

Communion Service.Bible Passage – Matthew Chapter 13: v. 24-30 & 36-43 & v.47-52.Theme: Delayed Judgement.

²⁴ Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field; ²⁵ but while men slept, his enemy came and sowed tares among the wheat and went his way. ²⁶ But when the grain had sprouted and produced a crop, then the tares also appeared. ²⁷ So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ ²⁸ He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’ ²⁹ But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them. ³⁰ Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.” ’ ’ ”

³⁶ Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.”

³⁷ He answered and said to them: “He who sows the good seed is the Son of Man. ³⁸ The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*. ³⁹ The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. ⁴⁰ Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. ⁴¹ The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, ⁴² and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. ⁴³ Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

⁴⁷ “Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, ⁴⁸ which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. ⁴⁹ So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, ⁵⁰ and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

⁵¹ Jesus said to them, “Have you understood all these things?”

They said to Him, “Yes, Lord.”

⁵² Then He said to them, “Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure *things* new and old.”

Introduction

We are presently working through the 5 teaching blocks of Matthew’s Gospel every month prior to our Communion Service.

Last month we began the 3rd teaching block which is Matthew Chapter 13: v. 1-52.

In this teaching block Jesus taught solely in parables.

We discovered last month that a very simple definition of a parable was an earthly story with a heavenly meaning. We also discovered that parables are important because they teach deep spiritual truth.

We learnt that a parable is designed to **convey one basic point**.

If we miss that main point then we have missed the point of the parable.

Last month we looked at the parable of the **“Sower” which taught us that Christian growth depends upon the condition of the heart as it responds to God’s word.**

This month we will hopefully understand the parable of the **“Wheat and the Tares** and the parable of the **“Dragnet.”** I have included the parable of the Dragnet because it teaches the same truth as the parable of the Wheat and the Tares.

Last month from the Parable of the Sower we learnt that if our hearts are right with God, then the words of God, contained in the Bible, should result in the growth of our Christian life.

If our hearts are not right with God, then the word of God can’t produce growth in our Christian life.

Therefore our hearts are the most important thing when it comes to growth as a believer in Jesus.

Jesus was out in the open and used the fields and fish as a way to illustrate His teaching.

In the second parable Jesus is still out in the countryside and this time He is using a "**Wheat Field**" to illustrate His teachings. He also uses fish in the case of the parable of the Dragnet.

Primarily these two parables are a warning about "**Judgement**" at the end of this age.

Judgement is not a subject that is easy to teach about, or easy to listen to.

The reason for this is that when it comes, God's judgement is final.

We do not get an opportunity to receive God's grace, there are no second chances or opportunities for our Salvation when God's judgement comes upon our lives.

This is very clear from the teaching about the rich man and Lazarus in Luke Chapter 16 : v. 19-31.

Luke Chapter 16 : v. 19-31 in the N.K.J.

¹⁹ "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. ²⁰ But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, ²¹ desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. ²² So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. ²³ And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

²⁴ "Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' ²⁵ But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. ²⁶ And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

²⁷ "Then he said, 'I beg you therefore, father, that you would send him to my father's house, ²⁸ for I have five brothers, that he may testify to them, lest they also come to this place of torment.' ²⁹ Abraham said to him, 'They have Moses and the prophets; let them hear them.' ³⁰ And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' ³¹ But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' "

Let us now look first at the text of the parable about the Wheat and the Tares and the explanation by Jesus.

1. Context of the parable. – v.24.

The context of the parable is Jesus teaching what the Kingdom of Heaven is like.

God has His own kingdom and His entry requirements into that Kingdom are very specific. Entry into God's Kingdom is only through Jesus, as we discovered last week in the book of Acts.

We need to view this parable with the mind set that there are only two kingdoms in this world. The Kingdom of God and the Kingdom of Satan.

Today we need to make sure that we are in the Kingdom of God and not in Satan's grip and in his kingdom.

2. The story of the parable - v. 24-30.

The story is quite simple. Jesus said that a man sowed good seed in his field. However, while he slept his enemy came and sowed tares or darnel among his wheat seeds. Darnel are weeds that look like wheat. It is only actually when the wheat is near to harvest that you notice that it is not true wheat.

When the wheat had grown up and produced a crop, the weeds also appeared next to the wheat.

At this time in history it was a problem with some farmers who tried to commit acts of vengeance against other farmers by doing this wrongful action. There was actually a Law against this action.

The servants were amazed to see so many weeds next to the wheat.

They couldn't understand it, as they had only sown wheat, so where had these weeds come from?

The owner of the field said that an enemy had done this.

The servants offered to go out and destroy the weeds.

The owner said NO, don't do that because you might uproot the wheat at the same time. Then the wheat crop would be destroyed.

The owner instructed the servants to let the fake wheat continue to grow until the harvest time. The owner said that at the harvest time he would instruct his men to first gather up the weeds into bundles and burn them. After that they may then gather up the wheat and put it into the barns. I think that the story is simple enough. Let us now view the explanation that Jesus gives from this parable.

Explanation of the Parable of the Wheat and the Tares. – v. 36-43.

We are told firstly that Jesus gave the explanation to his disciples after He had sent the multitudes away. The explanation was done inside a house with the disciples.

The explanation from Jesus is very clear. We will take each point separately.

1. The person who sows the good seed is the Son of Man; in other words it is Jesus. It is through the words of Jesus, and belief in the words of Jesus, that can provide entry into God's Kingdom.
2. The field is the world. This is very important because some Bible teachers interpret the field as the Church. However Jesus clearly talks about the field as being the world. This will be important when we look at our application in a moment.
3. The good seeds, that grew into real wheat are the sons of the kingdom. In other words, they are children of God.
4. The Tares or the Darnel are the sons of the wicked one. In other words these are the people who are opposed the God's Kingdom and they work knowingly or unknowingly for Satan's kingdom.
5. The enemy who sowed the Tares (Darnel) is the Devil or Satan.
6. The Harvest is the end of the age. This is the time when God's judgement comes upon every living person. It is sometimes called the Day of the Lord.
7. The Reapers are the Angels who are sent out by Jesus to gather in all of His Kingdom and to cast all other people in a furnace of fire, where there will be wailing and gnashing of teeth.

We now have the parable and the explanation. Before we conclude we need to also read the parable of the dragnet. The truth contained in this parable is exactly the same as the truth that we get from the Wheat and the Tares.

(parable in N.L.T.)

⁴⁷ "Again, the Kingdom of Heaven is like a fishing net that was thrown into the water and caught fish of every kind. ⁴⁸ When the net was full, they dragged it up onto the shore, sat down, and sorted the good fish into crates, but threw the bad ones away. ⁴⁹ That is the way it will be at the end of the world. The angels will come and separate the wicked people from the righteous, ⁵⁰ throwing the wicked into the fiery furnace, where there will be weeping and gnashing of teeth. ⁵¹ Do you understand all these things?"

"Yes," they said, "we do."

⁵² Then he added, "Every teacher of religious law who becomes a disciple in the Kingdom of Heaven is like a homeowner who brings from his storeroom new gems of truth as well as old."

Application and Challenge

As I said before, parables only have one main point. There are other points that direct their attention to the one main point, but there is still only one main point.

The one main point of this parable is that there is going to be a "**Judgement Day**" in the future.

It is at that judgement day, that God will decide who is in His Kingdom and who will be thrown into Hell for eternity.

Therefore we need to embrace God's Grace NOW, through Jesus, because there is no hope for God's Grace on Judgement Day.

Hebrews 9: v. 27 in N.K.J.

²⁷ And as it is appointed for men to die once, but after this the judgment,

There is a song which if I had a good voice, I would love to sing for you, but as I don't have that good voice I will read the words. It is a very old song but full of heart-felt meaning.
I hope that it may touch your heart.

O Christ, in Thee my soul hath found,
And found in **Thee alone,**
The **peace,** the **joy** I sought so long,
The bliss till now unknown.

Now none but Christ can satisfy,
None other name for me;
There's love and life and lasting joy,
Lord Jesus, found in Thee.

I sighed for rest and happiness,
I yearned for them, not Thee;
But, while I passed my Saviour by,
His love laid hold on me.

I tried the broken cisterns, Lord,
But, ah, the waters failed!
E'en as I stooped to drink they fled,
And mocked me as I wailed.

The pleasures lost I sadly mourned,
But never wept for Thee,
Till grace the sightless eyes received,
Thy loveliness to see.

Now none but Christ can satisfy
None other name for me;
There's love and life and lasting joy,
Lord Jesus found in thee.

If you haven't found Jesus yet, keep searching, keep seeking, He is not very far away and He is waiting for you to give Him your heart.