

# More Than Hearing Worksheet

Episode: AORD16x2017

Text: Matthew 13:24-30, 36-43

24 He put before them another **parable**: “The kingdom of heaven may be compared to someone who **sowed good seed in his field**; 25 but while everybody was asleep, an **enemy** came and sowed weeds among the wheat, and then went away. 26 So when the plants came up and bore grain, then the weeds appeared as well. 27 And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? **Where, then, did these weeds come from?**’ 28 He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ 29 But he replied, ‘**No; for in gathering the weeds you would uproot the wheat along with them.**’ 30 Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”

31 *He put before them another parable: “The kingdom of heaven is like a mustard seed that someone took and sowed in his field; 32 it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”* 33 *He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.”* 34 Jesus told the crowds all these things in parables; without a parable he told them nothing. 35 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 from the foundation of the world.”

36 Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” 37 He answered, “The one who sows the good seed is the Son of Man; 38 the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, 39 and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. 40 Just as the weeds are collected and burned up with fire, so will it be at the end of the age. 41 The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, 42 and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. 43 Then the righteous **will shine like the sun** in the kingdom of their Father. **Let anyone with ears listen!**

Word - I, Math - I/S, Nature - Is, Self - I/S

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
Word - Verbal/Linguistic  D2	Vs. 29 & 41 - rooting out evil	Aleksander Solzhenitsyn, <a href="#">The Gulag Archipelago</a> : “If only there were evil	

		<p>people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?"</p> <p>(see also <i>Wonder Woman</i>, 2017)</p> <p>See also <b>People</b></p>	
Eye - Visual/Spatial			
Math - Logical/Mathematical  MWD		<p>Compare "parables" and "parabolas," as in the passage below the chart from <a href="#">1st Baptist, UCD</a> or this comparison of <a href="#">3 geometry terms and 3 rhetorical terms</a>.</p>	<p>← Draw a <a href="#">parabola</a> and compare it to parables.</p> <p>The diagram illustrates a parabola opening upwards, centered on a vertical axis of symmetry. The vertex is marked at the bottom. A horizontal dashed line, labeled 'directrix', is to the left of the vertex. A point on the parabola is connected to the vertex by a pink line segment, which is labeled 'latus rectum'. The point where this segment meets the parabola is labeled 'focus'. A perpendicular line segment connects the focus to the axis of symmetry, labeled 'vertex' at its midpoint. A right-angle symbol is shown at the vertex where the latus rectum meets the axis of symmetry.</p>
Body - Kinesthetic		<p>Have you ever felt "uprooted" by painful or even evil circumstances? What does that feel like? Where do you feel it in your body?</p> <p>Also <b>Nature</b></p>	
Musical			
Natural  D2		<p>Have you ever felt "uprooted" by painful or even evil circumstances? What does that feel like?</p> <p>Also <b>Body</b> - Where do you feel it in your body?</p> <p><a href="#">Lolium temulentum</a> - a weed that takes on the appearance of wheat which is an important feature of weeds; it masks</p>	

		<p>them from desired plants and helps them survive</p> <p><a href="#"><u>Andrew Prior</u></a> - a story about a paddock full of thistles.</p> <p>He thought his father would have him go out and burn the field which he admits to rather looking forward to but instead, his father told him to leave the field until it was dried out. Then, his dad took a long piece of iron and attached it to chains behind a tractor. He (Andrew) was charged with driving the tractor as fast as possible through the field dragging this iron bar. The pods were dry and brittle and when hit forcefully by the iron, broke open. After the field was trampled, his dad let the sheep in who very quickly dispatched the seeds and cleaned up the field. Two agricultural duties done at once!</p>	
People - Interpersonal	Good and evil grow up together - the ones authorized to separate them at the end are the angels.	<p>Rooting out the weeds from the wheat may do more harm than good. Like the travel ban = going after the “bad guys” snarled traffic in airports.</p> <p>This parable hints at the nature of evil; it imitates what is good and desired and no one sees the truth until it is too late. This is a plot point in many dystopian and horror stories; only the “hero” can see clearly what is</p>	The problem of evil presents difficult choices; when do we use a hoe (or a flamethrower) and when do we grit our teeth and wait for the harvest?

		actually happening and watches in horror as everyone around is sucked into the lie.	
Self - Intrapersonal  MWD		<p>Vs. 27 - This is basically the problem of evil - Why do bad things happen to good people? How can a good God allow evil to exist?</p> <p>Some approach it as a <a href="#">logical problem</a>, that evil <a href="#">disproves</a> the existence of an omnipotent, benevolent god. The linked article appears to be from an atheist p.o.v. but does a fair, if wiki-ish, job of describing the problems and many responses. I admit to not reading the whole article in depth.</p> <p>Here is another go at it from <a href="#">the CS Lewis Institute</a>, covering much of the same material from a Christian p.o.v., which I also didn't fully read.</p> <p><i>The question of evil is in Self because of the internal wrestling and existential depth thereof that it precipitates.</i></p> <p>Carl Jung's <a href="#">shadow self</a></p>	<p>The answer to evil here is pretty much "<a href="#">Keep Calm and Carry On</a>." What is satisfying or unsatisfying about that? Is there a sense of empowerment or disempowerment?</p> <p>Choose your <a href="#">enemies</a> carefully because you will become like them.</p>

"The words "parable" and "parabola" both come from the same Greek root word which gives the sense of something being cast or thrown alongside something else. So a parabola is a curved line that bends around a fixed point without ever touching the point directly; the parabola's very identity depends on that point, and knowing enough about the parabola will allow a person to identify the point itself. A parable is a story that uses imagery and metaphor in order to make a point that is not explicitly identified in the story itself. If you know enough about the story, you can determine the point being made by that story as well. When Jesus spoke in parables, he often explained them soon after so those who heard would know enough about the story as to get the point. Our study this week will show that God has promised us a way to get the point too. He has given us the Holy Spirit to guide us in discovering who God is and what our relationship with him should be." - <http://www.fbcdavis.org/downloads/sermonresources/2011/2011-01-16-scrolls.pdf>