

# An Order of Worship for the Home

September 13, 2020

Metaphors for the Kingdom from Matthew 13, week 6

---



*This service is written for two speakers. Ideally, family members can speak and declare God's grace to one another following this format. For those who live alone, this worship outline can be followed with a brother or sister in Christ over the phone. You may call on a friend to fill this role, or your elder or pastor can worship with you by phone.*

*There is an "offering prayer" included in this outline. As we shelter in place, please continue to worship through giving. You can mail offering envelopes and checks to Calvary or visit [www.calvaryslz.org](http://www.calvaryslz.org) to give online.*

## Invocation

Reader 1: The kingdom is where the King reigns.  
Reader 2: He reigns in our hearts. The kingdom of heaven is here!  
Reader 1: We gather in the name of the King who is...  
Reader 2: Father, Son and Holy Spirit...  
Together: Amen.

## Psalm 103:1-12

<sup>1</sup> Bless the Lord, O my soul,  
and all that is within me,  
bless his holy name!  
<sup>2</sup> Bless the Lord, O my soul,  
and forget not all his benefits,  
<sup>3</sup> who forgives all your iniquity,  
who heals all your diseases,  
<sup>4</sup> who redeems your life from the pit,  
who crowns you with steadfast love and mercy,  
<sup>5</sup> who satisfies you with good  
so that your youth is renewed like the eagle's.  
<sup>6</sup> The Lord works righteousness  
and justice for all who are oppressed.  
<sup>7</sup> He made known his ways to Moses,  
his acts to the people of Israel.  
<sup>8</sup> The Lord is merciful and gracious,  
slow to anger and abounding in steadfast love.

- <sup>9</sup> He will not always chide,  
nor will he keep his anger forever.
- <sup>10</sup> He does not deal with us according to our sins,  
nor repay us according to our iniquities.
- <sup>11</sup> For as high as the heavens are above the earth,  
so great is his steadfast love toward those who fear him;
- <sup>12</sup> as far as the east is from the west,  
so far does he remove our transgressions from us.

### **Confession & Absolution**

*Make sure each person present has opportunity to confess to a brother or sister in faith. Go through both parts as many times as needed to accommodate all who are gathered.*

*Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. (Matthew 6:19-21)*

Christian Confessing: I have treasured the wrong things, and I have sought to build my own kingdom. I am sorry for this. God, you alone are my King. I humble myself before your rule, and I ask that you would allow me to serve in your kingdom. Forgive me for the sake of your Son, Jesus, and his suffering and death.

Christian Responding: Your King has heard your confession. You are loved and forgiven! He welcomes you home as his child. The faith on which your confession is founded is a gift from your God, and in this faith you are saved. As Jesus said, "Blessed are your eyes, for they see, and your ears, for they hear." (Matthew 13:16)

Together: Amen.

### **Apostles' Creed**

I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

### Ezra 7:6-10

<sup>6</sup> Ezra went up from Babylonia. He was a scribe skilled in the Law of Moses that the Lord, the God of Israel, had given, and the king granted him all that he asked, for the hand of the Lord his God was on him.

<sup>7</sup> And there went up also to Jerusalem, in the seventh year of Artaxerxes the king, some of the people of Israel, and some of the priests and Levites, the singers and gatekeepers, and the temple servants. <sup>8</sup> And Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king. <sup>9</sup> For on the first day of the first month he began to go up from Babylonia, and on the first day of the fifth month he came to Jerusalem, for the good hand of his God was on him. <sup>10</sup> For Ezra had set his heart to study the Law of the Lord, and to do it and to teach his statutes and rules in Israel.

### Matthew 13:51-52

<sup>51</sup> “Have you understood all these things?” They said to him, “Yes.”

<sup>52</sup> And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.”

### Message

#### Study – Do – Teach

Over the past 5 weeks we’ve been listening to Jesus tell stories. The parables recorded in Matthew 13 all reveal something about the kingdom of heaven, or as we’ve reminded ourselves, the reign of God. Over and over, Jesus uses stories and images to help us understand just what the reign of God looks like in our world. *It’s kinda like this...*

- *It’s kinda like...* a Sower, scattering seeds – literally everywhere
- *It’s kinda like...* weeds planted in a wheat field, and the patience to watch both grow together until the harvest

- *It's kinda like...* a mustard seed growing into a tree, or a pinch of yeast transforming buckets of dough
- *It's kinda like...* discovering buried treasure or a priceless pearl, and selling everything to claim that prize
- *It's kinda like...* a net gathering more and more and more

Today, we'll wrap-up this series with one more story. However, this one is different from the rest of the chapter. This parable might not have as many story elements, and it is not about the kingdom of heaven.

It's certainly connected to the kingdom. It finds it's place under the reign of the King. But this story is not about what the King is doing, so much as it's about what his disciples will do. This is the final story. Here, Jesus gives his disciples a picture of what they'll do with what they've learned. Listen as Jesus gives his disciples a job. He's giving you a job, too.

*“Have you understood all these things?”*

*They said to him, “Yes.”*

*And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.” (Matthew 13:51-52)*

Jesus says, “every scribe.” What's that all about? Does that mean this only applies to scribes? Not at all. As Jesus told the final set of stories in Matthew 13 he was inside a house with only his disciples. Now, he's calling those disciples scribes. The disciples of Jesus should consider themselves scribes, but what does Jesus mean by that?

A scribe was a writer, of course. That's what the title implies. Scribes were copyists. God's people had collected his word on scrolls over the centuries, but in Jesus' time you couldn't simply scan a scroll from the prophet Micah and expect to share it via social media. Instead, writings were preserved and shared through people who made it their job to hand copy those scrolls letter-by-letter.

Scribes would copy and preserve God's Word, but they also did more. They would interpret and teach God's word too. It was a fitting role, since they spent their lives in the rhythm of reading and writing that very word of God. They became super familiar with these writings as they lived with them day after day. They were well-equipped to teach others (especially in a setting where many of their neighbors could not read God's word for themselves).

There were several groups at Jesus time whose members included scribes. Scribes in each of these groups traced their origins back to one of the first scribes mentioned in the Bible, Ezra. Ezra's commitment helps us understand why Jesus might call his followers scribes.

*Ezra had set his heart to study the Law of the Lord, and to do it and to teach his statutes and rules in Israel. (Ezra 7:10)*

Wow, now that's a model worth following! Ezra's heart was set to **study**, **do**, and **teach** God's Word. To be clear, Ezra likely did the copying work of a scribe as well. That went with the title. Apparently, he also took on the teaching role of the scribe, and greatly desired to be good at it.

To later generations, Ezra was *the* scribe. He committed to **study** God's word, **do** God's word, and **teach** God's word. That's the model for every scribe up to the time of Jesus. As Jesus calls his disciples to be scribes, this is our model too.

If you are a disciple, you're a kind of scribe. What is the scribe who follows Jesus like? *Kinda like this...*

*And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old." (Matthew 13:52)*

If you're my disciples, consider yourselves scribes. Take the model provided by Ezra and allow that to define your life.

**Study** God's word.

**Do** God's word.

**Teach** God's word.

And, as you've listened to these parables about the kingdom of heaven, you'll be like this person who has a house full of treasure. In your teaching, you'll bring out both new and old treasures regularly.

The person in this parable is called the "master" in our translation. Notice, there are no other people mentioned. The emphasis is not on someone who is master over another person, but rather someone who is master over their possessions.

He is master over both the new and the old, and he brings out both. The new is not ignored for the sake of preserving the old, nor is the old discarded in order to make space for what's new. New and old are both valued, and celebrated together.

Throughout the stories Jesus has been telling, we've been reminded of the old and introduced to the new. Early in the chapter, Jesus quoted from Isaiah 6 and connected it to the unbelief he's seen in Israel. He used Isaiah's words to explain why he has to try a new approach as he begins teaching in parables. That's Jesus bringing out old treasures.

Later in the chapter, Matthew, the writer of this gospel, pointed us to Psalm 78 as a way of interpreting Jesus' use of parables. Psalm 78 recounts the great deeds of God in delivering his people from Egypt, providing for them at several times in the wilderness, and driving out opposing nations before them. These are more of the old treasures brought out.

The old treasures are brought out alongside the new. There are new things revealed in the stories Jesus has been telling.

*To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. (Matthew 13:11)*

As you see the new treasures alongside the old, each adds depth of meaning to the other. When you see them speaking to one another in this way, you grow in understanding and appreciation. You grow in faith.

*Blessed are your eyes, for they see, and your ears, for they hear. (Matthew 13:16)*

Jesus finishes this series of parables with the picture of someone bringing out the treasures he's collected, and setting new and old alongside one another. Jesus tells us this is what his scribes are like. As his followers learn from what he's been teaching, they will **study**, **do**, and **teach** God's word, and it will look *kinda like this...*

Take a step back from this particular chapter, and you'll be reminded that Jesus has modeled this for you. Ezra is not the only picture of a scribe we have. Jesus spent his life showing us how to **study**, **do**, and **teach** as well.

Jesus would **study** God's word. It seems rather amazing, (or backward, or unexpected at the least) but the Son of God studied the word of God. When his parents could not find him for three days as a 12 year old youth, where was he? He was in the temple, studying the word of God with the teachers there. As an adult, we see him regularly attending synagogue with his disciples. He would

teach in synagogues, but the regular practice was to have other readings and other teachers speak as well. Jesus spent time in study.

Jesus would **do** God's word throughout his life on earth. We see him praying, both as he leads others and also as a private, personal practice. We see him attending festival services in Jerusalem on multiple occasions. He was also doing God's word by serving others, whether that meant healing, feeding, inviting, listening or encouraging.

Jesus would also **teach** God's word. We've spent the last several weeks listening to him teach both crowds and disciples. Throughout his ministry he affirmed the writings we know as the Old Testament, and he brought new insights of God's kingdom as well. He is like the master of a house who brings out treasures, both new and old.

Jesus went even further than this. Jesus came to live the perfect life, and Jesus was the perfect scribe. He studied God's word perfectly. He taught us God's word perfectly. And in his doing, he carried out God's word perfectly as well. That meant going further than providing some food, or modeling prayer, or humbly inviting sinners near. The perfect end of Jesus doing God's word meant his death.

Doing God's word would mean providing a sacrifice. The only perfect sacrifice was a life unblemished and uncorrupted by sin. His was the only perfect life, and the only sacrifice which could meet God's desire to save his people. Doing God's word meant Jesus had to sacrifice his own life. That's why he would go to the cross. He died for you, and for me, and for this world. He died because it is God's will that all people will know his love, receive his grace, and live in new life.

That life is the new life which Jesus now lives. He rose from the dead, and we receive his life by faith. We receive his life, and we find our place in his movement. We become scribes who are like that master of the house bringing out both the new and old treasures of God's word.

As a scribe, you follow the example of Ezra and the model of Jesus.

You **study** God's word.

You **do** God's word.

You **teach** God's word.

You **study** God's word when you read it – whether in private or with others. This also happens when you listen to it – in a sermon, in a Bible study group, and in faith conversations with brothers and sisters in Christ.

You **do** God's word when you move in the rhythms of life which return you to God and his people – personal devotions, community worship, generosity, quiet time to listen for his voice, and serving others.

You **teach** God's word when you bring out the new and the old for others to see. You can bring out the truth of God's promises throughout the Old Testament, and place them alongside their fulfillment in Jesus. You can celebrate the gift of your own baptism and the promises God made to you there, and place them alongside his continuing presence in your life today and the forgiveness he is still providing.

You teach when you share these things within the relationships God has given you. If you're a parent, share with your children (of any age). If you're married, share with your spouse. If you're a friend, share within that relationship.

You've been trained by Jesus for a role in his kingdom. He's called you a scribe. Now, as you follow him, set your heart like that of the scribe Ezra.

*Ezra had set his heart to **study** the Law of the Lord, and to **do** it and to **teach** his statutes and rules in Israel. (Ezra 7:10)*

If it sounds intimidating, it should be. You can't study God's word, or do God's word, or teach God's word on your own. But you gave your life to Jesus, and he's given his life to you. He can do these things, and he wants to do them through you.

You fit the description Jesus gave. You're a scribe who has been trained for the kingdom of heaven. You bring out new and old treasures for others to see as you **study**, **do**, and **teach** God's word.

Amen.

### Offering Prayer

*If you have an offering present as you worship, you may place your hands over it during the offering prayer.*

Reader 1: With thankful hearts we receive from you, O Lord.  
Reader 2: With thankful hearts we respond.  
Reader 1: Receive our thanks and praise.  
Reader 2: Receive our offerings.  
Together: Receive us as your own.

### Prayers and the Lord's Prayer

*Share prayer requests with one another. Pray over the requests shared, then pray the Lord's Prayer together.*

Our Father who art in heaven, hallowed be thy name,  
thy kingdom come, thy will be done on earth as it is in heaven.  
Give us this day our daily bread;  
and forgive us our trespasses as we forgive those who trespass against us;  
and lead us not into temptation, but deliver us from evil.  
For thine is the kingdom and the power and the glory forever and ever. Amen.

### Blessing (Matthew 28:19-20)

Reader 1: The kingdom of God moves forward, and you move with it.  
Reader 2: So make disciples, baptize, and teach.  
Reader 1: Do this in the name of the King – the Father, Son and Spirit.  
Reader 2: And know that the King goes with you. Always!  
Together: Amen.

*As applicable, please share this resource with others who would benefit. An electronic version is available at [www.calvaryslz.org](http://www.calvaryslz.org). We can also add friends to our mailing list if that is preferred.*

---

Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.