



2. The PARABLE OF THE TARES

In Matthew 13:24, the opening of the second parable on the kingdom of heaven, one is confronted with the word "*another*" parable, meaning something separate and distinct from the first parable.

These seven parables are "*likened unto the Kingdom of heaven,*" however, they interlock like the links of a chain; each tell a different story. Like the different facets of a diamond, they each showing a different

perspective of the Kingdom of God.

Matthew 13:24-30, "*Jesus told them another parable: `The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. When the wheat sprouted and formed heads, then the weeds also appeared. The owner's servants came to him and said, Sir, didn't you sow good seed in your field? Where then did the weeds come from? An enemy did this, he replied. The servants asked him, Do you want us to go and pull them up? No, he answered, 'because while you are pulling the weeds, you may root up the wheat with them. Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.'*"

In this parable, as in the former one, "*the sower of the good seed is the Son of Man,*" and "*the field,*" is the same because in verses 37 and 38 it is stated,

"He answered, "The one who sowed the good seed is the Son of Man. The field is the world."

However, there is something about the "*good seed*" which is very striking. In the first parable, the good seed is called "*the word of the kingdom,*" however, in this second parable we read,

"the good seed stand for the sons of the kingdom. The weeds are the sons of the evil one."

Jesus teaches that, under the cover of darkness, the Devil sows his "*weeds,*" [The King James translates this word as "*tares,*" however, an even better translation would be "*darnel*"] The word which Jesus uses refers to a degenerate wheat, so closely resembling the genuine article that one cannot be distinguished from the other.

The "*field*" in which the seed is sown, which Jesus refers to, **belong to the One Who sowed the good seed,** Jesus Christ! The one who is the trespasser is the Devil!

Wheat and tares look alike! Often you cannot tell them apart, however, *you* know what it is that is keeping Christ from ruling in your life! You must surrender *completely* to Christ's rule and reign in your heart and life. The impulse is to "*pull out the tares*" from other people's lives, however, Jesus, said, "*No, because in doing so, you may uproot the good seed.*"

certain degree, because of Satan's work. Therefore, we must remember that this third parable is a continuation of that truth.

The mustard seed belongs to the herb family, an entirely different specie from trees! However, this "*herb*" becomes a "*tree*," that is to say, it developed into something entirely foreign to its very nature! What one is immediately impressed with is that what is planted grows rapidly into something *abnormal* and becomes a monstrosity!

Jesus is speaking of, not His "*true Church*," but that "*professing*" Christendom will grow into something "*great*," however, it is an abnormal and unnatural growth, becoming what God never intended it to become.

Before the herb...(that "*this seed*" produced)...could ever find favor and be accepted by the world, it changed its character and become something that God never intended it to be, and this is exactly what this third parable teaches, "*the herb becomes a tree*."



1. THE PROPHETIC REVELATION

We dealt with the "*Prophetic Revelation*" of this parable in the first study.

2. THE PRIMARY INTERPRETATION

The "*Primary Interpretation*" is not difficult to see . . . "*Professing*" Christendom becomes "*great*" in the earth. The pomp and rituals of men are impressive with their gorgeous vestments and imposing ceremonies

The "*mustard seed*" herb, indeed grow into a giant tree!

However, in this study we are mostly concerned with:

3. THE PRACTICAL APPLICATION

The question the believer must ask himself is, "*Has God's seed of the word of the kingdom in MY life become something grotesque or abnormal, preventing me from being what God intended me to be?*"

As we submit to the kingdom of heaven...(that is, yield to Christ's reign and rule in our life)...God will make us into a "*humble*," but healthy, *mustard-seed*, whose faith can move mountains.

Matthew 17:20, "*If you have faith as a grain of mustard-seed, ye shall say unto this mountain. Remove hence to yonder place: and it shall remove; and nothing shall be impossible unto you.*"

In this third parable of the kingdom of heaven, Christ warns us not to allow ourselves to grow into a "*showy*" display, likened unto an abnormal tree.

THE BIRDS

This word "*birds*," in verse 32 is precisely the same word which is translated as "*fowls*" in verse 4, and it is explained by Christ to be "*the wicked*" in verse 19.

The word "*fowls*" in Scripture has a very definite meaning. We see where Abraham, in Genesis 15:11, driving the fowls away lest they steal the sacrifice before it can be offered to God. In Deuteronomy 28, where God is setting forth His dealings with Israel, "*fowls*" is referred to as a curse of the air. Revelation 18:2 tells us of the fall of Babylon the great, and becoming "*the habitation of the devils and the hold of every foul spirit, and a cage of every unclean and hateful **birds** . . .*" (same Greek word as "*fowls*").

There seems to be little question that in this third parable which Jesus gives, these "*fowls*," lodging in the branches, symbolizes Satan and his agents.

THE TREE

In Daniel 4, Nebuchadnezzar has a dream very similar to the parable which Jesus gives. It is that of a "*huge tree*" that grew tall and large and was then "*cut down*." Daniel, in his interpretation said to the king, "*The tree you saw . . . is you . . . You have become great and strong; your greatness has grown until it reaches the sky, and your dominion extends to distant parts of the earth.*" (See Daniel 4:10-12 and 20-22)

THE "TREE" STANDS FOR EARTHLY POWER OR GREATNESS!

Again, in Ezekiel 31:3-6 we have this same figure used. We see here a "*huge tree*" with "*fowls lodging in its branches*" and, again, it symbolizes earthy greatness, worldly prominence, giving shelter to the nations.

What does it all mean? Remember, in the first parable, the assault was from **WITHOUT** the kingdom, the "*fowls of the air*" were catching away the seed? And, remember that in the second parable Satan's activity was **AMONG** the kingdom, as he was sowing his tares among the wheat? Now, in this third parable we see the effect of this - We see that Satan has moved **WITHIN** the kingdom.

Why do birds come to a tree? They do not come there for the good of the tree, but, rather, they come for their own good. The tree provides a resting place, shelter, food or a place for the birds to build their nests and propagate their own kind.

Notice the warning of the development of evil. In the first parable, Satan is seen catching away part of the good seed of the kingdom. In the second parable, Satan is seen engaged in the work of limiting the work of the kingdom by sowing tares among the wheat. Now, here in the third parable, we are shown a corrupted "*tree*" affording Satan shelter.