

Matthew

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[0 : 00] the Lord is pleased to help and guide me. I venture to speak from the words that are found in the chapter that we read together, the thirteenth chapter of Matthew's Gospel, reading verse thirty. The thirtieth verse in the thirteenth chapter of the Gospel according to Matthew. Let 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.

There are seven particular parables in this chapter. The first we considered last week, that of the sower and the soils, and we may see that to be the first and fundamental parable of them all. It is particularly emphasized in the teaching of the Saviour. The other six parables here all begin with this description that the kingdom of heaven is like. The Saviour brings before us different aspects of his kingdom, that is, the church of God as it is seen in the world, and as it will finally be seen in its perfection. The kingdom of heaven is like different things in different ways. Of course, every parable has a particular point to it. It is given for some particular reason, and it is not necessary to seek an application of every detail of every parable, because in so doing, so often the great and leading teaching of the parable can be missed.

These six parables are clearly in pairs. The parables of the leaven and of the mustard seed show the remarkable supernatural growth of the kingdom of heaven. The parables of the treasure hidden afield and the pearls, these indicate the tremendous value, the tremendous value, the immense preciousness of being of the kingdom of heaven and of being found in that kingdom. And then the parables of the dragnet and of the wheat and the tares indicates the state of the church, now and in the future, the way that at present there is the mixture of good and bad, of true and false, and of the certainty that the time will come when a complete separation will be made. And so there are these different aspects of the kingdom of heaven.

And well might we say, that he, him that hath ears to hear, let him hear. The Saviour's teaching in this parabolic way is very searching and yet so very instructive.

Now in this parable there are four particular points of truth that we may notice that are brought out as the parable itself proceeds.

[4 : 57] There is first the sowing of the good seed. The kingdom of heaven is likened unto a man which sowed good seed in his field.

The sower here, as Jesus says, is the son of man, Jesus himself. There is a slight difference because, as we noticed in the parable of the sower, Jesus did not exactly identify himself with the sower, because, in a lesser way, there are many who do act in the very same way and distribute, or sow, the word of God in various ways.

But here, it is different. It is a different situation here, and the son of man, or the Lord Jesus Christ, is identified with this man which sowed good seed in his field.

It is his seed and his field. We see why there must be a difference here because there is also the seed.

A somewhat different interpretation is given of the meaning of the seed that was sown in this case.

[6 : 43] In the parable of the sower, it was the word. But here, it means the children of God. The distinction may not be so great as might first appear, because the children of God here are those in whose hearts the seed of the word is sown and springs up and brings forth fruit.

This is really a further development of the same point. The children of the kingdom are those who receive the word.

And thus, by receiving that word in faith, they do receive the Lord Jesus Christ himself. As he said that as many as received him, to them gave he power to become the sons of God, even to them which believe in his name, who were born, not of blood, nor of the will of man, nor of the will of the flesh, but of God.

They are born of God. As we considered that word in Peter which brings this before us, he says that they were born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

Those who are thus born again then are the seed of the kingdom, they are the children of God.

[8 : 36] these then are the seed, or those who are true believers in the Lord Jesus Christ.

And then there is the field which Jesus said means the world. That is, his children are found because he himself has sowed them in the earth.

They are found amongst every nation and kindred and tribe and tongue. Although it plainly says that the seed, that the field is the world, there is of course a special significance in this because Jesus is speaking of the kingdom of heaven.

That is, his one true church. That which is found in the earth is to some extent true in the professing church of God.

That the tares and the wheat are often found growing together. now, the son of man himself sows the seed.

[10 : 07] He alone can do that. He alone has that resurrection, life, and power to perform this remarkable change.

He alone can produce that spiritual life in all those who are amongst his elect children, as though that there is this remarkable change in their whole lives, and that they appear as the fruitful wheat.

the way that this word is expressed indicates, reminds us of his own sovereign power.

The world is his field, the seed are his children, and the reapers are under his command.

the angels, and the harvest is entirely his. His wheat will in due time be gathered into his garner.

[11 : 31] It brings before us the almighty power of the Son of God, the resurrection life that he has to bestow, and the eternal purpose which is performed in this way.

It is really a most far-reaching thought which he brings before us in that verse, that all through the ages of time, this is going on.

The good seed is being sowed in the earth, and what a mercy it is that this is so. Are we amongst the good seed?

well, in the second place we have the work of the enemy.

But while men slept, his enemy came and sowed tares among the wheat and went his way. The enemy is plainly identified as the devil, Satan himself.

[12 : 55] And it is surely very noticeable how that in these two parables, Jesus speaks quite distinctly and definitely of the personality of the devil.

He is seen as a person, as the inveterate enemy of God. And again and again Jesus spoke of the devil.

He calls him a strong man armed, the father of lies, a murderer from the beginning, the prince of this world.

Very frequently Jesus spoke of the person of the devil. As being one in whom, as this parable points out, there is so much of a malicious and a destructive spirit who is totally opposed to the whole work of God in his kingdom.

evil. Now, dear friends, we live in a day when it is common to deny the existence of the devil, when he is treated often as a subject of ridicule and of joking.

[14 : 34] Now, what utter folly this is, how it is really yielding to his influence and power, when the Son of God himself so plainly indicates the tremendous power and subtlety and the vast amount of evil working which Satan is doing.

secretly he does his work often. It is while men slept.

Of course, in the figure, this is very necessary. Men naturally need that rest at night, but surely it is very instructive to realize that this is the way that the Savior expressed it, that it would be in the night when this could be done without being observed and the effects would not be known until it was really too late to do anything much about it.

He came and sowed tares among the weeds and then went his way. He had done this work of destruction.

Now, surely, this indicates how we should constantly watch and pray concerning the influence and working of the devil himself, together with all those allies that he has in the spiritual world.

[16 : 40] The devil is to be regarded as a most subtle and powerful enemy. The apostle says we are not ignorant of his devices.

We need to be aware, we need to be instructed in those things in which he does, in those ways in which he works.

It was in the Garden of Gethsemane when the Savior undoubtedly was being severely oppressed by the devil that he said to his disciples, watch and pray, lest you enter into temptation.

The spirit indeed is willing about the flesh as we do need to be saved from all the influence of this great enemy of souls.

He is bent on destruction. He goeth about like a roaring lion seeking whom he may devour.

[17 : 56] Now dear young friends this is no matter for any to joke about. And then we see the in the third place here the present mixture of these plants.

There are in this world both the tares and the wheat. the children of the evil one and the children of God.

At present they are allowed to mix together. Notice the suggestion of the servants here. They thought that it might be best to take up the tares.

men to serve the servants of the householder.

It would appear that they are distinguished from the angels which are the reapers. They may well indicate the servants of God in this world, ministers in the church and other officers of the church who would be concerned about this very evil effect that there are tares amongst the weeds.

[19 : 32] It would be natural for them to think of tearing up, of pulling up the tares before they crowded out the weeds. but at this stage who is to be able to decide?

You see the plant that is indicated by this expression tares is apparently very similar indeed.

In its early stages of growth to the wheat, they are so similar that it is almost impossible to distinguish between them, merely by looking at them.

It is only when the ear of the wheat is seen that it is certain that that particular plant is of that variety.

The seed that is brought forth, the fruit of the sowing, this is what it is which so distinguishes the one from the other.

[20 : 51] Dear friends, this is to be regarded as the usual state of affairs even in the church of God. This is what the kingdom of heaven is like in its present state in this earth.

perhaps I may say this, that I do feel persuaded in my own mind that in this church here there is only wheat, that this is a pure church through the mercy of God, but it is not given to me to read people's hearts.

hearts. And if that is truly the case, it means that we are very favored indeed. It is something for which we should be most thankful, it is something about which we should be most watchful.

but we are to judge by what the Savior teaches here, that the usual case in the church of God in the earth is that there are set tares, deceivers, false brethren, which are mixed with the wheat of the children of God.

man might well think that it is time to separate one from the other, but how very careful, how very carefully this needs to be done, if done at all, where there is of course a plain indication that there is a hypocrite in the church of God, then the New Testament gives plain instructions for the dealing of such cases, and the way in which they are to be dealt with.

[23 : 03] This is not in the least a teaching to suggest that there should not be a proper church discipline as we read in the epistles, world, but it is to indicate that there may well be in this present situation, in the imperfect state of the church in this world, that there often may well be a mixture.

fear. And no man is sufficiently wise or discerning at all times to be able to root up the tares and to leave the wheat behind.

How many examples there are in the Word. In the churches of the New Testament, where there were false brethren sprung up, we read of Ananias and Sapphira, of Simon Magus, of Demas, of Hymenas and Alexander, of Fidilus and Homogenes, of Diotrefhes, all of these found in the church of God, but evidently not the true seed of the kingdom.

What a solemn situation this is. It is the result of the devil's work, his imitations.

Jesus himself spoke of wolves going around in sheep's clothing. He said, ye shall know them by their fruit.

[24 : 57] When the fruit is seen, then there is the evidence of character. But here we have this injunction in the parable.

The householder says, let them both grow together unto the harvest. The separation must be made, but not in this present state.

fruit. Otherwise, the precious wheat might be rooted up with the tares, and that must never be allowed to happen. then in the fourth place we have the future separation of the wheat and the tares.

The harvest is to come, and then there will be this very solemn separation of the one from the other, equivalent to this direction to the reapers.

Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn. Now evidently this separation is complete.

[26 : 23] We read in the prophet concerning the scattering of the children of Israel of old, there should not one grain of wheat fall to the ground.

Everyone would be so watched over in the Lord's care that not one should be lost. And so evidently is intended in this particular matter.

All the wheat is to be gathered in by the angels which are appointed to make this separation. The holy angels will make no mistake.

No hypocrite will remain unexposed. and no poor appearing child of God with the root of the matter in him will be left out when the wheat is gathered into the heavenly barn.

My dear friends, we may be absolutely certain that this separation will be perfect and complete. that the church of God as it is finally gathered home to God will be perfect in its character and absolutely complete with not one of the seed of the kingdom missing.

[28 : 14] Yes, this is the perfect and wonderful work of God himself and of course it is the whole purpose of the sowing that there should be the harvest and therefore it is absolutely certain that this will come.

We cannot surely imagine such a case in the natural sphere that a man would sow the seed in his field and watch it until it came to the time of harvest and ripening and then allow that time to go.

When the wheat is ready and all is ripe then it must be gathered in and so we may from this realize that the end of the world identified here with the harvest time that that time must come and when in the Lord's view all is ready when all the wheat is ripe to be gathered in then the harvest will occur the reapers will go forth and they will separate the one from the other.

This absolute and perfect and final separation is sure to come. We cannot tell how soon it will be all these things are according to the wisdom of God and in his mighty hand.

We can be absolutely certain that the time will come when there will be this full separation of the wheat and the tares of the righteous and the wicked.

[30 : 27] Well might we solemnly consider how we all stand in this great matter. Are we the children of the kingdom?

Are we true wheat and not just apparently so? Then this separation is clearly a continual one.

In this present state of the church the wheat and the tares are allowed to continue together. Let them both grow together until the harvest.

But when that time of separation comes there will never be any more mixing together. The tares are to be gathered in bundles for burning.

Their destruction will be complete. as the Savior very solemnly said later on twice concerning these things he spoke of the furnace of fire of everlasting fire where those impenitent who have rebelled through their lives against God where they shall endure that everlasting torment on account of their sins.

[32 : 05] Now my dear friends this is the word of Jesus himself of the eternal son of God it is he who says these things and so very plainly concerning the interpretation of this parable the son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity and shall cast them into a furnace of fire there shall be wailing and gnashing of teeth the wailing of everlasting sorrow the gnashing of teeth with anger with frustration with despair now beloved friends do consider this vital teaching of the

Saviour it is he the son of God's love that man who went about doing good the one who came to seek and to save that which was lost it is he who declares these things are so the loving Saviour spoke more clearly and more often about the punishment of hell even than any of his disciples he spoke of that place where their worm dies not and the smoke is not quenched the fire is not quenched that worm we may understand stand to be the terrible torment of a guilty conscience exposed to the wrath of God now we all now have a conscience which does more or less according to the way we treat it warn us of those things which are sinful and evil we have that inward monitor that voice which tells us of those things that are wrong and how foolish it is to disregard that inward voice where it is disregarded there will be in everlasting fire there will be that continual torment of a guilty conscience a conscience finally awakened to see the horror the guilt the evil of sin but too late to find any mercy or any alleviation of that condition or any hope of ever being delivered from it the fire is not quenched it continues through all eternity the tears the children of the evil one the force even in the church of

God these must go into everlasting punishment and the righteous into life eternal now my dear friends it is no light thing for me to stand here and to tell you as I must do very plainly that before every single one of us there are either the glories of heaven or the punishment the just punishment of the furnace of everlasting fire on the very word of God sent to this earth through his beloved son that message comes plainly and clearly so shall it be in the end of the world God so my dear friends we may learn from this parable the necessity of reality in our religion by coming here as we do we do make a profession of the name of

God especially so if we have made an open profession and joined his church on earth but in any case by our attendance here we are expressing an interest and a concern in those things that are spiritual but how we do need to beware lest we should ever be deceived in these things the tares are like the wheat but there is a vital distinction between them in the case of the wheat there will be that fruit the fruit of love and joy and peace the joy of which you were singing just now the peace of God which passes all understanding love to God and to his people and so on there will be these clear evident fruits of the work of God's grace in the heart but how we do need to be concerned that our heart should be sincere before God

God that in his perfect view of us we should realize the importance of reality in our religion that we should not deceive ourselves or deceive others because we shall never deceive the holy angels doing God's work we shall never deceive the eye of infinite purity the eye of God himself that cannot possibly be there must be a separation between the true and the false between him that serveth God and him that serveth him not between those who are righteous and those who practice or do iniquity where are we found dear friends in these things are you found amongst the wheat for the householder says as the

[39 : 29] Lord himself the son of man gather the wheat into my barn they are saved they have no need to fear a great day of judgment and separation those who do indeed love the Lord and believe in his redeeming work they have no cause to fear every grain of the precious wheat will be gathered home into heaven and glory then shall the righteous shine as the sun in the kingdom of their father he that hath ears to hear let him hear amen we'll close with hymn number six hundred and ninety eight tune olivet six eight one pause my soul and ask the question are thou ready to meet god am i made a real christian washed in the redeemer's blood have i union to the church's living head hymn number six hundred and ninety age age hold my soul as a question of the ready to meet all am i may love me o christian watch in the redeemer's blood and my union to the trustee's living name am i freedom by his spirit live a life of faith and prayer trustee holy do his marriage i'll stay long live all i care daily bound me in it like to appear if i hope all christ is dead let him go where he they they■■■■

With the spirings of his face But is there a touch to stranger To his precious name and Lord Thou art on the preg of danger And salvation, holy God Think and tremble

Death is the love of all Most gracious and merciful And mighty God Do us thy blessing
Upon thy own word We do pray that we may each one Be exercised in our hearts
Concerning what thy dear Son Has taught Oh, do grant us We do pray thee Thy Holy
Spirit's Gracious aid In their consideration of these things And do show us

Where we are right And where if we If it be so We are wrong We do pray that That which
we do And say May be the truth from our hearts That we may be sincere Before thee O
leave us not To be deceived By any Of the wiles of Satan Do grant us We do beseech
thee That precious And real religion Which is of the Holy Spirit's working Of thy
appointment Which leads The sinner To that one Precious and only Saviour O do in
mercy Regard

This congregation We beseech thee And if there be those As yet Unsaved O do deal In
thy compassion With them We pray thee And do awaken Such to feel The reality Of their
condition And their great need Of the Saviour Who came To seek And to save That which
was lost May the grace Of our Lord Jesus Christ The love of God The fellowship Of the
Holy Spirit Abide with us all Amen Amen Amin Amin Un Amin Amin Amin

[47 : 50] Amin