

Growing Through and Alongside Opposition

Matthew 13:24-30, 36-43

29 But he said, 'No, lest in gathering the weeds you root up the wheat along with them. 30 Let both grow together until the harvest, and at harvest time, I will tell the reapers, "Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn."'" 36 Then he left the crowds and went into the house. And his disciples came to 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 is the sons of the kingdom. The weeds are the sons 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 gathered and burned with fire, so will it be at the end of the age. 41 The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, 42 and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. 43 Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

- Matthew 13:24-30, 36-43

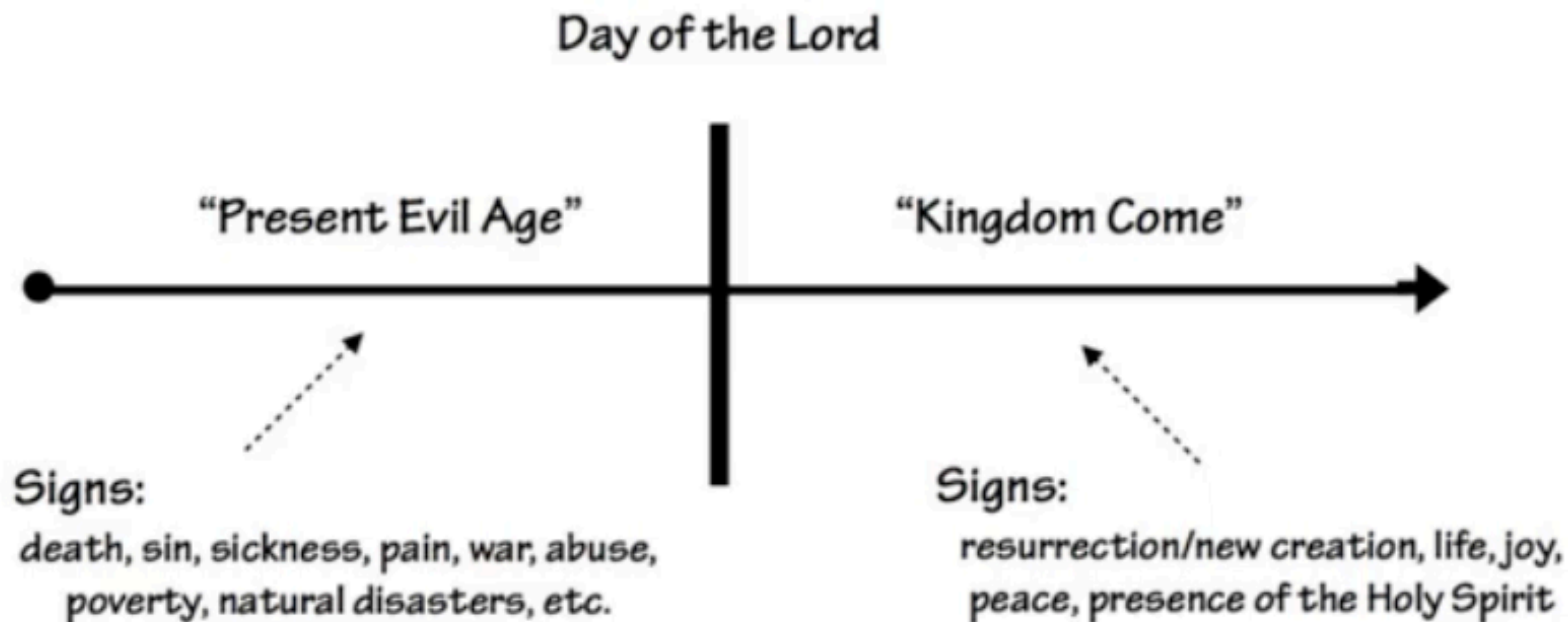
Main idea:

Growth in the kingdom of God happens in the midst of evil opposition until the final day of reckoning/judgment.

Matthew 13:23-30, 36-43

- **One:** Historical Context: The Jewish Worldview
- **Two:** Growth happens in the midst of evil opposition
- **Three:** There is a final day of reckoning

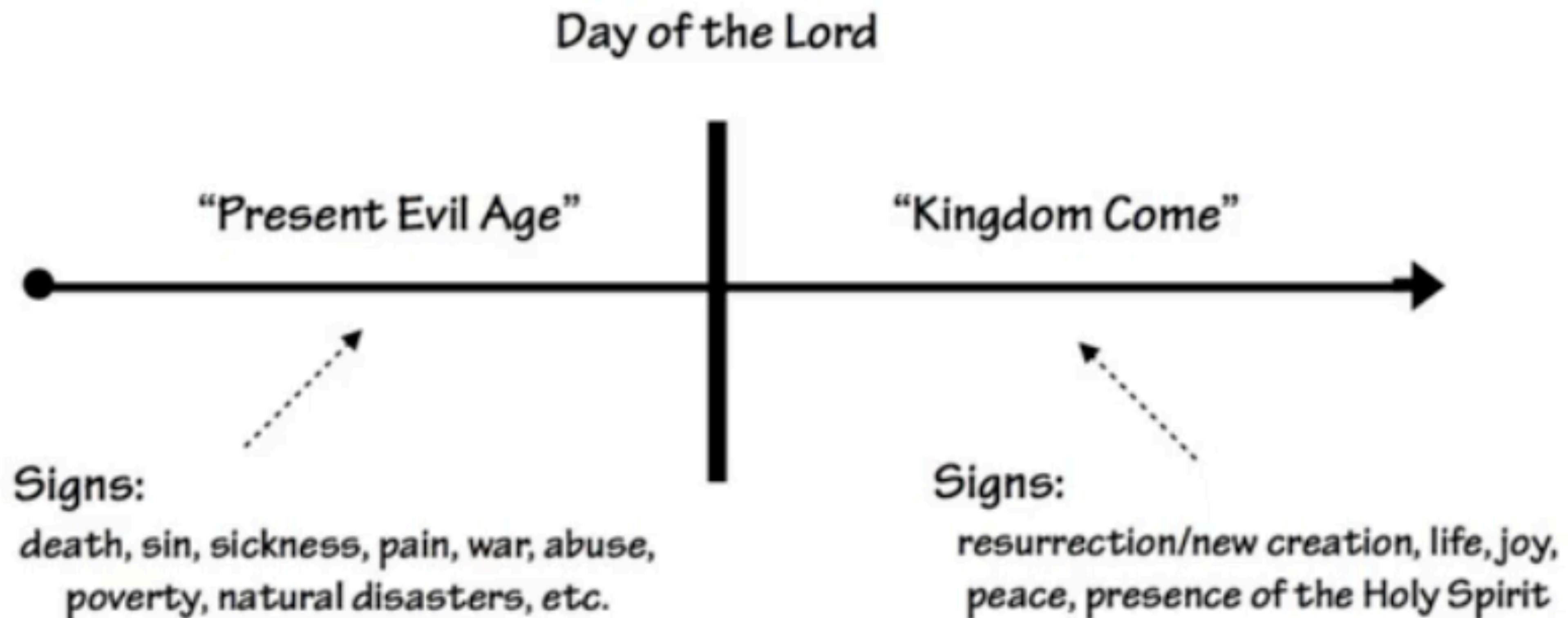
JEWISH ESCHATOLOGY



“The kingdom of God does not with observation; nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you.” – Luke 17:20-21

“My kingdom is not of this world.” – John 18:36

JEWISH ESCHATOLOGY



A g e T o C o m e

Kingdom Inauguration

Kingdom Consummation

Time - - - - -

30-33 AD

P r e s e n t A g e

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- Matthew 13:29-30

The owner: Jesus

- “The kingdom of heaven may be compared to a man who sowed good seed in his field... The one who sows the good seed is the Son of Man.” -Matthew 13:24, 37

The enemy: Satan

- But while his men were sleeping, his enemy came and sowed weeds among the wheat and went away... The enemy... is the devil. - Matthew 13:25, 39

The seed and weed: sons of the kingdom and sons of satan

- The good seed is the sons of the kingdom. The weeds are the sons of the evil one. -Matthew 13:38

The field: The world

- “The field is the world.” -Matthew 13:38

The current age: The mixed harvest (weeds and wheat)

- 29 But he said, 'No, lest in gathering the weeds you root up the wheat along with them. 30 Let both grow together until the harvest. - Matthew 13:29-30

The Age to Come: The final judgment/reckoning

- The harvest is the end of the age, and the reapers are angels.
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What do we learn about evil and suffering

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Three: God permits evil and good to grow together for a limited season.

Four: God permits evil and good to grow together for the ultimate good of the wheat.

We know that for those who love God all things work together for good, for those who are called according to his purpose.

- Romans 8:28

God whispers to us in our pleasures, speaks in our consciences, but shouts in our pains. It is his megaphone to rouse a deaf world.”

- C.S. Lewis

For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect (mature/complete) through suffering.

- Hebrews 2:8

8 Ways God Uses Suffering For Good Ends

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Two: Strengthens our Faith (James 1:2-3; psalm 73)

Three: To Keep us dependent upon God (2 Cor 1, 12:9)

Four: To remind us that this world is broken and need of redemption (Roman 8:20-23)

Five: To remind us of the seriousness of the root cause of sin and not the symptoms (Roman 5:12)

8 Ways God Uses Suffering For Good Ends (cont.)

Six: To make us like Christ (2 Cor. 4:11, Phil 1:29; Phil 3:10; Hebrews 12)

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Seven: To show that Christ is sufficient (2 Cor 4:7; 2 Cor 12:9)

Eight: To help us long for eternity (Rom 8:18; 1 Peter 4:13; 5:10)

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- Matthew 13:40-43