

SERMON NOTES

ADVENT: SUBVERSIVE PEACE MATTHEW 13:24-30, 36-43

We all desire a life of _____. But in the “already/not yet” Kingdom of God, our peace is _____.

DISTINGUISHING WHEAT & WEEDS:

This parable isn’t about different types of soil but different types of _____. (Wheat vs Darnel Wheat)

MAIN ELEMENTS:

Farmer: Jesus	Harvesters: Angels
Field: The World	Harvest: End of Age
Wheat: God’s Children	Furnace: Hell
Weeds: Satan’s Children	Enemy: The Devil

There are _____ kingdoms in our world today. The kingdom of God and the Kingdom of the Evil One.

FINDING PEACE IN CHAOS:

The parable gives three ways to find peace in the midst of chaos.

1. **Be aware of the King’s _____.** (Mat 13:27, 38-39)
Suffering finds its origin with the _____ and his seed.
Evil is personified, strategic & _____ throughout.
2. **Agree with the King’s _____.** (Mat 13:28-30)
Why? It’s not their _____ and it’s not our _____.
3. **Anticipate the King’s _____.** (Mat 13:40-43)
God judgment is _____ and it flows from his _____.

Today, advent peace is found through _____.

We subvert evil in the world through the _____ of our King.

SERMON NOTES

ADVENT: SUBVERSIVE PEACE MATTHEW 13:24-30, 36-43

We all desire a life of _____. But in the “already/not yet” Kingdom of God, our peace is _____.

DISTINGUISHING WHEAT & WEEDS:

This parable isn’t about different types of soil but different types of _____. (Wheat vs Darnel Wheat)

MAIN ELEMENTS:

Farmer: Jesus	Harvesters: Angels
Field: The World	Harvest: End of Age
Wheat: God’s Children	Furnace: Hell
Weeds: Satan’s Children	Enemy: The Devil

There are _____ kingdoms in our world today. The kingdom of God and the Kingdom of the Evil One.

FINDING PEACE IN CHAOS:

The parable gives three ways to find peace in the midst of chaos.

1. **Be aware of the King’s _____.** (Mat 13:27, 38-39)
Suffering finds its origin with the _____ and his seed.
Evil is personified, strategic & _____ throughout.
2. **Agree with the King’s _____.** (Mat 13:28-30)
Why? It’s not their _____ and it’s not our _____.
3. **Anticipate the King’s _____.** (Mat 13:40-43)
God judgment is _____ and it flows from his _____.

Today, advent peace is found through _____.

We subvert evil in the world through the _____ of our King.

DISCUSSION GUIDE

ADVENT: SUBVERSIVE PEACE MATTHEW 13:24-30, 36-43

1. How did the Roman occupation of Judea during Jesus' time shape the Jewish expectation of the Messiah? What parallels can we draw between their longing for peace and our own?
2. Discuss the concept of the Kingdom of God as "already/not yet" tension. How does this tension affect the way we live?
3. Reflect on the parable of the wheat and the weeds. What are the implications of letting both grow together until the harvest for how we view evil and righteousness in the world?
4. How does acknowledging the reality of Satan and his influence in the world help us find peace? What are some ways to effectively resist Satan's schemes in our daily lives?
5. Why is God's patience in dealing with evil important, and how should this influence our actions and attitudes toward others, especially non-believers?
6. How does this passage inform our approach to discipleship within the local church? Should we treat believers differently than non believers?
7. Discuss the concept of God's judgment as both an act of justice and love. How does anticipating God's final judgment bring peace to believers?
8. How does forgiveness, both receiving and giving it, play a crucial role in experiencing peace in God's Kingdom?
9. In the context of the sermon, how can we ensure we are "wheat" and not "weeds" in God's Kingdom? From where can we draw our confidence that we are one, not the other?
10. What steps can we take to cultivate a deeper understanding and experience of the peace that Jesus offers, which transcends earthly peace?

DISCUSSION GUIDE

ADVENT: SUBVERSIVE PEACE MATTHEW 13:24-30, 36-43

1. How did the Roman occupation of Judea during Jesus' time shape the Jewish expectation of the Messiah? What parallels can we draw between their longing for peace and our own?
2. Discuss the concept of the Kingdom of God as "already/not yet" tension. How does this tension affect the way we live?
3. Reflect on the parable of the wheat and the weeds. What are the implications of letting both grow together until the harvest for how we view evil and righteousness in the world?
4. How does acknowledging the reality of Satan and his influence in the world help us find peace? What are some ways to effectively resist Satan's schemes in our daily lives?
5. Why is God's patience in dealing with evil important, and how should this influence our actions and attitudes toward others, especially non-believers?
6. How does this passage inform our approach to discipleship within the local church? Should we treat believers differently than non believers?
7. Discuss the concept of God's judgment as both an act of justice and love. How does anticipating God's final judgment bring peace to believers?
8. How does forgiveness, both receiving and giving it, play a crucial role in experiencing peace in God's Kingdom?
9. In the context of the sermon, how can we ensure we are "wheat" and not "weeds" in God's Kingdom? From where can we draw our confidence that we are one, not the other?
10. What steps can we take to cultivate a deeper understanding and experience of the peace that Jesus offers, which transcends earthly peace?