

## will we be gathered into the barn or will we be gathered into the burning? David B. Jones

When we hear something relating to parables, no doubt our minds run first to the Master Teacher, Jesus Christ. Jesus used parables in answer to prophecy: **"Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old:"**

**(Psa 78:1-2).** The inspired writer, Matthew, informs us of this very fact: **"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Mat 13:34-35).**

Jesus also spoke in parables for several other reasons: (1) To reveal truth; (2) To embalm that truth in their minds; (3) To conceal the truth from those who would abuse it; and also (4) To convict those to whom it applied without actually directly applying it to them.

The parables contain much rich material relating to the nature of the kingdom of Christ. Among the parables which reveal information about the kingdom is the subject of this article - The Wheat and The Tares.

There were two parables which Lord explained: The Sower and The Wheat and Tares. The parable of the Tares has been misused and abused over the years. We will expose the text for the meaning and then make application to our time. In doing so, we will attempt to clear up any misunderstandings about the meaning of the parable. We will begin with a reading of the text:

**"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up**

First, we learn that Christ is longsuffering. How is that Christ can be so patient with this world? It is because He is longsuffering and wants all to be

**the tares, ye root up also the wheat with them. 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." (Mat 13:24-30)**

Jesus compares the kingdom to a man who sowed good seed in his field. However, as he slept his enemy came and sowed tares in the same field. The tares and the wheat looked so much alike as they grew, that it was difficult to distinguish the two crops. When his servants came and asked if they should remove all the tares from the field, the owner said no. He explained that in doing so the wheat might also be uprooted. The owner revealed that when the harvest came, the wheat would be gathered into His barn, but the tares would be gathered and burned.

Jesus then went on and taught some more parables. After some time the disciples came back and asked what the meaning of the parable of the tares was. Jesus then explained the parable:

**"He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 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." (Mat 13:37-42).**

The sower is Jesus and the good seed are those who have hearts of good soil which hear, understand and bring forth fruit for the Lord. The enemy is the Devil and the tares are his followers. The reapers are the angels who will come at the end of time and gather the wheat into the barn and burn the tares. There are some significant lessons for us as we make application to our lives.

saved. Peter wrote: **"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not**

**come to repentance." (2 Pet 3:9).** In the context the second coming is under consideration. Scoffers were saying that since it had been so long since the Lord promised to return, that he must not be coming. They said that all things continued as they had since the beginning. This was not true and Peter explained that God was not slack concerning His promise. Christ will return and the only reason why He has not already come is that He is longsuffering. What should this mean to us?

We need to make adequate preparation because His cup of patience will fill one day. In the past God has been patient with various nations, but His cup always filled eventually. We need to be ready always because we do not know when time will be over. Jesus said: **"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4).** Obviously, Jesus was saying a time would come when work could not be done so we ought to be working while we have the time. This same principle would apply to salvation. We must work the required works to go to heaven while we have time.

This also says to us that we ought to be longsuffering with others. The Bible explicitly tells what is the case: **"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph 4:32)..... "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Col 3:12-13).** If we are to be like Christ we must be longsuffering.

Second, we learn the "rapture theory" is error. The erroneous position that there will be a "rapture," that is, Christ will come and secretly rapture His saints is not found in Scripture. This supposed rapture is to be followed by seven years of tribulation. This period is to be followed by a thousand-year reign by Christ on a *literal* throne in *literal* Jerusalem. This whole theory is "**literally**" wrong!! The parable of the tares shows that good and evil will co-exist until the

Fourth, we learn the danger of the deceitfulness of satan and his doctrine. The tares are similar to the wheat in appearance and they are difficult to distinguish as they grow. Only when they fully mature is the difference apparent. The same is true regarding Satan's teachings. Sometimes his agents change only a word or two to pollute and dilute the truth. The closer he can keep his error to truth, the more followers he will have. However, the final results of his teaching are in stark contrast to truth.

end of time. At that time the separation will take place, but not in a so-called rapture period!! Jesus said: **"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29).** Notice the word "ALL" in the grave would come forth, not just those not raptured! My friends, the rapture theory is false for many, many reasons and this parable shows just one more!

Third, this parable does **not** condemn church discipline. There are those who contend that this parable says we should not practice church discipline based on what Jesus said: **"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." (Mat 13:30).** We must remember that the Lord explained what the field is: THE WORLD. Jesus is not saying we should allow evil to grow with the good inside the walls of the body of Christ, but He is saying we will not be able to wipe away all sin and evil existing in the world until the end of time. The Wicked One has his influence in the world and will have until time ceases. We can not take the world by military force for Christ, we must use the sword of the Spirit, the word of God.

However, we are to remove sin and error from the body of Christ. Paul taught this explicitly in First Corinthians chapter five and Second Thessalonians chapter three. The Lord Himself taught this in Matthew 18:15-17. We must remove the sin which would contaminate the whole lump - 1 Cor 5:5-7. We are to treat the brother or sister as our erring brother or sister, rather than, as an enemy. We are to withdraw our fellowship so the impenitent will feel ashamed and desire our fellowship once more. We withdraw so the individual will be saved - 1 Cor 5:5. Some argue that if we love someone we could never withdraw, but just the opposite is true - if we love them we will withdraw to save their soul!!

Areas such as immodest attire, social drinking, marriage, divorce and remarriage, along with several others, are places he works to keep his poison resembling the truth. He plays on the emotions of ignorant and innocent people. He wants us to reason what seems right to us and abhor those who demand book-chapter-verse reasoning. We must be on our guard to avoid his snare.

We will either be gathered into the barn or the

burning, depending upon how we receive the good seed and continue to allow it to work in our hearts. It is our responsibility to prepare our hearts and then to keep it tilled, bringing forth fruit to God. We will either be in the barn or the burning - which is it with you?