gospel far and wide. And we are to allow God's Spirit to make us more like Christ so that we can be a witness to those around us
as believers living a new life in Christ transformed by the Holy Spirit. Jesus taught us to pray in the Lord's Prayer: "Your kingdom may start small, and it may remain hidden at first, but we are to pray that God's kingdom will come to earth and that God's will be done
on earth as it is in heaven. The parable of the yeast is a very simple illustration of the kingdom. A small amount of yeast works its way through the whole earth. We can certainly see this with the worldwide spread of the gospel.
Christianity began with twelve ordinary disciples following Jesus around a small piece of land in the Middle East and has now grown to penetrate every countries, but the gospel continues to go forth and God's kingdom continues to grow. If only the
disciples could see the church today, how far the gospel has gone since those small beginnings 2,000 years ago! I believe they can see it, they are overwhelmed by it, and they are giving praise to God even now as his kingdom continues to expand. III. More thoughts on Jesus teaching the crowds with parables (34-35) Matthew closes out these twin
parables with two more thoughts on Jesus teaching the crowds with parables. A. Jesus used simple stories to teach about the kingdom. Look at verse 34 which says: Jesus spoke all these things to the crowd in parables; he did not say anything to them
without using a parable. (Matthew 13:34) Jesus loved teaching through parables, and at least on this occasion he did not say anything to the crowd without using a parable. He used these simple stories from everyday life to teach these important truths about the kingdom. Not everyone understood them at the time, including his own disciples. He had
to explain the parables to them later. But no matter. The parables stuck in your head and made you think and reflect on what Jesus was teaching about the kingdom. B. In doing so he also fulfilled Old Testament prophecy (35) - Psalm 78:2 Jesus taught the crowds with parables, and in doing so he also fulfilled Old Testament prophecy. Look at verse
35 with me now: So was fulfilled what was spoken through the prophet: "I will open my mouth in parables in fulfillment of Old Testament prophecy. Jesus was teaching
them things hidden from the creation of the world. In the parables and marvel! Do you want to know what God's kingdom is like? Read Jesus' parables of the kingdom! CONCLUSION: I love these two parables of the mustard seed and
the yeast. God's kingdom starts small, but it will grow surprisingly large. God's kingdom remains hidden at first, but it will eventually spread through the whole earth. It is so easy for us just to look at our own small part in God's plan and feel discouraged. But we need to remember that we are part of a huge movement of God that is reaching the
nations with the gospel. The kingdom of heaven arrived with Jesus, spread to the disciples and continues to grow throughout the world. Eventually God's kingdom will come in its fullness when Christ returns. Together these two parables teach us not to be discouraged, but to continue working and praying together for God's kingdom. One day Christ
will be revealed, and his kingdom will come in all of its glory. All that is wrong will be made right, and all wickedness and evil will be judged. Every knee will marvel at how God's kingdom has grown. From Christ's humble beginnings in
Bethlehem, to his death on the cross, to his exaltation in heaven, to his glorious return - like a seed growing to harvest, like the yeast working its way through the dough, God's kingdom will fill the whole earth. And together we will praise our great God and King forever and ever. © Ray Fowler You are permitted and encouraged to reproduce and
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house to speak privately to his disciples, wherein he explained the Parable of the Weeds before telling them these four additional ones: the parables of the Hidden Treasure; the Valuable Pearl; the Fishing Net; and the Household Treasures the Parables of the Mustard Seed and/or the Yeast parables. In each, Jesus used
genuine settings, characters, and ideas that applied familiarly to his listeners, easily revealing to them God's loving aims, endeavors, and plans. This back-to-back parables combination is found only in Matthew's gospel. Matthew 13:31-33; Mark 4:30-32; Luke 13:18-19 Found in all three synoptic gospels, the Parable of the Mustard Seed is perhaps
Jesus' most personal illustration of the kingdom of heaven. Because all three accounts are quite similar, I've decided to reference only Matthew's account herein, however, I'll provide the Mark and Luke links above for your comparison to Matthew's rendering. Note too that while this parable is as tiny as a mustard seed, it's nevertheless fully packed
with wisdom. This 4-minute video from Got Questions Ministries reveals the meaning of Jesus' "Parable of the Mustard Seed." Once again, Jesus began this parable to communicate what the kingdom of God is like, using a metaphor to which his audience would easily relate
31He told them another parable: "The kingdom of heaven is like a mustard seed, which a man took and planted in his field. 32Though it is the smallest of all seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches" (Matt. 13:31-32). A mustard seed is 1 to 2 millimeters in
diameter, which is only about 1/64th of an inch! It's not the smallest of seeds. Customarily, a mustard plant never grows beyond what one would call a bush; at its normal size it would be an unlikely place for birds to perch and nest. However, some mustard plants have been found to have developed into 20-foot-wide-and-tall trees. Jesus was describing
a tree-like growth, originating from a tiny mustard seed, that was guite unnatural. Perhaps the language suggests that Jesus was referring to the Old Testament representation of the tree as an image of a great empire (see especially Ezekiel 17:23; 31:3-9; Daniel 4:10-12). This huge tree serves admirably to express the thought of a growth beyond
expectation. Who would expect so tiny a seed to produce such a large herb, a monster in the garden? To Jesus' audience, the smallest known seed was a mustard trees are often filled with birds that eat the trees' small black
seeds. That's the backdrop of this parable that Jesus spoke to the crowd who knew well of the mustard seed and its fully developed tree. Note: Although Jesus is using rhetorical hyperbole to make his
point. He's not speaking botanically but proverbially. His emphasis is on the change of size, from small to large, and the surprising nature of growth. The history of the church has shown Jesus' mustard seed parable to be true. For those who heard Jesus' mustard-seed message, it would have been easy to understand. He told them that, although God's
kingdom may have started from small beginnings, it would have a most powerful outcome. Clearly, while the kingdom of heaven might have started small, because of God's work developing it, there'd be no limit to its size and importance in today's world. Jesus' preaching and teaching on the kingdom of heaven was a fresh approach for his listeners.
He was giving them a new perspective of God's love and care for his people, many of whom were unfamiliar with or had never heard such teachings. Alas, many people — although opposition to them became significant,
they'd start a world-changing revolution by following him. So, Jesus spoke his mustard-seed revelation to many, declaring that, even though the truth about his kingdoms of the world (represented by the abundance of birds perching
in its branches) would receive shelter, sustenance, and safety, after accepting the truth of God's kingdom message started in a small town with a handful of disciples. Today, his kingdom message has been adopted by millions of people. That small seed of eleven followers developed into
approximately 120 disciples whom the Holy Spirit baptized in the temple in Jerusalem. Thereafter, such growth cultivated itself into a gigantic collection of followers who, today, continue to represent the Church as an institution (see Luke 24:50-53). A Hearty Way to Apply This Parable Today It doesn't matter how small and insignificant you feel about
yourself and the gifts that the Spirit has given to you. Realize and appreciate that great things will likely happen to you as a result of the spiritual growth you're destined to experience in your life. When you "irrigate and fertilize" those little seeds that Jesus has planted in you — by familiarizing yourself with God's Word and following what he says in
the Bible — you'll become ably equipped to make smart decisions. After all, great things develop from small beginnings. The tiny mustard seed will apparently have continued to grow for ever and ever. God expects great things from you
because he's made greatness a viable asset in your life's collection of tools and resources. "He told them still another parable: "The kingdom of heaven is like yeast that a woman took and mixed into about 57 kilograms," of flour until it worked all through the dough." (v. 33). The Parable of the Yeast, also called the Parable of the
Leaven, is one of several parables told by Jesus to illustrate what the kingdom of God is like. It follows immediately the Parable of the Mustard Seed (shown above) in Matthew's and Luke's gospels, however, Mark's includes only the Parable of the Mustard Seed (shown above) in Matthew's and Luke's gospels, however, Mark's includes only the Parable of the Mustard Seed (shown above) in Matthew's and Luke's gospels, however, Mark's includes only the Parable of the Mustard Seed (shown above) in Matthew's and Luke's gospels, however, Mark's includes only the Parable of the Mustard Seed (shown above) in Matthew's and Luke's gospels, however, Mark's includes only the Parable of the Mustard Seed (shown above) in Matthew's and Luke's gospels, however, Mark's includes only the Parable of the Mustard Seed (shown above) in Matthew's and Luke's gospels, however, Mark's includes only the Parable of the Mustard Seed (shown above) in Matthew's and Luke's gospels, however, Mark's includes only the Parable of the Mustard Seed (shown above) in Matthew's and Luke's gospels, however, Mark's includes only the Parable of the Mustard Seed (shown above) in Matthew's and Luke's gospels, however, Mark's includes only the Parable of the Mustard Seed (shown above) in Matthew's and Luke's gospels (shown above) in Matthew's gospels (shown above) in Matthew's gospels (shown above) in Matthew's gospels (shown abo
of the Leaven (or Yeast)." This parable is part of a pair, sharing the meaning of the preceding Parable of the Mustard Seed, namely the powerful growth of the kingdom of God from small beginnings. Literally, just a little yeast is enough to work through a large quantity of whole dough. Figuratively, yeast is used throughout the Old and New
Testaments to represent the teachings of the Pharisees, Sadducees, and Herod. The final outcome is inevitable, once the natural process of growth has begun. Jesus presented a controversial picture when he compared his kingdom of heaven to leaven. Many theologians, if not most, regard this as a beautiful picture of the kingdom of God working its
way through the whole world. Yet, leaven is consistently used as a picture of sin and corruption (especially in the Passover narrative of Exodus 12:8, 12:15-20). Again, both the content and the context point towards this being a description of corruption in the kingdom community. Although leaven also symbolizes evil influences in the New Testament
(as in Luke 12:1), it's not obvious which interpretation we should give the symbol of yeast in this miniparable. As with the Parable describes Jesus' work in terms of a man's agricultural activities, and the second in terms of a woman's domestic activities. Joel B. Green (an American
New Testament scholar and theologian) writes that Jesus "asks people — male or female, privileged or peasant, it does not matter — to enter the domain of God." A woman takes yeast (leaven) and mixes it into dough. Eventually, all of the dough becomes affected
by leaven. Incidentally, the large quantity of flour that Jesus referred to may hint at a planned festive occasion, since bread that would be produced using 60 pounds. That would have been much more dough than any normal woman
would prepare; again, this quantity suggests a massive size or unnatural amount. While we'll never know if the connotation of the yeast suggests goodness or corruption, we need to learn what point Jesus is making in this miniparable. Now it's important to define "kingdom of heaven." In his many kingdom parables, Jesus, speaking as Messiah,
referred directly to his heavenly domain. In our current age, the kingdom of heaven is spiritual; it exists within the hearts of believers (Luke 17:21). Eventually, his kingdom will be manifest physically; the Lord Jesus will then establish his throne on the earth (Revelation 11:15). At least four things are to be learned from this parable regarding the
working of the kingdom in the present age. Each lesson stems from the nature of yeast, which is defined as any of several yeasts of the genus Saccharomyces, used in brewing alcoholic beverages, as a leaven in baking breads, and in pharmacology, as a source of vitamins and proteins. The living organisms in the leaven grow overnight; by morning,
the entire quantity of dough will have been affected. 1. Size The kingdom of God may have begun small but it will increase in size and importance. Yeast, while microscopic in size, with only a little of it getting kneaded into bread dough will, over time, spread through all the dough. In the same way, Jesus' domain started in an obscure corner of
Galilee, with only twelve men whom he called to follow him. Yet, his domain or kingdom exerts its influence from within, not from within, not from within, and continues to increase in size. 2. Working Internally God's kingdom exerts its influence from within, not from within, not from within, and continues to increase in size. 2. Working Internally God's kingdom exerts its influence from within, not from within, not from within, and continues to increase in size. 2. Working Internally God's kingdom exerts its influence from within, not from within, not from within, and continues to increase in size. 2. Working Internally God's kingdom exerts its influence from within, not from within, not from within, and continues to increase in size. 3. Working Internally God's kingdom exerts its influence from within, not from within, not from within, and continues to increase in size. 3. Working Internally God's kingdom exerts its influence from within, not from within, not from within, and the continues to increase in size. 3. Working Internally God's kingdom exerts its influence from within, not from within and not follow him.
external manifestations. We see the same internal effect of how the gospel influence cultures from within. 3. Cause and Effect The kingdom of God will have a comprehensive effect on its constituents. Just as yeast works until the dough has
completely risen, the ultimate benefit of the kingdom of God will be worldwide (Psalm 72:19; Daniel 2:35). Prophet Habakkuk wrote: "The earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Habakkuk 2:14), 4. The Gift of Grace Although the kingdom of God works invisibly, its effect becomes evident to
everyone. Despite the fact that yeast does its job slowly, secretly, and silently, no one can develops what it contacts. When we
accept Christ as our Lord, his grace grows in our hearts and changes us from the inside out. As yeast leavens bread, the gospel germinates and develops people's lives throughout to them (2 Corinthians 5:17). In Conclusion The Parables of
the Mustard Seed and the Yeast are twin parable of the kingdom of heaven. The former parable is primarily positive but includes posi
seed, yeast doesn't grow. Instead yeast transforms and changes the flour into dough. Using this analogy, Jesus taught that the kingdom of God is a small living agent that, once initiated, cannot stop increasing in power and size until it transforms and changes completely. Question 1 What does the contrast between the seed and the tree teach about
the power of God's kingdom? What does yeast teach about it? Ouestion 2 How can a little faith influence your everyday life?
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