

The Gospel of Matthew, Teacher's Guide

Lesson 16: More Parables of the Kingdom

Matthew 13:24–58

Teaching Aim (Teacher Orientation)

The doctrinal weight of this lesson rests on a right understanding of the kingdom of God, and few subjects are more misunderstood. These parables teach, against the expectations of Jesus' contemporaries and against much popular teaching today, that the kingdom is not a future earthly political empire that Christ will impose by force. It is the present, growing reign of Christ, established in His church and advancing in the world like a mustard seed and like leaven. It begins small and grows. It is presently mixed, wheat and tares, good fish and bad, together in the same visible body until the end of the age, when Christ Himself will send His angels to separate the righteous from the wicked. And it is of supreme worth, so precious that the only fitting response is to give everything to gain it. The teacher must hold all three truths together: the kingdom is here and growing now, it is mixed until the final judgment, and it is worth more than all we possess. Along the way, the lesson should gently guard against the recurring error of expecting or craving an earthly, political messianic kingdom, an error the New Testament consistently corrects.

Yet these are not cold theological propositions; they are designed to reshape how a disciple lives and hopes. The mixed field calls us to patience and humility, leaving final judgment to God rather than seizing it ourselves. The mustard seed and leaven free us to be faithful in small, hidden ways without despising the day of small things. The treasure and pearl confront the half-hearted disciple with the question of joy: do we experience following Christ as a glad trading-up or as a grudging duty? And the sober end of the wheat and the net presses every student to make sure they are wheat and not weed, good fish and not bad, in a kingdom whose visible membership is mixed until the harvest.

So aim, as always, at both head and heart. Give your students a clear, confident grasp of what the kingdom is, established now, growing, mixed until the end, and of supreme worth, and inoculate them against the political and end-times distortions that swirl around this subject. Then turn each parable on their own lives until they leave valuing the kingdom more, trusting God's timing in judgment, faithful in small things, and certain they want to be counted among the wheat when the reapers come.

Question 1

Student Question:

In the parable of the wheat and tares, Jesus lets both grow together “until the harvest” and only then sends the reapers to separate them (vv. 24–30, 36–43). What is Jesus teaching about the

mixed condition of His kingdom in this present age and about when and by whom the final separation will come?

Commentary and Teaching Notes

Begin with the parable of the wheat and tares, which Jesus Himself interprets in verses 36–43, giving us a rare, explicit key. The sower of good seed is the Son of Man; the field is the world; the good seed are the sons of the kingdom; the weeds are the sons of the evil one; the enemy is the devil; the harvest is the end of the age; and the reapers are angels. Few parables come with such a complete decoding, so lean on Jesus' own explanation.

The “tares” were likely darnel, a poisonous weed that looks almost identical to wheat in its early growth and only becomes distinguishable as the heads form. This detail matters: in this age, the genuine and the false grow together, sometimes indistinguishable to our eyes. The kingdom in its present, visible form is mixed. There are sons of the kingdom and sons of the evil one in the same field, and we cannot always tell which is which.

Press the timing. The master will not allow the weeds pulled up early, “lest in gathering the weeds you root up the wheat along with them” (v. 29). The separation waits “until the harvest,” the end of the age, and it is carried out not by the servants but by the angels at Christ's command (vv. 30, 41). This guards against two errors: the impatience that wants to purge the field now, and the despair that thinks the mixed condition means God has lost control.

Set the larger doctrine in place. This parable, with the net later in the chapter, teaches a real and final judgment. At the end of the age the angels “will gather out of his kingdom all causes of sin and all law-breakers” (v. 41), and “the righteous will shine like the sun in the kingdom of their Father” (v. 43). The mixed field is temporary; the separation is certain. This is not the kingdom most expected, no immediate political purge, but a present reign moving toward a final reckoning that God Himself will execute in His time.

Doctrinal / Christian Living Issues

- The present, mixed condition of the visible kingdom: wheat and tares together until the harvest (vv. 24–30)
- Final judgment as certain, carried out by Christ through His angels at the end of the age (vv. 39–43)
- Judgment as God's prerogative and timing, not ours (vv. 28–30)
- The kingdom as the present reign of Christ, not a future earthly political purge
- The destiny of the righteous: to shine like the sun in the kingdom of their Father (v. 43; Daniel 12:3)

Discussion Prompts

- Why does Jesus let the weeds and wheat grow together rather than purging the field now?

- How does the certainty of final judgment by God change the way you view present injustice?
- What comfort and what warning do you take from the mixed condition of the kingdom?

Question 2

Student Question:

The servants want to pull up the weeds immediately, but the master tells them to wait (vv. 28–30). Where are you tempted to take judgment into your own hands, to root out the people you have decided do not belong, rather than leaving final judgment to God?

Commentary and Teaching Notes

This self-examining question grows directly out of the master’s restraint. The servants are eager to act: “Do you want us to go and gather them?” (v. 28). It seems zealous, even righteous. But the master says no, and his reason is sobering: in their hasty weeding they would uproot wheat along with the tares. Human judgment is not precise enough, and the timing is not ours to set.

Help students see how often we play the role of those impatient servants. We decide who really belongs and who does not. We write people off, sort the congregation in our minds into the genuine and the false, and quietly itch to purge the field of those we have judged to be weeds. The parable does not excuse sin or forbid all discernment, but it does forbid us from usurping the final, eternal verdict that belongs to God alone.

Draw out why this matters. We cannot see hearts. The dandelion and the wheat look alike for a long time. Some we have written off may yet be transformed; some we are certain are wheat may prove otherwise. Paul says it plainly: “Therefore do not pronounce judgment before the time, before the Lord comes” (1 Corinthians 4:5). Leaving final judgment to God is not weakness; it is humility before the One who alone sees the heart.

Make this concrete and personal. Ask where students are currently functioning as self-appointed reapers, in the family, the workplace, the church, the online argument. The antidote is not indifference but patience, prayer, and a humble remembering that we too were once weeds among whom God patiently worked. The hand that itches to uproot others should remember the mercy that spared us.

Doctrinal / Christian Living Issues

- The danger of usurping the final judgment that belongs to God alone (vv. 28–30; Romans 14:10–12)
- Our inability to see hearts and to judge accurately before the time (1 Corinthians 4:5)
- Patience and humility toward those we are tempted to write off
- The difference between godly discernment and self-appointed condemnation

Discussion Prompts

- Who have you quietly written off as a 'weed' in your life or church?
- What is the difference between wise discernment and playing God in judgment?
- How does remembering God's patience with you change how you treat others?

Question 3

Student Question:

The mustard seed and the leaven both picture something that begins almost invisibly and grows or spreads far beyond its small beginning (vv. 31–33). What is Jesus teaching about how the kingdom of God actually grows in the world?

Commentary and Teaching Notes

The twin parables of the mustard seed and the leaven both make a single startling point: the kingdom begins almost imperceptibly and grows to surprising size and reach. The mustard seed is "the smallest of all seeds," yet it becomes a plant so large that "the birds of the air come and make nests in its branches" (vv. 31–32). The leaven is hidden in a large amount of flour "till it was all leavened" (v. 33). Small beginnings, vast results.

This was a direct challenge to first-century expectations and remains a challenge to ours. People expected the kingdom of God to arrive with unmistakable, overwhelming power, armies, thrones, the sudden overthrow of enemies. Instead Jesus says it comes like a seed and like yeast: quietly, gradually, organically. The kingdom that began with a handful of Galileans grew, after Pentecost, to fill the world (Colossians 1:6). God's reign advances not chiefly by spectacle but by the patient spread of the word working through changed lives.

Note the nature of leaven especially. It works invisibly and from within. You cannot watch yeast rise minute by minute, but it transforms the whole batch. So the gospel works through a society and through a soul, not always with dramatic visible signs, but pervasively, until it has changed everything it touches. This is how Christ's reign grows now, through His church, His word, and His Spirit at work in people.

Help students draw the encouragement and the correction. The encouragement: God's kingdom is not failing just because it is not making headlines; it is the mustard seed quietly becoming a tree. The correction: do not look for the kingdom in the places the world looks for power. It is present and growing now in ways the world overlooks, exactly as Jesus said it would.

Doctrinal / Christian Living Issues

- The kingdom's growth from tiny, unimpressive beginnings to vast extent (vv. 31–33)
- The kingdom established at Pentecost and spreading through the church and the word (Acts 2; Colossians 1:6)

- The quiet, pervasive, internal working of the gospel, like leaven through dough
- A corrective to the expectation of a kingdom that arrives by spectacle and force
- Confidence that Christ's reign is advancing now whether or not the world notices

Discussion Prompts

- Why might it be hard to believe the kingdom is growing when it does not make headlines?
- Where have you seen the gospel work quietly, like leaven, in a life or community?
- How does the mustard seed encourage you about small beginnings in God's work?

Question 4

Student Question:

Jesus pictures the kingdom growing quietly, like yeast a woman hides in flour until it works through the whole batch (v. 33). Where are you tempted to despise small, hidden faithfulness because it does not look impressive or produce immediate results?

Commentary and Teaching Notes

This self-examining question takes the leaven and turns it on the disciple's impatience with small, hidden faithfulness. We live in a culture that prizes scale, speed, and visibility. We want our efforts to be impressive and our results immediate. The leaven rebukes that instinct. The most important work in the kingdom is often invisible and slow, a woman quietly mixing yeast into dough that no one is watching.

Help students name the small, hidden faithfulness they are tempted to despise: the unseen prayer, the ordinary parenting, the quiet act of service no one applauds, the patient teaching of one child or one neighbor, the daily obedience that produces no dramatic story. The world calls this insignificant. Jesus calls it the way His kingdom grows.

Connect this to the danger of measuring our service by visible results. Zechariah warned against those who "despised the day of small things" (Zechariah 4:10). Faithfulness in little things is precisely what Jesus commends and what He says He will reward (Matthew 25:21; Luke 16:10). The leaven does its work whether anyone sees it or not, and so does the disciple who serves for an audience of One.

Press toward a freeing application. Many believers grow discouraged because their faithfulness feels too small to matter. This parable assures them it is exactly how God works. Encourage students to keep sowing the small seeds and mixing the hidden leaven, trusting God for a harvest they may never fully see in this life.

Doctrinal / Christian Living Issues

- The kingdom value of small, hidden, unglamorous faithfulness (v. 33; Zechariah 4:10)

- Faithfulness in little things as the path to greater responsibility and reward (Luke 16:10; Matthew 25:21)
- Serving for an audience of One rather than for visible recognition (Matthew 6:1-4)
- Trusting God for a harvest we may not see in this life (1 Corinthians 3:6-7)

Discussion Prompts

- What small, hidden act of faithfulness are you tempted to think does not matter?
- Where do you measure your service by visible results rather than faithfulness?
- How would it change your week to serve as if for an audience of One?

Question 5

Student Question:

The treasure in the field and the pearl of great price both lead a man to sell everything he has with joy (vv. 44-46). What is Jesus teaching about the true worth of the kingdom and about the kind of response it rightly demands?

Commentary and Teaching Notes

The twin parables of the hidden treasure and the pearl of great price make one glorious point from two angles: the kingdom is worth everything you have, and the one who truly sees its worth gives all to gain it gladly. A man finds treasure hidden in a field and “in his joy he goes and sells all that he has and buys that field” (v. 44). A merchant searching for fine pearls finds one of surpassing value and sells everything to buy it (vv. 45-46).

Notice first the supreme worth of the kingdom. The treasure and the pearl are not merely valuable; they are worth more than everything else the man owns combined. Jesus is teaching that knowing Him and belonging to His reign is the single most valuable thing a human being can possess, surpassing all rivals. Paul caught this when he counted everything as “loss because of the surpassing worth of knowing Christ Jesus” (Philippians 3:8).

Notice next the response the worth demands and produces: he sells all that he has. This is the language Jesus uses for discipleship throughout the Gospels, denying ourselves, taking up the cross, counting the cost (Luke 14:33). The kingdom cannot be had on the cheap or held alongside competing treasures. It asks for everything. But here is the heart of it: the man gives everything not as a grim sacrifice but “in his joy.” He is not losing; he is trading up, and he knows it.

Hold these two truths together for your students: the cost is total, and the joy is real. People who see only the cost find discipleship a burden; people who see the treasure find it a bargain. The difference is not in how much they give up, which is everything in both cases, but in whether they have truly seen what they are gaining. Help your class feel the worth, so that the cost is swallowed up in joy.

Doctrinal / Christian Living Issues

- The supreme, surpassing worth of the kingdom and of knowing Christ (vv. 44–46; Philippians 3:8)
- Total commitment as the response the kingdom rightly demands (Luke 14:33; Matthew 16:24–26)
- Joy, not grudging duty, as the mark of one who truly sees the kingdom's worth (v. 44)
- Discipleship as trading up, gaining far more than we surrender
- The kingdom as something to be sought and treasured above all rivals

Discussion Prompts

- What would it mean to truly believe the kingdom is worth more than everything you own?
- Why does the man sell everything 'in his joy' rather than reluctantly?
- What competing treasures make it hard for you to give Christ everything?

Question 6

Student Question:

Jesus says the man bought the treasure "in his joy" (v. 44). Where in your discipleship have you been counting the cost grudgingly rather than rejoicing in the surpassing worth of what you have found in Christ?

Commentary and Teaching Notes

This self-examining question fastens on one small but searing word in verse 44: joy. The man sold all he had "in his joy." That single phrase exposes the difference between two kinds of disciples, those who experience following Christ as a glad trading-up and those who experience it as a reluctant payment they keep wishing were lower.

Invite honest self-assessment, the kind the personal reflection question opened. Does obedience feel to your students like joyfully laying hold of treasure, or like grudgingly handing over a fee? The same actions, attending worship, giving, serving, resisting temptation, can flow from delight or from duty, and the heart knows the difference even when others cannot see it.

Help students locate the specific places where their discipleship has gone grudging. Often it is the area where we are still half-convinced the world has the better deal, the relationship we are tempted to compromise, the money we hold too tightly, the sin we secretly miss. Grudging obedience is usually a sign that, in that area, we have not yet truly seen the worth of the treasure.

Point the way back to joy. Joy is recovered not by gritting our teeth harder but by looking again at the treasure, at Christ Himself and all we have in Him. Spend time helping students remember what they have actually been given: forgiveness, adoption, the presence of God, eternal life.

When the worth comes back into focus, the cost begins again to feel like a bargain, and obedience turns from burden back into joy.

Doctrinal / Christian Living Issues

- Joy as the proper engine of obedience, distinguished from grudging duty (v. 44; Psalm 40:8)
- Grudging obedience as a symptom of not yet seeing the kingdom's true worth
- Recovering joy by beholding Christ and all we have in Him (Hebrews 12:1-2)
- The riches the believer already possesses in Christ as the ground of glad obedience (Ephesians 1:3-14)

Discussion Prompts

- In what area does your obedience to Christ feel grudging rather than joyful right now?
- What does that grudging spirit reveal about how you value the treasure?
- What would help you see the worth of Christ clearly enough to obey with joy?

Question 7

Student Question:

The parable of the net, like the wheat and tares, ends with a separation of the righteous and the wicked "at the end of the age," with the angels carrying it out (vv. 47-50). What do these parables together teach about the reality of final judgment and the present mixed state of the visible kingdom?

Commentary and Teaching Notes

The parable of the net brings the chapter's teaching on judgment to a climax and echoes the wheat and tares. A dragnet is thrown into the sea and "gathered fish of every kind" (v. 47). When it is full, the fishermen sort the catch, keeping the good and throwing away the bad. Jesus interprets it plainly: "So it will be at the end of the age. The angels will come out and separate the evil from the righteous" (vv. 49-50).

Set this beside the wheat and tares and let the pattern emerge. Both parables teach the same two-part truth. First, the present visible kingdom is mixed: the net gathers fish of every kind, good and bad together, just as wheat and weeds grow in one field. Not everyone within the visible fellowship is truly righteous. Second, a real and final separation is coming, executed by the angels at the end of the age, in which the righteous and the wicked are eternally divided.

Do not soften the sobering edge. Jesus speaks of the wicked being thrown "into the fiery furnace" where "there will be weeping and gnashing of teeth" (v. 50), the same language He used in the wheat and tares (v. 42). Final judgment is real, and its outcomes are eternal. Jesus, the gentlest of teachers, is also the most honest about hell. We do His hearers no favors by editing this out.

Then draw the present implication. Because the kingdom is now mixed and the separation is future, two responses follow. We must not presume that mere membership in the visible body makes us safe; the net holds bad fish as well as good, and the question is whether we are truly righteous, made so through faith and obedience to Christ. And we can rest the final sorting in God's hands, knowing the day of separation belongs to Him. The mixed net is temporary; the verdict is certain and just.

Doctrinal / Christian Living Issues

- The present visible kingdom as mixed, gathering good and bad together (v. 47)
- A real, final separation of righteous and wicked at the end of the age (vv. 49–50)
- The reality of eternal judgment, including the solemn warning of the fiery furnace (v. 50; Matthew 25:46)
- The danger of presuming that visible membership alone makes one safe
- Final judgment as God's certain and just act, to be left in His hands

Discussion Prompts

- What do the net and the wheat-and-tares together teach about the church in this present age?
- Why is it important to take Jesus' warnings about final judgment seriously?
- How can you be sure you would be counted among the 'good fish' when the net is sorted?

Question 8

Student Question:

Many in Jesus' day, and many today, expect or even crave an earthly, political kingdom that Christ would set up by power and force. How can the picture of the kingdom in these parables guard your heart against confusing Christ's reign with any earthly empire or political program?

Commentary and Teaching Notes

This self-examining question addresses one of the most persistent errors surrounding the kingdom: the craving for an earthly, political messiah who would reign by force. In Jesus' day, many wanted a king to throw off Rome and restore Israel's national glory. The temptation has never died. In every generation believers are tempted to confuse Christ's kingdom with a political program, a national identity, or an earthly empire they hope to build or defend.

Show how these parables dismantle that expectation. The kingdom comes like a seed and like leaven, not like an army. It grows quietly, not by political conquest. It is presently mixed and awaits a future, divine separation, not a present human purge of enemies. And its treasure is Christ Himself, not earthly power or national triumph. The whole chapter steers us away from the political-kingdom error toward the present, spiritual reign of Christ.

Anchor this in the wider New Testament. Jesus told Pilate, “My kingdom is not of this world” (John 18:36). When the crowd tried to make Him king by force, He withdrew (John 6:15). The kingdom was established not by a coup but by the cross, the resurrection, and the outpouring of the Spirit at Pentecost, and Christ reigns now from the right hand of God (Acts 2:33–36; Colossians 1:13). It is decisively not a future earthly political reign to be set up by power, nor a program we advance by seizing the levers of the state.

Make the application gentle but clear. Ask students where they may have fused their hope in Christ with hope in a nation, a party, or a political victory. The danger is not loving one’s country or caring about justice; it is confusing those with the kingdom of God, and putting in earthly power the trust that belongs to Christ alone. Guard their hearts to seek first the kingdom Jesus actually described, present, spiritual, growing, of supreme worth, and not the counterfeit the world keeps offering.

Doctrinal / Christian Living Issues

- The kingdom as Christ’s present, spiritual reign, not an earthly political empire (John 18:36; Colossians 1:13)
- Christ reigning now from the right hand of God, established at Pentecost (Acts 2:33–36; Daniel 2:44)
- The rejection of a kingdom set up by force or political conquest (John 6:15)
- The danger of fusing hope in Christ with hope in a nation, party, or earthly power
- Seeking first the kingdom of God as Jesus defined it (Matthew 6:33)

Discussion Prompts

- Where are you tempted to confuse Christ’s kingdom with an earthly or political cause?
- How do these parables reshape what you should expect God’s kingdom to look like?
- What does it mean to put your ultimate trust in Christ’s reign rather than in earthly power?

Question 9

Student Question:

Jesus comes home to Nazareth and is met not with faith but with offense; “they took offense at him,” and “he did not do many mighty works there, because of their unbelief” (vv. 53–58). What does this account, set against these glorious kingdom parables, teach about the kingdom Christ is building, how a person actually enters and remains in it, and why familiarity and unbelief can shut us out of what He longs to do?

Commentary and Teaching Notes

This is the heaviest question of the lesson, and it gathers everything the chapter has taught into the sobering scene at Nazareth. After all the glorious parables of the kingdom, Jesus comes to His hometown, and the people, astonished at His wisdom and works, stumble over what they

think they already know: “Is not this the carpenter’s son? ... Where then did this man get all these things?” (vv. 55–56). And the verdict: “they took offense at him,” and “he did not do many mighty works there, because of their unbelief” (vv. 57–58). Set this account against the kingdom parables and let its lessons land.

First, it confirms the kind of kingdom Jesus has been describing. The King does not arrive with overwhelming spectacle that compels submission; He comes humbly, as the carpenter’s son, and must be received by faith. The kingdom of mustard seeds and hidden leaven has a King who can be overlooked, dismissed, and rejected by those who think they have Him figured out. The kingdom advances through faith in this unimpressive-looking King, not through irresistible displays of force.

Second, it shows how a person enters and remains in this kingdom, and how one shuts oneself out. The Nazarenes had every advantage of proximity; Jesus had grown up among them. Yet familiarity bred contempt, and unbelief closed the door. Throughout these parables, entrance into the kingdom comes by receiving the word and bearing fruit, by valuing the treasure enough to give all, by being good soil and good seed rather than weed. None of that is possible without faith. The Nazarenes are the tragic counter-picture: those who were near the King and missed Him because they would not believe. And consistent with the wheat and the net, remaining in the kingdom is a matter of ongoing faith and faithfulness, not a status secured apart from a living, believing response.

Third, mark the chilling phrase: He did not do many mighty works there “because of their unbelief.” It is not that He could not, as though their doubt overpowered His authority; it is that their hardened unbelief made them unwilling to come to Him, and so they forfeited what He longed to do among them. Unbelief does not change who Jesus is, but it shuts us off from what He would give. Familiarity with the gospel, with church, with the Bible, can produce the same deadly result: we assume we have Christ figured out, take no offense and no interest, and miss Him entirely.

Bring it home pastorally and personally. Warn your students against the unbelief that wears the mask of familiarity. Those most in danger are sometimes those who have heard it all, grown up in the church, and stopped expecting Christ to do anything. The kingdom parables call us to value the treasure, to be good soil, to seek first His reign; Nazareth warns that we can stand right next to the King and shut Him out by refusing to truly believe. The remedy is humble, expectant faith that comes to Christ, receives His word, and keeps believing and obeying to the end.

Doctrinal / Christian Living Issues

- The King received by faith, not by overwhelming spectacle that compels submission (vv. 55–58)
- Entrance into the kingdom through believing reception of Christ and His word (John 1:11–12)

- Remaining in the kingdom through ongoing faith and faithfulness, consistent with the wheat and the net
- Unbelief, often masked as familiarity, as what shuts us out of what Christ longs to do (vv. 57-58; Hebrews 3:12-19)
- The danger of assuming we have Christ figured out and ceasing to expect His work
- Humble, expectant faith as the posture that receives the kingdom

Discussion Prompts

- How can long familiarity with the gospel quietly harden into unbelief?
- Where might you have stopped expecting Christ to work because you think you have Him figured out?
- What would humble, expectant faith look like for you this week?

Question 10

Student Question:

Look back across all seven parables and the visit to Nazareth. Name one specific way Jesus is calling you to value His kingdom more highly, to trust His timing in judgment, or to receive Him with faith rather than offense this week.

Commentary and Teaching Notes

Use this capstone to gather the seven parables and the scene at Nazareth into a single, concrete response. The chapter has shown us what the kingdom is, present, growing, mixed until the harvest, of supreme worth, and how it is received, by humble faith that values the treasure and bears fruit. The aim now is not to add another idea but to invite a specific yes to the King.

Help students discern which thread the Lord is pulling in their hearts. For one it may be the treasure and pearl: a call to value the kingdom more highly and to trade up with joy where they have been holding back. For another it may be the wheat and tares and the net: a call to leave final judgment to God and stop playing the reaper. For another it may be Nazareth: a call to repent of a familiar, half-believing heart and come to Christ with expectant faith again.

Insist on specificity. A concrete answer might sound like: "I will stop trying to purge a person from my life and instead pray for them and leave the verdict to God," or "I will give generously this month as a joyful act of valuing the treasure," or "I will come to Scripture this week expecting Christ to speak rather than assuming I already know what it says." Small, definite steps are how the seed and the leaven do their work in us too.

Close in worship and confidence, not anxiety. The kingdom is not a fragile experiment; it is the unshakable, growing reign of Christ, who is even now seated at the right hand of God. Lead your class to marvel that they have been let into a kingdom worth more than everything, and to give

themselves afresh to the King who is building it, trusting His timing, treasuring His worth, and receiving Him with faith.

Doctrinal / Christian Living Issues

- The integration of a right view of the kingdom with concrete daily discipleship
- Specific, definite obedience as the response of those who treasure the kingdom
- Trusting Christ's timing and final judgment rather than seizing it ourselves
- Worship and confident hope grounded in the unshakable, present reign of Christ (Hebrews 12:28)

Discussion Prompts

- Which parable from this chapter is God pressing most deeply on your heart, and why?
- What is the one specific step you will take this week in response?
- How can this class pray for you as you seek first the kingdom of God?