

Matthew 13:24-30, 36-43: He put another parable before them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field,²⁵ but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away.²⁶ So when the plants came up and bore grain, then the weeds appeared also.²⁷ And the servants of the master of the house came and said to him, 'Master, did you not sow good seed in your field? How then does it have weeds?'²⁸ He said to them, 'An enemy has done this.' So the servants said to him, 'Then do you want us to go and gather them?'²⁹ But he said, 'No, lest in gathering the weeds you root up the wheat along with them.³⁰ Let both grow together until the harvest, and at harvest time I will tell the reapers, 'Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'" . . .³⁶ Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds of the field."³⁷ He answered, "The one who sows the good seed is the Son of Man.³⁸ The field is the world, and the good seed is the children of the kingdom. The weeds are the sons of the evil one,³⁹ and the enemy who sowed them is the devil. The harvest is the close of the age, and the reapers are angels.⁴⁰ Just as the weeds are gathered and burned with fire, so will it be at the close of the age.⁴¹ The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers,⁴² and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.⁴³ Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

Intro: Last Lord's Day, Jesus taught us more deeply about why those who reject Him, reject Him. & why those who receive Him, receive Him. It is given to them to know Christ or it is not given to them to know Christ. Jesus spoke in parables both to reveal truth to those who are His sheep & to conceal truth from the goats: those who do not belong to Him. Today, He tells us another parable describing His kingdom: Parable of the wheat & the tares.

The Parable

Matthew 13:24-30: He put another parable before them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field,²⁵ but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away.²⁶ So when the plants came up and bore grain, then the weeds appeared also.²⁷ And the servants of the master of the house came and said to him, 'Master, did you not sow good seed in your field? How then does it have weeds?'²⁸ He said to them, 'An enemy has done this.' So the servants said to him, 'Then do you want us to go and gather them?'²⁹ But he said, 'No, lest in gathering the weeds you root up the wheat along with them.³⁰ Let both grow together until the harvest, and at harvest time I will tell the reapers, 'Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

a. Jesus teaches again with a parable: He's the teacher. He's the preacher. He's revealing and concealing.

b. V. 24: The kingdom of heaven may be compared to: This is what the kingdom of heaven or the reign of God is like. **R. T. France:** This is what it is like when God is at work. - The kingdom has come & there's more to come: Jesus, the King, has come. He reigns! The kingdom is the reign of God. His reign will increase and grow and grow.

The kingdom of heaven; kingdom of God; kingdom of the Son of Man; kingdom of the Father: all the same!

Jeremy Treat: The kingdom is God's reign through God's people over God's place.

Brian Schwertley: The central meaning of the kingdom of God concerns Christ's authority and rule as a reward for His redemptive obedience. It is not simply Jesus ruling as God but Christ the mediator, the God-man reigning over a kingdom of grace.

Brian Schwertley: 1) Sometimes the phrase "kingdom of heaven" refers specifically to the visible church:
Matthew 16:18: And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. (**Barry Cooper:** The visible church comprises all those who claim to be or identify as followers of Christ. The invisible church

comprises all those who really are followers of Christ.)

2) Often “the kingdom of God” is used as an equivalent to eternal life or salvation. Jesus used the phrase in such a manner when he spoke to Nicodemus, **John 3:3:** Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.

3) The “kingdom of God” is also used in the sense of a future salvation. This meaning can refer to entering heaven and/or the perfection of the consummate [making complete or perfect] kingdom at Jesus’ second coming. 1 Corinthians 15:50: flesh and blood cannot inherit the kingdom of God

4) The phrase “kingdom of God” can refer to the privileges and honors connected with the kingdom. Israel (the covenant people which, as God’s elect nation, had received the law and the means of grace) rejected the Messiah and the gospel. Therefore, they were denied all the privileges of the visible church. **Matthew 21:43:** Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.

5) The “kingdom of God” can refer to the reign of Christ within the hearts of believers. Luke 17:21: For indeed, the kingdom of God is within you (in the midst). **Colossians 3:15:** let the peace of Christ rule in your hearts

6) The expression “kingdom of God” is sometimes spoken of as a message, as something that can be preached. Luke 4:43: I must preach the kingdom of God to the other cities also, because for this purpose I have been sent. Christ sent the apostles “to preach the kingdom of God and to heal the sick” (Lk. 9:2; cf. 9:11, 60).

7) The expression “kingdom of God” is used to describe Christ’s work in the whole world. This sense is clearly broader than the visible church . . . We find this broader meaning in the parable of the tares among the wheat. In this parable a man sows good seed in his field (Mt. 13:24). In our Lord’s exposition of this parable He identifies the man as Himself (“the son of man,” vs. 37), the good seeds are Christians (“the sons of the kingdom,” vs. 38) and “the field is the world” (vs. 38). Jesus comes and establishes many converts or disciples in the world. Satan attempts to destroy Jesus’ work in the world (His crop) by mixing hypocrites, or counterfeit Christians among real believers in the world. Our Lord is not merely speaking about the church (although the church is included in the terms used), He is speaking of the great conflict that occurs in the field of the world. Satan plants the bad seed not merely to corrupt the visible church but also to corrupt everything that is under Christ’s lordship in the world whether the family, civil government, business, etc. When Jesus speaks of the kingdom in verse 41 it is quite clear that He is purging the whole world of evil doers not merely the church. “The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness”.

c. V. 24: a man who sowed good seed in his field: This man is the Master: (V. 27: Master, did you not sow good seed in your field?) He owns the field. He’s sowing good seed that will produce a good crop.

d. V. 25: but while his men were sleeping, his enemy came & sowed weeds among the wheat and went away: **D. A. Carson:** “Sleeping” doesn’t imply the servants were neglectful but the enemy was stealthy & malicious.

An enemy came while the servants were at rest. This enemy hates the Master and is fighting against the Master’s purposes to have a good and successful harvest. To do this, the enemy sowed weeds among the wheat.

D. A. Carson: What he sowed was weeds, almost certainly bearded darnel, which is botanically [pertaining to plants] close to what & difficult to distinguish from it when the plants are young. The roots of the two plants entangle themselves around each other; but when the heads of grain appear on the wheat, there is no doubt which plant is which.

e. V. 26: So when the plants came up and bore grain, then the weeds appeared also: The good seed grew up & produced wheat, but the weeds appeared right along with the wheat. At first, it may be hard to tell the difference.

f. V. 27: And the servants of the master of the house came and said to him, “Master, did you not sow good seed in your field? How then does it have weeds?”: The servants ask, what’s going on? You sowed good seed! How did the weeds get here?

g. V. 28: He said to them, “An enemy has done this.” So the servants said to him, “Then do you want us to go and gather them?”: The Master tells them what happened. He knows he sowed good seed, and he knows an enemy crept in and sowed weeds. So then the servants want to know if the Master wants them to go immediately and get rid of all the weeds.

h. Vs. 29-30: But he said, “No, lest in gathering the weeds you root up the wheat along with them. ³⁰ Let both grow together until the harvest, and at harvest time I will tell the reapers, ‘Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”: The Master says, no, don’t go weeding just yet! You might harm the wheat if you do that. Be patient. Hold on. Let them grow together until the harvest time comes, and then I will have the reapers (people who harvest the crops) pick out all the weeds first, tie them up in bundles, and burn them in the fire. But I’ll gather the wheat safely and unharmed in my barn.

Preview of next week: what we learn in this parable:

- 1) Jesus did not come the first time to immediately bring about the fullness of the kingdom of heaven.
- 2) As the kingdom of heaven comes, the righteous & the wicked will dwell together in the world until the final judgment.
- 3) Some of the wicked will be hypocrites and false professors in the church.
- 4) Sin and the wicked will remain in the world until the final judgment.
- 5) There will be a great separation of the righteous & the wicked at the final judgment.
- 6) We must exercise a measure of patience until the day of final judgment comes.
- 7) At the final judgment, all sin will cease in the kingdom & all the wicked will justly be cast into a fiery hell forever.
- 8) All the righteous will shine like the sun, they’ll be glorified, and be with Christ forever where there’s fullness of joy and pleasures forevermore! **GOSPEL!**

Cross: Sometimes the pains of life can be overwhelming - you feel like crying out with Cain: "It's too great for me to bear!"

- This made me think of the words of Amy Carmichael: "If I do not feel far more for the grieved Savior than for my worried self when troublesome things occur, then I know nothing of Calvary love."

- Which made me think about our glorious, sorrowful, suffering Savior: when the sorrows seem too much to bear, Jesus knows. Jesus is there. Jesus will help:

Christ Jesus Greatest Sorrows Bore
Like Cain Who Murdered And Made War
"Too Much! My Punishment!" His Roar
But Christ Was Righteous, Yet He Wore
All Sins Like Murder, Hate, And More
Upon His Body Bruised With Gore
He's Treated Like Our Filth, A Whore
He's Made Our Sin, God Does Abhor
And From The Father's Presence Tore
"My God! Forsaken!" Was His Roar
Crushed, Cursed, And Struck He Died For Your

Sins And Sorrows Sick And Sore
But Then He Rose, He Is The Door
To Eternal Life And More
On You Compassion He Will Pour
In Your "Too Much!" He'll Make You Soar
To Heights Of Joy, Trust Therefore
Even On The Weeping Floor
He'll Raise You Up With Hope He Swore
Wipe Every Tear, None Anymore
Since Christ Forever You'll Adore
Too Much Pleasures Evermore!

Jesus is the true and better Cain, Who was totally innocent, cried out to His Father in Gethsemane that His punishment was too great to bear, but said: "Your will be done!" Jesus bore the wrath and curse of God, died, was buried, and then rose up from the dead to save every murderer and sinner who repents and believes in Him!