

SERMON OUTLINE

SERMON TITLE:	The Strange Mystery of the Sneaky Housewife
SERMON REFERENCE:	Matthew 13:33
LWF SERMON NUMBER:	#2046

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1) INTRODUCTION

- a) In Matthew 13, our Lord gives a series of seven parables that are the mysteries of the kingdom of Heaven.
 - i) A parable is an earthly story, but it has a heavenly meaning.
 - (1) It has a normal and natural meaning.
 - (2) We look beneath the surface to see the deeper meaning.
- b) Sometimes people think that Jesus taught in parables to make it simple.
 - i) He also taught in parables to make it complex.
 - (1) Not only to reveal, but also to conceal.
 - (a) Matthew 13:11
- c) Matthew 13:33
 - i) Leaven is yeast.
 - ii) This parable is one of the most misunderstood parables of all of these seven parables.
 - iii) Yeast or leaven is what we put into bread to cause it to rise.
- d) The normal and usual interpretation of the Parable of the Leaven is wrong.
 - i) The normal and usual interpretation of this parable states the following:
 - (1) The leaven is the Gospel.
 - (2) The woman is the church.
 - (3) The three measures of meal are the world.
 - (4) We are to take the Gospel and put it into the world until all of the world knows about the Lord Jesus Christ.
 - (a) Until the entire loaf has been permeated with the leaven.
 - (b) It is our job, duty, joy, and responsibility to touch the whole world with the Gospel of Jesus Christ.
 - (i) One of these days, that will be done.
 - ii) This interpretation is wrong for these reasons:
 - (1) The Bible does not teach that the whole world will be reached with the Gospel of Jesus Christ.
 - (a) The Bible teaches the opposite.
 - (b) In the last days, there will be much wickedness and much rebellion.
 - (i) Matthew 24:3-14
 - (2) The Gospel will be preached around the world, but the loaf (the whole thing) will not be changed by the preaching of the Gospel of Jesus Christ.
 - (a) 2 Timothy 3:1
 - (3) The Bible doesn't teach that the leaven is the Gospel, the woman is the church, or that the three measures of meal are the world.
 - (a) The Bible doesn't teach it, and experience doesn't teach it.
 - (b) After two thousand years of the preaching of the Gospel, we see a tidal wave of hatred, war, violence, unbelief, and false cults.
- e) If someone who doesn't know the Bible thought that this parable taught that, ultimately, we would Christianize the world, then they would get discouraged and believe that the Bible is not true.

- i) But our Lord doesn't want us to be discouraged.
 - (1) When we get discouraged, we begin to doubt; and then we despair.
 - f) But the Lord tells us in this parable that nothing has gone wrong.
 - g) Consider the other parables:
 - i) In the Parable of the Sower and the Seed, the Lord clearly told us that there is nothing wrong with the sower and nothing wrong with the seed.
 - (1) But there is something wrong with the ground.
 - (a) Not all ground will bear fruit.
 - (b) Not everyone will believe the Gospel.
 - ii) The Parable of the Tares tells us that up until the end of time, the wheat will grow and false Christianity (the seeds of the devil) will be right there with God's wheat.
 - iii) In the Parable of the Mustard Seed, the mustard seed became a tree that represented a corrupt form of Christianity.
 - (1) The devil's dirty birds sit and roost in the branches of that tree.
 - (2) It doesn't teach that the Gospel will permeate the whole world.
 - h) We are a little flock.
 - i) We are the faithful few.
 - ii) We are the Master's minority.
 - i) The Gospel was never given to save civilization from wreckage.
 - i) The Gospel was given to save men from the wreckage of civilization.
 - j) In today's message, we will look at three basic things in this parable:
 - i) The bread that is baked.
 - ii) The leaven that is latent.
 - iii) The woman that is wicked.
 - (1) As we look at these, we will understand what our Lord is teaching us through this parable and what we can look for in these last days.
- 2) THE BREAD THAT IS BAKED (MATTHEW 13:33)
- a) The Lord doesn't give us the meaning of "*three measures of meal*".
 - i) He explains the other parables.
 - ii) He doesn't explain this one, nor did He explain the Parable of the Mustard Seed.
 - (1) He just gave us a running start and some measure by which we might engage our minds to find out what the rest of the parables mean.
 - b) The Jewish people in that day would have immediately recognized three measures of meal.
 - i) Abraham, the father of the faithful, was at a place called the Oaks of Mamre when three angels came to visit and talk with him.
 - (1) God was going to make a covenant with Abraham.
 - (2) When Abraham realized that he had three angels for guests, he told Sarah to take three measures of meal and make three cakes for them.
 - (a) Genesis 18:6
 - (i) The word "unleavened" is not mentioned here.

- (ii) It just mentions “*three measures of meal*”.
- ii) Gideon also had an angel for a guest.
 - (1) Judges 6:12
 - (2) Judges 6:19
 - (a) Gideon baked bread for angels.
 - (b) It was unleavened bread.
- iii) In the Old Testament, the Jewish people would make an offering to the Lord that was made of three measures.
 - (1) Numbers 15:9
 - (a) This verse speaks of a meat offering.
 - (i) The word “meat” does not mean “flesh.”
 - (ii) It means a food offering of three-tenth deals of flour mingled with half a hin of oil.
 - 1. Oil is an emblem of the Holy Spirit.
 - (b) They took three measures to offer to the Lord.
 - (i) These three measures were unleavened bread.
 - (2) Leviticus 2:4-5
 - (a) This blessed bread is something to satisfy the heart and mind of God.
- c) When Jesus talked to the Jewish people about three measures of meal, immediately they would think back to Abraham as he entertained guests from Heaven.
 - i) They would go back to the meal offering that is in the Old Testament.
 - ii) Luke 11:5-13
 - (1) The three loaves of bread represented the Holy Spirit.
- d) The idea of this bread is blessed bread.
 - i) This bread represents that which satisfies the heart and mind of God.
 - ii) It speaks of communion and fellowship with God and man.
- e) The breaking of unleavened bread has been an emblem of fellowship with God from the Passover Feast to the Lord’s Supper.
 - i) 1 Corinthians 10:17
 - (1) We feast on the bread.
 - (a) We are that bread.
 - (2) We feast on Him.
 - (a) He feasts on us.
 - (3) This speaks of communion.
- f) How is bread made?
 - i) In the Parable of the Wheat and the Tares, the wheat is the children of God, the good seed.
 - ii) Bread is wheat that has gone through death, brokenness, and fire.
 - (1) It is wheat that has been mingled together with every other grain of wheat until it makes one loaf.
- g) Those who are saved are one loaf.
 - i) We are God’s wheat.

- ii) We are God's seed.
 - iii) We have been harvested.
 - (1) We have died.
 - (2) We have been crushed and broken.
 - (3) We have been through the fire.
 - (4) We are fused together.
 - (a) We are one loaf.
 - h) The bread that is baked (blessed bread) pictures the church.
 - i) It pictures fellowship and communion with God.
- 3) THE LEAVEN THAT IS LATENT (MATTHEW 13:33)
- a) It is hidden there.
 - i) The sneaky housewife comes into the kitchen, and she slips it in.
 - ii) Matthew 13:33
 - b) Leaven in the Bible is not a symbol of that which is good.
 - c) Leaven is a symbol of that which is evil.
 - i) It stands for that which is hidden, that which is latent, that which works slowly, and that which works surely.
 - ii) Leaven works quietly.
 - (1) It is undetected.
 - iii) Leaven (yeast) causes fermentation.
 - (1) It causes corruption.
 - iv) It causes things to swell up or puff up.
 - (1) Therefore, it is a symbol of evil.
 - v) It works best in lukewarm conditions.
 - d) When the ordinary hearer heard Jesus speak about three measures of meal, he would think about Abraham's meal offering in the Old Testament.
 - i) He would think of that which is evil and that which corrupts.
 - ii) The ordinary hearer knew about the Passover.
 - (1) Exodus 12:8
 - iii) The Passover feast was to be with unleavened bread because leaven is an emblem or a symbol of evil.
 - iv) The Jewish people would go through a ritual before they would have the Passover feast.
 - (1) The mother would remove every bit of leaven from the house.
 - (2) Jewish children would get a feather and a dustbin and go through the house to find leaven and get the leaven out of the house.
 - e) The meal offering in the Old Testament was to be without leaven.
 - i) Leviticus 2:4-5
 - f) With this in mind, we can understand why the Apostle Paul spoke to a very worldly church, the church at Corinth.
 - i) They had allowed sin in the church.
 - ii) They were proud of the fact that they were an open-minded church.
 - (1) They were glorying in that fact.

- iii) 1 Corinthians 5:6-8
 - (1) The Apostle Paul was talking to Christians.
 - (2) “Unleavened bread” stands for sincerity and truth.
 - (3) “Leavened bread” speaks of malice and wickedness.
- iv) 1 Corinthians 5:2
 - (1) Leaven puffs us up.
 - (a) Jesus humbles us, but sin puffs us up.
 - (2) A little sin had puffed them up.
- g) Every time leaven is used in the Bible, it is used as an emblem of sin.
 - i) Amos 4:4-5
 - (1) In this passage, it may seem like leaven is an emblem of that which is good, but this text shows just the opposite.
 - (2) This is bitter irony and bitter sarcasm.
 - (3) He wasn’t praising them for offering a sacrifice with leaven.
 - (a) They were trying to have one foot in the world and the other in the service of God.
 - (4) Bethel was where the house of the Lord was.
 - (a) They went there, but they sinned.
 - (5) He was saying that all of that was sin.
 - (a) They were hypocrites.
 - (6) He wasn’t saying that it was good.
 - (a) He was saying that they were transgressing.
 - (i) They were sinning.
 - (ii) Their worship was corrupt.
 - ii) The leaven that is latent corrupts that which is good, wonderful, and holy.
- h) Jesus warned about three types of leaven:
 - i) Matthew 16:11
 - (1) It wasn’t literal bread that Jesus talked about; there is leaven.
 - ii) The leaven of the Pharisees
 - (1) The Pharisees were very religious people.
 - (a) They had heads full of Scripture, but they had hearts full of sin.
 - (2) Their religion was external, not internal.
 - (3) They had profession, but they didn’t have possession.
 - (4) They had laws, but they didn’t have life.
 - (5) Is there some phariseeism in you?
 - (a) Matthew 23:13-15
 - (i) In verse 13, they pretend to be gatekeepers, but they are really roadblocks.
 - (ii) In verse 14, they pretend to be intercessors, but they are extortioners.
 - (iii) In verse 15, they pretend to be converters, but they are corrupters.
 - 1. Every one of their converts is doubly condemned.
 - a. The legalist has never been born again.

- b. The religionist doesn't think he needs Jesus.
 - 2. The hardest people to win are self-righteous pharisees.
 - (b) Matthew 23:16-17
 - (i) They pretend to be guides, but they're blind.
 - (ii) They carefully use their words.
 - (iii) They pretend to be givers, but they are takers.
 - (c) Matthew 23:23
 - (i) They were selfish and self-centered.
 - (ii) They devoured widow's houses, yet they were careful to tithe.
 - (d) Matthew 23:25-28
 - (i) They pretended to cleanse, but they themselves were filthy.
 - (ii) "Sepulchres" were "graves."
 - 1. They would whitewash their graves, lest they touch them.
 - (iii) They pretended to be mourners, but they were murderers.
 - (e) Matthew 23:29-32
 - (6) Jesus said to beware of the leaven of the Pharisees.
 - (7) The leaven of the Pharisees was legalism.
- iii) The leaven of the Sadducees
 - (1) Matthew 16:11
 - (2) The leaven of the Sadducees was liberalism.
 - (3) Liberalism and legalism are heads and tails of the same false religion.
 - (4) Acts 23:8
 - (a) The Pharisees were the fundamentalists.
 - (b) The Sadducees were the liberals.
 - (i) Neither one of them had the true Spirit of God in their hearts.
 - (5) They were the sophisticated crowd.
 - (a) Jesus said to beware of that.
 - (6) Matthew 22:23-29
 - (a) Verse 29 shows us the recipe for a liberal.
 - (i) Not knowing the Scriptures nor the power of God.
 - (b) They didn't understand the works and the Word of God.
- iv) The leaven of Herod
 - (1) Mark 8:15
 - (2) The leaven of Herod was licentiousness or license.
 - (3) Herod was a pleasure-mad king.
 - (4) He lived in opulence.
 - (5) He didn't care much for legalism or liberalism.
 - (a) He just cared for himself.
 - (6) He was a lover of pleasure more than a lover of God.
- i) The devil has injected these three leavens (legalism, liberalism, and license) into the church today.
 - i) These are the things that Jesus said to beware of.
- j) Paul said to purge out the leaven.
 - i) Get it out of the church.

- ii) A little leaven will leaven the whole lump.
 - (1) 1 Corinthians 5:6-7

- 4) THE WOMAN THAT IS WICKED (MATTHEW 13:33)
 - a) Here was a woman who hid leaven in three measures of meal.
 - i) Matthew 13:33
 - ii) She represents devilish deception.
 - b) It was a deliberate act.
 - i) Matthew 13:33
 - ii) It was not done accidentally.
 - iii) She knew exactly what she was doing.
 - (1) She did it of her own volition.
 - iv) Satan knows what he is doing.
 - (1) Satan is out to sabotage the work of God.
 - c) It was a deceitful act.
 - i) Matthew 13:33
 - (1) She hid it.
 - ii) She didn't do this openly.
 - (1) It was done stealthily.
 - iii) Jesus has done nothing in secret.
 - (1) John 18:20
 - (2) We are not out to hide the Gospel.
 - (a) Don't try to make this leaven the Gospel and the three loaves the world.
 - (b) We are out to make the Gospel known.
 - (i) We are out to shout it from the rooftops.
 - iv) Satan is working beneath the surface.
 - (1) He is the master of deception.
 - d) It was a devilish act.
 - i) It doesn't take much to see the power of Satan behind putting the leaven in that which is to be unleavened.
 - e) Why was this a woman?
 - i) The church is called a woman.
 - (1) The grandest reference to mankind and the most ennobling is that we are all a bride.
 - (2) The Bible speaks of the church as the bride of Christ.
 - ii) The Bible speaks of the false church as being a harlot.
 - (1) It speaks of that which is wicked, deleterious, harmful, and hurtful.
 - (a) Revelation 2:20
 - iii) This sneaky housewife is the bride of the devil.
 - (1) She represents the false church, not the true church.
 - (2) She represents Satan's work in the last days to infiltrate the church of the Lord God with legalism, liberalism, and license.

5) CONCLUSION

- a) Before you go to church to worship, it is good to see who is in the kitchen.
 - i) Don't go by the taste test alone.
 - ii) Read the ingredients and see what is there.
 - (1) The devil wants to infiltrate, and he does it in many ways.
- b) The devil doesn't have just one way to work.
 - i) In the Parable of the Sower, he catches away the seed.
 - ii) In the Parable of the Tares, he imitates the seed.
 - iii) In the Parable of the Mustard Seed, he corrupts the seed.
 - iv) In the Parable of the Leaven, he infiltrates the church.
- c) The Lord gave us these parables to show us what will happen.
 - i) These parables go from the time when Jesus began to sow the seed until the end of the world at the final judgment when He separates the wheat and the tares.
 - ii) The Bible is a wonderful book, and everything is tracking precisely as God said it would.
 - iii) You will not have false expectations; therefore, you will not be discouraged.
 - (1) You will not doubt or be in despair.
- d) The same God who has taught us all of these things has also taught that there is a true church.
 - i) The Lord Jesus will build His church, and the gates of Hell will not prevail against it.
 - (1) Matthew 16:18
- e) Do you know Jesus personally? If not, you can pray to Him today by asking Him to come into your life.
- f) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
 - i) Romans 3:23
 - ii) Romans 10:9-10
 - iii) Romans 10:13
 - iv) Acts 16:31
 - v) John 3:16