



A just weight
and balance



are the
LORD'S:

Thus saith the Lord...

- **Matthew 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:

- **13:25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.**

- The pictures in this parable would be clear and familiar to a Palestinian audience.
- Tares were one of the curses against which a farmer had to labor.
- They were a weed called “bearded darnel” (Lolium Temulentum).

- In their early stages
tares so closely
resembled the wheat
that it is almost impossible
to distinguish
the one from the other.
- **When both mature**
it is rather easy
to distinguish them.

- Jesus does not use the imagery of wheat and tares haphazardly to relate this important lesson.

Is it tares or wheat?



- By maturity their roots are
so intertwined

that the tares cannot be weeded out without tearing the wheat out with them.

- The wheat and tares could not be safely separated when both were growing,
 - But in the end they had to be separated, because the grain of the bearded darnel is slightly poisonous.

- It causes dizziness and sickness in its effects, and even a small amount has a bitter and unpleasant taste.

- **The wheat and tares were separated by hand.**

- As a rule
the separation
of the tares
from the wheat
is done

- after the threshing.**

- **Even this point teaches a lesson**

- By spreading the grain out on a large tray

the women are able to pick out the darnel, which is a seed similar in shape and size to wheat, but slate-grey in colour.

- The picture of a man deliberately sowing darnel in someone else's field is by no means only imagination.
- One of the direst threats which a man can make to his enemy is "I will sow bad seed in your field."

- **Jesus' objective**
for these parables is
that His disciples might
be trained
for kingdom living.

- **However,**
His objective
in the lives of those
who rejected Him
is quite different.

- To those who deny Him and repudiate His lordship, the same parables judge them,
- Jesus is warning that a great separation takes place in the preaching of the Word of God between those who respond in faith and those who do not.

We can get at the
message of the parable
in the most
simplest of ways
by recognizing the
the way in which
it is structured.

- There are
- two sowers,
- two seeds,
- two responses
to the seeds sown.

➤ And by looking at verses 37-39 you'll see Jesus identifies for us who those two sowers are

➤ The one who sows the good seed is the the Lord Jesus,

➤ The one who sows the evil seed is of course the devil, the enemy.

➤ That tells us that the kingdom of Jesus Christ doesn't go unopposed.

➤ The apostle Paul speaks about that same reality.

➤ He uses the language not of agriculture but of warfare.

➤ **Ephesians 6:12**

**For we wrestle not
against flesh and blood,
but against principalities,
against powers,
against the rulers of
the darkness of this world,
against spiritual wickedness
in high places.**

➤ The Christian life

is lived in a war zone.

- Believers are in the trenches;
- there is a real spiritual conflict.

➤ And Jesus is getting at that same idea.

➤ There's conflict, opposition, hostility in this parable.

➤ The agricultural theme is designed to highlight one very narrow and specific dimension of that ongoing conflict.

Notice in the parable
that the enemy
who sows the weeds
does so with no other agenda than
simply to spoil the harvest.

- He does it to ruin the master's work.
 - The only objective of which is to make the master look bad.
 - And it's a very effective strategy.

Satan is the Great Destroyer.
It is his classic strategy.

- It is one he has deployed again and again
since Eden.
- Remember how Satan came into the Garden,
tempting Eve and **asking,**

**“Did God really say that
you shall not eat from
any tree in the Garden?”**

➤ He’s suggesting that
**God is unjustly restrictive
in His prohibitions,**
needlessly narrow-minded
and legalistic.

- And when Eve responds,
Satan says,
- “You will not surely die!
- You can't trust God.
- He's not credible;
- He doesn't mean what He says.
- His word is not reliable;
- Don't listen to Him.”
- He's doing the same thing again
in the Parable of the Wheat and the Tares.

➤ **Satan's final goal**

in all his hateful schemes
is to rob the Lord Jesus Christ
of His glory.

➤ He wants people

looking at the seeds

Jesus sows,

His church planted in the world,

and finding among them only weeds.

He wants the world
noticing the weeds
more than the wheat,
seeing hypocrites and frauds
and saying one thing on Sunday
and another thing on Monday.

➤ And saying
“These people
are no different
from the rest of us.”

- What lessons may we learn from this very practical parable?
 - (# 1) It teaches us that there is always a hostile power in the world, seeking and waiting to destroy the good seed.

- There are **two kinds of influence** acting upon our lives,
- That which helps the seed **to flourish and grow,**
 - And that which seeks **to destroy the good seed** before it can produce fruit at all.
- The lesson is that **we must be for ever on our guard.**

- The message of Jesus thrives in the most adverse conditions, in the most uncertain times, and in the most unlikely places.

- **“The blood of the martyrs is the seed of the church.”**

Tertullian

- Jesus is explaining that this is the way the gospel always advances in the world is side by side with every foe.

- The growth of the tares will evidence itself in horrid debauchery and unimaginable abomination.
- Over time, as men become more and more wicked the curse becomes more and more evident.
(2 Timothy 3:13)
- So, as history moves along, evil becomes ever more consistently evil.
The tares mature.

- But, thanks be to God,
just as the tares
continue to mature,
so does the wheat.

- (# 2) It teaches us how hard it is to distinguish between those who are in the Kingdom and those who are not.
- A man may appear to be good and may in fact be bad;
- A man may appear to be bad and may yet be good.
 - We are much too quick to classify people and label them good or bad without knowing all the facts.

- (# 3) It teaches us not to be so quick with our judgments.
 - Judgment will have to wait until the harvest.

- Judgment cannot come **until the end.**
- A man may make a great mistake, and then redeem himself and, by the grace of God, atone for it by **obeying the gospel.**
- A man may live an honourable life and then in the end wreck it all by a **sudden collapse into sin.**
(2 Timothy 4:10)

- No one who sees only part of a thing can judge the whole;
- And no one who knows only part of a man's life can judge the whole man.

- Even some in the crowds that followed Jesus **did not follow Him for the proper reason.**
- Our Lord attracted a large and diverse following during His earthly ministry, as **Mark 3:7–10** informs us.

- People from Galilee & Judea followed Jesus,
- People from Idumea, located 120 miles south of Capernaum.
- People came from Tyre and Sidon, cities in Lebanon that sat fifty miles north of Capernaum.

- Some people came **not because they loved Jesus** and sought His yoke of discipleship.
- This is evident from **Mark 15:6–15,** as the crowd that welcomed Jesus into Jerusalem quickly turned against Him,
- There were already **tares among the wheat.**

- The desire for physical healing drove many of them to the Savior.
(Mark 3:7-10)

- And many wanted nothing more than that.

- John 6:66

**From that time many
of his disciples went back,
and walked no more with him.**

- They were not coming to Jesus to learn from Him or to serve His kingdom but rather to see what they could get from Him.
 - Mark 1:45 offers confirmation of this.
- The huge, clamoring crowds were something of a burden for Jesus, for they made it impossible for Him to preach the gospel in many places.

- The first response of the servants in verse 28 is...
- “Do you want us to go and gather them?”
 - Zealous in their responses, they want to put it right.
 - But their zeal is not according to knowledge.
 - Verse 29 - “No,” he says, “lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest.”

- As mentioned earlier we can't always distinguish between the wheat and the tares

- The point is this, only the Son of Man can see the heart.
(1 Samuel 16:7)

- This is a warning against being judgmental.
- We are quick to judge other people's sin rather than the recognition of our own.

- (# 4) It teaches us that Judgment is not hasty, but judgment comes.
- It may seem to be that in this life the sinner seems to escape the consequences,
- But the curtain hasn't fallen on the final act yet.

- There is coming a new day
to redress
the imbalance of the old.

- Romans 12:19

**Dearly beloved,
avenge not yourselves,
but rather give place unto wrath:
for it is written,
Vengeance is mine;
I will repay, saith the Lord.**

- Look at verses 39 to 43.
- “The harvest is the end of the age, and the reapers are angels”.
 - The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin, and throw them into the fiery furnace where there will be weeping and gnashing of teeth.

- (# 5) It teaches us that the only person with the right to judge is God.
 - It is God alone who can discern the good and the bad;
 - It is God alone who sees all of life.

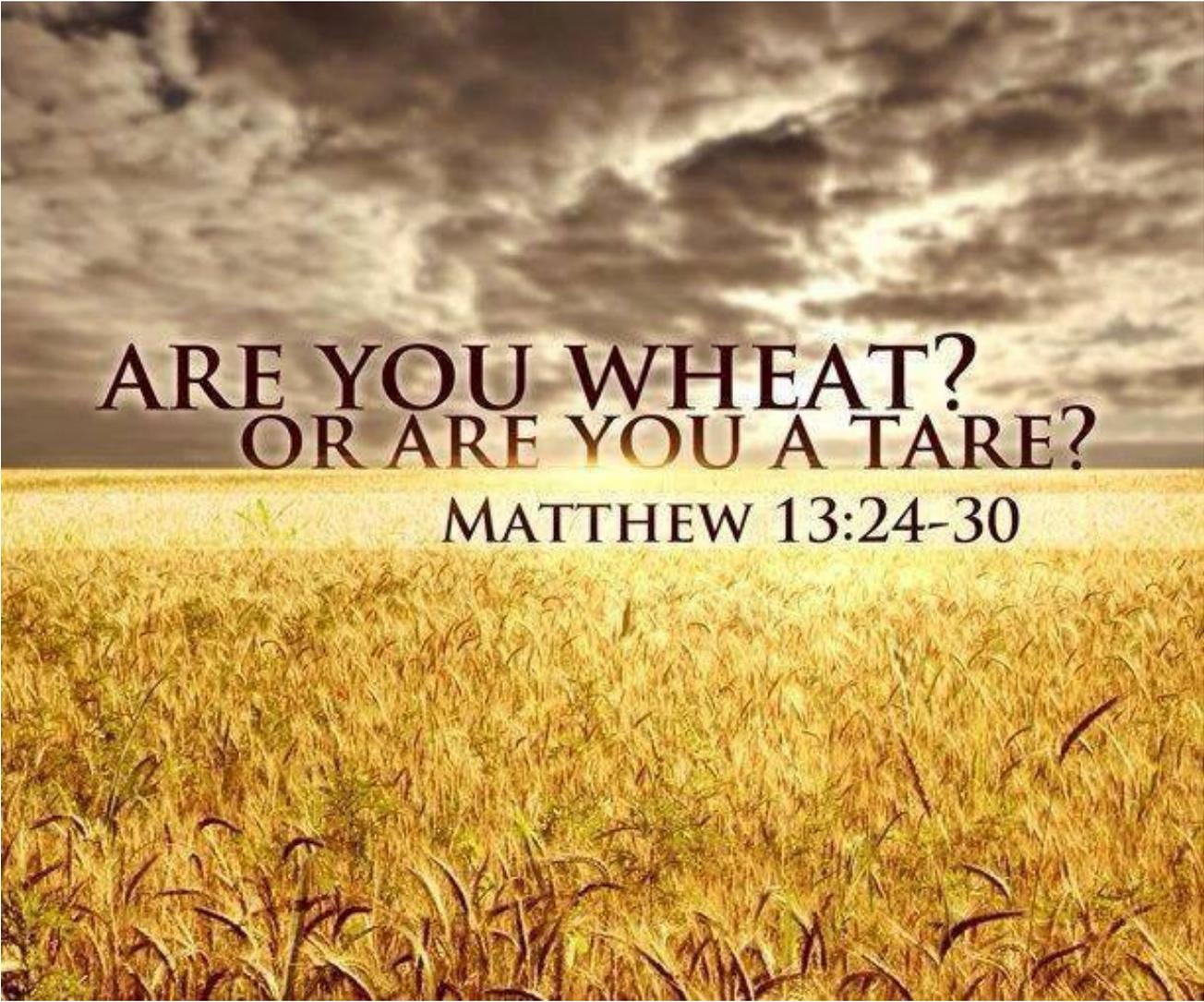
- Are you ready
to face
that judgment?

- Are you

wheat

or

tare?

A photograph of a vast field of golden wheat stretching to the horizon. The sky above is filled with heavy, dark, and dramatic clouds, with a bright light source breaking through near the horizon, creating a strong glow and lens flare effect. The overall mood is one of intensity and contrast.

ARE YOU WHEAT?
OR ARE YOU A TARE?

MATTHEW 13:24-30

**The doors of the church
are open.**

**The Spirit and the Bride
Say**

“Come”.

Revelation 22:17

