

**Hidden Hills Sovereign Grace Baptist Church**  
**Sunday Sermon**

**Date: September 5, 2021**

**Text: Matthew 13:24-43**

**Scripture Reading: Matthew 12:24-43**

**Subject: Parable of the Tares among the wheat**

In the preceding message from Matthew 13:1-23, we considered:

1. That the reason Jesus taught the multitudes in parables was because it was not given them to understand the mysteries of the kingdom of heaven.
2. The parables were taught to the unbelieving so that the prophecy of Esaias is fulfilled by hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.
3. Jesus had told the parable of the sower to the multitudes and his disciples, and later upon his disciples asking, expounded to them the parable of the sower.
4. In the sowing of the word of the kingdom some fell by the wayside; some on stony places; some among thorns and some on good ground. The good ground hearers were the only ones who heard the word and understood the word and brought forth fruit, some an hundredfold, some sixty, some thirty. Who hath ears to hear, let him hear.

I would be sinning against the LORD if I were to not share with you in preaching, the things which the LORD has shown me over all these years of study and preaching. I consider myself to have been blessed to read the words of other brethren who have studied these parables. Here is an explanation of the seven parables of Matthew 13 about the kingdom of heaven by A. W. Pink. I agree with him and urge you to consider these things.

“The seven parables of Matt. 13 divide into four and three, which is the usual division of a series of seven. The first four were spoken to the multitude on the seashore, the last three to the disciples inside the house. Hence, the first four give us the external view in the history of Christendom, while the last three portray that which is more internal and spiritual. The first four are arranged in two pairs: the first—the wheat and the tares—giving us individual aspects; the second pair—the mustard-tree and the corrupted meal—set forth the overall view. Again: the first parable shows us a sowing, while the fifth and sixth show the resultant crop. The second parable also shows us a sowing, while the third and fourth give us the resultant crop. If it be asked, Why is the “crop” of the second sowing given before the harvest from the first? The answer is, **It is ever the order of Scripture to give us first that which is natural, then that which is spiritual.**

Allow me to show you some passages which illustrate this last sentence of the natural versus the spiritual, with the natural first.

**1 Corinthians 15:45-47 (KJV)** *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven.*

**Hebrews 10:8-9 (KJV)** *Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.*

Let us now proceed to the twenty-fourth verse of this 13th chapter of Matthew. Remember, this is a rather long, detailed chapter with the first 52 verses speaking about the mysteries of the kingdom of heaven.

**Matthew 13:24-30 (KJV) *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. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 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? 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? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 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.***

***Another parable put he forth unto them, saying,*** -- That is, both to the multitude and to his disciples as we shall see when Jesus comes to the explanation of the parable beginning in verse 36. Matthew is the only one of the gospel writers to include the parable of the tares in the field.

**Matthew 13:34-35 (KJV) *All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.***

Here, we see another fulfillment of the Old Testament scriptures in New Testament times. Let us remember that many such things were written of our Lord in the “law of Moses, the prophets, and in the psalms concerning our Lord.”—Luke 24.44. Verse 35 is a quote from the book of Psalms:

**Psalm 78:2 (KJV)** *I will open my mouth in a parable: I will utter dark sayings of old:*

As the first verse of this 78<sup>th</sup> Psalm tells us, these were the words of Asaph, who was one of the singers and a psalm writer, but also a seer as we are told in 2Ch. 29:30.

Let us now notice the circumstances and the explanation of the parable of the tares in the field. Please notice that Jesus sent the multitude away so he could declare the parable to his own disciples. Is this not always the way, that we remove from the world in order to hear our Lord’s precious and encouraging words? -

**Matthew 13:36-43 (KJV)** *Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 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; 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.*

**R**EMEMBER, Jesus said "the kingdom of heaven is likened unto a man who sowed good seed in his field:" It is abundantly clear that our Lords kingdom was initially set up during his personal ministry – even before he came on the scene, because John the Baptist came preaching, "Repent ye, for the kingdom of heaven is at hand." The kingdom and the church were both visible entities whereby the kingdom was seen in the church at Jerusalem and none else. The church at Jerusalem best reflected the kingdom and it was in the midst of the unbelieving Pharisees, Sadducees, scribes and Herodians. The Parable of the Tares supplies an explanation of professing Christianity as it has existed all through these twenty centuries, and as it is today; a mixed state of affairs; the true and the false side by side; Rome and her Protestant daughters masquerading under the guise of Christianity. Let me clarify the term "Protestant Daughters."

So you know, many of the following remarks come from a little book entitled "THE PROPHETIC PARABLES OF MATTHEW 13" by Arthur W. Pink. I consider this man's comments to be the very best commentary I have seen on this section of scripture. Brother Pink is true to the word of God.

Rome and her Protestant daughters are the false churches (not the LORD's churches) which are said to come out of Roman Catholicism. Lutheranism with a leader, Martin Luther who retained his perverted Roman Catholic Baptism and retained many of the catholic doctrines in Lutheranism. The Church of England often called Episcopalian or Anglican. These replaced the pope with a person titled as "The Archbishop of Canterbury," who is the chief officer of the denomination. This daughter retained many, many of the false teachings and practices of the Roman Catholics. Next in line is the Presbyterian denomination, another state church like the Lutheran and Church of England. It is the Church of Scotland. It was founded by John Calvin and John Knox both of whom retained their Roman Catholic "baptism." Presbyterians, like the Lutherans

and Episcopalians "christen" their babies by sprinkling water on them. Out of these daughters came more of the same. Methodists, Congregationalists, Nazarenes, and a host of Pentecostals. The modern Pentecostal movement had its beginning in the so-called Azusa Street Revival in California in 1907. The Mormons and Campbellites are both restoration movements claiming that the Lord's church died out and they "re-established it – each of them." The Seventh Day Adventists is a religious organizations spawned by a woman, Ellen White. The Jehovah Witnesses were organized by Charles Taze Russell in the late 1870's. The Christian Scientists were organized by Mary Baker Eddy in 1879 in Massachusetts.

The "*field*" represents the religious world, in which the wheat and the tares "*grow together*". This mixed state of affairs has resulted from the work of the enemy at the beginning of this present age, the effects of which are with us till this day.

This parable, like the former, is another stroke at post-millennialism. They believe that, through the preaching of the Gospel (under the blessing of God), the cause of Christ will extend, until the whole earth is filled with the knowledge of the glory of the Lord as the waters cover the sea. But Christ here explicitly declared that the wheat and the tares should "*grow together until the harvest*", which He defined as "*the end of the age*". He gave no hint that the "*tares*" would gradually die out, or that they would decrease in numbers; but announced that, at the end, they would be found in such quantity as to need binding "*in bundles*".

The connection between this parable and the former one is most noticeable: The Sower of the good seed is the same, "*the Son of Man*"; the "*field*" is the same, "*the world*" (v. 38), i. e. the religious world – those in the world who profess to be subject to the King, the Lord Jesus Christ. But there is one thing said about the "*seed*" here which is very striking. In v. 19 it is called "*the word of*

*the kingdom*", while in v. 38 we read "*the good seed are the children of the kingdom.*" Like produces like: the word of the kingdom converts the souls of the sons of the kingdom: the fruit is according to the Seed!

The prominent thing in this second parable of the series is the Enemy and his work. Let us consider:

### ***The Time when he worked.***

2. This was "*while men slept*" (v. 25); that is, at nighttime. In other words, it was under cover of the darkness that the Devil sowed his tares! This is characteristic of Satan. Satan hates the light: secrecy, stealth, dishonesty, are his favorite tactics. But mark you, the Sower Himself did not sleep: He slumbers not, neither is weary. Nor does Satan. He is ever on the alert, going about, "*seeking whom he may devour.*"

"*While men slept.*" The reference is to the unwatchful condition which soon developed among the Lord's people. The presence of the "*tares*" among the wheat was evidenced at a very early date. To the Thessalonians the apostle declared, "*The mystery of iniquity doth already work*" (2 Thess. 2:18). John had to say, "*Ye have heard that Antichrist shall come, even now are there many antichrists*" (1 John 2:18). Jude wrote, "*There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness*" (v. 4). To the Church at Pergamos Christ said, "*I have few things against thee, because thou hast there them that hold the doctrine of Balaam so hast thou also them that hold the doctrine of the Nicolaitanes which thing I hate*" (Rev. 2:14, 15). In this we see

Satan's emissaries being brought into the kingdom – those who profess to believe in Jesus Christ.

### ***The Method he employed.***

First, we are told that the Son of Man sowed good seed in His field (vv. 24, 37). Then we are informed that the Devil turned farmer (v. 25). Satan is no originating genius, but He is always an imitator. He produces counterfeits of the works of God. It is important for Christians to know this, so that they may be on their guard. If we study the Scripture we shall not be ignorant of his devices (2 Cor. 2:11). It is to be carefully noticed that as the Enemy mimicked Christ he sowed neither thorns nor thistles—had he done so his work had been easily detected, and there had been no difficulty in distinguishing the false from the true. No, he sowed "*tares*", or better, "*darnel*". This is a degenerate wheat, and so closely resembles the genuine article that the one cannot be distinguished from the other until harvest-time. That the "*servants of the householder*" recognized the tares as soon as they sprang up does not conflict with our last statements for it is the apostles who are here in view, and they were specially endowed with the Holy Spirit, and so had a greater measure of discernment than any since.

These "*tares*" are counterfeit Christians. When the "*servants*" first discovered what the enemy had done, they wanted to root out the tares (v. 28). But the Master forbade them, saying, "*Nay; lest while ye gather up the tares, ye root up also the wheat with them*" (v. 29). It is only when they are both fully ripe that the farmer can with safety separate them, for it is not until then that it is seen there is no grain in the ears of the tares.

Until the harvest time the tares present a very nice picture to the eye. As these imitation blades, green and flourishing, grow side



by side with the real wheat, there is every prospect of a bountiful yield. But appearances are deceptive, and much of the product will prove only a disappointment and mockery to those who have spent so much time and labor on their cultivation. "All is not gold that glitters." At the Harvest-time there is going to be a great disillusionment. Then it will truly appear that Christ's flock is a "*little*" one.

This parable, then, gives a remarkable expose of the methods employed by Satan. He seeks to destroy God's testimony on earth by introducing illegitimate "church(es)" which reveals that he works from within: he sowed the "*tares*" among the wheat! Satan has an imitation Gospel. This is clearly implied in the solemn warning given in Gal 1:7-9.

**Galatians 1:6-9 (KJV)** I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: **7** Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. **8** But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. **9** As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

We see this more clearly in 2 Cor. II, where we are told "*false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness*" (vv. 13-15). The principal agents of Satan are to be found, not in the drinking-houses or race-courses, etc., but in the seminaries and in the pulpits! These are not advocating lawlessness, but are preaching "righteousness"; but "*being ignorant of God's righteousness*" they

are "*going about to establish their own righteousness*" (Rom. 10:3). It is a mingling of Law and Gospel, and multitudes are deceived thereby.

Satan has an imitation Church. Christ is now building His Church, a Church which will include all the saved of this present dispensation, and none who are not members thereof will be saved. The Devil has mimicked this also. The Harlot church of Rome professes itself to be the "spouse of Christ", and her ministers insist there is no salvation to be found outside of Roman Catholicism. They profess the name of Christ and hold some of the great fundamentals of His teaching. But artfully mingled with these truths are the deadly errors of Paganism. But so clever is the imitation, so subtly are the Scriptures appealed to in support of their "false gospel", that millions are deluded by their soul-destroying system. "*There is way that seemeth right unto a man, but the end thereof are the ways of death*" (Prov. 14:12).

Satan will yet be permitted to bring forth an imitation Christ. This will be his masterpiece. Much is said in Scripture concerning him. He is the great *antichrist*. He will have power to work miracles; he will at first claim to be the true Christ come back to earth. Multitudes will be deceived by him so that all the world will wander after him (Rev. 13:4). Yes, the Devil sows "*tares*", imitation wheat—not thorns and thistles.

### ***The Enemy's Success.***

It is to be observed that in this parable we do not read of any opposition or hindrances to the growth of the tares, like we did in the first parable concerning the wheat. No mention is here made of any soil uncongenial to the Devil's seed. There is no "*wayside*" ground too hard for them to penetrate. There are no "*thorns*" to choke them, for they will thrive anywhere. There is no mention

made of "*fowls of the air*" coming to catch them away. All external conditions and circumstances are favorable to the growth of this seed. No cultivation is needed; they will grow of themselves.

The enemy's success is plainly intimated by the prominence given to the "*tares*" in this parable. This comes out very clearly and most solemnly in v. 36. When Jesus had sent the multitude away, and had gone into the house with His disciples, they said, "*Declare unto us the parable of the tares of the field*", not "*the parable of the good seed and the tares*" (see vv. 24, 25). It is the tares and not the wheat which predominate and occupy the larger portion of the field. The mention of "bundles" in v. 30 bears out the same thought.

The Owner of the field would not allow any interference with the tares. This is a point which has perplexed many. Why did the Lord permit the Enemy to sow his "*tares*"? And why has He permitted them for so long, to occupy the principal part of the field? In other words, Why has God allowed the Devil such long-continued freedom? This is not so difficult to answer as many may suppose. They overlook the fact that the leaders of this world rejected its rightful Sovereign; that the Jews preferred Barabbas. Having chosen a murderer in preference to the Lord of Life, both Jews and Gentiles have reaped what they sowed. The Devil was "*a murderer from the beginning*" (John 8:14), and having refused the Saviour, this great soul-destroyer has ruled over them ever since!

The *time* for this to be "*the end of the world*" (v. 39). There is no difficulty in this expression if we bear in mind that there is a world of time, as well as a world of matter. But if we understand it to signify the "*end of the earth*", or "*world-system*", then it is manifestly erroneous. Personally, we much prefer the marginal rendering of the R. V.—"*consummation of the age*". The Greek word is not "*kosmos*", as in John 1:10, but "*aion*". To show that we are

not altering the translation in order to suit our own views, turn to Heb. 9:26: "*But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.*" What can be made of that? If by "*world*" be understood the earth, or the world-system, then it is a manifest absurdity, for that certainly did not "*end*" at the crucifixion of Christ. But if "*aion*" be rendered "*age*", there is no difficulty. Thus Matt. 13:39 should read, "*The harvest is the end of the age*"; there is another Age to follow this, namely, the Millennium.

Let us note now the *order* of its procedure. "*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*" (v. 30). The tares are gathered into "*bundles*" before the wheat is actually garnered. In spite of their promising and attractive appearance, everything which has not sprung from the Seed sown by the Son of man is ultimately to be consigned to the everlasting burnings; as He himself declared, "*Every plant which My heavenly fatherr hath not planted, shall be rooted up*" (Matt. 15:13). But what we would particularly direct attention to is the "*gathering together*" of the tares into bundles. There is no actual casting of them into the fire at this preliminary stage, no removal of them from the field.

In the *ecclesiastica* (that is, professing churches)/ sphere the same thing is equally noticeable and prominent. Interdenominational effort and movements are multiplying. Only last week in this city, on what is known as "*good Friday*", members and preachers from churches of four or five denominations met together, and held what they term the celebration of "the Lord's Supper"—and this in a church whose pastor is a pronounced modernist. What a farce! If some noted Evangelist comes to the city a "combined" meeting must be held. The unification of Christendom

is the ideal of many, and the goal for which her leaders are aiming. Protestantism is virtually a spent force, and the hindrances and obstacles against the Papacy yet gathering all Christendom under her wings are rapidly disappearing. Those who understand prophecy know well that it will not be long ere she (Catholicism moved by the Devil) attains that ambition for which she has so long worked, and that one huge ecclesiastical "*bundle*" will be formed. Yes, the command to "*gather*" the tares has gone forth!

Consider the ending verses of our text again: ***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.***

Let us now go to chapter 25, verses 31 through 46 to consider the LORD's judging of the living nations, which I understand to take place at the beginning of the 1000-years-reign of Christ on this earth.

**Matthew 25:31-46 (KJV)** When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: **32** And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: **33** And he shall set the sheep on his right hand, but the goats on the left. **34** Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: **35** For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: **36** Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. **37** Then shall the righteous

answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? **38** When saw we thee a stranger, and took thee in? or naked, and clothed thee? **39** Or when saw we thee sick, or in prison, and came unto thee? **40** And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. **41** Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: **42** For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: **43** I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. **44** Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? **45** Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. **46** And these shall go away into everlasting punishment: but the righteous into life eternal.

It seems the LORD has been pleased to give this old preacher more light on this passage of scripture. Consider that these are living nations and there no resurrection is mentioned. To say that this is the same as the Great White Throne judgment of Revelation 20:11-15, is to greatly miss the mark.

These are living Gentile nations –

1. those who are left on the earth of all the nations which came against Jerusalem at Armageddon.
2. It will be at Armageddon in the land of Israel near Jerusalem where the armies of the beast will be gathered to fight against him who is on the horse.
3. The Lord will destroy those armies with the sword of his mouth so that their “flesh shall consume away while they stand upon their

feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.”

4. The LORD will cast the Beast and the False Prophet into the lake of fire burning with brimstone.
5. There will be great numbers of the nations other than the armies which were destroyed at Armageddon which shall still be living on the earth after the tribulation period. These are the nations brought to judgment before the LORD.
6. You will notice that the basis of the judgment is the treatment of “these my brethren.” There are three groups present at this judgment. They are:
  - a. The Sheep Nations.
  - b. The Goat Nations.
  - c. The Brethren of the LORD, both Israel and the Church.
7. It is incorrect to say that the sheep nations are converted people, or that this is a judgment of individuals. It is rather a judgment of the nations, as nations where both the Jews and Christians were treated well by the nations themselves. These nations feed their hungry, gave them drink, clothed them and visited them, in prison. The same is true, in the negative sense of the goat nations. Being unconverted also, they ill-treated the LORD’s brethren and are immediately consigned into everlasting fire, prepared for the devil and his angels. The LORD will allow these sheep nations to live and continue on through the thousand years reign of Christ on earth – and perhaps afford them an opportunity to be converted. In any case, we see they are denominated “blessed of my Father, and will inherit the kingdom prepared for them from the foundation of the world.”