

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 καλὰ, 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. 25:36](#); [Mk. 13:32](#)).

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!