

Matthew 13:24-30. the Parable of the Wheat and Tares, With the Explanation Contained in Ver. 36-43.

by Favell Lee Mortimer

The parable of the wheat and tares warns us of the danger of receiving false doctrines and the importance of studying the Scriptures to avoid them.

Scripture: 1 Samuel 16:7, Psalm 139:23, Matthew 7:21, Matthew 13:24, Matthew 13:36, Matthew 25:31, Romans 2:16, 1 Corinthians 4:5, 2 Timothy 4:3, Hebrews 4:12

Topics: "Discerning Falsehood", "Righteous Judgment"

Description

Favell Lee Mortimer delves into the parable of the wheat and tares, emphasizing the coexistence of true believers and hypocrites in the world, sown by the pure gospel and false doctrines respectively. Mortimer warns of the danger of allowing false teachings to take root in our hearts if we do not embrace the truth of Scripture. The parable highlights the challenge of distinguishing between genuine and false believers, underscoring the importance of seeking God's discernment and examining our own hearts. Ultimately, Mortimer points to the future separation of the righteous and the wicked, where true characters will be revealed, and urges self-reflection to avoid being condemned with the world.

Transcript

The parable of the wheat and tares in some respects resembles that of the Sower of the seed, but it differs from it in this respect. In the parable of the Sower we heard only of good seed; here we read also of bad seed. While Christ, by his faithful ministers, sows good seed, or the pure gospel, the devil by his servants sows bad seed, or false doctrines.

The good seed, where it takes root and prospers, produces the children of the kingdom, or true believers, while bad seed produces hypocrites, formalists, heretics, and other wicked characters, who are the children of the devil. We here behold the great danger to which we lie exposed, of having bad seed sown in our hearts. If we receive not the gospel, we shall receive some false doctrine. We all must have some kind of religion, and if we do not receive the truth in the love of it, we shall cling to our own foolish imaginations, or to some errors that we have heard; and shall flatter ourselves with the hope of reaching heaven by some other way than the Scriptures have revealed.

The bad seed is sown cunningly by the great enemy. Often he employs people who appear religious to sow it; so that the hearers are deceived, and fancy that they are receiving good seed. But no seed is good but the doctrine of Scripture. How carefully we ought to study the Scriptures! reading them daily, endeavoring to understand their meaning, asking the help of pious people; above all, upon our knees entreating to be taught of God. We ought to believe no doctrine that cannot be clearly proved from the Scriptures; for, if it cannot be found there, it must be bad seed.

We see also from this parable, that the wheat and tares often resemble each other so much, that it is difficult to distinguish between them. For why did the lord of the field forbid his servants to pull up the tares? It was for fear lest they should mistake, and pull up wheat instead of tares. The servants represent ministers; they cannot always distinguish between true and false believers. It is God alone who knows the heart; he knows them that are his, and he alone knows it with certainty. The disciples did not know that Judas was a devil; but Jesus knew it from the beginning. When Saul of Tarsus was first converted, the disciples at Jerusalem did not know that he was sincere, and were for some time afraid to receive him. We should not therefore be too much delighted with the approbation of our fellow-Christians, nor too much disturbed by their suspicions. We should come to God, and entreat him to examine our hearts. Like David, each should say, "Search me, and try me, and see if there be any wicked way in me, and lead me in the way everlasting."

But though true and false believers may appear so much alike in this world, the hour will arrive when their true characters will be made known. There is really the greatest difference between the character of the weakest child of God and the most plausible hypocrite. The hypocrite may appear even better than the child of God; but there is a difference in their hearts, which will cause them to be separated from each other to all eternity. God will give his angels wisdom to discern between the righteous and the wicked--they will separate many who have partaken of the same ordinances and lived in the same family.

The wicked shall be bound in bundles. Perhaps this expression is intended to show how they will add to each other's misery by mutual reproaches. The righteous will shine forth as the sun without one spot of sin to darken their brightness. It has been well said that three things will surprise us, if we enter heaven--first, to see so many there whom we did not expect to see; secondly, to miss so many whom we did expect to see; and thirdly, to find ourselves there; yes, ourselves, we who are so unworthy--lifted up from the dust, and exalted to a throne. O! may this surprise be ours! for there is another surprise that awaits many seeming Christians, who will confidently cry out, "Lord, Lord, open to us." Now, therefore, let us judge ourselves, that we may not be condemned with the world.

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