

The Patient Kingdom

KINGDOM COME #2 - Pastor Gary Combs - August 23, 2026 - Matthew 13:24-30; 36-43

INTRO: Good morning church! We're in part two of our 5-part series called KINGDOM COME: How Jesus Revealed It in Parables. All five sermons are from the parables of Jesus found in Matthew 13. The series title comes from Jesus teaching on prayer in Matthew 6:

Matthew 6:9-10 (KJV) Our Father which art in heaven, Hallowed be thy name. Thy **kingdom come**, Thy will be done in earth, as it is in heaven.

Every time we pray, "Thy kingdom come," we are praying for the rule and reign of God to come more fully into this world and into our lives.

When Jesus spoke of the kingdom of heaven, He was not primarily speaking of a place, but a presence; not merely a realm, but a reign; not a castle or a crown, but a Carpenter who came as King.

Wherever Jesus the King is received, His reign begins to transform hearts and lives. That's why Jesus taught us to pray, "Thy kingdom come" prayers. The King has come, but His kingdom is an already/not yet kingdom. What we mean is this:

The kingdom of heaven is the saving reign of God that entered history through Jesus the King, is even now breaking into this present age wherever His rule is received, and will one day be fully and visibly established when Christ returns.

But that creates a tension. And in today's Parable of the Wheat and the Weeds (Tares) the Master's servants go ahead and address this tension out loud:

Matthew 13:27 (ESV) And the servants of the master of the house came and said to him, 'Master, did you not sow good seed in your field? How then does it have weeds?'

By this point in Matthew, opposition has intensified. The religious leaders have challenged Jesus repeatedly and, in Matthew 12, even attributed His works to Satan. Then in chapter 13, Jesus begins teaching in parables about the "mysteries of the kingdom."

In today's parable, Jesus answers the question hanging in the air that is something like: If the Messiah has come and the kingdom has arrived, why are the wicked still here, and why are so many rejecting the King?

Or in other words, **"If God is good and Christ is King, why does evil remain?"**

Need: We often feel that same tension today. We look at a world filled with violence, injustice, unbelief, suffering, and open rebellion against God, and we wonder, If Jesus is King, why does evil remain? If we misunderstand the present nature of Christ's kingdom, we may mistake His patience for weakness, His delay for absence, or the persistence of evil for the defeat of His purposes. We can learn to trust the King while we are still living in a world where wheat and weeds grow together.

Trans: That is the tension Jesus addresses in the Parable of the Wheat and the Weeds.

BODY: In the Gospel of Matthew 13, Jesus told the parable of the wheat and the weeds to teach His disciples that His kingdom would patiently coexist with evil until the appointed harvest, when He would finally judge the wicked and vindicate the righteous. We can trust that Christ is King even while evil remains. How can we trust that Christ is King even while evil remains? The text gives **three reasons** we can trust that Christ is King even while evil remains.

Read text: Matthew 13:24-30 (ESV) 24 He put another parable before them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field, 25 but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. 26 So when the plants came up and bore grain, then the weeds appeared also. 27 And the servants of the master of the house came and said to him, 'Master, did you not sow good seed in your field? How then does it have weeds?' 28 He said to them, 'An enemy has done this.' So the servants said to him, 'Then do you want us to go and gather them?' 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."'"

Matthew 13:36-43 (ESV) 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.

WE CAN TRUST THAT CHRIST IS KING EVEN WHILE EVIL REMAINS...

1. Because His sovereign purpose cannot be defeated.

EXP: (24–28, 37–39) Let's look at the question that sits at the heart of this parable: "Master, did you not sow good seed in your field? How then does it have weeds?" (27). The Master's answers: "An enemy has done this" (28). Evil is real, and opposition to Christ is real, but neither means that Christ's purpose has failed.

"Parable" (24) (παραβολήν, *parabolēn*) - to throw alongside; placing of one thing beside another. "Understanding of the parables is not so much cognitive as volitional." (Craig L. Blomberg, *NAC Matthew*, 212).

"Kingdom of Heaven" (24) (βασιλεία, *basileia*) - a kingdom, dominion, rule. 126 times in the 4 Gospels primarily in the teachings of Jesus. "Of heaven" is a characteristic of Matthew. Also, "of their Father" (43).

"Man who sowed" (24) = **"Son of Man"** (37). Jesus is the Sower. Messianic title prominently used in the book of Daniel. Jesus is referring to Himself as the Messiah, the Christ.

"Good seed" (24) (καλὸν σπέρμα, *kalon sperma*) - excellent, choice, good seed. = **"Sons of the kingdom"** (38) (υἱός, *huios*) - sons, children. "The children of God by adoption" — John Gill

"Men were sleeping" (24) - Jesus makes no accusation nor does He rebuke them, but perhaps we might infer to make sure we don't "sleep" in our Kingdom work.

"Weeds" (25) (ζιζάνιον, *zizanian*) - a kind of dandelion, resembling wheat except the grains are black. A poisonous ryegrass. Its roots intertwine with wheat. = **"Sons of the evil one"** (38) (πονηρός, *ponēros*) - evil, wicked. "They are of their father the devil." — John Gill



"Enemy" (25, 28) (ἐχθρός, *echthros*) - odious, hateful, enemy. = **"The devil"** (39) (διάβολος, *diabolos*) - Satan, false accuser, devil, slanderer. Satan actively seeks to infiltrate and undermine God's kingdom :

- **Satan seeks to counterfeit God's work.** The wheat is genuine; the weeds look similar.
- **Satan seeks to corrupt God's people.** The weeds are deliberately planted among the wheat. Their presence creates the possibility of spiritual harm, confusion, division, deception, and discouragement.
- **Satan seeks to distract God's servants.** The servants immediately want to start pulling weeds. But the Master says, essentially, "That's not your job right now."

"Bore grain" (26) (καρπός, *karpos*) - fruit, grain. "So true piety and false hopes are not known by professions, by 'blades,' and leaves, and flowers, but by the fruit." — *Barnes Notes*

"Gather them?" (28) (συνάλλω, *sullegō*) - to gather up; to collect in order to carry off

"Field is the world" (38) (κόσμος, *kosmos*) - the world, the inhabitants of the earth, humanity.

ARG: **No purpose of the Lord can be thwarted or defeated:**

Job 42:2 (ESV) "I know that you can do all things, and that no purpose of yours can be thwarted."

ILL: **The enemy planted at night while the workers slept.** It might look as though the enemy has ruined everything. But he has not taken ownership of the field. He has not stopped the wheat from growing. And he will not determine what happens at harvest. The enemy has interfered with the field, but he has not defeated the farmer's purpose for the field. Opposition is not the same thing as defeat.

APP: We must not look at the evil around us and conclude that Christ has somehow lost control. We may not understand why He permits the weeds to remain, but we know they cannot prevent the harvest He has promised. The enemy may oppose the King's work, but he cannot defeat the King's purpose!

2. Because His patient wisdom cannot be rushed.

EXP: (28–30) When the servants learned that an enemy had sown the weeds, their instinct was immediate action: “Do you want us to go and gather them?” (28). But the master said, “No.” Why? Because pulling up the weeds prematurely might also uproot the wheat. So he commanded, “Let both grow together until the harvest.” (30).

The master’s delay was not weakness. It was wisdom. The servants wanted immediate separation, but the master knew that premature judgment could damage what he intended to preserve.

That is part of the mystery of the kingdom. We often want Jesus to deal with evil right now. Yet He sees the whole field, knows the proper time, and has appointed the harvest. His patience is purposeful, not passive.

“No lest ... you root up the wheat” (29) (ἐκρίζω, *ekrizōō*) - to root out, pluck up by the roots. These tares were known to intertwine their roots with the good grain. “Barrel of Monkeys idea.”

“Let both grow together” (30) (συναιξάνω, *sunauxanō*) - to cause to grow together; to grow together. To not spoil the true wheat, and in time of harvest it would be easy to separate them by their fruit.

“At harvest time I will tell the reapers” (30) (θερισμός, *therismos*) - harvest, the final judgment

ARG: Scripture repeatedly connects God’s apparent delay with His patience and wisdom.

2 Peter 3:9 (NLT) The Lord isn’t really being slow about his promise, as some people think. No, he is being patient for your sake. He does not want anyone to be destroyed, but wants everyone to repent.

ILL: A surgeon may wisely delay surgery. A surgeon sometimes sees something harmful in a patient’s body but does not simply start cutting immediately. He considers what surrounds it, what could be damaged, when intervention is safest, and what other procedure may accomplish the desired result. The patient might say, “Why don’t you just take it out now?” But the surgeon sees what the patient cannot see.

The servants saw the weeds. The master sees the roots.

APP: This parable teaches us to trust the wisdom of the King. He knows what to remove, what to preserve, and when the harvest should come. So instead of asking, “Lord, why haven’t You acted yet?” perhaps we learn to pray, “Lord, help us trust Your wisdom while we wait.”

And there is another application: We are not the final judges of the field. Christ has not commissioned us to uproot everyone we consider a weed. Our calling is to faithfully bear fruit, proclaim the gospel, and leave final judgment to the King.

3. Because His final justice cannot be escaped.

EXP: (39–43) When Jesus explained the parable, He left no ambiguity about the harvest. “The harvest is the end of the age, and the reapers are angels.” (39). Jesus said that at the end of the age, “the Son of Man will send his angels.” (41). Notice who commands the final judgment: the Son of Man. The very Jesus who was being rejected by the religious leaders would one day sit as Judge.

The weeds will be gathered. All causes of sin and all law-breakers will be removed. Jesus described their judgment with terrifying language: “the fiery furnace” and “weeping and gnashing of teeth.”

But the passage does not end with judgment: “Then the righteous will shine like the sun in the kingdom of their Father” (43). So the harvest brings both judgment and vindication.

The King may permit evil temporarily, but He will not permit it permanently.

“Harvest is the end of the age” (39) (συντέλεια, *sunteleia*) - completion, consummation, end

“Reapers are angels” (39) (ἄγγελος, *angelos*) - a messenger, an angel, a messenger from God

“All causes of sin and all law-breakers” (41) (σκάνδαλον, *skandalon*) - a trap, snare; any impediment placed in the way and causing one to stumble or fall.

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"Throw them into the fiery furnace" (42) (κάμινος, *kaminos*) - a furnace for smelting. "Allusion either to Nebuchadnezzar's fiery furnace... to the burning of chaff and stubble... Is the very language of the Jews, who used to compare hell to a furnace." (John Gill)

"Weeping and gnashing of teeth" (42) (βρυγμός, *brugmos*) - used to denote extreme anguish and utter despair of men consigned to eternal punishment in hell; snarling, growling

"The righteous will shine like the sun" (43) (ἐκλάμπω, *eklampō*) - to be resplendent; shine forth.

"Kingdom of their Father" (43) (πατήρ, *patēr*) - Father, God the creator. The seeds are sons and these children have fathers. The righteous have God as their father and the unrighteous have Satan as theirs.

"He who has ears, let him hear" (43) - 2nd time Jesus has said this in ch.13. Spiritual receptivity.

ARG: Paul preached the same truth in Athens. Judgment is not uncertain. It has already been appointed.

Acts 17:31 (ESV): God "has fixed a day on which he will judge the world in righteousness by a man whom he has appointed."

As we read in Hebrews:

Hebrews 9:27 (ESV) It is appointed for man to die once, and after that comes judgment.

ILL: Through the growing season, the wheat and the weeds are nearly indistinguishable. The servants cannot sort the field yet. But harvest changes that. As the wheat ripens, the head fills with grain and grows heavy, and the stalk begins to bend under the weight of what it produced. The darnel has nothing to bend for. It stands tall right up to the end. Harvest is the moment when resemblance gives way to reality.

APP: So the question this parable finally puts to us is not, "What should we do about the weeds?" It is, "Which one am I, wheat or weed?" Follower of Jesus or not? Jesus does not divide the field into good people and bad people. He divides it into two families with two fathers. Sons of the kingdom and sons of the evil one.

If you have never come to Christ, hear this: the delay you are living in right now is not proof that judgment is not coming. It is proof of how patient the King has been with you.

And for those who belong to Him, Jesus does not end with the furnace. He ends with the sun. "Then the righteous will shine like the sun in the kingdom of their Father." You have not been overlooked. You have been waiting for harvest.

CONCLUSION: We began with the servants' question: "Master, did you not sow good seed in your field? How then does it have weeds?" And behind their question is ours: If God is good and Christ is King, why does evil remain? Jesus gives us three reasons we can still trust the King:

1. His sovereign purpose cannot be defeated.
2. His patient wisdom will not be rushed.
3. His final justice cannot be escaped.

The weeds are still in the field, but the field still belongs to the King. And here is the grace in this parable: the harvest has not come yet. Jesus warns us about judgment because He is still offering mercy.

At the cross, the Judge of all the earth stepped into the place of guilty sinners. Jesus bore the judgment our sin deserved so that everyone who repents and trusts in Him might be forgiven, made righteous, and gathered safely into His kingdom.

So do not mistake His patience for absence. His patience is giving us time to respond. If you have never received the King, receive Him today.

And if you belong to Him, keep trusting Him while the wheat and weeds grow together.

The King has come. The King is reigning. And when the appointed harvest comes, the King will make all things right. Let's pray.