

Series: Parables
Title: Let The Tares Grow
Text: Matthew 13: 24-30; 36-43
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The Lord says this phrase repeatedly--"Who hath ears to hear, let him hear." It means, let him give his full attention. Let him regard or give highest esteem to hear the Gospel. This word is life or death. In Mark 4:24, the Lord said, "Take heed what ye hear: with what measure ye mete, it shall be measured to you:" With the same esteem, importance, regard you measure this word and give yourself to hear Christ speak so shall Christ measure his word unto you, "and unto you that hear shall more be given." There is a flip side to that, also (Matthew 13:12).

But note this. In Matthew 13 verse 9, the Lord's disciples regarded the word of the Lord to be more important than anything else. They proved it by coming to hear him speak. What did the Lord do? Verse 11 says, "He answered and said unto them," Again in verse 36, "Then Jesus sent the multitude away, and went into the house:..." Why did the multitude go away? One reason--because they could. Do you remember on another occasion, the multitude went away and when the Lord asked his disciples, "Will you go away also?" "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6: 68, 69). But in verse 36, his disciples came into the house where the Lord was and sought him. Now notice again what the Lord did in verse 37, "He answered and said unto them."

The Lord himself says, "with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given." Do you regard the Gospel of Christ to be life or death? Would you rather be here than anywhere else? The Lord said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16: 17). If God has given you a spiritual hunger and thirst what a blessing! Let us give ourselves to this Gospel. He promises to give us more in abundance.

Proposition: In this parable, our Lord is teaching the believer that in his kingdom there are good seed (wheat) and there are children of the devil (tares). He teaches the believer not to try to separate the tares from the wheat but to let the tares and wheat grow together. Everything the Lord teaches us here is reason why every believer can be content to let the tares grow together with the wheat.

I. CHRIST JESUS SOWED THE GOOD SEED.

Matthew 13: 37: He that soweth the good seed is the Son of man;

A. Christ Jesus--the Son of man is THE GOOD SEED in whom his children are good seed.

Genesis 3: 15. **Note:** there are only two seeds spoken of, one seed are the children of the (wicked one)--called, "thy seed." But the only other seed is THE ONE Seed of Woman, the Son of man.

Genesis 3: 15: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Gal 3: 16. The promises of God which were made to Abraham were made to one Seed, the Son of man.

Galatians 3: 16: Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Truly, Christ is the one good Seed sown in the earth. **He that soweth the good seed is the Son of man;**--Christ is preeminently--the Good Seed--sown willingly by the Son of man himself.

John 12: 24: Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

- He is THE SEED, THE SON OF MAN (the only man) who is as righteous as God requires.
- He is THE SEED, THE SON OF MAN (the only man) who is as holy as God requires.
- He is THE SEED, THE SON OF MAN (the man) who is as faithful to the triune God as God requires.
- He is THE SEED, THE SON OF MAN (the man) who fulfilled the very spirit of the law of God--not only the bear precept of the law, but the spirit of the law of God--he laid down his life for his brethren, he is the only one who loved God and his neighbor as himself.
- And His children have life by the SEED, the Life, in whom and by whom we live by the new birth, the Spirit of God.

So the children of the kingdom are good seed and are so thoroughly one in Christ the Seed that we have no reason to worry that any harm will come by the tares of the wicked one, growing up beside them.

II. SECONDLY, THE FIELD IS HIS.

Matthew 13: 38: The field is the world;...24:...The kingdom of heaven is likened unto a man which sowed good seed in his field:

III. THIRDLY, HE DID NOT SAY THAT HE SLEEPS.

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

Psalm 121:3: He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

IV. THE EVIL ONE AND HIS TARES, IN NO WAY HINDER THE SON OF MAN FROM PLANTING OR GROWING HIS SEED.

Matthew 13:26: But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

A. This world belongs to the Son of man. Christ Jesus purchased this field with his own blood.

1. He is King of his kingdom.
2. He is Head of his church.
3. He is the Sower in his field.
4. He shall through his gospel give life and grow each of his children. Using, even the tares for their good.

Isaiah 61:...3:...that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

V. THE SON OF MAN CLEARLY SAYS WE ARE NEVER TO ATTEMPT TO DO WHAT ONLY HE CAN DO.

Matthew 13: 28:...The servants said unto him, Wilt thou then that we go and gather them up?

1. Christ our Lord has not authorized us to do so--**29: But he said, Nay;**
2. The danger in us attempting to do so is because the wheat and the tares look a great deal alike--**29:...lest while ye gather up the tares, ye root up also the wheat with them.**

Illustration: The field. Tares look just like the wheat.

The child of the devil can do works which appears to be fruit that looks just like the child of God. Actually, the works themselves may be good, kind, works and may have a good effect on men around them. But Matthew 13: 41 speaks of the "offense" and "iniquity" of tares. The offense and iniquity is the defilement of their heart which is not born of THE SEED. Their fruits are not by Jesus Christ himself, and in every work, though the works be good in themselves, the tares deny Christ.

Titus 1: 15: Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16: They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

The believer does not shine in this world like the tare shines in this world. But after the end of the world verse 43, the Lord says, "**Then shall the righteous shine forth as the sun in the kingdom of their Father.**" HERE IS THE POINT FOR NOW: THE TARE LOOKS FAR TOO MUCH LIKE THE WHEAT FOR US TO ATTEMPT TO SEPARATE.

3. Also, the Lord may have chosen those tares to provide that which is needful for his wheat. Judas was the planting of the wicked one all along. The Lord knew that. But the Lord chose to use him right alongside his wheat until the end.

John 6:70: Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

VI. LASTLY, IN THE END OF THE WORLD THE SON OF MAN SHALL SEND HIS ANGELS AND HE SHALL GATHER OUT ALL THINGS THAT OFFEND!

Matthew 13: 39: The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 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. 43: Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

So we see at least six good reasons in this parable to let the tares grow with the wheat.