

Two Lessons Learned From “Sons Of The Kingdom”

Sunday PM 02/06/22

Introduction:

Questions often arise as we study the Bible. There are certain rules of interpretation that will help us answer our questions. One is to let the Bible explain itself and the other is to keep everything in its context. For instance, **John 3:16** *“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life,”* is often contrasted with **1 John 2:15** *“Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.”* However, the word world is referring to the people in **John 3.16** whereas the word world is defined in **1 John 2.16-17** as those worldly things opposed to the will of God. Another example is the word “all.” It sometimes means everything or everyone without limitation, **Matthew 28:18** *“And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth.’”* In other passages it refers to everyone in a particular group, **Acts 4:34** *“Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold,”* as those who possessed land and houses.

The question arose concerning the phrase “sons of the kingdom” and to whom it refers in two different passages.

I) **Matthew 8.5-13**

Matthew 8:5 *“Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, 6 saying, ‘Lord, my servant is lying at home paralyzed, dreadfully tormented.’ 7 And Jesus said to him, ‘I will come and heal him.’ 8 The centurion answered and said, ‘Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. 9 ‘For I also am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” 10 When Jesus heard it, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel! 11 “And I say to you that many will come from east and*

west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. 12 "But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." 13 Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.

A) Jesus spent most of His ministry dealing with the Jews

1. He even used the term "the lost house of Israel" in **Matthew 15.22** *And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed." 23 But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us." 24 But He answered and said, "I was not sent except to the lost sheep of the house of Israel."* when a woman of Canaan (a gentile) approached Him.
2. Remember the "limited commission" in **Matthew 10:5** *These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. 6 "But go rather to the lost sheep of the house of Israel.*

B) Our text

1. A centurion, a Roman soldier, approaches Jesus in **verse 5**. This man was much like Cornelius in **Acts 10** in that he appeared to be a good man.
2. The centurion's servant was paralyzed and tormented, **v. 6**
3. Jesus offers to go to this man's house to heal the servant, **v 7**
4. The centurion shows his faith in **verses 8-9**
 - a. No need for Jesus to personally go to the house, just by His word, the servant would be healed.
 - b. Jesus had the authority, power, ability, to heal the servant.

- c. The authority of Jesus is taught in a number of passages, **John 2.5** *"Whatever He says to you, do it."*

C) A series of comparisons in our text

1. This man's faith vs. Israel or the Jews and their lack of faith. **v. 10**
2. Those from the east and west that would come (gentiles) and would sit with Abraham, Isaac, and Jacob (the Patriarchs, the fathers of the Jews), **v. 11**
3. "Sons of the kingdom" or "children of the kingdom" . Who is Jesus speaking of?
 - a. Many if not most of the children of Israel would not be a part of Jesus' kingdom, **Matthew 3.7-12**
 - b. Only those who believe as Abraham, Isaac, and Jacob will be a part of the kingdom of heaven, **v. 12**.
 - c. See this point made in **John 8.37-40**.
4. "Sons of the kingdom" is not referring to the kingdom of Christ but the Jewish kingdom.

II) Matthew 13:38 "Sons of the Kingdom"

A) The Parable of the Tares,

Matthew 13:24 *Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; 25 "but while men slept, his enemy came and sowed tares among the wheat and went his way. 26 "But when the grain had sprouted and produced a crop, then the tares also appeared. 27 "So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' 28 "He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?' 29 "But he said, 'No, lest while you gather up the tares you also uproot the wheat with them. 30 'Let both grow together until the harvest, and*

at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn."

1. There is one landowner. He has the right to control his field, to plant, water, and harvest.
2. There is the field. The place of action, seed is planted, grows, and is harvested.
3. There are two kinds of seeds.
 - a. That which produces wheat, brings forth the desired harvest.
 - b. Tares or "darnel." Darnel looks a lot like wheat, hard to tell the difference in early growth period. Its fruit is poisonous, has to be separated at the harvest.
4. The one planting the tares is the enemy of the land owner.
5. Three questions
 - a. Did you not sow good seed in your field?
 - b. How then does it have tares? The answer is in **verse 28**, the enemy has done this.
 - c. Do you want us then to gather them up? Answer in **verse 29-30** is to let them alone and they will be separated at the harvest.

B) The spiritual lesson and explanation,

Matthew 13:36 Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field." **37** He answered and said to them: "He who sows the good seed is the Son of Man. **38** "The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. **39** "The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. **40** "Therefore as the tares are gathered

*and burned in the fire, so it will be at the end of this age. **41** "The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, **42** "and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. **43** "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!*

1. The field is the world, **v. 38**
 - a. The place of action is not inside the church but in the world
 - b. This is not an excuse to allow false teachers or sin in the church
 - c. Jesus has all authority over all the world, **Matthew 28.18-20**
2. The good seed is the Son of God; and the seeds or offspring are the sons of the kingdom
 - a. Jesus came to seek and save the lost
 - b. The Gospel is the word of God and able to save; to make us children of God, **Galatians 3.26**
3. The bad seed is from the wicked one, **v. 38**
 - a. The devil is seen as active from the point of view of spreading his doctrine, **1 Timothy 4.1-3; 1 Peter 5.8, etc.**
 - b. Who are the tares? The immoral, liars, idolaters, murders, just plain sinners; much like the hard soil, the wayside soil, and the rocky soil in the parable of the sower.
4. What shall be done?
 - a. At first leave them alone, the good will co-exist with the bad, the just with the unjust.
 - b. **V. 41** the angels will gather those who cause offenses,

Matthew 18:6-7 NKJV **6** "But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. **7** "Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes! those who practice lawlessness, **Matthew 7.22-23**

c. There will be a time of harvest, the Day of Judgment, **2 Corinthians 5.10**

5. The good seed in this parable are those that obeyed the word of God, they are the "sons of the Kingdom." This is not to be confused with its usage in **Matthew 8.13**.

Conclusion:

Two important lessons. The first is that even those of us "in the church" have to have an obedient faith. Our children have to have the faith of the centurion if they are going to be a part of Jesus' kingdom. The second, is that God allows the sinner and the saint to live now. There will be a time of separation, and judgment. We should not think that just because God is not killing or punishing the sinner now means that God is turning a blind eye to them. He is giving them time to hear, believe, repent, confess, and be baptized into Christ.