

The Parables of Jesus #5
The Parable of the Tares and the Wheat
(Mt. 13:24-30; 36-43)
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Introduction

- A. We've already discussed the fact that many parables are hard to understand
 - 1. Especially early on, Jesus explained some of them
 - 2. He did that with the parable of the sower
 - 3. He does so here with the parable of the tares and the wheat

- B. Have you ever wanted to ask God why he chooses to do some things the way he does them?
 - 1. We don't always know all the answers
 - 2. God does have his reasons
 - 3. Sometimes it is enough for us to simply know the outcome, and not necessarily all the reasons for the process involved

- C. This is a parable about judgment
 - 1. Judgment is a subject that we sometimes avoid
 - 2. It is a subject that we do not understand
 - 3. One thing is clear -- judgment will take place
 - 4. Essentially, that's the promise of the parable

I. THE PARABLE AND THE EXPLANATION

- A. The parable -- Mt 13:24-30 (read)

- B. The explanation -- Mt 13:36-43 (read)
 - 1. The man that sowed good seed is Jesus (Son of Man)
 - 2. The enemy that sowed tares is Satan
 - 3. The field is the kingdom of God (whole world)
 - 4. The time of the harvest is the end of the age (judgment -- end)
 - 5. The reapers are angels
 - 6. The furnace of fire is hell
 - 7. The good seed are the sons of the kingdom
 - 8. The tares are the sons of the evil one

C. The narrative in perspective

1. Here, Jesus sows in the world, seed which is meant to produce sons of the kingdom
- 2, Satan, at the same time, is also sowing seed in the world to produce sons to himself
3. Servants saw that both were growing side by side and wanted to know if they should remove the evil ones
4. Jesus declined, knowing that premature judgment might well harm those who were sons of the kingdom
5. Instead, he would wait until the time of harvest, when both wheat and tares were mature, and then he would separate the two
6. Angels will take the tares (sons of the evil one) and throw them into the fire
7. Angels would also take the wheat (sons of the kingdom) and put them into the barn (or heaven)

II. OTHER LESSONS TO BE LEARNED

A. In this parable, Jesus is the farmer who is sowing seed to grow a crop

1. In the parable of the sower, Jesus or anyone who teaches the word could be the sower
2. Here, only one person fits the description and it's Jesus

B. "Sons" provides a significant identity

1. Sons not only means offspring, but it refers to those of like nature to whatever they were sons of
 - a. Mark 3:17 -- James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "'Sons of Thunder"; (NKJ)
 - b. Acts 4:36 -- And Joses, who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, (NKJ)
 - c. John 17:12 -- While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. (NKJ)
2. Sons of the evil one -- are those who taken on the nature, thinking and spirit of evil as they follow Satan
3. Sons of the kingdom -- are those who have taken on the nature, thinking and spirit of Christ

C. The fact that both are sown in the same field gives us a very realistic view of the world

1. John 17:14-18

I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world. (NKJ)

2. Matt 5:13-16

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (NKJ)

3. 1 Cor 5:9-13

I wrote to you in my epistle not to keep company with sexually immoral people. Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner-- not even to eat with such a person. For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore ""put away from yourselves the evil person." (NKJ)

D. Jesus wanted people to be aware that there were two possibilities for the future

1. Sons of the evil one -- are going to be judged and punished

- a. though it may not look like it for a while
- b. evil will not last forever

2. Sons of the kingdom -- are going to be rewarded

- a. the obvious contrast is between being thrown in the fire and gathered into the barn
- b. judgment for the righteous is never something to fear

CONCLUSION

A. Why tell a parable like this

1. For those who would understand
 - a. it gets the focus on the right thing -- the harvest, not the time of growing the crop
 - b. it provides comfort that the Lord knows the problem of evil
 - c. it provides confidence that the Lord can and will harvest that which he desires and intends to have
 - d. it encourages us to endure -- don't give up because of the presence of evil in the world
2. Mt 13:43 -- do you have ears? Then listen up!

B. Invitation