

“The End Time Dimension Of The Parables” Lesson #7 - The Wheat And The Tares, Part 1

Focus: “The **Bible** is the **fully inspired Word of God**. It is the **infallible revelation of His will**. It is the **authoritative revealer of doctrine**, and it is the **trustworthy record of God’s acts** in history. **Prayerfully and humbly** read and study the **Bible** more. For in it we will **find hope** for every crisis. But more importantly, **we will find our Lord and Saviour Jesus Christ, who died to redeem us from our sins.**” ref. Psalm 119:142; Isaiah 8:20; Isaiah 41:21-29; Matthew 4:4; Luke 4:4; Luke 24:25-27, 32, 44-49; John 3:16-17; John 5:39; John 8:58; John 17:17; 1 Timothy 3:16-17; 2 Timothy 2:15; 1 Peter 1:1-25; 2 Peter 1:16-21; Revelation 1:1-8

READ: Matthew 13:24-30; Matthew 13:36-43; *Christ’s Object Lessons*, p. 70-75; *Ellen G. White*

Introduction: The Cosmic Setting of the Parable

1. According to **John 1:1-3** the **Word of God made all things and the Word of God was God**. see Gen. 1:1; Col. 1:1-17; Heb. 1:1-3; 11:3
2. When **Jesus created the World He saw that everything which He had made was very good**. (**Genesis 1:31**) see Judges 18:9; Revelation 4:11
3. When the **world was created**, **Satan had already been cast out from heaven**. Satan was **jealous** of **Christ in heaven**, and was determined to get **revenge** against **Him** on earth. *EGW, Patriarchs and Prophets*, p. 35.3; ref. **Genesis 2:8-9, 15-17; Revelation 12:3-4; 7-9; Isaiah 14:12-20; Ezekiel 28:12-15**
4. While Adam and Eve “**slept**” (let the guard down) Satan came and **introduced evil** into **Christ’s good world**. **Gen.3:1-15; Matt. 13:25**
5. The first example of **wheat and tares** growing together was in the story of **Cain and Abel**. Both claimed to **worship God**, both **brought an offering**, both **raised up an altar**, but **Abel was like the wheat** and **Cain was like the tares**. The **evil** eventually became so clearly distinguished from the **good** that **God uprooted evil by sending a worldwide flood**.¹ ref. **Genesis 4:1-16; Genesis 4:17-26, Genesis 5; Genesis 6; Hebrews 11:4-7; 1 Peter 3:18-20; 2 Peter 2:4-22**

The Symbols of the Parable

¹ The End Time Dimension of the Parables, #7, p. 47, by Pastor Stephen Bohr, SecretsUnsealed.org

1. Even though **Jesus** did not explain who the householder represents, who do you suppose he symbolizes? **God the Father.** (**Matt. 13:27**)

Note 1: The word “householder” is a translation of the Greek word *oikodespotes*. This word literally means, “the lord of the house.”

2. Who is the sower of the parable? “*He that soweth the good seed is the Son of man.*” (**Matthew 13:37**) see **Matt. 8:20; Mk. 2:38; Jn. 6:53**
3. What does the field represent? “*the field is the world.*” (**Matthew 13:38**)
4. More precisely, the field represents the Church. see **Acts 8:1-8**

Note 2: *Christ Object Lessons* perceptibly explains: “‘The field,’ **Christ** said, ‘is the world.’ But we must understand this as signifying the church of Christ in the world. . . The parable is a description of that which pertains to the kingdom of God, His work of salvation of men; and this work is accomplished through the church.” (COL, p. 70.2)

5. What does the good seed symbolize? “*the good seed are the children of the kingdom.*” (**Matthew 13:38**) see **Jn. 1:12; Rom.8:14; 1 Jn. 3:1-3**
6. What do the tares represent? “*the tares are the children of the wicked one.*” (**Matthew 13:38**); **Job 41:1, 34; Jn. 8:39-45; Matt. 25:41**

Note 3: The Greek word for tares here is *zizania* (darnel plant). The reference here is the *lolium temulentum*. “This common Palestinian plant grows about 2ft. tall. In its earlier stages it is indistinguishable from wheat. Only when the plant matures and the seeds of the darnel turn black is it easy to tell the difference. These seeds are poisonous, and if eaten, produce violent nausea, diarrhea, convulsions, and sometimes death.” *The Seventh-day Adventist Bible Commentary, Vol. 5, p. 407*

7. The tares more specifically represent false believers in the church: “By bringing into the church those who bear **Christ’s name** while they deny **His character**, the wicked one causes that **God** shall be dishonored, the **work of salvation** misrepresented, and souls imperiled.”² (COL, p. 71.1) **ref. Matt. 23; Lk. 18:10-14; 2 Tim. 3:1-7**
8. Who is the enemy who sowed tares? “*the enemy that sowed them [tares] is the devil.*” (**Matthew 13:39**) see **Lk. 13:10-17; Jn. 6:67-71**

² *ibid.*, p. 47-48

Note 4: The enemy's sowing of tares was an act of revenge: "In the East, men sometimes took revenge upon an enemy by strewing his newly sown fields with the seeds of some noxious weed that, while growing, closely resembled wheat. Springing up with the wheat, it injured the crop and brought trouble and loss to the owner of the field. So it is from enmity to Christ that Satan scatters his evil seed among the good grains of the kingdom." (COL, p. 71.1) *see Genesis 3:15; Jn. 7:1-53*

9. When does the harvest occur? "*the harvest is the end of the world.*" (Matthew 13:39) *see Matt. 24:29-31; 25:31-46; Mk. 13:26-27*

Note 5: In the Greek there are two main words which are translated in the **King James Version** as "world". The first is *kosmos* which refers to the world in its material composition. The second is the word *aion* which describes the world within its temporal framework. The word which is used in **Matthew 13:39** is *aeon* and a better translation of it would be "the end of the age" (*see also, Matthew 28:20 where the same word is used*) *Christ's Object Lessons* remarks: "The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time." (COL, p. 71.3) *see Genesis 7:1-16; Luke 13:21-30*

10. Who are the reapers of the parable? "*the reapers are the angels.*" (Matthew 13:29) *see Matthew 24:29-31; Mark 13:26-27*

11. **Thought Question:** Although **Jesus** did not directly interpret who the servants represent, who do you suppose they symbolize? The church. *ref. Proverbs 10:5; Isaiah 56:10; Matthew 25:1-13; Mark 14:32-42*

12. **Thought Question:** What do you think is represented by the sleeping of the servants? *see Isa. 56:10; Ezk. 33:1-11; Rev. 3:14-22*

13. In terms of the **book of Revelation**, what do you think is represented by the act of binding up the tares in bundles to be burned?³ (Hint: **Revelation 14:9-11, 14-18**) *see Dan. 12:1-3; Rev. 20*

14. What is meant by the expression "wailing and gnashing of teeth"? Who are those who will wailing and gnash their teeth, unbelievers or professed believers? **Matthew 13:14-43**. To answer these questions study the following passages: **Ps. 112:10; Jer. 8:19-22; Matt. 13:50; Matt. 22:13; Matt. 24:51; Matt. 25:30; Lk. 13:28.**

³ *ibid.*, p. 48-49

15. What Parallel text refers to **God's people shining in the kingdom**?
“And they that be wise shall shine as the brightness of the firmament;
and they that turn many to righteousness as the stars for ever and
ever.”⁴ (**Daniel 12:3**) see **Matthew 5:14-16**; **Matthew 13:43**

Appeal Song:

Closing: "The growth of the tares among the **wheat** would draw special attention to it. The grain would be subject to severe criticism. Indeed, the whole field might be set down as worthless by some superficial observer, or by one who delighted to discover evil. The sower might be condemned by him, as one who had mingled the bad seed with the good for his own wicked purpose. Just so the erring and hypocritical ones who profess to follow **Jesus** bring reproach upon the cause of **Christianity**, and cause the world to doubt concerning the **truths of Christ**. As the presence of the tares among the **wheat** counteracted to a great degree the **works of the sower**, so sin among the **people of God** frustrates, in a measure, the **plan of Jesus to save** fallen man from the power of Satan and render the barren ground of the human heart **fruitful of good works**." *Ellen G. White, Spirit of Prophecy, Vol. 2, p. 248-249*; ref. **Exodus 12:37-38**; **Numbers 13 & 14 & 16**; **Joshua 7:1-26**; **2 Samuel 12:1-14**; **Nehemiah 13:1-9**; **Jeremiah 28**; **Matthew 7:15**; **Matthew 10:16**; **Matthew 11:16-30**; **Matthew 23**; **Luke 10:3**; **Luke 19:41-44**; **John 8:12-59**; **John 12:1-10**; **2 Timothy 3:1-9**; **Acts 15**; **Acts 20:29**; **Ephesians 5:1-21**

⁴ *ibid.*, p. 49

Wheat and Tares
Tune: Bringing In The Sheaves⁵
by George A. Minor

In the field wheat's growing,
Satan, tares he's sowing;
Wanting to destroy
God's plants forevermore.
"Master don't you see,
The ruin he has caused?"
Can we pull them up,
And clear the field of weeds?

No, leave them there,
No, leave them there.
For if we pull them,
We'll pull up wheat.
Let them grow ti'l harvest;
And reapers gather,
Bundles of tares to burned in the fire.

The field is the world
Where God's Church dwells,
The tares are wicked ones
Who dishonor God.
The enemy is devil,
Who kills and destroys;
But the owner knows His own
And He will save.

⁵ Words written by Barbara J. Hales, 7/19/2022.