

The Kingdom of Heaven

Matthew 13:24-58

**Pastor Gregg Downs
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Good morning friends. We return again this morning to the Book of **Matthew** to pick up where we left off in chapter **13**.

In our last study, I mentioned that chapter 13 marks a transition in the ministry of Christ. **The Jewish leaders** (representing the nation as a whole) had made it clear that they **wanted nothing to do with Jesus** - even going so far as plotting to destroy Him.

The Pharisees went out and conspired against Him, how to destroy Him.

Matthew 12:14

That rejection of God's Messiah, marks a significant moment in the history of God's work in the world. As I said at the time, it's as if **Plan B was put into motion** at that moment. Of course, there are no plan B's with God, but speaking in human terms, it is as if the alternative plan of His church was **introduced**. This, which Paul called a **mystery**, had been revealed.

This mystery is profound, and I am saying that it refers to Christ and the church.

Ephesians 5:32

God is not through with the nation of Israel - scripture makes clear that the nation will play a prominent role in end times events - but the church era was born. And with that transition, comes a dramatic shift in emphasis from God's reign here on the earth (the theocracy of Israel) to God's reign in each of our hearts and the idea that this world is not our home. The writer to the Book of Hebrews unpacks this idea in chapter 13 of the Book. One of those verses declares,

For here we have no lasting city, but we seek the city that is to come.

Hebrews 13:14

You recall when Jesus was before the authorities in the events leading up to His crucifixion that He declared,

Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would have been fighting, that I might not be delivered over to the Jews. But My kingdom is not from the world."

John 18:36

I emphasize this again this morning, because this phrase **Kingdom of Heaven is going to take on a decidedly different meaning** from what it would have conjured up previously. **Previously, it would have conjured up ideas of a conquering king ruling and reigning here on the earth. Beginning here in chapter 13, (though we do see other examples even earlier (Matthew 5 for example) it refers to something very different.**

So, with all of that in mind, let's get into our passage of study for today. Chapter 13 is **one of the longest, continuous discourses** we have recorded for us of Jesus. It's a chapter in which Jesus employs the method of **teaching via parables** - which again is a story designed to communicate a moral lesson.

There are **eight different parables** found in this chapter and if you take notice, they all have the same subject. Notice, **verse 19,**

When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown along the path.

Matthew 13:19

Verse 24,

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 were sleeping, his enemy came and sowed weeds among the wheat and went away.

Matthew 13:24-25

Verse 31,

He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field.

Matthew 13:31

Verse 33,

He told them another parable. "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened."

Matthew 13:33

Verse 44,

"The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.

Matthew 13:44

Verse 45,

"Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it.

Matthew 13:45-46

Verse 47,

"Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind.

Matthew 13:47

And, verse 52,

And He said to them, "Therefore every scribe who has been trained for the kingdom of heaven is

like a master of a house, who brings out of his treasure what is new and what is old."

Matthew 13:52

Is there any doubt what the subject of the chapter is? Say it with me: **The subject of the chapter is: *The Kingdom of Heaven.***

In **our last study**, we considered the first of these eight parables - the parable typically referred to as **the Parable of the Sower**. That was recorded for us in verses 1 through 9 and then explained in verses 18-23. As we saw, **the point of that parable** was/is that the same **sower** (which is anyone the proclaims the message of the gospel) and the same **seed** could have vastly different effects based on the condition of the soil that seed is sown into. Again, the seed is the Word of God, and the soil represented the condition of a person's heart as it receives the Word of God.

The second parable Jesus presents in this chapter begins in verse 24. Let's read the parable in its entirety. **Beginning in verse 24,**

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 were sleeping, his enemy came and sowed weeds among the wheat and went away.

Matthew 13:24-25

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?'

Matthew 13:26-27

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?'

Matthew 13:28

But he said, 'No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at 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.'"

Matthew 13:29-30

Once again, Jesus presents a parable that involves a sower and seed.

He put another parable before them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field,

Matthew 13:24

In the opening parable, we learned that the **seed** represented the Word of God. In this parable, however, we will learn (verse 38), that **the seed represents the people of God.**

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.

Matthew 13:38-39

These two parables have **two completely different points** that are trying to be made. In the parable of the soils, the point is/was to show how men receive and respond to the Word of God differently. As we will see, **the main point of this parable** is to point out how God will divide true believers from false believers at the end of the age.

Let's look at this parable more closely. We see in **verse 24** that the sower sows **good seed** into the **field**,

He put another parable before them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field,

Matthew 13:24

Unfortunately, as we also see in **verse 25**, an **enemy** came along and sowed **weeds** (some versions use the term *tares*) among that **good seed**.

but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away.

Matthew 13:25

With the result being, as we see in **verse 26**, that as the **grain** began to appear, right alongside of that grain grew up **weeds** as well.

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

Matthew 13:26

Now what do we do? Well, **the servants conclude that they should jump right in and start pulling the 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?'

Matthew 13:28

Wisely, however, **the master instructs them to wait lest in pulling up the weeds they inadvertently pull up the wheat as well.**

But he said, 'No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at 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.''

Matthew 13:29-30

His instructions continue with his telling them to wait until the time of the harvest

But he said, 'No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at 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.''"

Matthew 13:29-30

when the produce will clearly distinguish the one from the other resulting in some being gathered up into the barns

But he said, 'No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at 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.''"

Matthew 13:29-30

while the others will be bound and tossed into the fire.

But he said, 'No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at 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.'"

Matthew 13:29-30

Now, like the parable of the soils, Jesus provides us with an explanation of this parable as well beginning down in verse 36. Let's skip down to verse 36 and consider His interpretation and then we will backtrack and cover the verses that we are skipping over.

Verse 36 begins with the disciples approaching the Lord and asking Him to explain the meaning of the parable. We read in 36,

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."

Matthew 13:36

There are **seven main items/characters** in this parable that we need to know to interpret the story. They are: The **sower** and the **good seed** that he sows. The **enemy** and the bad seed (or **weeds**) that he sows. The **field** that these two men sow seed into. And, finally, the **harvest** and **harvesters** at the end of the age.

Jesus begins His explanation by telling us that He, referring to Himself as **the Son of Man**, **is the sower**. We see that in verse 37.

He answered, "The one who sows the good seed is the Son of Man."

Matthew 13:37

In verse 38a, we learn that **the field is the world**

The field is the world, and the good seed is the sons of the kingdom.

Matthew 13:38a

and that **the good seed is the sons of the kingdom.**

The field is the world, and the good seed is the sons of the kingdom.

Matthew 13:38a

So we know the sower of the good seed is Jesus and that the good seed is the sons of the kingdom that have been sown into the world.

Jesus continues to explain the parable in the later half of verse 38, telling us that **the weeds are the sons of the evil one**

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.

Matthew 13:38b-39

and then in verse 39, that **the enemy** who sowed those weeds **is the devil**

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.

Matthew 13:38b-39

Finally, we learn that **the harvest is the end of the age**

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.

Matthew 13:38b-39

and that the harvesters (here called **reapers) are His heavenly **angels**.**

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.

Matthew 13:38b-39

Just one other quick point to help paint the picture Jesus is trying to tell before we consider the purpose of this parable. The **weeds Jesus likely had in mind in this parable were a very common weed that grew in that part of the world known as 'the bearded darnel'. Its shoots (just coming out of the ground) looked entirely like the shoots of a grain of wheat until the ears of the grain/weeds began to appear. That being said, the likelihood of pulling up the wrong 'plant' was very high.**

Additionally, the roots of these *bearded darnel* weeds were known to intertwine themselves underground with those they were growing up next

to. More than likely, this is why in the parable the master instructs the servants not to pull up the weeds lest they **root up the wheat** as well.

But he said, 'No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at 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.'"

Matthew 13:29-30

So, that's who the players are, but **what is the purpose of the parable?** Jesus begins to answer that question in **verse 40**. He says,

Just as the weeds are gathered and burned with fire, so will it be at the end of the age.

Matthew 13:40

The Son of Man will send His angels, and they will gather out of His kingdom all causes of sin and all law-breakers, and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

Matthew 13:41-42

Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

Matthew 13:43

The purpose of this parable is to point out that a day of judgment is coming on the world that will sort out those that are the children of the king and those that are children of the enemy. A day of judgment is coming to sort the wheat from the tares.

Now remember, in this parable the field is the world.

The field is the world, and the good seed is the sons of the kingdom.

Matthew 13:38a

Oftentimes, folks will interpret this parable as if the field is the church and that there are wheat and tares within the church. From there, there is typically an intense scrutiny as to whether this person or that person is a true believer or not; whether they are a wheat or a tare.

It's not uncommon for this scrutiny to spiral quickly to **judgmentalism, legalism** and declarations that *we are the true church*, etc. The reality, as we saw, is that **the field is the world**. And **the true believer is sown into the world** so that they might bear much fruit.

The Church, remember, is not the building down the street, or even a collection of people that refer to themselves as such. There are some that are gathered here this morning that may not truly be part of God's church. You may be very active in this group of people, but not necessarily one of His.

The Church, is not just those that attend a Sunday morning gathering, but rather, are those that have confessed that their sin separates them from a holy God, and that only by the sacrifice of His Son in our place can a person's sin ever be forgiven.

You don't join a church - you are born into a church. This was Jesus' point when He said,

Jesus answered him, "Truly, truly, I say to you, unless one is **born again he cannot see the kingdom of God."**

John 3:3

God's church is comprised of men and women and young people from all over the world of every millennia that have received the gift of His Son's sacrifice and are trusting in that sacrifice for their salvation.

Now, with all of that being said, we do know that there are some that will join a local church that have never been born into God's universal church. Some join perhaps with benign intentions. Church is a place to meet nice people. Church is a place to make business connections. Church is a place for my kids to learn good morals. Others, however, join the church with destructive intent to introduce heresy, to fleece the flock, to sow division and discord.

Know this - the Lord knows those who are His and in that Day, He will perfectly separate the wheat from the tares. There will be imitations. There will be counterfeits alongside of the genuine. There will be those that appear far more "Christian" than those that are 'Christian.

And the Lord will perfectly know those that are His and those that are posing as His.

Search your heart this morning and make sure that you are not a counterfeit here this morning. Search your heart and make sure you can say unequivocally that you are a member of God's universal church based on nothing more than your confession of faith in Christ alone for the forgiveness of your sins.

Let's move on. Now in saying that, we actually have to **move backwards to consider** the few **verses we skipped over** to get to Jesus' explanation. Going back then to **verse 31**, we read the third of Jesus's parables recorded for us in this chapter. We read,

He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches."

Matthew 13:31-32

It's a short **comparison**, once again **using** familiar **items from agriculture** to paint a picture for us. (Agricultural processes and terms were familiar to His listeners. In our day He might have used terms

related to commerce or trade or computers or fields of entertainment.)

This time, Jesus compares the kingdom of heaven to a mustard seed that a man took and sowed into a field.

He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field.

Matthew 13:31

Notice, in verse 32, that Jesus points out what many, if not all, of His listeners would have known, that the mustard seed is the smallest of all seeds.

It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.”

Matthew 13:32

A mustard seed is similar in size to a sesame seed that you might find on a bagel or a loaf of bread. His hearers would have known the size of a mustard seed, Jesus diverts however from the expected (small seed) to the unexpected (grows up

larger than all the garden plants **and becomes a tree**) in the later half of verse 32.

It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.”

Matthew 13:32

That's not the norm.

The planted mustard seed grew into a small bush, not a **tree** large enough for **the birds of the air to nests** in.

It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.”

Matthew 13:32

Many interpret this parable as a description of the phenomenal growth of the kingdom of God on the earth - so big that even the birds of the air can make their nests in it's branches. **To some degree there is some validity** to this understanding as the kingdom of God, represented by His church, did

experience monumental growth - especially when you consider that it's initial purveyors were a motley crew of fishermen, tax collectors, rebels and the like. The fact that it continued on into the next generation is remarkable, let alone 20 or 30 generations later.

That, however, I do not believe, is the primary point that Jesus is trying to make with this parable. The context of this parable, in the midst of those both before and after, seem to suggest a different interpretation. That is, that this is another description of the corruption that would seek to infiltrate the church.

The tree-like growth of this seed is certainly an unnatural phenomena, but not necessarily a positive phenomena. If you go back and study "church" history, you will see that right around the year 325 AD, that the "church" began to grow to the point of becoming a world power (a position it held for nearly 1400 years. Prior to 325AD, the church was a heavily persecuted group of believers. That all changed when the emperor himself (Constantine) "converted" to the faith and required that every other citizen of the Roman Empire do the same. The result was a much larger "church", but, sadly, along with that incredible growth in size, power and influence came immorality, corruption,

and sin. The birds of the air had infiltrated the “church”.

It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.”

Matthew 13:32

Jesus has already likened **the birds in the parable of the sower to **the evil one**** that comes and snatches away the Word in a person’s life.

When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart.

Matthew 13:19

So too here, **the birds are not a good thing.** In this parable, Jesus is predicting that the day is coming when **the evil one would** among other things, **infiltrate the church.** **An office in the church** would someday become a position of power and prestige.

The sinful practices of contemporary religious movements would begin to be adopted into

Christianity. The so called 'church' would become less and less like the original and more and more corrupt and immoral.

Jesus predicts a time when religious systems would seek to blend and merge themselves right into the church. Despite the fact that their thoughts and ideas are the exact opposite of biblical Christianity, we would instead hear:

What matters is that we are all spiritual in our own way.

What's important is sincerity. We are all on different paths taking us to the same destination.

The key is to discover the inner light that is inside of each of us.

NO! These ideas stand opposed to the truth of scripture - despite the fact that so many churches and folks in those churches have fully bought in. Like the parable of the tares being sown among the wheat, this is a parable designed to show that the enemy will attempt to infiltrate God's people. Be on your guard. Stay alert. Don't be lead astray.

When I was in college, I just began to grow in my faith, and I was keenly aware of the messages I was hearing from my classmates, my professors, the school's administrators and measuring how they lined up with God and His Word. What was the world view of which my peers and professors were deriving their thinking? How did that **world view** match up with a Biblical world view? etc

It's wise to do that - especially when there is a high likelihood the ideas are going to contradict. **A place**, however, where **we might let down** our guard would be when the church gathers or perhaps at a Christian university or amongst a group of believers. Let this parable be a warning. **The enemy is subtle** and will come in many different ways and forms to deceive. Be on your guard.

Let's continue unto **the fourth parable**. Verse 33,

He told them another parable. "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened."

Matthew 13:33

Like the parable of the wheat and the tares and the mustard seed tree and the birds, **this parable is designed to be a warning**. There are **some that**

suggest that the leaven in this parable speaks of the Holy Spirit and His inner workings in the life of believers. That's certainly true, so this parable could mean that.

I would say, however, that not one time in the Bible is leaven presented as a type of something that is good. In Exodus 12, the children of Israel were told to rid their houses of leaven in preparation for the Passover.

Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.

Exodus 12:15

In Matthew 16, Jesus warns against the **leaven of the Pharisees and Sadducees**

Jesus said to them, “Watch and beware of the leaven of the Pharisees and Sadducees.”

Matthew 16:6

In Mark 8, He adds a warning against **the leaven of Herod.**

And He cautioned them, saying, “Watch out; beware of the leaven of the Pharisees and the leaven of Herod.”

Mark 8:15

In **I Corinthians 5:8**, he likens **malice and evil** to leaven.

Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

I Corinthians 5:8

Once again, Jesus warns His followers of the attempt of the enemy to infiltrate the church and corrupt it's message.

We will continue with this leaven theme by quoting the Apostle Paul who wrote that

A little leaven leavens the whole lump.

Galatians 5:9

Leaven is like a yeast. **The lump** that Paul refers to is a lump of dough.

Even a little - if tolerated - will profoundly change the look and shape and texture of the bread. I suspect you already know the difference, but to make the point, take notice of the difference between a bread with leaven (Doesn't it make you want to go to Panera's?)



and a bread without leaven.



As I said, completely different size , shape, texture, etc.. Believer. Church. Be careful what you allow to influence you. Even a little could change you profoundly.

We continue moving through our chapter. **Verse 34,**

All these things Jesus said to the crowds in parables; indeed, He said nothing to them without a parable.

This was to fulfill what was spoken by the prophet: "I will open my mouth in parables; I will utter what has been hidden since the foundation of the world."

Matthew 13:34-35

I commented on these verses as **part of our introduction to the chapter in our last study.** Once again, verse 34 is not meant to suggest that Jesus never spoke to people outside of the use of parables, but rather in this instance He did not.

Additionally, Matthew points out in **verse 35** that Jesus's use of parables as a method of His teaching was one more fulfillment of prophecy He fulfilled as God's messiah. This is a quote from **Psalm 78:2.**

Now, as I said, there are eight parables in this chapter. **These eight parables can be divided into two categories. The first four** which are those that were **spoken to the masses,** and **the last four** which

were those spoken specifically to the disciples.
The transition verse being verse 36,

**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."**

Matthew 13:36

**Taking His disciples back into the house with Him
Jesus first explains to them (at their request) the
meaning of the parable of the wheat and the tares.**

**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."**

Matthew 13:36

We discussed His explanation earlier.

**Let's skip down to verse 44. Jesus presents, this
time to the disciples only, a fifth and sixth parable.
Jesus says,**

**"The kingdom of heaven is like treasure hidden in
a field, which a man found and covered up. Then
in his joy he goes and sells all that he has and
buys that field.**

Matthew 13:44

"Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it.

Matthew 13:45-46

We can consider **these two parables** together, because they **communicate the same message**, which, I would add, is commonly mistaken.

Often, these two parables are interpreted as the kingdom of heaven is so valuable, so significant, so important that **a man** or a **merchant** would (and should) **sell all that they have** to purchase it.

Certainly, there is some truth in that statement. **A relationship with God** through His Son Jesus Christ is indeed **of great value and worth trading in our entire lives to attain.** The reality, however, is **that is not the gospel.** The gospel is not go and do all this stuff and 'purchase' for yourself the kingdom of heaven. **You and I are not the man** (in verse 44) **or the merchant** (in verse 45) that goes and sells all that we have to purchase **the field** or **the pearl of great value.** **We are the field and the pearl** of great

value. The One that sells all that He has to make those purchases is the Lord Jesus Christ.

The purpose of these two parables is different from those that came before them. The purpose of these two parables was/is to show just how valued the people of the kingdom of God are to the King. At Calvary, Jesus sold all that He had to purchase those that would believe as His own.

We have one final parable which will be followed by a parabolic statement. Beginning in **verse 47**, the parable,

"Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad.

Matthew 13:47-48

So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

Matthew 13:49-50

There is **a pattern to these parables** that if we pull back and take an overhead view of them we would notice. Again, there are 7 parables and 1 parabolic statement made in this chapter. If you pull back and consider them, you will notice that

The point of **parables 1 and 8** are the same. The point of **parables 2 and 7** are a match, and then notice that point of **parable 3** is the same as that of **parable 4** and that **parable 5** is the same as that of **parable 6**. It's a couplet style of writing that is (A B CC DD B A).

That information will likely not help you in traffic the next time you are frustrated, but it should serve to remind us to look back to one of the previous parables for **help in understanding this parable**.

This is **the seventh parable** of this series of parables, so according to our chart, we remind ourselves that it **is coupled with the second of the parables** - the parable of **the wheat** and the tares (aka **weeds**).

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 were sleeping, his enemy came and sowed weeds among the wheat and went away.

Matthew 13:24-25

Like that parable which spoke of a time when along side of the **good seed** that was planted, so too would there be the seed of the *bearded darnel* (the **weeds**), so too in this parable do we see the good and the bad coming up right alongside of one another.

There in verse 24 and following we had **wheat** and **tares** growing up in a field. Here we have **good and bad fish** being gathered up in a net.

"Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad.

Matthew 13:47-48

The comparison continues. As we saw with the wheat and the tares, when the end of the age came they would be sorted

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 law-breakers, and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

Matthew 13:40-42

So we see in this story the same coming division and either blessing or judgment. Verses 49 and 50 read,

So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

Matthew 13:49-50

There are those that suggest that the church will one day reform this planet and thus usher in the coming of the Lord to rule and reign over this planet. Right up until the end of the age we see that there will be a divide between the righteous and the wicked.

So it will be at the end of the age. The angels will come out and separate the evil from the

righteous and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

Matthew 13:49-50

and that there will be a judgment that will separates the two.

So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

Matthew 13:49-50

We have a few more verses to consider. Beginning in verse 51,

"Have you understood all these things?" They said to him, "Yes."

Matthew 13:51

I have my doubts whether they actually did or not. Jesus doesn't doubt their veracity, so I guess neither should we.

Verse 52,

And He said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old."

Matthew 13:52

This isn't so much a parable as it is a parabolic statement. That is, it's not a full story, but rather a brief word picture similarly designed to paint a picture to help with understanding (or mask understanding as the case maybe).

In this instance, Jesus paints the picture of a teacher (a scribe)

And He said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old."

Matthew 13:52

who brings forth the treasure of his training and knowledge both what is new and old.

And He said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old."

Matthew 13:52

OK. So you say you understand all of these parables. Now take that understanding (along with your prior understanding) and make it plain to the people in your care.

This continues to be what we are all called to do. We are one beggar showing another beggar where to find food.

There is a very interesting story that is found in **II Kings 7 that I think speaks to the idea that Jesus is communicating very nicely. The story is of four men that had been suffering from a prolong siege against their city. They along with all of their neighbors we're starving and before long would die from their starvation. Finally, as this group of four men were speaking amongst themselves one of them or perhaps a few of them says to the others, *Hey we can sit here and definitely die or we could go over to the camp of the Syrians and try and get some food. Maybe we will die, maybe we won't.***

If you are familiar with the story, then you know that when they got there the Lord had cleared out the town before them (you got to read the story) and the town was completely abandoned. All the food that they could want; All the drink that they could want; All the wealth that they could want. Everything was there for the taking - which they began to do. Until one of them said these words,

Then they said to one another, “We are not doing right. This day is a day of good news. If we are silent and wait until the morning light, punishment will overtake us. Now therefore come; let us go and tell the Kings household.

II Kings 7:9

Suddenly the one realized, *Look, we have been saved, we must go share this with our brethren.*

Should our response to the gift of salvation we have received be any different? When was the last time you shared the gift of salvation with another person?

I encourage you, ask the Lord for an opportunity to share the gospel with someone this week and then purpose that when that door opens up that you will step through it.

We have **already considered** these **remaining verses** when we were looking at Matthew 11:1-12. If you were with us for that study, I'd encourage you to look it up on our app or on the church's website. The message is entitled *Not What You Were Expecting*