

# Parables of the Weeds and Its Explanation

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Date: 23 April 2017

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[0:00] If you would turn in your Bibles to Matthew chapter 13, we're going to be looking at the parable of the weeds and the explanation Jesus gives of the parable of the weeds this morning.

So I'm going to read both the parable and the explanation. And so if you would open your Bibles to Matthew 13, 24 through 30, that's the parable. And then 36 through 43, that's the explanation. Hear God's word. He put another parable before them, saying, The kingdom of heaven may be compared to a man who sowed good seed in his field, but while his men slept, were sleeping, his enemy came and sowed weeds among the wheat and went away.

So when the plants came up and bore grain, then the weeds appeared also. 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?

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? But he said, no, lest in gathering the weeds you root up the wheat along with them.

[1:14] Let both grow until the harvest. And at the 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.

And now if you look down to verse 36 for the explanation. 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. He answered, the one who sows the good seed is the son of man. The field is the world and the good seed is the sons of the kingdom.

The weeds are the sons of the evil one and the enemy who sowed them is the devil. The harvest is the end of the age and the reapers are angels. Just as the weeds are gathered and burned with fire, so will it be at the end of the age.

The son of man will send his angels and they will gather out of his kingdom all causes of sin and all lawbreakers and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

[2:19] Then the righteous will shine like the sun in the kingdom of their father. He who has ears, let him hear. May God bless his word. Do you guys know what smelling salts are?

Smelling salts is this ammonia compound that if someone gets knocked out in an athletic event or someone faints, someone will kind of break open this little vial and this very sharp fragrance comes out and it's designed to revive them.

So if you're faint, crack open the smelling salts, they're like, where have I been? Maybe you've seen it like in a Rocky movie. A boxer gets knocked around, their day is confused.

The trainer in the corner busts open some smelling salts and they're like, oh, let's go for another round. They're used today. In 2005, Michael Strahan, the football player formerly for the Giants, said that 70 to 80 percent of NFL players would use smelling salts before they went out to play.

They're designed to sharpen, to focus, to revive. This morning, if you have ears to hear what Jesus is saying, you're going to be jolted by what you just heard.

[3:43] The parable in which he is spoken is about how this age in which we live now, it's going to culminate into one great final judgment and Jesus calls it a harvest.

Later on in Matthew 13, he's going to compare it to a great catch of fish. So this morning, if you've come here as a non-Christian, you don't believe in Jesus, this should provide some kind of sobriety

to you, a bit of a warning, something to take to heart.

Because if Jesus is true, if this is real, and that there is a judgment to come, and if you're not a Christian, you need to take that to heart. If you are a Christian, if you've been by God's grace delivered out of the domain of darkness into the kingdom of the beloved Son, you too should be jolted.

You need to be asking yourself this question. As a son or daughter of Christ's kingdom, am I living for His kingdom? Am I giving myself to what matters most?

Here's what's going on in the parables. These parables, there's this sharp smell of judgment in these parables. And they're very much designed to alert us and focus us on being a part of the mission of the kingdom.

[5:17] This parable of the weeds is an elaborate parable that Jesus first spoke to crowds on a beach, and then He gives the explanation in a house to His disciples.

And so this morning what we're going to do is this. We're just going to walk through the parable that He spoke on the beach. He wants to see it a couple things. And then we're going to move to the explanation. And it's in the explanation we're going to spend most of our time so we hear what Jesus is saying.

And then we're going to bring it to bear in our own lives. We're going to be asking the question, okay, am I a wheat or am I a weed and so what? What difference does this make for us now in 2017?

This parable alerts us that the risen King Jesus is present and actively at work saving people today and will one day usher in a judgment.

So if you would turn back to Matthew 13, 24 through 30, let's take a look at this parable. The parable speaks to the crowds on the beach.

[6:30] I'm just going to spend a little bit of time here. Now, as you're looking there, remember what a parable is. A parable is a teaching tool and it uses comparisons. And so what Jesus is doing, He's going to take something from everyday experience and He's going to compare it and use it as a teaching tool of a spiritual reality.

And that's what He's doing here. Jesus employs parables to hide the kingdom from those with a hard heart and to reveal the kingdom to those with a humble heart, a heart in which God has turned the soil over Him.

The other thing I want you to notice is this. The kingdom of heaven is the subject of this parable. And so all throughout Matthew 13, all the parables are about the kingdom of heaven.

You see that repeated time and time again. So here's what this means. This teaching tool, this parable, is specifically aimed to teach about the kingdom.

So it's going to make comparisons in order to help us understand truths about the kingdom of heaven, which begs the question, what's the kingdom of heaven? What is Jesus talking about if He's repeating it so much?

[7:48] And the simple way to think about it is this. The kingdom is the active, saving reign of God on earth. That's the kingdom of heaven.

It's God's rescue mission to the nations of gathering to Himself a new people and a new kingdom. And so if you look at this parable, Jesus basically says this.

There's this master of the house. He goes and sows this good seed in his field. And then while his guys are sleeping, this enemy comes and amidst the good seed, he sows bad seed of weeds. And over time, the weeds grow up. And then his servants who are kind of working the field, they notice. They notice as these plants grow that there's a difference between the two.

For what you need to understand is that the wheat Jesus is talking about and the weeds Jesus is talking about, back in the day, they would have been very difficult to differentiate.

[8:51] And it's only when they come to seed, when the wheat produces grain, is that distinction made. And so these servants see the difference.

They go to the master. They say, hey, did you use some lousy seed? What's going on here? The master of the house says, no, we've got an enemy.

The servants come back and say, should we go root up all the weeds? To which the master of the house says, no, don't do that. Because in the kind of pulling up the weeds, you can also pull up the wheat and we don't want to do that.

So let's let it all grow into the harvest. And it's at the harvest, I will send out my reapers is what he says. And those reapers will be instructed to gather the wheat, bind it up and put it into the burn pile, and then gather the wheat and bring it into the barn.

When you hear this parable, you need to realize that Jesus is comparing something very elaborate here to the kingdom of God.

[10:03] And what I want to help you see at the get-go is the parable is a parable that's describing a process. The comparison is being made between the saving reign of God and something being brought to harvest.

There is a passage of time involved. And so there is both this sowing, this growing, this reaping, this separating, culminating into a future event.

So what I want you to see from the get-go here is we've got a present process that culminates into a future event. And very basically what Jesus is doing is he's describing the active, saving reign of God as an ongoing work that will culminate in the end of the age.

Let's look at his explanation in verses 36 through 43. Again, I don't want to assume this, but notice in verse 36 that Jesus leaves the crowds on the beach and he goes into a house.

It's probably the same house that he came out of in 13.1. And his disciples follow him into the house. And his disciples then ask him or say to him, explain to us the parable of the weeds of the field.

[11:30] Now, you may be asking yourself, well, I thought that if the word of the kingdom is planted in somebody, it should take root. Why are these guys asking? Are they dumb or something like that?

For me, this is very encouraging because the parable is drawing the disciples to Jesus. They're looking to him to explain it to them.

And so it hasn't pushed them away. It's drawn them to him. It's serving its purpose. But here's what you need to really see.

In this explanation, Jesus goes rapid fire. He does this rapid fire, point by point explanation of the different elements of the parable.

And he says, this is what it means. This is what this means. This is what that means. And this is what this means. And believe it or not, there are nine of them. Let's go.

[12:28] I want you to see them. The first is this. The one who sows the good seed is the son of man. This parable talked about this master of a house who went out and sowed good seed.

And Jesus is saying, the guy I'm talking about is the son of man. Now, what you need to realize is that phrase, son of man, it's like a locomotive loaded with messianic freight that is making, building momentum through the gospel of Matthew.

And it's going to culminate with the son of man dying on a cross and being raised from the dead.

That phrase is very important. Can I have you turn back into the book of Daniel?

Here's how I find the book of Daniel. I just look for the book of Ezekiel, which is a really big prophet.

And then just go right. You'll find Daniel. So look for Ezekiel. Go right.

You find Daniel. And if you look at Daniel chapter 7, verses 13 and 14, this is what Jesus is referring to when he calls himself the son of man. Listen to this.

[13:40] This is a vision that Daniel had. And he says this. I saw in the night visions. And behold, with the clouds of heaven, there came one like a son of man. That's the phrase Jesus is pulling on.

Now, notice what this son of man, what happens. He came to the ancient of days and was presented before him.

And to him, the son of man was given dominion and glory and a kingdom. Does that ring a bell?

That all peoples, nations and languages should serve him.

This kingdom is a kingdom that is comprised of all people over the earth. His dominion is an everlasting dominion which shall not pass away.

Whatever kind of kingdom this is, it's an everlasting one. And his kingdom, one that shall not be destroyed. It is unstoppable.

[14:46] It is unbreakable. The kingdom is indestructible. And so, the one who sows is the son of man.

When you hear that, Jesus is making a huge claim. Because he's talking about himself. So, this son of man.

Look at verse 37 of Matthew 13. The one who sows the good seed is the son of man. And what's interesting about that phrase, the one who sows the good seed, it's actually in the present tense in the original language.

It's the one who is sowing the good seed. Jesus is saying, what I'm doing now. I'm sowing the good seed. I'm raising up for myself sons and daughters of the kingdom.

And then, if you look down at verse 41, you read this. Well, start in verse 40. Just as the weeds are gathered and burned with fire, so will it be at the end of the age. The son of man will send his angels and they will gather out of his kingdom all causes of sin and all lawbreakers.

[15:54] And so, there's this present earthly ministry of Jesus in which he's sowing. In which he is raising up sons and daughters of the kingdom. And then, there's this future ministry of the son of man in which he separates the wheat from the weeds.

He is the present sower and the future reaper. This son of man is the Lord of the harvest. That's the claim. That's what Jesus is saying about himself.

So, this one who sows the good seed, this is the son of man. Now, look at the next one in verse 38. He describes the field. The field is the world. Now, it's important to note where Jesus locates the kingdom of heaven.

He's locating it in the world. The earth in which we live on. The earth is the field in which the son of man is actively working which will culminate in a great harvest.

[17:05] And the work that he's doing is he's calling rebels out of darkness to be sons and daughters of the kingdom. Why I say that is for this reason. He's not talking about the church.

Jesus isn't talking here about there is two groups of people in the church. What he's saying is there's two groups of people on the earth.

And his work is a work among them. Now, if the world is the field, then what is being grown?

What's being grown are people. From every tribe, every nation, every tongue. Goes back to Daniel chapter 7. All nations.

So this field is the world. This is a mission with a global scope.

[18:10] That's why he came. I'm not sure if you notice this in verse 24. It's very subtle. But in verse 74 in the parable, he says, The kingdom of heaven may be compared to a man who sowed good seed in his field.

This world is his world. It's been attempted to be claimed by the devil, but it's been counterclaimed by Jesus. And one day he's going to recreate it.

So we've looked at who the sower is. We've looked at what the field is. Now let's look at what this good seed is in verse 38.

The good seed is the sons of the kingdom. Now in the parable of the soils, which we saw a couple weeks ago, the good seed, the seed was actually the word of the kingdom, the message of the gospel.

But here, Jesus is saying the good seed represents people, the sons of the kingdom. Now you may say, why that? Well, that's just how parables work. Jesus can have things represent other things.

[19:14] But the question is, who are these sons of the kingdom, these sons and daughters? Well, these are the men and women, boys and girls, who've responded in humble faith to the word of the kingdom.

These are followers of Jesus. These are the ones who are living out the Sermon on the Mount.

These are the ones that are looking to be the blessed ones, who are seeking to obey Jesus in all that he commanded.

These are the ones that have been radically changed by the Spirit of God, and now they go from wanting to live for themselves to live for Jesus. That's the good seed, the sons and daughters of the kingdom.

And then he goes into verse 38. He says, the weeds are the sons of the evil one. Just as the good seed represents a particular group of people, followers of Jesus, so the weeds depict another group

of people, those who aren't following Jesus.

Jesus says the weeds are the sons of the evil one. It's a reference to the devil. Now you may be sitting there saying, well, man, I hope he wouldn't say that to my friends who aren't followers of Jesus. It's not really nice for Jesus to say that someone is a son of the devil, is it?

[20:33] Well, let's explore this a little bit. Let's see what he means by this. And I think Ephesians 2, 1-3 can help us. So would you flip to the right of Matthew and go to Ephesians 2, 1-3?

I'm going to reference it, so keep your eye on that. What Jesus is getting at is essentially obedience.

Who you obey. Who you live for. Who you follow after. If the sons of the kingdom obey their father, sons of the evil one will obey their master.

Look at Ephesians 2. And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air.

That's a reference to Satan, to the devil. The spirit that is now at work in the sons of disobedience. Another reference to the devil. When sinners are spiritually dead in their trespasses and sins, they follow the course of the world.

[21:46] They follow the prince of the power of the air. And so essentially what Paul is saying is that if you're not a follower of Jesus, you're following after the prince of the power of the air, not the prince of peace.

Being made alive in Christ, before you're being made alive in Christ as an unbeliever, you're actually doing the will of the devil. Now, that might be totally unbeknownst to those living there because they're spiritually blind.

Apart from the powerful grace of God poured out in the gospel, a person who is spiritually dead in the domain of darkness will be doing the will of the devil.

Now, someone may object. Someone may say, well, I'm not a Christian, but I'm not living for the will of the devil.

But here's what you need to understand. The will of the devil is for you not to bow your knee to Jesus and live for him.

[22:54] And so if you're not following Jesus, you're not doing his will, that leaves one other person's will you're doing. The sons of the evil one are those who are living in spiritual darkness.

Now, lest we think that we're something special, this is from what we were saved from. We were all dead in our trespasses and sins.

All of us were following the course of the world. Each one of us was following after the prince of the power of the air. Unbeknownst to us, we were dead. And then God, by his grace, broke in.

He turned over the soil of our hearts. We heard the word of the kingdom. And he planted in us, by his grace, sonship, daughtership.

The enemy who sowed them, verse 39, is the devil. There is a reason why Jesus depicts the devil as an enemy. It's because the devil is an enemy to Jesus.

[24:15] And if he is an enemy to Jesus, he is an enemy of all the sons and daughters of the kingdom. Now, here's what you need to know about the devil.

He is seeking to undermine the present work of saving and sanctifying of the risen Christ across the globe. Spiritual conflict was real in the day of Jesus, and it's just as real in our day.

Do you remember how Paul closes out the book of Ephesians? He closes out in Ephesians chapter 6, and he closes out with this sober call to stand firm.

He calls the sons and daughters of the kingdom to stand firm against the schemes and onslaughts of the devil. Our battle is not against flesh and blood, but against spiritual powers.

Do you think that the devil wants people in the city of Kenosha to repent of their sin and call on Jesus to save them?

[25:20] No, he does not want that. He's opposed to that. Do you think the devil wants the blood bought of Christ to be reading their Bible so that they can obey Jesus?

Of course he doesn't want that. Do you think the devil delights when God's people pray that God would open doors for the gospel into different neighborhoods and organizations in our city? The devil doesn't rejoice in that. He opposes that. The devil does not want Christians in a church striving to be at peace with each other.

He wants them striving against each other. There is an enemy. But before you start to panic, remember these words of Martin Luther.

And though this world with devils filled should threaten to undo us, we will not fear, for God hath willed His truth to triumph through us. The prince of darkness grim, we tremble not for Him.

[26:22] His rage we can endure, for lo, His doom is sure. Remember, Jesus has overcome the devil temptations in Matthew 4.

Jesus withstood the worst the devil could throw at Him at that time, and He prevailed, something that none of us could do. And then on the cross, Jesus defeated the devil.

His cross and resurrection, in the words of Colossians 2, disarmed the devil. Here's what that means. The devil is an accuser. And so, when He accuses a person, He accuses them of their wrongdoings.

You sinner. Do you remember that? You remember this? Guilty, guilty, guilty. But Jesus' cross disarms Him because Jesus dealt with our sin.

There's nothing left to accuse. And then there's more. The devil uses death as a threat. We can cower at the thought of death.

[27:32] We can be afraid of it. But Jesus' death and resurrection disarm the threat. Why? Because there's something beyond the grave for us.

We have the promise. Jesus is the resurrection and the life. If we believe in Him, though we die, yet shall we live. We can take great stock and hope in our living hope.

Jesus defeated the devil. Two more things about the devil. It is written.

It is written in Revelation 20, verse 7, that the devil will be thrown into the lake of fire forever and ever. It is written.

It is written. Lo, His doom is sure. Though the devil has claimed this world to be his own, Jesus, the rightful owner of this world, He created it, has reclaimed it on the cross.

[28:47] He calls over it, Mine! And His present work of this mission mission is a reclaiming and it will culminate when He comes again and He will recreate this world for once it was used to be, meant to be, in glory.

The enemy is the devil. Verse 39, the harvest is the end of the age. The harvest is the end of the age.

What is a harvest? A harvest is more than just the period on a growing seed. It's more than just the end.

It's harvest comes and it's not just, okay, we stop working now. A harvest is a culmination of a growing season.

The harvest is the time when a crop has produced its yield and that yield is gathered together and stored. And so when you read those words, hear them, end of the age, you need to understand there is a greater depth of meaning to that word end than what it may appear.

[30:07] The word actually is a fuller meaning of culmination. Coming together at the end. That's why Jesus describes it as a harvest.

The end of the age is a harvest. It's a huge catch of fish. It's the culmination of a spiritual growing season of the present age.

Did you notice what happens at the end, culmination of the age in verse 40? Just as the weeds are gathered and burned with fire, so will it be at the end of the age.

The Son of Man will send His angels and they will gather out of His kingdom all causes of sin and all lawbreakers. There is this ingathering at the end of the age of the weeds.

An ingathering of the sons of the evil one. There's an ingathering of the sons of the kingdom and then there is a separating out of those of the kingdom of those who oppose Him.

[31:16] We see a similar separation taking place later in the book of Matthew in Matthew 25. Jesus once again speaks of Himself as the Son of Man who comes in glory with His angels.

Speaking of His second coming. And before Him all the nations are gathered all the people of His field and He separates one from the other as a shepherd separates the sheep from the goats. It's a picture of judgment. The harvest at the end of the age is a judgment. It's a separation of the evil from the righteous and it's Jesus the Son of Man who commands it who brings it about. So this coming of the end of the age is a culmination of judgment. The reapers in verse 39 are angels.

Angels serve a particular function in the final judgment. They execute the will of the Lord of the harvest. They carry out the will of Jesus.

[32:27] He sends them out to accomplish His will and they do it. Did you notice? It's His angels and His kingdom.

This is His harvest. And in verse 40 again there's this reference to fire.

Just as the weeds are gathered and burned with fire so it will be at the end of the age. Jesus is saying this picture of a burned pile it's the literal place of weeping and gnashing of teeth for eternity. He's talking about hell. The place of eternal torment for those who have disobeyed God's law. His law revealed specially in the Bible and generally in nature and in conscience.

This phrase of where there is weeping and gnashing of teeth it is a horrific picture. It's a place of pain torment of horror.

[33:37] It's a place that you don't want to be. and it comes after the judgment. You're there because you should be there. And then there's this reference in the parable to the barn.

He calls it my barn in verse 30. It's the place where the righteous shine like the sun in the kingdom of their father. Verse 43.

You notice the stark contrast between weeping and gnashing of teeth and shining like the sun? Shining like the sun obviously means something other than horrific pain.

It's a place where there is beaming of joy. High hearted delight. Gratefulness in the presence in the kingdom of their father.

Jesus wants you to know that what awaits you son or daughter of the kingdom is a place of great affection and love with your eternal father.

[34:50] No torment. No punishment. Shining like the sun in the presence of your God. that's all nine.

Jesus is describing something profound. He's describing something that spans time. The parable depicts the present saving work of the son of man culminating in the future separating work of the son of man.

Not only is Jesus the savior he's the judge. he's the messianic king of all. This parable is describing this season of saving inaugurated by Jesus first coming and it will culminate at a second coming with a day of judgment.

It's a worldwide harvest. The emphasis on the parable is the culmination in judgment that it's going to happen. All the planting all the waiting are moving towards the harvest the culmination of the age. So we've looked at the parable we've walked through the explanation let's ask now the question what does this mean for us today? Well it's a big claim.

[36:19] Here's big claim number one. God is reigning over time. God's harvest. God is orchestrating all events.

God is reigning over time. He's bringing about the harvest. He has purpose in it all. And in light of that the question that we need to ask ourselves today is am I wheat or am I wheat?

That's the question you need to ask. Are you a son of the kingdom? A daughter of the kingdom? Or are you a son of the evil one? A daughter of the evil one? And the difference between the two is determined by what you think and believe about the son of man.

Not only do you believe him but do you desire to follow him all the days of your life? Not only do you think it's true but you want him. You delight in him.

You love him. Now if you're in this room right now and God is giving you eyes to see that you're not in Christ's kingdom.

[37:33] That you're realizing that you're not a son or daughter of the king. You need to understand what's happening right now is that you are being given an opportunity by God himself to repent of your sin and come to Jesus as your savior and judge.

The king in whom is life. today today in light of that day may this day be the day of salvation for you. Don't delay it. If you know it's enough come to Jesus on that. But if you are a Christian if you are by God's grace if you've been delivered from the domain of darkness transferred into the kingdom of the beloved son.

Here's what you need to know. You live for Jesus now. You live for the kingdom. You're on kingdom mission with the king. You're a son or daughter of the king and you have been saved to be on mission.

Not only were you brought under the saving reign of Jesus to save you, you were brought into the kingdom in order to advance the kingdom. Here's what you need to know about the kingdom.

[38:52] Have you guys ever traveled internationally? When you travel internationally you go through different time zones. If you're starting in the central time zone and you're going to some time zone 12 hours from here, you've got to start thinking, how am I going to make this adjustment from my time zone to that time zone?

The kingdom of heaven has two time zones. It's that day and this day. And so we live in light of that day on this day.

We're always thinking about the culmination of the age. And so what that means for us is that when you live this day in light of that day, it's going to change your life and your witness.

witness, here's how it changes your life. When you're living on kingdom time, you're going to realize you're living in close proximity to those who have yet to receive Jesus or who have rejected Him.

And so now, because we live in close proximity, we've got to make the most of the time and live distinct lives for the kingdom. Lives that contrast the lives of the sons and daughters of the evil one all around us.

[40:23] And what God will do is He'll use your distinct life to afford you opportunities to speak of the harvest king. Here's some areas to consider.

Areas to consider standing out in. First is are you developing kingdom tastes? Do you long for what God delights in?

Do you use your kingdom time? Are you investing your time in the kingdom? Are you using your talent the way that God has uniquely wired you for the kingdom?

Are you using your treasure for the kingdom? Are you investing what God has given you to advance the glory of Christ? Take stock of your tastes, your time, your talent, your treasure.

Are they distinct from the world around us? When we live on the time zone that day, when we live in light of that on this day, it will result in having distinct lives and there is much joy there.

[41:41] But it's not just a change of life. There's a change of witness of what you talk about. Moms and dads, you got to wash clothes.

You got to prepare meals. You got to bathe babies. You got to drive your kids around. You got to teach them responsibility. You got to help them with manners. But your call by the living God goes beyond those things.

Mom, Dad, you have been purposefully placed by the Lord of the harvest to be an ambassador of the kingdom to each of your children. God has placed you there.

He's given you your children so that you can teach them to love and fear Christ the King. Students and teachers, you go back to school tomorrow.

You can go back wanting to finish strong. You can go back just wanting to get it done. But if you're a follower of Jesus, you go back to your school as a representative of the kingdom.

[42:55] God has worked for you. He wants to expand his saving reign in your school. Students, think about the kids in your gym class. Think about the kids who sit around the table with you at lunchtime, who are in your study hall.

Has it ever occurred to you to ask, where will they be on the day of judgment? Judgment day are smelling salts for the children of God.

It wakes us up and alerts us to the great realities of the kingdom. If you're a resident of Allendale or Frank or Harbor Park or Lincoln Park, Forest Park, Sunnyside, Whitecaps, wherever you're living at, hey, you need to be a nice neighbor.

You need to be nice. You've got to be getting along with those around you. But do you know the names of the neighbors immediately around you? Has it ever occurred to you to ask the question, where is this person going to be on that day?

Is their heart going to drop when they see the king or is it going to rise when they see the king? Can I just give you a suggestion? We're in April now.

[44:17] The summer affords all sorts of opportunities. How about this? How about have some kind of a cookout at your house or your apartment with those people living around you just to get to know their names?

It's going to be risky because you may start wondering where they're going to be on that day. But that's where we're to live. When we live this day in light of that day, it changes our life and witness. this morning, ask yourself, are you a wheat or are you a weed? If you're realizing you are a son of the evil one, today, in light of that day, today's the day of salvation.

Come to Jesus. That's why He came. And if we can help you, I'll be down here after the service. I'd be glad to pray with you. If you're a Christian, in light of that day, what is one step of faith you can take this day in order to more actively engage in God's global work of saving sinners?

The Lord Jesus, He is the Savior and Judge. He's the Lord of the Harvest. Let's pray. Lord Jesus, would you continue to do the work that you have?

[46:03] Lord Jesus, would you now continue to draw into work? We pray your will be done. God, thank you for giving ears to hear.

God, would you make us a people who are in this city, light of that day. In your name we pray, Jesus. Amen. Amen.