

THE BEREANS

ACTS 17:11

Matthew 13:24-30, 36-43

Lesson #5

Weeds

10/27/2019

"How shall we picture the kingdom of God,
or by what parable shall we present it?"

Mark 4:30



Expectation #1

If the Gospel story is true it should bring
a positive consensus in response?

The Parable of the Soils

Matthew 13, Mark 4, Luke 8

Don't
wait!

Expectation #2

If Jesus is the Messiah we should expect
dramatic, instant positive change
for God's people?

The Parable of the Seed

Mark 4:26-32

Wait!



2

Expectation #3

If Jesus is the Messiah we
should expect that he would
clean up the world?

- The Messiah was to build a world kingdom of
conformity to the Law of Moses.
- The fact that Jesus was a "friend of sinners" was not
consistent with the Messiah and his Kingdom.

The Parable of the Tares

Matt. 13:24-43



3

The coming of Messiah would bring
**a cleansing of the land and the
removal of all unholy elements.**

Zechariah 13:2

"It will come about in that day," declares
the Lord of hosts, that **I will cut off the
names of the idols from the land**, and
they will no longer be remembered; and I
will also remove the prophets and the
unclean spirit from the land."

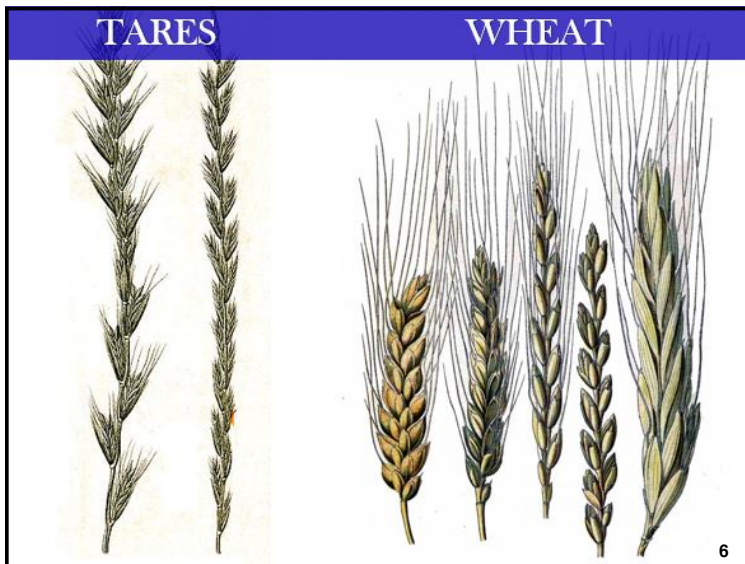


4

Matthew 13

"24 He presented another parable to them,
saying, "The kingdom of heaven may be
compared to a man who sowed **good seed**
in his field. 25 But while men were sleeping,
his enemy came and sowed **tares** also
among the wheat, and went away. 26 But
when the wheat sprang up and bore grain,
then the **tares became evident** also. 27 And
the slaves of the landowner came and said
to him, 'Sir, did you not sow good seed in
your field? How then does it have tares?'"

5



6

Matthew 13

“28 And he said to them, ‘An enemy has done this!’ And the slaves said to him, ‘Do you want us, then, to go and gather them up?’ 29 But he said, ‘No; lest while you are gathering up the tares, you may root up the wheat with them. 30 **Allow both to grow together until the harvest;** and in the time of the harvest I will say to the reapers, First **gather up the tares and bind them in bundles to burn them up;** but **gather the wheat into my barn.**”

7

Matthew 13

“36 Then He left the multitudes, and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.” 37 And He answered and said, “The one who sows the good seed is the **Son of Man**, 38 and the field is the **world**; and as for the good seed, these are the **sons of the kingdom**; and the tares are the **sons of the evil one**; 39 and the enemy who sowed them is the **devil**, and the harvest is the **end of the age**; and the reapers are **angels**.”

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Matthew 13

“40 Therefore just as the tares are gathered up and burned with fire, so shall it be **at the end of the age**. 41 The Son of Man will send forth His angels, and they will gather out of His kingdom all **stumbling blocks, and those who commit lawlessness**, 42 and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. “Then **the righteous will shine forth as the sun** in the kingdom of their Father. He who has ears, let him hear.”

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The question of tares among the wheat.

Two Sowers

“Son of Man”

“the Devil”

Two Seeds

“Sons of the Kingdom”

“Son of the evil one”

The Present Field
“the world” (not the church)

End Time Reapers
“angels” (not the disciples)

Two Crops

“Fiery Furnace”
Outside the Kingdom

“Shining Lights”
Inside the Kingdom

10

The separation of the good and evil will come at the end of the age.

Matthew 25

“31 But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 And all the nations will be gathered before Him; and **He will separate them from one another, as the shepherd separates the sheep from the goats**; 33 and He will put the sheep on His right, and the goats on the left. 34 Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’”

11



What did the disciples expect with the coming of Messiah?

Messiah

“The Day of the Lord”

Retribution Restoration

Great Tribulation

Millennial Kingdom

12

Paul's advice concerning weeding

Our responsibilities to the world are different than to the Body of Christ.

“The field is the world” vs.37

1 Corinthians 5

“⁹ I wrote you in my letter not to associate with immoral people; ¹⁰ I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters; for then you would have to go out of the world. ¹¹ But actually, I wrote to you not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler — not even to eat with such a one. ¹² **For what have I to do with judging outsiders? Do you not judge those who are within the church?** ¹³ But those who are outside, God judges. *Remove the wicked man from among yourselves.*”

13

General observations

- God's kingdom is viewed as **the world**. vs.38
- The question is - **How are we to understand and deal with evil in the world (Kingdom)?**
- We are to resist the impulse to remove the weeds, we are to **WAIT** until the end of the age where God will remove the weeds.
- **Collateral damage** is a danger when we try to purify the world before the end of the age.
- There may be distinctions between **resisting and removing the weeds**.

14

How do we apply this principle?

- ✓ This has a lot to say about our expectations with respect to broader society.

John 17

“¹⁵ **I do not ask Thee to take them out of the world, but to keep them from the evil one.** ¹⁶ They are not of the world, even as I am not of the world. ¹⁷ Sanctify them in the truth; Thy word is truth. ¹⁸ As Thou didst send Me into the world, I also have sent them into the world.”

- We are NOT responsible for establishing the kingdom in the world **before Christ returns**.
- We are responsible to interact with the world **as beacons of light and hope**.
- We are called to **be patient and forbearing**.

15

What did Jesus teach about addressing the weeds of the world.

Matthew 22:21

“Render to Caesar the things that are Caesar's and to God the things that are God's.”

Matthew 5:16

“Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

16

What did Jesus demonstrate with respect to the weeds of the world.

John 4

“⁷ There came a woman of Samaria to draw water. Jesus said to her, “Give Me a drink.” ⁸ For His disciples had gone away into the city to buy food. ⁹ The Samaritan woman therefore said to Him, “**How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?**” (**For Jews have no dealings with Samaritans.**) ¹⁰ Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.””

17

1 Peter 3 reminds us of our unique opportunity to:

1. Renew our minds.

“¹³ Who is there to harm you if you prove zealous for what is good? ¹⁴ But even if you should suffer for the sake of righteousness, you are blessed. *And do not fear their intimidation, and do not be troubled,*”

- Our witness consists of: **zeal for the good, viewing suffering as a blessing, and courage in the face of fear.**
- But what about “**overcoming**”, “**reforming**”, “**conquering**”, “**building**”, etc.?”
- The “**Word of the Cross**” is foolishness to . . .

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A unique opportunity to:

2. Reveal our hope.

“¹⁵ but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;”

- **Renewing your heart toward the Cross of Christ.**

Love is
selflessly moving toward
another person's soul
with a commitment to help them
reach the deepest desire of their heart
through the Cross of Christ.

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A unique opportunity to:

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- **Renewing your heart toward the Cross of Christ.**
- **Preparation to explain your hope.**
- **Timing for the doors opening from the inside.**
- **Sensitivity to the souls of others.**
- **Respect for the dignity of the image of God in all people and the gospel.**

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A unique opportunity to:

3. Be an example.

“¹⁶ and keep **a good conscience** so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame. ¹⁷ For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.”

4. Identify with Christ.

“¹⁸ For **Christ also** died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;”

21

“Our work is not social work it is religious work. We are not servants of social justice or the poor. We are serving Jesus. Our work is an act of worship.”

“Loneliness and the feeling of being unwanted is the most terrible poverty.”

Mother Teresa

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EWTN
GLOBAL CATHOLIC NETWORK

As a powerful woman, how do you respond to those who say that women are not free to be ordained in the Catholic Church?

“Power in the Kingdom of God is love. I don’t need a position or a title to exercise that power.”

Agnes Mary Donovan PhD
Superior General, Sisters of Life



23

The greater gift

"A monk in his travels once found a precious stone and kept it. One day he met a traveler, and when the monk opened his bag to share his provisions with him, the traveler saw the jewel and asked the monk to give it to him. The monk did so readily. The traveler departed overjoyed with the unexpected gift of the precious stone that was enough to give him wealth and security for the rest of his life.

However, a few days later he came back in search of the monk, found him, gave him back the stone, and entreated him, 'Now give me something much more precious than this stone, valuable as it is.

Give me that which enabled you to give it to me."



Anthony De Mello
Indian Jesuit priest

24

1 Corinthians 1

"18 For the **word of the cross** is to those who are perishing foolishness, but to us who are being saved it is the power of God. . . . 22 For indeed Jews ask for signs, and Greeks search for wisdom; 23 but we preach **Christ crucified**, to Jews a stumbling block, and to Gentiles foolishness, 24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God."

25



The Cross is both an atonement for sin and a path to follow.

"He who has an ear to hear, let him hear."

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