

Matthew

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- [0 : 0 0] The Gospel of Matthew, chapter 13, and the first part of verse 28.
- First part of the 28th verse, 13th chapter of Matthew.
- He said unto them, An enemy hath done this.
- It may appear to be perhaps a strange test. In my evening reading last night, this word arrested me very strongly and very solemn.
- And one feels very much to need the divine direction of the Spirit of God to view this rightly, because it is a very important word.
- [1 : 3 1] It's a word of the Savior. And we need to consider the circumstances, and how perhaps in some ways it may apply to us in this present day.
- You will have observed it is a parable. There are seven parables in this chapter the Lord uses.
- And they often speak by parables. And a parable is sometimes being termed an earthly story with a heavenly meaning.
- It is a similitude. It is something similar. The word literally means a place inside by side.
- That is, in this aspect of it, the Savior uses these varied figures, but it has another meaning, a deeper and a spiritual one.
- [2 : 5 1] And one occasion his disciples asks him, Why? He is spake in parables. Do you remember the answer he gave them?
- Why, he says, Unto you, it is given to know the mysteries of the kingdom of heaven, but unto them it is not.
- That is, to put it simply, and I, if the Lord may help me, I want to still remember, it is for the young. You see, well, the Lord uses therefore these parables, and it is quite clear that sometimes the scribes and Pharisees understood the purpose of what the parable meant in its natural state, and they were clear, too, that sometimes he really spoke against them.
- But, at the same time, they did not understand the true, deeper meaning. Now, we find here, and I want to be careful, we must be careful when we consider the parables.
- as I said, there are seven in this chapter, they each have a different aspect of truth in reference to the gospel and the preaching of it, and its effects.
- [4 : 3 2] And we need to be very careful we do not add to it what is not really there. Now, in this case, the main point is this, that the sowing of the wheat, the true children of God, which it illustrates, and the work of Satan in the opposite direction, seeking to destroy.
- That is his aim. He's spoken of as an enemy, that's what our text says. And that is which we need to observe.
- But now, when he said to his disciples, unto you it is given to know the mysteries of the kingdom of God, it shows very clearly this, that those who are truly the Lord's, and as this parable says, when he explained it to his disciples, the good seed are the children of the kingdom, and it's the Son of Man, that is the Lord Jesus, who sows it.

And now then, are we the children of God? What we need to consider here, it's either we're the children of God, or we're the children of God.

The enemy is amongst the Lord's people. That's what it shows. But we must not hear, my dear friends, look at this and say, well, that's evident in the world, it doesn't refer to the world.

[6 : 30] I know it speaks of the world being the field where the Lord sows, but you see, it doesn't speak so much here of the outward wickedness in the world.

but it's what this enemy does among the Lord's people. That's it. Now, this is very solemn, and this is where we need to discern.

Well, now, then the Lord shows us the true wheat, the true seed, which he sows for his own people. Now, he said, unto you it is given to know the mysteries of the kingdom of heaven.

And you'll mark most of his parables, he begins like that, the kingdom of heaven is like so and so. You see, there's a likeness, but there's a deeper meaning.

And that's what we desire that children may see and understand this. And when the Lord uses the word mystery, and the word is used in the New Testament, mystery, you must not misunderstand that.

[7 : 48] Children, perhaps, are rather apt to think of mysteries, might have in their mind of conjurers and people like that who do all sorts of strange things to mystify people.

Well, it doesn't mean that at all. God doesn't do things like that. But what it really means here in the Scriptures is this, that it will always remain a mystery to us until God shows us the true meaning.

That is just what it means. And once God shows us the true meaning, it's no more a mystery for us. You see, you're given to know the mysteries.

Well, now, I must not stay to emerge upon this, but of course, the true seed, the true work of Jesus Christ in sowing this seed is to manifest his own people.

Now, this is sometimes with children. He does sometimes with children. He shows them that plainly this, that he is the Savior. He comes to save sinners.

[9 : 05] And all our sinners, they all know it at first, but he teaches them their sinners. and then he shows them his salvation.

That is just what it is. Others do not know that these are the true children of God, whether they're young or young.

And one of the little hymns, I believe, in this book, or Clifton book, used to be in the old one, in the new book. How rare it is a child to see concerned about eternity, but some are.

And you see, that is another thing, very clearly, the Savior here points out, that there's a harvest coming. That is pointing to the end of the world, and you'll be singing about it.

Now, what is going to happen when the harvest comes? Well, then there's going to be a separation from that which is of the devil and that which is the Lord's own fruit.

[10 : 22] But now, I want to observe this just here, and I must come close to the main point of the text, doesn't it? So, when the householder's servants saw what had happened, and they saw the tears begin to grow, they said, shall we go and root it?

And the householder said, no. Let both grow together until the harvest. He wouldn't trust them to do it.

You might root out the wheat as well, he said. You see, my dear friends, this great matter of discerning between who are truly the Lord and who are not is a matter which we need much grace in, and it's not always easy to discern, either.

It's a very solemn thing to consider. I know you might think of other aspects of it, but that is just the plain clear point. Indeed, you've been singing about it, growing up with wheat and yet we are ten.

What a solemn thing, and if it's not discerned, you'll write to the end when the Lord said, many will come in that day and say, we've done all these things in my name because I've never knew you.

[11 : 53] Depart from me, ye workers of iniquity. Well now, what the Lord will not entrust man to do, he'll do himself.

I know from their older friends and perhaps the Lord's servants were saved, but then the Lord did say to Jeremiah when he was very cast down and discouraged and felt he couldn't go on, the Lord says you're to return and you're to discern and separate between the precious and the wife.

Well, that is perfectly true. There is to be the faithful preaching, but the final separation is the Lord's own business. we need to be very careful but the Lord will do it.

If a solemn thing it will come. Now, as I said, I quoted those lines in the book, how rare it is a child to see concerned about eternity.

How many of us older run time? I speak quite generally, of course, but some will profess to be the Lord.

[13 : 12] I speak quite a general way, but they claim and profess to be the Lord's people, but they rarely go on as if they're in the world and have no concern at all about eternity.

None whatever. Well, my dear friend, that is a solemn thing. Now, when we speak of this concern for eternity, this doesn't mean we've always got to be sad and sorrowful and think we've got to die.

No, it isn't just that. But, my dear friends and dear children, the point is this. Are we right? Are we the Lord? Do we know Jesus for our sake?

If it is, then we've got something to be very happy and glad about and thankful and to know it will be well. If we haven't, then it's a very solemn thing.

So, there are still points in the parable, which are the main things of it. Let us come a little closer to this.

[14 : 30] the tears of Scripture apparently, as we understand, was something that was really very similar to it.

Some have said that it could hardly be discerned until in the final stages of it. the enemy has done it.

You see, it isn't going outside in the world and seeing all the wickedness that is done, but it's the subtle things in amongst the Lord's people where the Satan himself does.

But this word, the Lord said, it's the devil who sows the tears. And the word devil really means diabolus.

He's the prince of the devils. He's the chief one of the devils. And he has his angels, as they're sometimes called, in many ways, and they're not always seen.

[15 : 44] Or it may be sometimes with things in the world, and he will infuse some of the worldly things into the mind of some of the Lord's people.

It's not only the devil himself and his angels that you know, and it isn't always wrong people in the church, which, you know, he gets in here sometimes, doesn't he?

Have you found it, sir? Well, let me try and look at this a little. Now, look, he's an enemy. That's how the Lord puts it.

An enemy has done this. He's got amongst the Lord's people, and sold something that may look like them, but it's not really like.

and really that is one of the sad things of these present days. There's a multiplicity of so-called religions, and some of them are very near the truth.

[16 : 45] But they're not all the truth. I'm not going to stay to enter into that. And all I want to do is just to try and notice a few simple, plain points which we need to observe in line with this parable and with this point.

When the servant came to the house, once he got there so good seed and like it, for whence then hath it tears? Oh, an enemy hath done that.

Well, what is an enemy? Well, it is one who really, to put it in the strongest expression, is one who really hates you and do all he can against you.

Well, now, that is just what Satan tries to do. Well, now, how can you put it? well, you know the enemy?

Let us take it from scripture. That is the best way, perhaps. The first time Satan appeared in the world, what did he do?

[18 : 11] Well, let us look at it. God made Adam and Eve in the Garden of Eden, created them, and they had no sin, and in that state they were perfectly happy, and they could talk to God face to face, and you know, God gave them some simple laws, something to observe, which he said they should do or should not.

Now, that is really the importance of the whole truth of God. There is that which we should do, and there is that which we should not. Satan will always seek to encourage you to do what you shouldn't do.

Now, just what he did in the Garden of Eden. But we should always seek to do what God himself says in his word we should do.

Well, now, put simply to Adam and Eve in the Garden of Eden, he put it plainly like this. He haunted that garden as we read, and we needn't try to enter to any mysterious things about what that garden was or where it was or anything.

We need only take the plain truth of God, God had this garden, and he put Adam and Eve there to look after it, and he told them plainly what they should do to be happy with them, and what they shouldn't do.

[20 : 00] And it said you can eat of all the trees of the garden except with just one tree they should not have. And while he said that to them, he also told them very plainly what would happen if they did touch them.

he told them they should surely die. You see, my dear friends, God is always very plain, faithful, truthful in what he says.

And it's always for our good. It's for our good to obey what he says we should do, and to be obeyed in what he shouldn't.

You see, there's two sides of it. Well, now, what did Satan do? An enemy has done something. And what did he do?

How did he come? just the same as he very much does for days. He's actually not awkward really. But he came to ease, and he didn't put the word plainly through, but he put it in a rather subtle way, which raised a query in her mind.

[21 : 35] You see, he can at once to unsettle the mind. Yea, he said, hath God said?

He didn't come and say, well, I know God has said so and so, but you needn't take any notice of it. He puts it and makes a, well, is that really right? Now, look, my friend, from Durture, and that's often not Satan do.

He puts something before you and put it as a suggestion to make you think, well, after all, that's not right, it's not necessary.

Now, as I say, I'm speaking quite genuine, I'm not speaking in any way against anybody, I don't mean that at all, but I speak as things are today. And it's very often spoken of as a time of ease and compromise in the church of God.

In fact, some time ago, I remember reading this remark by a religious writer. He says, I look for the world and it's in the church. And I look for the church and it's in the world.

[22 : 53] Now, why is it? Because Satan, in some way, and it may have been through worldly people, oh, well, surely there's no harm in just doing this.

Now, you often hear that by the man. And many things are done today which are contrary to the word of God amongst the Lord's people.

For the simple, oh, well, there's no harm in that today. My friends, there is harm in it. And we need to what? An enemy of God.

And many things could be expressed in that way, but you ponder it over. Look, our God is a holy God.

And he only speaks and tells us what is for our good. And if in any way we deviate from it, I fail to do what we ought to do or do what we ought not, it cannot but be harmful to ourselves.

[24 : 06] In some people. I know this, of course, some older friends would say, well, a true child of God will never lose his salvation.

I know, thank God for that, it's a day of grace. But, now that's another thing. You know, Satan will sometimes suggest this.

Oh, but it's not like the Old Testament, it's not that rigid holiness as it was in that day. It's a day of grace. I know it is, my friends, and I'm thankful it is.

But a day of grace doesn't mean a day of license. It certainly doesn't. God is still as holy and as pure as ever he was.

And he hates anything contrary to. holiness. That word by the psalmist is still very true. Holiness becometh thine house, O Lord forever.

[25 : 10] Holiness. Remember hearing of a young Scotchwoman some time ago, visiting one of her own chapels, but one with a friend, in any case, in England, and she was utterly amazed.

She said, oh, but you talking chap. Before the service, that was, you talking chap. Oh, now, my friend, it's holy house of God, if we profess to be so.

Don't misunderstand me, my friends, that we're in a solemn day, and an enemy is working, and working hard too, and supple. Our God is a holy God, who we reverence his holy man, both in his house, and in our house.

You know, my friends, I often find myself having to pray like this. I mean, I'm personal now, I'm praying that it is myself.

one realizes the awful solemnity of these things. I have to beg of the Lord to keep me from anything that would be grieving to him, or hurtful to myself.

[26 : 37] But mark this, my friend, if we grieve him, it will hurt us. You know, we hold the shining of his face. We shall lose the presence of his, without sense of his presence, and his flesh.

And it will be hurtful. Well, now, what then? I must not stay, I will not go into great length.

I just put these points very simply, that as Satan came into Garnadine, still he does today. And, look, just this point, perhaps you ought to observe there.

When Satan just comes with you, hath God said. Now, what was the effect? When Eve saw, look, when Eve saw that the tree was pleasant to be out, and good for food, he only have three temptations of the Savior, a man who was tempted 40 days and 40 nights.

But there are only three mentioned, and in the second chapter, the first epistle of John, he mentions three very clearly, which are the good one.

[28 : 09] Because of the lust, love not the world, neither the things of the world, for all that is of the world will pass away, there is the lust of the eyes, the lust of the flesh, and the pride of life.

Now, my friends, you watch Satan's tactics, you'll find there are three main temptations, now look, she saw this, it was pleasant.

Now, that's how Satan works. Then she thought it was good for fools, lust of the flesh. Don't say so much there as the pride of life entered into it, but, you'll find that will very often come as well.

Look, my friends, so often the eyes turn to rise. It's sometimes called the window of the soul.

Turn off mine eyes from beholding vanity, says the Salmon. And anything that is vanity, that is contrary to God and his spirit, but in any sense.

[29 : 36] Well, we could go on with many things if time and memory served us, but I will not linger. I trust I put what I feel to be the nine points of observation in this, but it's just one or two other things, and I will not keep you long.

perhaps some will say, well, perhaps some of the little ones might think about this, and say, well, our teachers tell us, our parents tell us, that God is a great God, and we've heard about his omniscience and so on this afternoon.

He sees us everywhere, he knows us, he knows all things, all things under his path. Oh, couldn't the Lord have prevented Satan from doing that? You know, sometimes that will arise, and look, that again might be Satan's act.

Now, mark it, even that might be Satan himself causing you to question God and his power and goodness. Oh, it will.

If he's so great, why didn't he prevent us? Well, I want you to just notice this. He could have prevented them.

[31 : 08] He could keep his things. He will keep them ultimately. but it's just a simple illustration. And I want to be careful about flying.

Now, even the children will understand when they're very young, perhaps they want to do something, and as they grow older, sometimes they do.

and they look to father and mother, and perhaps for a time mother and father don't help them. No, you try, my dear. And they'll allow them to go on.

And they'll fall. Well, they find they make some mistake. But why? Isn't mother and father willing to help? Couldn't? Yes, they're quite willing to do so.

But look, there are two things. The child, by this means, learns more of his own weakness and inability.

[32 : 15] On the other hand, he realizes more of his dependence and need of his death. Now, you mark, that's what God does.

I speak very reverently and soberly. it's very clear from some passages of Scripture.

It is with Hezekiah particularly. You know, there are things in Hezekiah's heart that he wasn't aware of, particularly trying. And to teach him, and God was very merciful in this, God was good to him, to show him what he got in his own heart which he didn't know.

the Lord left him. That's what the word says. The Lord left him to try him, that he might know all that was in his heart.

My dear friends, how good God is to show us our dreams. Now, look, don't misunderstand me. God doesn't make us sin. God does nothing that is simple.

[33 : 29] but he knows we should be tempted. That's why he suffered temptation himself. Because he knows exactly what we feel, but his power alone can sound.

And so we see more of our own weaknesses. We feel more and learn more and value more. The power and keeping power of the Lord Jesus Christ.

And thus we are led to look to him and to him alone. Oh, the enemy works in subtle ways. But we do need this divine teaching, but not.

Satan never can really destroy the Lord's people. But that's what he seeks to do. That is his object, if he could.

and he will do it in very subtle ways. Now, you may ponder, you older friends, at least, in your own cases, and you watch things that come into your mind sometimes.

[34 : 41] As though Satan hasn't got a little hand in it. Sometimes a whisper into your heart and mind, a question God himself, or his eternity is power, and so on.

Oh, we'd need, my friends, to be buried. But look, an enemy is done. And many of the sad things we see in the churches today, it's an enemy is done.

His object is to overthrow you. There's no doubt about it. it's not a five-month country culture for the young unsaved.

What is the lesson here? Watch and pray. As the Savior said to his disciples in the garden of your sin.

God is working very hard there. But however, the Savior in his great suffering and agony came back down to the sleep.

[36 : 03] What did he say to him? Watch and pray, lest ye enter into temptation. the spirit indeed is willing, but the flesh is willing.

That's a solemn word in some ways, but no. Is the flesh willing? The one evangelist says, ready.

What it really means is, now look, for his disciples, Judas had already fell, he wasn't a true disciple, Satan had possessed him fully and completely.

But to his own disciples, the spirit is ready. You wouldn't give one. There's that by the grace of God would hold him, but at the same time, the flesh is with him.

You see, this whole flesh is still sinful, and there's so much enough for Satan to play a time. And it's an enemy that does. His object is to overthrow.

[37 : 15] So, we need very much to watch and pray against temptation. We need to watch and pray over ourselves, and we need to watch and pray for the Lord, and watching his hand, his spirit's power, his grace, observing it in our own hearts, cleaving to the Lord by faith.

Well, now I wonder, if I must leave it with you like this, I wonder how many of us tonight will have to look in our own hearts and say, well, an enemy's been at well.

But my dear children, if you do find these naughty things come into your heart, what are you going to do? Pray to the Lord to teach you.

That's the only thing. You see, there was no sin in Jesus at all.

All the temptation he endured couldn't affect you. then why did he go in? Why, so that he knew exactly what you and I did.

[38 : 43] When we are tempted, he knows just what we do. So that he understands and not only can sympathize, but sucker, that is, to help and to demand.

So when the enemy does come, may we be helped to look to the Lord himself and have that great concern about eternity as you've been singing, the harvest time that is coming, and that we shall be ready when it does come, and we shall meet the Lord himself.

Amen.