

Is The Parable Of The Wheat And Tares About Jerusalem?

Scenario:

A man is teaching. He is teaching about the Parable of the Wheat and Tares (Matthew 13:24-30). In discussing letting both grow together until the harvest, he begins to emphasize what the harvest is talking about.

Statement That Arises From Our Scenario:

This man is discussing the word translated “harvest”. He says: “the dichotomy represented in the Parable is the difference between good and evil being planted. I am unaware of the nomenclature Jesus used here. This Parable is not about the Judgment of Christ on the world. It is about the end of the Jewish system. It ties to Matthew 24:1-34 and what was to happen at Jerusalem that would bring about the finality of the Law, the end of the age of apostolic miracles, and the last of the revelation of the New Testament. This all happened in or round about 70 AD. Things were never the same after that.”

A Later Statement Is Made:

“When we read Parables such as these we have to understand that Jesus is hiding the truth in those Parables so that only disciples can see it (Matthew 13:10-16). The real treasure of this Parable is that we have nothing to fear today about a harvest and the end of anything. It is over. It is done. For God gave us a spirit not of fear but of power and love and self-control. In the words of Christ, it is finished.”

For Discussion:

- After considering the above, the best case for this man teaching is that he is sorely misled/mistaken concerning the Scriptures he is presenting. In such a case, one would hope to easily correct this person (**Acts 18:24-28**). However, it is likely that this individual is pressing into [a] false doctrine or several false doctrines and this is his springboard for what is to come for those listening to him. False doctrines are progressive and lead to further false conclusions whether intentional or not. For example, take the people in Corinth. Some said there was no resurrection from the dead. Thus, they would have to, at least logically, deny Christ and salvation through Him entirely to hold their doctrine making the faith they/we hold useless (**I Corinthians 15:12-34**).
- When a man is teaching we should take what is said and examine it carefully to see if it is the truth (**Acts 17:10-11** and **I Thessalonians 5:21**).
- The Parable that Jesus taught in **Matthew 13:24-30** was later explained (very clearly) by Him (**Matthew 13:36-43**). The harvest was explained. He said: “*the harvest is the end of the world; and the reapers are the angels*” (**Matthew 13:39**).

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- What Jesus was describing is what we can see in **Matthew 25:31-46**. This lets us know that we are learning in this Parable about the end of the planet and the final Judgement.
- This person, among several errors, is twisting the questions asked by the disciples in **Matthew 24:1-3**. They wanted to know (1) when the temple was going to be destroyed and (2) what sign would show the coming of Christ and the end of the world. Jesus answered the first question in **Matthew 24:4-34**. He answered the second in **Matthew 24:35-25:46**. The clear distinction in the answering of the two questions is made when He said: “*Verily I say unto you, **This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. **But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only*****” (**Matthew 24:34-36**). This man seems to understand some of this, but then wants the destruction of the temple to be the end of the world [age]. That doesn’t jive with either context he referred to.
- Since this person is looking at the words so carefully, it is likely he is looking at the meaning of the Greek word translated “world” in **Matthew 13:39**. It would explain his hangup on an “age”. Maybe this is why he dropped the word “nomenclature” [the devising or choosing of names for things]. The Greek word translated “world” is “αἰών”. The definition is: “properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): — age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end). for ever, an unbroken age, perpetuity of time, eternity; the worlds, universe; period of time, age” (Strong’s # 165). Even if the word was understood to be “age”, the “age” we are in, that began in Acts 2 (**Acts 2:1-21**), is the last days (**Hebrews 1:1-2**).
- Whether this individual is using a concordance and dictionary as his standard or not, let me take this opportunity to remind us that the word of God is sufficient for our studies (**II Timothy 3:14-17**). Allow immediate context, then the context of the entire law, then reason and consistency to ride before you look at what a man says in a lexicon is the meaning of a word. If you do use a lexicon, find out how that word is translated in other passages too. Don’t allow a man’s definition, which could be slanted, be the source of your stand.
- Think about how incorrect reasoning from a word can cause ignorance that reason should prevent (i.e. **Matthew 16:1-12**).
- If we were to take the Greek word “ψαλμός” in **Ephesians 5:19** and a lexicon dictionary as our standard; we’d argue for mechanical instrumental music since the definition of the term includes: “...harp or other instrument... a striking, twanging of a striking the chords of a musical instrument” (Strong’s # 5568). However, most in so-called “churches of Christ” are wise enough on this to use the pattern (**II Timothy 1:13**) of New Testament song worship to know better (**Matthew 26:30, Mark 14:26, Acts 16:25, Romans 15:9, I Corinthians 14:15, Ephesians 5:19, Colossians 3:16, Hebrews 2:12, and James 5:13**).
- If this teacher used his lexicon he is confused because the word can mean “ages” (i.e. **Colossians 1:26**). The context doesn’t allow it though. Nor does

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how it is translated elsewhere allow a conclusion that it only means “ages” (**Luke 20:34**).

- Not only does the context explain itself as indicated above, but after the destruction of Jerusalem the world still had/has evil in it (**I John 5:19**). The children of the devil will never be purged from this world (**Matthew 7:13-14, Luke 18:8, II Timothy 3:1-13**, etc.).
- Do the Scriptures teach that the angels separated the children of God from those of the devil, and the world still remains, anywhere else? NO! When the angels literally come with Jesus there is finality (**II Thessalonians 1:7-10**).
- Why use words like “dichotomy” [whereas he could have said contrast or difference] and “nomenclature” [the devising or choosing of names for things, especially in a science or other discipline]? Consider some Scriptural reasons men talk above the heads of us “common folk” (**Psalms 73:8-9, Acts 15:24, I Timothy 6:3-6, II Timothy 2:14, Jude 1:15-16, and II Peter 2:18**).
- He then misused what Jesus said in **Matthew 13:10-16**. We are not under a time wherein the word of the Lord is a mystery to us. It has been revealed (**Romans 16:25-27, I Corinthians 2:6-7, Ephesians 3:1-11, Colossians 1:26-27, and I Timothy 3:15-16**).
- Then we get to his conclusion. This man is trying to take a context about the Judgment and dismiss it as an event that has already passed. The fact is, there is a final day of destruction and judgment that has not yet occurred and will come at an unexpected time (**II Peter 3:1-14**). This is a time wherein the saved will be joined with the Lord for eternity in Heaven (**I Corinthians 15:1-58, II Corinthians 4:17-5:11, and I Thessalonians 4:13-5:11**). Anyone, with any ability to reason, can turn and read the references I just gave and see clearly that there is a future event of Judgment ahead for us all. That day is what the Parable of the Wheat and Tares discusses.
- He states the wording in **II Timothy 1:7**, which is reference to the Holy Spirit that was given to Timothy by Paul (**II Timothy 1:6-7; cf. Acts 8:12-24 and Acts 19:1-7**). This is another example of ignorance. God has not give “US” (anyone alive today) the Holy Spirit. Such was a temporary solution to a revelation necessity in the first century (**I Corinthians 12:3-13:13**). When you are reading the New Testament you are reading things written to and about people alive then. Keep it in that context (**II Timothy 2:14-18 and II Peter 3:15-18**)!
- Do we really have nothing to fear (**Hebrews 10:26-38; cf. Philippians 2:12**)?