

Jesus – King of the Jews #35  
The Parable of the Wheat and the Tares  
Matt 13:24-30

Introduction:

1. This parable was given by Christ on the shore of the Sea of Galilee to a large multitude – Matt 13:1-3
2. After giving this parable and 3 others, Jesus send the multitude away and went into a house ( Matt 13:36).
3. In the house disciples approached Jesus to get Him to explain this parable
  - a. We commend these disciples who asked Jesus to explain the parable
  - b. Oh that more of God's people would have a desire to understand the Word better and would seek the Lord for His instruction

**I. The Planting of the Seeds – Mt 13:24-25**

**A. The Good Seed**

1. The Seed in the Planting
  - a) *Comeliness* – Mt 13:24  
Kalos = good, useful, precious
    - (1) In God's sight, a Christian is all of these
    - (2) The world may think of a Christian in negative terms, but redemption makes us good in God's sight
  - b) *Contribution* – Mt 13:25  
**25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.**
    - (1) The seeds planted were wheat seeds
    - (2) Wheat is beneficial to mankind as a food
    - (3) Wheat speaks of the blessing which God's people are to the world
    - (4) No one blesses the world more than God's people
  - c) *Clan* – Mat 13:38  
**38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;**
    - (1) "Children of the kingdom" speaks of the family to which we belong
    - (2) The wheat pictures God's children
    - (3) The tares represent children of the wicked one
    - (4) Children reflect their parents - redeemed are to reflect their Heavenly Father
  - d) *Character* – Mt 13:43  
**43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.**
    - (1) Righteous speaks of character
    - (2) Salvation gives character to "righteous" is a good term for the Christian
    - (3) God's children are to behave better than the devil's children who are all unrighteous
2. The Sower in the Planting – Mt 13:37  
**37 He answered and said unto them, He that soweth the good seed is the Son of man;**
  - a) *Christ = Son of Man* - He is telling a parable about His own work
  - b) *Christ plants only good seed yet He is legislated against and ruled out of our country as though he was planting evil*
  - c) *It is sad that our country prefers evil to Christ – for they exalt and embrace evil while they kick out Christ*
3. The Service from the Planting – the seed = the redeemed
  - a) *As the seed is sown in the field, so Christians are dispersed here and there*
  - b) *The planting of the seed reminds us that God has a place of service for each one of us*
  - c) *He puts us where He wants us so we may produce fruit for Him*
  - d) *When Christ sows the seed, it is not done capriciously or haphazardly but according to divine plan*
  - e) *To the human eye, it looks like nothing but chance, but to the divine eye it is all planned*
  - f) *Let us be faithful in fulfilling our calling wherever the Divine will places us*

Mt 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

BYZ **Matthew 13:24** Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπειρόντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· Set he before them (parethēken). So again in Matthew 13:31. He placed another parable beside (para) the one already given and explained. The same verb (paratheinai) occurs in Luke 9:16.

BYZ **Matthew 13:25** ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἤλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπήλθεν.  
Sowed tares also (epespeiren ta zizania). Literally "sowed upon," "resowed" (Moffatt). The enemy deliberately sowed "the darnel" (zizania is not "tares," but "darnel," a bastard wheat) over (epi) the wheat, "in the midst of the wheat."

BYZ **Matthew 13:37** Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

BYZ **Matthew 13:38** Ὁ δὲ ἀγρὸς ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ·

BYZ **Matthew 13:43** Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὄρα ἀκούειν ἀκουέτω.

## B. The Bad Seed

### 1. The Seed in the Planting – Mt 13:25

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

#### a) Deceptiveness of the Seed

- (1) The bad seed is called “tares” in this parable
- (2) This weed is common in Palestine and resembles wheat in its earlier stages and is indistinguishable from the wheat stalks
- (3) This reminds us that evil thrives on imitation
- (4) Evil likes to disguise itself as goodness
- (5) Often only when the fruit comes is the difference clearly seen

#### b) Descent of the Seed – Mt 13:38

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

- (1) This bad seed is called “tares” 8x
- (2) Once it is called “the children of the wicked one”
- (3) The bad seed represent the unsaved and are the children of the devil
- (4) The good seed represented the saved - the “children of the kingdom”
- (5) The good seed was wheat and was beneficial to mankind, the bad seed was poisonous and would only make mankind miserable

### 2. The Sower of the Seed

#### a) The One sowing the bad seed is given 3 names

- (1) Matt 13:39 – Devil, he is our adversary
- (2) Matt 13:25, 28, 39 – enemy – he is our accuser
- (3) Matt 13:38 – the wicked one – he is antagonist

#### b) We are not surprised that Satan sows the bad seed

#### c) There is nothing good about Satan and there is nothing bad about the Savior

### 3. The Subtleness in the Planting – Matt 13:25

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

#### a) Satan sowed the bad seed at night when he could not be seen and then went his way

#### b) Satan does not want people to know the evil he does

#### c) Sowing the bad seed while men slept does not imply carelessness on their part, it shows subtlety on Satan's part

### 4. The Soil in the Planting

#### a) The devil did not sow the bad seed in his own field, but in Christ's

#### b) Satan does not start anything, he specializes in infiltrating that which is already established

#### c) He does not start a school, he just sneaks into an established school to work his evil

#### d) He goes where the good seed has already been sown

#### e) Where the truth is preached and the ground is good, be sure the devil will show up to sow his bad seed

## II. The Perplexity About the Seeds – Matt 13:27

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

- When the tares were discovered, there was some confusion
- Good seed had been sown and yet tares had sprung up

### A. The Report of the Perplexity

#### 1. The Morality of the Servants

#### a) The servants reported to the householder that tares had been spotted in the field with the wheat

#### b) They were upset at this development

#### c) The good soil would be wasted and the good seed choked – much work would be needed to correct this

#### d) Today fewer people are upset about evil

#### e) Abortion, homosexuality, gambling, drinking alcohol no longer bother people

#### f) Many people seem to be upset at the punishment of evil

#### g) The lack of opposition to evil promotes the work of evil

#### h) Failure to be upset about evil reveals a defiled character

BYZ **Matthew 13:25** ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρεν ζιζάνια ἀνά μέσον τοῦ σίτου, καὶ ἀπῆλθεν.

Sowed tares also (epespeiren ta zizania). Literally "sowed upon," "resowed" (Moffatt). The enemy deliberately sowed "the darnel" (zizania is not "tares," but "darnel," a bastard wheat) over (epi) the wheat, "in the midst of the wheat."

BYZ **Matthew 13:26** Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.

ἐβλάστησεν verb ind aor act 3ps from βλαστάνω - (1) transitively, of the earth or soil produce, yield (JA 5.18); (2) intransitively, of the beginning growth of plants and trees sprout, bud, put forth leaves (MT 13.26)

BYZ **Matthew 13:27** Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῶ ἄγρῳ; Πόθεν οὖν ἔχει ζιζάνια;

2. The Mystery of Sin
  - a) *The servants are confused about the presence of the tares among the wheat*
  - b) *This shows that the presence of sin is often a mystery to people*
  - c) *When we are puzzled about evil, we must be careful not to blame God for it*
  - d) *God does not do evil – Ja 1:13*  
**13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:**
  - e) *When Christ explained this parable, He put the blame for evil where it belongs – on the devil*
  - f) *The question is not “Why does God allow evil?” but rather “Why do men follow the devil who never does anything but evil?”*

### B. The Request in the Perplexity – Matt 13:28

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

- The servants' request was a noble one
  - Many Bible scholars are critical of these servants, accusing them of immaturity, too much zeal, having a wrong spirit
  - Our Savior does not criticize these servants
  - The request shows that the servants were humble, holy, hardworking
1. They Were Humble
    - a) *They humbly asked the master if they should pull the weeds up*
    - b) *This asking showed that they acknowledged their master's position and that they were subservient to his will*
    - c) *The servants wanted to pull the tares out right then, but they submitted their desire to the master*
    - d) *This shows a lot of character*
    - e) *May we be so prompt in submitting our will, to God's*
  2. They Were Holy
    - a) *The desire of the servants to rid the field of weeds speaks of their holy character*
    - b) *Good people emphasize purity and oppose evil*
    - c) *Good people want to clean up society and rid it of God-dishonoring evil*
  3. They Were Hardworking
    - a) *These servants were willing to go to a lot of hard work to weed the wheat*
    - b) *Weeding a field is hard work*
    - c) *One has to admire this attitude it is increasingly rare these days.*
    - d) *Even in churches, fewer people want to work*
    - e) *Not these servants, they offered to do a hard job*

### C. The Refusal in the Perplexity – Matt 13:29

**29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.**

1. The Purpose of the Refusal
  - a) *The tares would be allowed to remain in the field to protect the wheat*
  - b) *Some say that the servants could not discern between the wheat and the tares*
    - (1) This is not stated in the Bible text
    - (2) In fact, the servants had discerned the tares and that is what they reported to the householder
  - c) *The roots of the wheat and tares had become intertwined and pulling up the tares would result in pulling up some good wheat*
  - d) *When God spares the wicked it is often to protect the righteous*

BYZ **Matthew 13:28** Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξομεν αὐτά;

BYZ **Matthew 13:29** Ὁ δὲ ἔφη, Οὐ· μήποτε, συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. **συλλέγοντες** verb ptc pres act nmp from **συλλέγω** -gather (in), collect; of fruit *pick* (MT 7.16); of weeds *pull out* or *up* (MT 13.28)  
**ἐκριζώσητε** verb subj aor act 2pp from **ἐκριζώω** - literally *uproot, pull out by the roots* (LU 17.6; used metaphorically in JU 12)

2. The Perverting of the Refusal
  - a) *Some use this parable to refuse to practice church discipline*
  - b) *They say that practicing church discipline and removing the wicked would injure the real believers by causing discord and hard feelings*
  - c) *Some use this parable as an excuse for not leaving a church when error is a problem*
  - d) *Some use this parable to oppose capital punishment since it might kill the innocent along with the guilty*
  - e) *The purpose of this parable was not to teach on church discipline or the punishment of evil by society but to show that good and evil will dwell side by side until the end of the age and then there will be a separation*
  - f) *The portrayal in the parable – the field portrayed the world, not the church – Jesus said so*
  - g) *We must be careful that we do not make parables teach more than they were meant to teach. They must not contradict any doctrine taught elsewhere*

### III. The Prospects of the Seeds

- When Jesus explained this parable to His disciples, He dealt with the future prospects of the seeds
- We see the future prospects of the people whom the seeds represent
- What Christ said should be a warning to the lost and an great encouragement to the redeemed

#### A. The Grief in the Prospects

**Mt 13:30** Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

**Mt 13:40** As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. **41** The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; **42** And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

1. The People for the Judgment
  - a) *Some details of this parable are not easily understood, but it is clear that the future prospect of the tares is not a good one*
  - b) *The tares are subject to judgment in this parable*
  - c) *The tares survived for a long time in the field, but eventually it is gathered and burned*
  - d) *Day by day the confidence of the tares grew, they knew that they would be in the barn with the wheat*
  - e) *The ungodly think that because they are still alive they will escape judgment*
  - f) *Robert Ingersol, ended his lectures defying God, but he was a tare whom God allowed to remain*
  - g) *When the wheat goes into the barn, Ingersol goes into the bonfire*
2. The Place of the Judgment
 

**Mt 13:42** And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

  - a) *“Furnace of fire” what an expressive image of suffering*
  - b) *We have no idea about the acute suffering of being burned alive*
  - c) *An imagine being in burning fire forever*
  - d) *No matter what the theological liberals say, this parable indicates that there is fire in hell*
  - e) *Twice here in Matthew’s gospel Christ calls hell, “everlasting fire” – Matt 18:8; 25:41*
  - f) *In Rev, hell is called “the lake that burneth with fire and brimstone – 21:8*

BYZ **Matthew 13:30** Ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου. **κατακαῦσαι** verb infin aor act from **κατακαίω** - destroy by fire, burn (up), consume by fire

BYZ **Matthew 13:40** Ὅσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.

BYZ **Matthew 13:41** Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιῶντας τὴν ἀνομίαν,

BYZ **Matthew 13:42** καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

3. The Pain of Judgment

**Mt 13:42** And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

- a) *Wailing and gnashing speak of the excruciating pain one will experience in the “furnace of fire”*
- b) *The word translated “Wailing” appears 9x in the NT, 7x it is translated “weeping” and 2x “wailing”*
- c) *Wailing speaks of tears, the inward pain, and emphasizes the loudness of the weeping*
- d) *There will be no laughing in hell, no jokes in hell*
- e) *The pain and mourning will be constant*
- f) *Gnashing speaks of the teeth, the outward pain – like biting a bullet in cowboy days when having surgery*

**B. The Glory in the Prospects – Matt 13:43**

**43** Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

1. The Multitude for the Glory

- a) *The last verse in this explanation goes from grief to glory – from pain to pleasure – from hell to heaven*
- b) *In this life, the tares get all the attention and glory, headlines and the wheat is humbled*
- c) *Eternity has equity and the wheat receives glory*
- d) *God’s people will experience glory in eternity*
- e) *We should not be envious of the prosperity of the wicked for it is only transitory*

2. The Moment of the Glory – “then”

- a) *This is the moment of the glory – eternity*
- b) *It is not in this life, but in the next*
- c) *Now righteousness is not honored, but then*

3. The Magnificence of the Glory

- a) *We shall shine forth “as the sun”*
- b) *This emphasizes the great magnificence of the glory of the saints of God*
- c) *What honors can men give us that equal the brightness of the sun?*
- d) *The songwriter wrote, “When by His grace I shall look on His face, That will be glory, be glory for me.”*
- e) *Many will never share in this glory*

BYZ **Matthew 13:43** Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὄρα ἀκούειν ἀκουέτω.