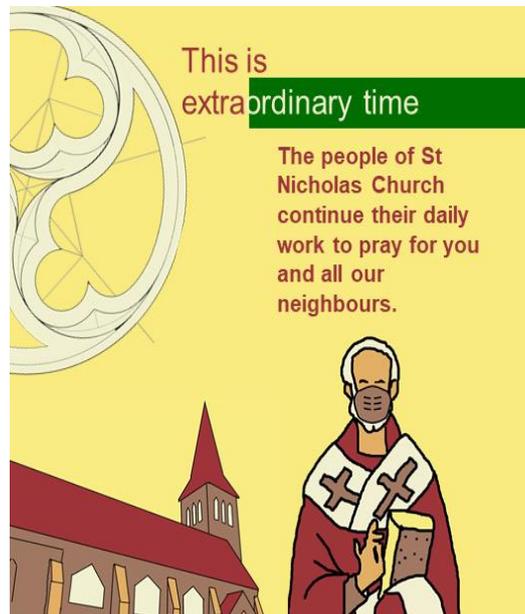


**Worship at St. Nicholas, Sutton  
for Trinity 6 on 19 July 2020  
Collect, hymns, readings & sermon**



Please join me for our service at 10.30am today (or at another convenient time) by following the Order of Service and singing in your own home.

I will be thinking of you all and praying for you at The Rectory at the same time and longing for our future reunion in Church.

*Frances*

Revd Frances Arnold, Priest-in-Charge

Duty Warden: John Kerr

Server: Cedric Burge

Musician: Paul Waton

Sound desk: Roger Barnes

Old & New Testament: Jenny Gillbe

Gospel: Matthew Phillips

Sidespersons: Mary Medrum, Peter Wilson

Refreshments: Margaret Ager, Glynis Osborne

Welcomers: Jean Chappell, Sylvia Cowling

**Collect** (prayer of the week)

O Lord, we beseech you mercifully to hear the prayers of your people who call upon you; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil them; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

## Hymns

Opening *Praise, my soul, the king of heaven*

Gradual *Nearer my God, to thee*

## Readings

### **Wisdom of Solomon 12.13, 16-19** *God Is Sovereign*

<sup>13</sup> For neither is there any god besides you, whose care is for all people, to whom you should prove that you have not judged unjustly;

<sup>16</sup> For your strength is the source of righteousness, and your sovereignty over all causes you to spare all.

<sup>17</sup> For you show your strength when people doubt the completeness of your power, and you rebuke any insolence among those who know it.

<sup>18</sup> Although you are sovereign in strength, you judge with mildness, and with great forbearance you govern us; for you have power to act whenever you choose.

<sup>19</sup> Through such works you have taught your people that the righteous must be kind, and you have filled your children with good hope, because you give repentance for sins.

### **Romans 8.12-25** *Life in the Spirit, Future Glory*

12 So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh— <sup>13</sup>for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup>For all who are led by the Spirit of God are children of God. <sup>15</sup>For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' <sup>16</sup>it is that very Spirit bearing witness with our spirit that we are children of God, <sup>17</sup>and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

18 I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. <sup>19</sup>For the creation waits with eager longing for the revealing of the children of God; <sup>20</sup>for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope <sup>21</sup>that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. <sup>22</sup>We know that the whole creation has been groaning in labour pains until now; <sup>23</sup>and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. <sup>24</sup>For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? <sup>25</sup>But if we hope for what we do not see, we wait for it with patience.

**Matthew 13.24-30, 36-43** *The Parable of Weeds among the Wheat*

24 Jesus put before them another parable: 'The kingdom of heaven may be compared to someone who sowed good seed in his field; <sup>25</sup>but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. <sup>26</sup>So when the plants came up and bore grain, then the weeds appeared as well. <sup>27</sup>And the slaves of the householder came and said to him, "Master, did you not sow good seed in your field? Where, then, did these weeds come from?" <sup>28</sup>He answered, "An enemy has done this." The slaves said to him, "Then do you want us to go and gather them?" <sup>29</sup>But he replied, "No; for in gathering the weeds you would uproot the wheat along with them. <sup>30</sup>Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn." '

36 Then he left the crowds and went into the house. And his disciples approached him, saying, 'Explain to us the parable of the weeds of the field.' <sup>37</sup>He answered, 'The one who sows the good seed is the Son of Man; <sup>38</sup>the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, <sup>39</sup>and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. <sup>40</sup>Just as the weeds are collected and burned up with fire, so will it be at the end of the age. <sup>41</sup>The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, <sup>42</sup>and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. <sup>43</sup>Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!



*Thanks to Daniel & Marvellous David  
for this picture of the Parable*

## Sermon

The weeds among the wheat is a parable of waiting. Most people find waiting difficult. The farmer waits for the harvest-time, watching in frustration as the weeds grow alongside the wheat. Not only the farmer, but also the birds, wait for the tiny mustard seed to grow into a large shrub. The woman baking bread must wait for the leaven to spread its way through the dough until the whole loaf is mysteriously leavened. That's what the coming of God's kingdom is like.

But Jesus' followers didn't want to wait. If the kingdom was really present where Jesus was, coming to birth in what he was doing, then they wanted it to be fully present immediately. They had their own timetable and it didn't involve waiting for the final judgement which would usher in the kingdom of God.

The slaves in the parable want to go into the field of wheat straight away and root out the weeds. The Master restrains them because, like the separation of good and bad on judgement day, it is not a simple task. In their zeal to rid the field of weeds they are very likely to pull up some precious wheat as well.

At the heart of this parable is the note of patience – not just the patience of the slaves who have to wait and watch, but the patience of God himself. God didn't and doesn't enjoy the sight of a wheatfield with weeds all over the place. But nor does he relish the thought of declaring harvest time (judgement) too soon and destroying wheat (the children of the kingdom) along with weeds (the children of the evil one). The delay in final judgement, the fact that bad things continue to happen, does not mean that God doesn't care. It is, on the contrary, a sign of God's compassion. We see that compassion in Jesus' public ministry, his battles with evil culminating in Calvary and Easter when God did act suddenly and dramatically. God has already put the world to rights and what we are now awaiting is the full outworking of those events. Let us wait patiently, addressing God in words from the Wisdom of Solomon:

'Although you are sovereign in strength, you judge with mildness,  
and with great forbearance you govern us;  
for you have power to act whenever you choose...' (Wisdom 12.13, 18) **Amen.**