

L 2 ... Blooming Where You Are Planted

Matthew 13:24-30, 36-43

Have you ever wanted to live in an exclusive Christian community where everyone and everything are Christian? The grocery store would only sell “baptized butter,” “sanctified sandwiches,” “glorified grapes,” and “holy hamburger.” However, that’s not what **kingdom living** is all about. In this next parable—the parable of the weeds—Jesus reveals why God wants us to live among non-believers in this world.

The Jews misunderstood the kingdom of God. They thought the Messiah would set up an earthly kingdom. In the parable of the tares (weeds) and wheat, Jesus reveals the kingdom of God is not a geographical area but a spiritual kingdom in which God rules.

How does [Romans 14:17b](#) describe the kingdom of God?

Just as He did in the parable of the soils, Jesus uses the image of a farmer sowing seed. However, the main point here is not what happens to the seed. It is about weeds sown in the midst of good seed. This parable reveals **three** aspects of **blooming where you are planted**. First is...

Recognize the Weeds (13:24-26, 37-39)

Jesus begins this parable: *The kingdom of heaven is likened unto a man which sowed good seed in his field* ([13:24b](#)). Jesus explains: *He that soweth the good seed is the Son of man* ([13:37b](#)). Son of man was Jesus’ favorite term for Himself. He used it more than seventy times in the gospels.

Perhaps the most important is [Luke 19:10](#). Write it below:

Son of man refers to our Lord’s incarnation—**He is God come to earth in flesh and blood.**

In this parable, there are actually two sowers. After the *good seed* is sown and the owner’s workers are asleep, his enemy comes and sows *tares among the wheat* and then leaves ([13:25](#)).

The second sower (*his enemy*) is the devil ([13:39a](#)).

This field has two sowers and two kinds of seeds: *The field is the world; the good seed are the children of the kingdom* ([13:38a-b](#)). The *good seed* represents Christians who are planted right where the Lord wants. We are not to live in some monastery or exclusive Christian community, as attractive as that sometimes sounds.

Who do *the tares* represent ([13:38c](#))?

The word *tares*, or weeds, translates a word that means “darnel.” Since it closely resembles wheat in the early stages of growth, “darnel” is almost impossible to distinguish from *wheat* until fully grown.

Just as the Lord plants His seeds where He wants them, so does *the wicked one*—the devil. The *tares* are “imitation wheat,” appearing to be good, moral people. Satan plants them among kingdom citizens to voice the same question he asked in the Garden of Eden: *Yea, hath God said... ?* ([Gen. 3:1c](#)).

Once-great denominations are now asking this age-old question because *tares* have been sown in their midst. They ask, “Did God really say premarital sex is a sin?” They also ask, “Did God really say Jesus is the only way to heaven?” The *tares* have one thing in common. They attack the authority of the Word of God and try to make it more acceptable to our sinful culture.

However, what did Jesus say in [John 17:17b](#)?

Some weeds go to church every Sunday. The basic difference between the good seeds and the weeds is what each believes about the authority of the Bible. To bloom where you are planted, it is critical to be able to **recognize the weeds** but to also...

Reflect On the Harvest (13:27-30, 39b-43b)

When the weeds are identified, the workers come to the landowner and say: *Sir, didst not thou sow good seed in thy field? from whence then hath it tares?* ([13:27](#)). The landowner tells them an *enemy* sowed them. So, his workers ask if they should pull up the weeds. He tells them, *Nay* because they might also uproot the wheat ([13:28-29](#)). The owner then tells them: *Let both grow together until the harvest*—at which time he will instruct the reapers ([13:30a-b](#)).

What will he tell the reapers ([13:30c-d](#))?

This means we must live among *tares*, or sinful people, on this earth. This is not the age of judgment; it is the age of evangelism. That’s why, the night before He is crucified, Jesus does not ask God to take His followers out of the world ([Jn 17:15a](#)).

Instead, what does our Lord pray ([17:15b](#))?

In this parable, Jesus next explains the harvest:... *the harvest is the end of the world; and the reapers are the angels* ([13:39b](#)). Jesus says He will tell *his angels* to throw the weeds *into a furnace of fire* where *there shall be wailing and gnashing of teeth* ([13:41-42](#)). The *furnace of fire* is the place Jesus also called “hell.” *Wailing and gnashing of teeth* describes a terrifying scene filled with screaming and excruciating pain.

In our **politically-correct culture**, many declare all religions lead to the same place. They say a loving God wouldn't send anyone to hell. Today, someone who teaches and preaches about a literal, burning hell is thought to be an uneducated, unloving, hell-fire and brimstone preacher.

However, Jesus—who is Love incarnate—taught more about a literal, burning hell than anyone else in the Bible. Most of what we know about hell comes from the lips of Jesus. The Greek word translated **hell** is **geenna (Geh-en'-nah-)** and is found twelve times in the New Testament. Eleven of those times, the word is uttered by our Lord Himself. Jesus came to earth to suffer and die because hell is real.

The word “**saved**” in the Bible means saved from hell.

Jesus declared to Nicodemus that God did not send Him to earth to condemn the world ([Jn 3:17a](#)).

Why did Jesus come ([3:17b](#))?

In contrast to the *tares*, or unbelievers, Jesus says, *Then shall the righteous shine forth as the sun in the kingdom of their Father* ([Mt 13:43b](#)). When Jesus returns, He will *change our vile body, that it may be fashioned like unto his glorious body* ([Philip 3:21a](#)). When Jesus was *transfigured*, or glorified, before His disciples, *his face did shine as the sun, and his raiment was white as the light* ([Mt 17:2b](#)).

Apparently, when we receive our glorious bodies we will share in the Shekinah (shuh kye'-nuh) glory of God. The word “**Shekinah**” is not in the Bible but occurs frequently in later Jewish writings. It refers to the splendor of God's presence. After returning from the presence of the Lord on Mount Sinai for forty days, Moses is not well received by the Israelites.

Why, according to [Exodus 34:30b-c](#)?

Like Moses, in heaven we will radiate the bright glory of God.

To bloom where you are planted, **recognize the weeds, reflect on the harvest**, and...

Reach Out in Your Field (13:43c)

Jesus concludes this parable as He did the previous one: *Who hath ears to hear, let him hear* ([13:43c](#)). In other words, this parable has personal application for everyone. The basic application is to bloom where you are planted.

God has sown some *good seed* in the public school field. Some are students; others are teachers, administrators, or support staff. We need a lot of *good seed* in the public schools—now more than ever before.

God has planted *good seed* everywhere in the world—construction workers, mechanics, secretaries, executives, accountants, factory workers, law enforcement, firefighters, retirees, etc.

As long as we live, regardless of occupation or retirement, what statement of Jesus in [John 9:4](#) must we remember?

God has planted you where you are to influence weeds to become *good seed*. Remember, we were all once *weeds*, but because of the influence of someone God planted in our lives, we became *good seed*. In [John 20:21c-d](#), how does Jesus emphasize the fact we are to influence the weeds?

Wherever God sows you in His field. He has sent you there to reach out and influence bad seed to become *good seed*.

To bloom where you are planted,
recognize the weeds,
reflect on the harvest, and
reach out in your field.