

Matthew 13:24

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[0 : 00] Seeking the Lord's blessing, let us now turn back to the portion of scripture that we read together in the Gospel of Matthew and chapter 13 and we'll read at verse 24.

Verse 24.

Verse 25.

And we have the interpretation of that parable by Jesus himself in verse 36 to 43. This parable is only found in the Gospel of Matthew.

And there comes the evil act of an enemy who moves when people are asleep and therefore could not do what, could ever do what he wanted to do without being observed.

[2 : 28] And he proceeded to sow weeds right where the crop was growing. The crop is wheat and the tears or weeds sown by the enemy is darnel, which is a poisonous wheat that played grain fields.

But the interesting thing is that it is closely related to wheat, which means that in the early stages of its growth, it is very difficult.

It is hard to distinguish it from real wheat. And actually it can only be distinguished and known at the time of fruit.

Nothing that the enemy had done was obvious as we see in the parable until the grain began to grow.

And when the ears of wheat began to grow. And when the ears of wheat began to appear, it became obvious then that some of the plants were not wheat. The servants came to recognize and noticed what was happening.

[3 : 46] And so they went to their master or to the householder and asked him whether he had sown good seed in the field. Now the answer to that question was not in doubt.

As probably they themselves would have been involved in the sowing of the seed. And they knew that the master had given them a good seed.

So they proceed with another question asking, where did the tears come from? You gave us good seed and we sowed good seed.

But here there are the tears. There are those weeds. And where have they come from? Because you only had good seed.

So what is the origin of the weeds or the tears? Where did they come from? And his answer is very prompt.

[4 : 50] And accurate as he recognizes that there was a hand of an enemy. But you see how different the response of the servants are to their master.

Their servants responded with another question. They said whether he would like them to go and gather up the tears and destroy them. And the master or householder rejects the argument of a servant with a firm no.

And he gives a reason because it would be difficult to pull out the tears without putting up some of the wheat with them.

But the householder has a better idea. He says leave them alone. And let them grow side by side.

Right up to the time of harvest. And then I will issue an instruction to the reapers. Gather together first the tears.

[6 : 00] Bind them in bundles. And burn them. And then they can go and gather in the wheat. And bring it into the barn.

Now in the interpretation that Jesus gives us at verse 36. Having left the crowd he went into the house and the disciples came to him.

And they asked for an explanation of the parable of the tears in the field. And Jesus identifies seven elements in the parable.

First of all he says the one who sows the good seed is the son of man. And that is a title that Jesus applies to himself.

As we have already noted there is no doubt that the servants would have been themselves employed in sowing the seed.

[7 : 05] But the seed belonged to the householder or their master. And it's the same with the preachers of the gospel who sow spiritual seed.

We are ambassadors for Christ. And we stand in the place of Christ. We are like the servants here who themselves were employed in sowing the seed.

But the seed belonged to the householder. So we are involved in sowing the seed of the word. But the word belongs to our master.

It is not my word. It is not your word. It is the word of God. It belongs to him. So when we sow the seed of the word.

We are sowing that seed that belongs to God. And we notice in the interpretation that here the field is identified as the world.

[8 : 17] In the parable it was his own field. But here it is identified as the whole world. And that brings before us the son of man's universal dominion.

As expressed for us for example in chapter 28. When Jesus commissioned his disciples to go out. He said to them that all power is given unto me in heaven and in earth.

Go ye therefore out into the world. God. And the third thing is that the good seed stands for the children of the kingdom.

The tares are the children of the wicked one. And the enemy who sowed them is the devil. Now this is the first mention of the devil by Matthew.

Since the mention of him in the temptation of Jesus in the wilderness. That's recorded for us here at the beginning of the gospel. He is the one who in the previous chapter you will recall.

[9 : 31] Snatched the seed from the wayside. But now what does he do? He sows seed of his own. The harvest is the end of the world.

And the harvesters are the reapers. They are the angels. Now the explanation here that is being asked for by the disciples.

Is one that is often asked by people. They ask for an explanation of the parable of the tares in the field.

Their emphasis is upon the tares that were found in the field.

They are somewhat confused and perplexed of how the tares got there. And that is why I say that the explanation asked for by the disciples is one that is often asked by people.

[10 : 48] Because people do ask, why is there so much evil in the world? Why is there so much pain and suffering and brokenness and chaos in the world today?

Maybe it's your own experience. And you may be asking, well, why am I suffering in this way? Why is my life such a mess?

How did all this come about? And the servants in the parable here seem to be just as confused.

Just as perplexed as the disciples were. And as very, very many people are. About the pain and the brokenness and the evil that we find in the world today.

They said to the master, you had only good seed. What is the origin of the weeds? Where have they come from? We saw the seed.

[12 : 14] We handled the seed. We saw that it was good seed. How then has those weeds appeared? How has those tares appeared? But the owner of the field recognizes immediately how all this has come about.

And he says that the hand of an enemy has done this. In those days, if someone wanted to hurt a landowner or cause chaos, then he would sow that Donald seed among the other seed in the field.

His primary object would be to cause the other landowner the maximum hurt. So Jesus explains to the disciples that the origin of the tares were from the devil.

The origin of the suffering and evil that there is in the world is the work of the devil.

Because the devil works in direct opposition to the Son of Man. In direct opposition to Jesus Christ.

[13 : 37] The world as created by God was very good. But then the enemy came. And he sowed the tears in the heart and mind of man.

And man fell from the estate wherein he was created by sinning against God. And since that day we have suffering, we suffer the consequences of sin.

We suffer the consequences of those tears that were planted, sown in the heart of the first man, Adam.

It has brought us into an estate of sin and misery.

And if we are to think of why we have so much chaos and evil and suffering and pain in the world, then we have to go back to the very beginning.

[14 : 43] To when those tears were sown by an enemy into the heart of man. We have pain.

We have suffering. We have grief. We have death. We have evil. We have death in our experience. And we will perhaps be saying, well, when will all that be put right?

When will the injustice that we have in the world, when will it be put right? Will it ever be put right? Well, we'll come to that in a moment.

But let's for a moment think of the response of the servants in the parable. They said to the master, well, we'll go and gather them up.

They were ready to have all this sorted out. They thought that they knew how to do it and how to deal with the situation.

[15 : 50] All they wanted was the consent and authority of the master. And is it not so often our own response to pain and grief and the evil, the chaos that we have around us and in our world?

We sometimes think that we can sort it out ourselves. That we can deal with the situation. All we need is more education.

To be educated better. They think that will solve all the problems of the world.

And what they find is that things are only getting worse. You see, they leave God out of the quotation. They leave God out of the matter.

They think that they can do it themselves. So these servants thought as well. But as we have already noted, the householder rejects the argument of a servants with a firm no.

[17 : 09] And he gives reason it would be difficult to pull out the tears without rooting up some of the wheat with them. But the householder has a better idea.

He says, leave them alone. And let them grow side by side. Right up to the time of harvest. Then I will give an instruction to the reapers.

Gather together first the tears. Bind them in bundles and burn them. And then they will gather the wheat into the barn.

In other words, what he is saying here is that justice will be made. And justice will be made at the harvest time.

Let them grow up together until the harvest. And then justice will be made. To the disciples and to me and you tonight.

[18 : 15] Jesus is reminding us that we are living in a world that is so full of evil. So full of suffering. So full of injustice. And he is reminding us that such will be growing alongside that which is good.

And only at the end will all the evil be destroyed.

Yes, it is right for us to try and restrain the evil that there is in the world. It is right for us to try and relieve the suffering and the injustice that is done in the world.

But let us not think that it is going to disappear. It will grow alongside the good until the end.

Until the harvest time. And that is the only time when evil will be destroyed and when justice will be made. You see, we live in a mixed world.

[19 : 29] Alongside that which is good, there is that which is evil. Growing up side by side. And as they grow up side by side, you know, the thing here is that they were very similar.

And yet, there is a difference. And the difference only becomes apparent at a certain point.

The difference only became apparent at fruit time. That's the only time the difference came apparent between the wheat and the tares.

People grow up together side by side. One is wheat.

The other is a tares. They're so similar. But by their fruits, they shall be known. At fruit time, what was genuine showed forth.

[20 : 43] What was not genuine then became apparent. Remember in the last parable that we studied together, that of the sower, we saw that only the seed that fell in the good soil that brought forth fruit.

Jesus said, Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples. Here we see how discipleship and fruit bearing goes hand in hand.

How do we know who are the disciples of Christ? How do we know who are the wheat from among the tares? Only by their fruit shall they be known.

John spoke to the Pharisees and the Sadducees. That's John the Baptist. Spoke to the Pharisees and the Sadducees that came to his baptism.

And he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits, meat for repentance.

[22 : 01] He was seeking that they would bring forth the fruit of the spirit. That they would bring forth repentance towards God.

That's the first fruit, or one of the fruits, that is to be seen in those who are represented here as the wheat. As the children of the kingdom, as the good seed.

That they bring forth repentance towards God. And faith towards the Lord Jesus Christ. So, let us search ourselves then.

Let us search our hearts tonight. And ask, do I bear that fruit? Do I bear the fruit of repentance towards God? Do I bear the fruit of faith towards the Lord Jesus Christ?

That's the good fruit. That's the fruit that the wheat, the good seed, the children of the kingdom must bear.

[23 : 14] And if you don't bear that fruit, then you are just like the tares. Like the weeds. Living in a mixed world of wheat and tares.

Living in a mixed world is not easy. There are many temptations. And let us not deceive ourselves.

We are so often influenced by the sin that there is around us. And the devil sets forth many traps to ensnare us and to entangle us.

Paul, unfortunately, had to report that Demas had forsaken him, having loved the present evil world.

Demas was a man who was involved with Paul in the ministry. But he did not persevere to the end. There came a point.

[24 : 24] There came a point. And he loved the present world. And he turned court upon Paul and left Paul. Judas was among the disciples.

As they sat listening to Jesus. And yet, he did not persevere into the end. In 2 Peter 2, 7, we read of Lot.

That the Lord delivered just Lot, vexed with the filthy conversation of the wicked. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.

Here was Lot. And there had many blemishes in the life of Lot. And yet, here he is.

And he is living uncomfortable as he experiences the evil and the sin that was around him. And the true disciple of Christ, the real wheat, cannot live comfortably in the midst of evil and the sin that there is in the world.

[25 : 59] Two things here growing together. They look similar, but they are not. The one is wheat and the other is a tear.

One lives comfortably in the midst of the evil and the sin that there is around them. The other lives uncomfortably with the evil and the sin and hates the sin that is around them.

He is like the person of whom Paul speaks of in Romans 7. O wretched man that I am, who shall deliver me from this body of sin?

So, it is by the fruit that they shall be known.

This morning, we spoke about the righteousness of Christ being imputed to us, being clothed with the righteousness of Christ.

[27 : 15] Christ. And you will remember how we said that that had to be shown forth in our conduct and in our walk in life.

That we have been clothed with the righteousness of Christ. That's what the epistles of Paul to the churches, they all speak of that because this has happened to you, therefore your conduct and walk should be like this.

You should love one another. You should not lie. You should not have filthy communication in your mouth.

That is how we walk in the spirit and not in the flesh. That is how we show forth that the righteousness of Christ has been imputed to us.

That we have received Christ, so we walk in him. He is our example. So we shall be known by our fruit, by our walk, by our conduct.

[28 : 46] And Jesus warns us here, he warns us that we must watch and pray. For it was when men were asleep that the enemy came to sow the tares.

Now I think that is of significance. For example, it is when the church is asleep, that is when he sows tares in the church.

While some of the children of the evil one opposes the church from without, others do so from within. Have not the tares sown among the wheat.

But while men slept, his enemy came and sowed tares among the wheat and went his way. And does not the darnel resemble the wheat?

They look so similar. They're growing up together and the only distinguishing mark is their fruit at the end of the day.

[30 : 06] They will be known by their fruit. But Jesus wants us to watch and pray for the enemy is very subtle and it is always when we fall asleep as it were that he comes to sow the tares.

It is when we become perhaps complacent, when we perhaps become rather careless in our lives that he comes and he sows the tares.

In our own individual lives as well as in the church it is when we are asleep that he comes to sow tares.

How we must watch and pray. Will not Jesus at the last judgment declare some disciples to be not what they ought to be.

Will you not say to some who will cry out to him Lord Lord have we not prophesied in thy name and in thy name cast out devils and in thy name doing many wonderful works and then will I profess unto them I never knew you depart from me ye that work in equity.

[31 : 41] He reminds us that not everyone that saith Lord Lord shall enter into the kingdom of heaven but he that doeth the will of my father which is in heaven.

we may ask ourselves well why does God allow evil to continue why does he allow all the suffering and pain to continue well that can be a very complicated and complex question this we know that if God should deal with us as we deserve as justice demands because we are sinners there is none that could stand Psalm 130 if thou O Lord shalt mark iniquity there is none of us that could stand me you and the whole world as held deserving but like the master in the parable who said in response to his servant let them both grow together until the harvest and in the time of harvest

I will say to the reapers gather ye together first the tares and bind them in bundles to burn them but gather the wheat into my barn the mind and the heart of the servant wanted to deal with the situation immediately plucked them out but the master said no let them grow together until the harvest he says the day of separation is coming when the wheat shall be separated from the tares but that work is not the work the servants do you notice it is his work separation is the work of God it is God who will separate the wheat from the tares not the servants because he will give an instruction to the reapers who are the angels and he will give that instruction to them

I will say to the reapers gather you together first the tares and bind them in bundles to bond them but gather the wheat into my barn and we read there in verse 39 the harvest is the end of the world and the reapers are the angels judgment is going to be executed and here in Jesus interpretation where he explains what happens at the final judgment he noticed that the aspect of judgment on which Jesus dwells at greatest length there in his interpretation in his explanation is the condemnation of the wicked the angels and the son of man sends forth at harvest time will gather out of his kingdom all causes of offence and those who practice iniquity Jesus in this very gospel as recorded in this very gospel will later on teach that offence that the causes of stumbling that the enticements to sin that it comes through people for he will say but who so shall offend one of these little ones which believe in me it were better for him that a millstone were hanged about his neck and that he was drowned in the depths of the sea woe unto the world because of offences for it might be that offences come but woe to that man by whom the offence cometh now that's very solemn because there it speaks of those who causes others to stumble those who cause others to fall into sin he says they will be judged and as the weeds were burnt with fire so these persons will be cast into the furnace of fire in that place where there will be weeping and gnashing of teeth so the day of separation is in

God's hand it is God that shall separate it is God that shall instruct the angels to gather the tares and to bundle them and to cast them into the fire and to gather the wheat into the barn but again we can ask why does God allow evil to continue why does he allow suffering and pain and as I said that can be a very complicated and complex question and we know as we have already said that if God should deal with us according to what we are and what we deserve then we will be destroyed and that gives us a wee light a wee answer to why he doesn't do that immediately we are we are not consumed it is that you have not been bundled and cast into the fire because his hand of mercy is still extended out to you so he allows the wheat and the tares to grow together and that's part of his mercy you know when somebody asks well why does he allow evil to continue why does he allow suffering and pain well it's part of his mercy because he is giving you an opportunity and time to repent he is giving you the opportunity to be saved and notice also here that the judgment will be global in scope and will brace all people from every generation within that context the son of man will judge all all nations shall be and all people shall be gathered before him and the separation shall take place but not only are the tares to be consumed but the wheat is also to be gathered but they shall be gathered into the barn the son of man who appoints angels to remove the wicked also sends them forth to gather the true children of the kingdom from all over the world in chapter 24 we read and then shall appear the sign of the son of man in heaven and then shall all the tribes of the earth mourn and they shall see the son of man coming in the clouds of heaven with power and great glory and he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds from one end of heaven to the other not only are the wicked condemned at the last judgment but the true people of

[40 : 00] God will be vindicated and granted entry into life and they shall go away into everlasting life but the wicked shall go into everlasting punishment then shall the righteous shine forth as the sun in the kingdom of their father and then he ends who hath ears to hear let him hear who hath ears to hear let him hear maybe your ears have been stopped so that you don't listen and you don't hear and you don't give heed to what has been said or maybe you have itchy ears because you don't like what you are hearing because what you hear is leaving you perhaps uncomfortable perhaps it is stirring you up perhaps it is leaving you in a way that you feel that there is no hope he's not giving me any hope well that's not true because there is hope for you tonight because the hand of

God's mercy and the hand of God's long suffering is extended to you and he is asking you to bring forth fruits to bring forth the fruit of repentance tells God to bring forth the fruit of faith in God trust in God leaning upon God he's giving you that opportunity tonight and he is saying to me and he's saying to others you are not the ones who's going to judge I will judge I will separate but he's saying to me and you there will be a separation there will be a separation there will be a harvest there will be a judgment and maybe there is something whispering in your ear tonight and saying well that is far off that is far off you don't need to get anxious or concerned yet my dear friend you ought to be concerned now if you don't find yourself among the wheat among those who bear fruit those who bear repentance towards

God and faith towards the Lord Jesus Christ those who hate sin who are uncomfortable with the sin that is around them who is hurt by the sin and the evil that there is in the world if you don't bear the fruits of those who belong to the kingdom then my friend you ought to be concerned because remember the tears will be burnt they will be burnt such your heart open your ears listen carefully take heed and act don't just listen and do nothing but act may the Lord bless our thoughts unto those that should well take don't promise it quite looks like our words that can it r doesn't change

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