



General Topics :: Let the wheat and the tares grow up together

Let the wheat and the tares grow up together - posted by Spitfire, on: 2004/9/22 15:48

I've been reading the thread on Purpose Driven Life and also some on the thread discussing Compolo. It got me thinking about Judas Iscariot. I know that what so many of us here at SI are riled up about is people who are professing Christianity while actually preaching "another gospel". Today, I was just thinking how Jesus knew all along that Judas was not one of them. He knew he was an unrepentant thief, and yet he made him treasurer. There's never any account of him calling him to repentance. I'm having such a hard time putting up with the "tares" in our midst. I'm not sure what to think about it all. Are we to love them as if they are one of us? What did Jesus mean in the parable about the wheat and tares? It seems to me there's a total false church that's opposing the true church. Dian.

Re: Let the wheat and the tares grow up together - posted by KingJimmy (), on: 2004/9/22 16:09

Quote:

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I believe you have misunderstood the parable of the wheat & tares. Jesus explains in Matthew 13:38 that the field is the world... not the Church. In this present world there is wheat (the Church) and tares (the sons of the devil). Both must grow together in this present world until the harvest is ready, and then they will be separated.

We as the Church are not to tolerate tares within the membership of the Church. Individuals who are not genuinely saved are never to be embraced by the Church as such, and believers who live in unrepentant sin are to be removed from the Church (Matt 18).

Re: - posted by Spitfire, on: 2004/9/22 17:07

Hello KingJimmy. If we are not to tolerate them, then this means war. Some things are going to have to be cleared up. I, for one, have had it with the watered down, so called Christians. It's messing with the minds of the babes.

Re: wheat and tares - posted by moreofHim (), on: 2004/9/22 17:12

This is from another post I posted a month or so ago. I also read something from Martin Luther and I thought he also believed the tares to be in the church also (fake believers).

"In Matthew 13:39 the Lord said that "...the harvest is the end of the age..." As we have said, the harvest that comes at the end of the age is the maturing and reaping of everything which has been sown in man, both the good and the evil. This is more apparent when we read the whole context of this statement in Matthew 13:36-43:

Then He left the multitudes, and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field." And He answered and said, "The one who sows the good seed is the Son of Man, and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. "Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age. "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear.

Here we see that there will be two "seeds" maturing at the end. Both are going to be gathered together. So, the separation of the wheat and the tares is also the gathering of the same into their own groups. One is so it can be burned, and the other to shine forth as the sun in the kingdom of their Father.

In the parable of the wheat and the tares, when the laborers discovered the tares growing with the wheat, they asked the

landowner if they should gather the tares. He replied that this could jeopardize the wheat. He commanded them to "allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn" (verse 30). Until now the wheat has had many tares mixed in with it. These are the hypocrites, and those who continue to "practice sin" while claiming to serve Christ. These will be separated from the true "wheat" in the coming times, and the church will become as pure and holy as the Lord deserves from His own bride.

This is not to imply that those who sin are "tares," as there is a difference between "practicing sin," and stumbling occasionally as James affirmed that everyone does (see James 3:2). There is a difference between those who claim to be righteous, but actually love sin more, and those who seek to live a holy and righteous life, and love righteousness, though they occasionally fall to sin. This will become more clear in this study.

So two of the signs that we are coming to the end of the age will be the maturity of the wheat and the tares, and the separating of them from one another into their own groups. In this the tares are described as "stumbling blocks, and those who commit lawlessness" (Matthew 13:41). These are gathered out of the kingdom by angels or messengers, and they are gathered into bundles so they can be burned. In the timetable of the last day events, we are just in the first stages of this gathering.

As this proceeds, there will be a great, and at times very difficult, separation coming in the church. To prepare for this I have tried to lay a foundation of the redemptive and restorative purposes of the Lord. It is not the Lord's desire for a single soul to perish. As we are told in James 2:13, "...mercy triumphs over judgment." The Lord would much rather show mercy than judgment, even to the worst sinner. However, there is a time when those who are truly given to sin and lawlessness will no longer be tolerated in His church.

Once when I was riding in a car with James Robison, he pointed out something to me in a wheat field that I have never forgotten. He asked me if I could tell the difference between the wheat and the tares, to which I responded that I had no idea how to do this. He said they **look very much alike, and it is hard to tell them apart until the harvest, because when wheat matures it will bow over. However, the tares continue standing erect. In this we might say that the wheat becomes more humble as they mature, but tares become more arrogant.** Pride is at the root of all human sin, and pride will be found as the fundamental character flaw of those whom the Lord calls tares and stumbling blocks.

As Jack Deere once pointed out, if you take the chronological order in which the apostle Paul wrote his epistles, in one of the first he claims to not be inferior to the greatest apostles (see II Corinthians 11:5). In a letter written about five years later he claims to be "the least of all apostles" (I Corinthians 15:9). In a letter written a few years after that one, he claims to be "the least of all saints" (Ephesians 3:8). In one of his last letters he claims to be "the greatest of sinners" (I Timothy 1:5). The pattern here is quite obvious—with increasing maturity there is increasing humility.

My purpose in these studies has been to not only examine the signs of the times, but to share that which I believe can help us prepare for them. Let us now ask the Lord to send His Holy Spirit to examine our hearts for any evil way that is within us, to convict us of our sin, and to lead us to the Truth, Himself, so that we can be set free. In our study of the "man of sin," we will see the sin of man in its full maturity. As we look at this, we want to first see how this sin may have a part in our own lives, so we can humble ourselves seeking God's grace, and be set free. Only after we are free will we be able to see these things more clearly in others to help them get free. We must get free from the sin and lawlessness that is the reason for the final judgments coming upon this age. Those who do will begin to stand out too as those who "shine forth as the sun (Son)." They will begin to look like Jesus. "

In Him, Chanin

Re: - posted by KingJimmy (), on: 2004/9/22 20:50

Quote:

If we are not to tolerate them, then this means war. Some things are going to have to be cleared up. I, for one, have had it with the watered down, so called Christians. It's messing with the minds of the babes.

Paul rebuked the Corinthians for being so prideful as to tolerate a man living in open sexual sin. He said that those within the Church that are living clearly contrary to the Christian life are to be removed.

Re: - posted by sermonindex (), on: 2004/9/23 6:24

Quote:
-----I'm not sure what to think about it all. Are we to love them as if they are one of us? What did Jesus mean in the parable about the wheat and tares? It seems to me there's a total false church that's opposing the true church. Dian.

It's interesting that Paris Reidhead who was a missionary to Africa, when got a revelation of humanism in the church he felt that the American church was his mission field much of it NOT being born again and having a true evidence of Christianity.

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-----I believe you have misunderstood the parable of the wheat & tares. Jesus explains in Matthew 13:38 that the field is the world... not the Church. In this present world there is wheat (the Church) and tares (the sons of the devil). Both must grow together in this present world until the harvest is ready, and then they will be separated.

Yes but in other parables the seed is the word of God. And people are soil and a worldly life will bring about no growth it will just be dried over hard soiled ground that needs to be broken up (break up the fallow ground). An interesting thing between wheat and tares is that it's impossible for any man to infallibly distinguish between the two. True it could represent the world, but when the world is in the church it's sometimes hard to discern or know hence the problem we find ourselves in, in our modern day Christianity.

Quote:
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Corinthians 13:1-13 - Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Quote:
-----Paul rebuked the Corinthians for being so prideful as to tolerate a man living in open sexual sin. He said that those within the Church that are living clearly contrary to the Christian life are to be removed.

I am scared why there is so little church discipline can it be that so many of us are really not in a position to even rebuke or judge the brother in righteousness. Most people have planks in their own eyes, most of us who pray and talk about revival need revival in our own lives.

Re: - posted by Spitfire, on: 2004/9/23 21:26

Greg wrote:

I am scared why there is so little church discipline can it be that so many of us are really not in a position to even rebuke or judge the brother in righteousness. Most people have planks in their own eyes, most of us who pray and talk about revival need revival in our own lives.

You know, Brother, I think this is why I'm afraid to say much. I know that I used to be that way myself. I believe it took a miracle of God for me to see the truth. Some loving friends helped me get the plank out of my eye. I've often thought about that story where Jesus says we need to get the plank out of our own eye before we can help our brother get the splinter out of his eye. In that day and time, there weren't any good mirrors. You know, today, if we get something in our eye, we just walk to the mirror and get it out ourselves. In that time, you couldn't see well enough in any reflective object to do the tedious job of removing something from your own eye. You had to allow someone else to do it. There was no such thing as a mirror. I believe Jesus means for us to help one another, we just must do it humbly.

Re: Let the wheat and the tares grow up together - posted by InTheLight (), on: 2004/9/24 0:19

Quote:

----- I'm not sure what to think about it all. Are we to love them as if they are one of us? What did Jesus mean in the parable about the wheat and tares?

It's interesting to note that in the parable the servants were eager to pull up the tares. But sometimes we can get a bit over-zealous in our pulling up of what we think are tares, acting before we consult the Master. I'm reminded of John and James when they wanted to call down fire from heaven. In the parable we have;

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? (Matthew 13:28)

But the Master said, "nay". He prevented them from making a mistake. He would rather allow the tares than harm any wheat.

I think that when there are obvious offenses we need to move away from that but we must be very careful, much prayer is needed. Also consider these verses;

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. (2 Timothy 2:25-26)

In Christ,

Ron