I. The Parable of the Dragnet

1. The kingdom of heaven is likened to a dragnet that was cast into the sea to gather every kind of aquatic life (Mt. 13:47).
   a. a net (*sagene* G4522 noun) denotes "a dragnet, a seine"; two modes were employed with this, either by its being let down into the water and drawn together in a narrowing circle, and then into the boat, or as a semicircle drawn to the shore (Vine, W. E., et al. Vine's Complete Expository Dictionary of Old and New Testament Words, vol. 2, T. Nelson, 1996, p. 430).
   b. kind (*genos* G1085 noun) concr. *the aggregate of many individuals of the same nature, kind, sort, species* (Thayer, Joseph Henry. A Greek-English Lexicon of the New Testament: Being Grimm's Wilke's Clavis Novi Testamenti, Harper & Brothers., 1889, pp. 113–14).
2. Once full, the dragnet was drawn to shore and sorted with the good going to vessels and the bad cast away (Mt. 13:48).
   a. it was full (*pleroo* G4137 verb, aorist) denotes (1) "to make full, to fill to the full"; in the passive voice, "to be filled, made full"; it is used (1) of things: a net (Vine vol. 2 p. 236).
   b. good (*kalos* G2570 adjective) *good, excellent in its nature and characteristics, and therefore well-adapted to its ends*...esp. of things so constituted as to answer the purpose for which that class of things was created; good of its kind: τὰ καλά, of fish (Thayer 322).
   c. bad (*sapros* G4550 adjective) "corrupt, rotten" (akin to *sepo*, "to rot"), primarily, of vegetable and animal substances, expresses what is of poor quality, unfit for use, putrid (Vine vol. 2 p. 49).

II. The Explanation

1. Like the parable of the sower and the tares of the field, Jesus provided us with the explanation of the parable of the dragnet.
   a. The central message is one of **separation** that will occur at the end of the world.
2. The separation of the good from the bad will take place at the end of the world (Mt. 13:49).
   a. end of the world = end of the age i.e., the end of the present Christian age which coincides with the end of time, the material world, the general resurrection, and the return of Christ (Mt. 13:39, 25:31ff; 2 Pt. 3:10; Jn. 5:28-29, 12:47-48; 1 Th. 4:13-18; 2 Th. 1:7-10).
   b. This must necessarily be at the time God alone has selected (Mt. 24:36; Mk. 13:32).

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3. The angels will do the severing of the wicked from among the just (Mt. 13:49).
   a. Similar to the parable of the tares of the field (Mt. 13:41-42).
   b. Angels are God's ministers (Heb. 1:13-14).
   c. Christ is coming with His mighty and holy angels when He returns (2 Th. 1:7-10; cf. Mt. 25:31).
   d. wicked (Mt. 13:49) = bad (Mt. 13:48).
   e. just (Mt. 13:49) = good (Mt. 13:48).
4. The wicked will go into the furnace of fire where there shall be wailing and gnashing of teeth (Mt. 13:50).
   a. In other words, intense and eternal punishment (Mt. 25:41-46).
   b. No sense of annihilation here or in the parable of the tares of the field (Mt. 13:41-43).
5. The just (righteous) will have everlasting life (Mt. 25:46).

III. The Application

1. The kingdom of heaven contains every kind.
   a. All nations were prophesied to flow into it (Isa. 2:2-4).
   b. God is no respecter of persons (Ac. 10:34-36).
   c. Jew and Gentile alike are one in Christ Jesus (Gal. 3:28).
   d. Great multitudes of all nations, kindreds, people, and languages are in the kingdom (Rev. 7:9-15).
   e. We must not discriminate who we preach the gospel to (Mk. 16:15-16; cf. Mt. 28:19-20).
2. It matters whether I am wicked or just.
   a. God has not made the choice for me but He has made obvious the right choice (Ac. 2:36-41).
   b. The soul that sins shall die (Ezek. 18:4, 20).
   c. God has no pleasure in the death of the wicked (Ezek. 18:21-23).
3. It is possible to switch between wickedness and being just and vice versa right now (Ezek. 18:24-32).
   a. This parable emphasizes the need to be right with God **right now** because a separation is coming.
   b. Whatever was captured in the net could move about within the net but once drawn to shore that movement ceased.
   c. Better to separate ourselves from wickedness now rather than being separated from God by the angels later!

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