

## The Parable of the Tares [The Tale of Two Seeds]

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Matthew 13:24-30; 36-43

Last week we learned about the Parable of the Sower. It dealt with the nature of the four soils (hard, shallow, cluttered, and good) that represented four sowings of the word of the kingdom (John, Jesus, the Twelve, the 144,000 in the tribulation).

The parable of the tares is not about soil, but about two seeds—The wheat and the tares.

1. Wheat is wholesome grain, good for food, and beneficial to man.
2. The tares—Tares are poisonous. If eaten produces violent nausea, convulsions, and diarrhea which could end in death. The nature of the tares speaks of sin. Sin, like the tare, is good for nothing and only harms people.

### I. **The SOWING of the seeds** (vs. 24-26 cf. 37-39)

#### A. Sowing of the good seed (v. 24).

1. The Sower is Jesus (v. 37).
2. The field is the world (v. 38). This field belongs to Him (v. 24; Ps. 24:1)
3. The Seed are “*children of the kingdom*” (v. 38); “*the righteous*” (v. 43). The saved.

➡ The planting of the seed in the world is not random or haphazard. God has planted us in a specific place in His field where we are to be fruitful in our service for Him.

#### B. Sowing of the tares (vs. 25-26).

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Tares are deceptive— They are practically identical to wheat in the early stages of growth. The only way to find out which is which is to open the head of each plant, and if there is a grain inside, it is wheat. If it is empty, it is a tare.

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1. The **sower** is the “*enemy*” (v. 25), “*the wicked one*” (v. 38), “*the devil*” (v. 39).

➡ **Satan is an imitator and counterfeiter:**

- He has a counterfeit gospel (Gal. 1:6-9).
  - He has counterfeit ministers (2 Cor. 11:13-15).
  - He has a counterfeit church (Rev. 2:9).
  - He will have a counterfeit “Christ” (2 Thess. 2:1-12).
  - He has counterfeit “Christians” (2 Cor. 11:26).
2. The **tares** are “*the children of the wicked one*” (v. 38). The tares represent the unsaved.

➡ Not everyone is a child of God (John 8:44).

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The “tares” have a “*form of godliness*” outwardly, but are EMPTY on the inside.

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3. The **secrecy** of the sowing (v. 25). He did his dirty work when men were asleep, then “*went his way*” so not to be detected.
- a) Satan does not want people to know the evil he does. He wants people to blame the evil in the world on someone else, especially on God.
  - b) Christ put the blame where it belongs—on the devil.

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Some ask, “Why does a God of love permit so much evil in the world?” That is the wrong question. A **better question** is: Why do men chose to follow the devil who never does anything but evil? **Or**—Why do men disobey the good commands of God that would prevent evil, and then do the evil which the devil solicits them to do?

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4. The **place** of Satan’s sowing (vs. 27).
- a) The devil did not sow seed in his own field but in Christ's field (vs. 24, 27). He is an infiltrator. He infiltrates families via TV, schools (evolution), governments (humanistic philosophies), and churches (heresies).
  - b) Satan sows his seed in a field that is already cultivated, and he goes where good seed has been sown.

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In the parable of the sower, Satan’s tactic was to STEAL the seed. In this parable, his tactic is to WEAKEN the kingdom by SOWING his corrupt seed, thus intermingling a “*mixed*”

*multitude*” (cf. Ex. 12:38). Satan’s goal is to frustrate the plan of God and usurp his authority over God’s kingdom.

- Angels fell by following him.
- Adam and Eve fell by following his words.
- Israel fell by allowing Satan to institute his religion in the nation.
- Christendom has gone in apostasy through Satan’s agents infiltrating the ranks of believers.

## II. **The SERVANTS of the sower** (vs. 27-29).

### A. Their commendable REPORT (v. 27).

1. Their **concern**—Concerned about the damage of the evil tares.
2. The **complacency** today—Few people are upset about sin. Homosexuals and gay marriages do not upset many people. Most are not disturbed by abortion, legalized marijuana, drunkenness, gambling, adultery, nor divorce. But it takes high morals to be upset about low morals.
  - a) When a person is not upset or grieved about wickedness, it reveals a defiled conscience. The Bible says, "*An unjust man is an abomination to the just*" (Prov. 29:27). "*I beheld the transgressors, and was grieved; because they kept not thy word*" (Ps. 119:158).
  - b) If sin does not upset you, it is a tell-tale sign about the condition of your own character.

### B. Their noble REQUEST (v. 28). It showed their good character.

1. They were submissive ("*...wilt thou...*").
2. They were moral. Moral people want to clean up society and the church and rid it of all that dishonor God.
3. They were diligent / hardworking. Weeding a field is hard work! The servants did not ask for an easy job, but for one that required a lot of hot sweaty labor. They saw a job to be done and volunteered to do it even though the job would involve them in a lot of hard work.

### C. The householder's REFUSAL (v. 29).

1. The reason their request was denied was to protect the wheat.
2. When God spares the wicked, it is often for the protection of the righteous. There are some times when bringing judgment upon the wicked would harm the righteous. Divine judgment, as in the case of Sodom, often waits until the righteous are removed (Gen. 18:24-25).
3. Many nations and peoples are being spared judgment today because there are still some righteous people in these nations and communities that God would protect from judgment.

### III. The **SEPARATING of the sheafs** (vs. 30, 39-43).

- A. The **TIME** of the separation— The harvest is "*the end of the world*" (vs. 39-40 cf. Rev. 14:15). The word "*world*" can mean a period of time, or an "age" ("the ancient world," "dark ages").
- B. The **TEACHING** of separation—Jesus is referring to counterfeit saints in the Tribulation period after the rapture. True saints will be left to go into the Kingdom (vs. 43 cf. Mt. 24:37-41).
  - Jesus also spoke of this as a separation of the sheep from the goats (Mt. 25:32-33).
  - The main lesson of the parable is Satan has "imitation saints" who live in the world side-by-side with true saints until the second coming. At that time they will be gathered for burning (cf. Zeph. 3:8; Zech. 14:2; Mt. 3:12; Rev. 16:14, 16).
- C. The **TERROR** of the separation (vs 40-42).
  1. The **place** of burning (v. 42). A "*furnace of fire.*"
    - Every element in this parable has a counterpart except the "fire" (vs. 30, 40, 42). The fire represents **FIRE**. Hell is called "*the lake which burneth with fire and brimstone*" (Rev. 21:8).

2. The **pain** of burning (v. 42). The pain of burning forever in a “furnace of fire” has to be excruciating.
    - a) The tears (“*wailing*”). Intense and loud crying. There will be no laughing in hell. Nobody will be telling jokes. Mourning will be unending.
    - b) The teeth (“*gnashing of teeth*”). Gnashing = to bite or grate the teeth.
- D. The TRANSLATION to glory (v. 43).
1. The last verse of the parable goes from gloom to glory... from pain to pleasure... from hell to heaven.
  2. It seems that the tares are getting all the glory now. But the time will come when the wheat will shine as the brightness of the sun. They shall reign in glory with Christ.

**SUMMATION:** There are no tares in God's barn and no wheat in God's bonfire.

A big surprise is in store for many who thought they were God's wheat, but it will be revealed they are only empty “tares.”

People will say, “*Have we not prophesied in thy name and in thy name cast out devils...*” and Jesus will answer, “*I never knew you: depart from me, ye that work iniquity*” (Mt. 7:21-23).

➡ ARE YOU A WHEAT OR A TARE? 2 Corinthians 13:5—*Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

Henkle Little, wrote a song several years ago that you may remember. For a long time, his wife and family had prayed for him. Others also witnessed to him. One night he dreamed about standing before God at the judgment. He awoke under deep conviction and trusted Christ for salvation. He became a preacher and wrote a song about his dream titled, “***Sorry, I Never Knew You.***” [Linda will come and sing it here.]

Jesus knows if you are wheat or a tare. Do you know?

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Your comments are welcomed. Please [CLICK HERE](#).