

### **Focus Text**

“He put another parable before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field, but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. So when the plants came up and bore grain, then the weeds appeared also. 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?’ 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?’ But he said, ‘No, lest in gathering the weeds you root up the wheat along with them. 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.” ’ ”” **(Matthew 13:24–30, ESV)**

“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.” He answered, “The one who sows the good seed is the Son of Man. The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. Just as the weeds are gathered and burned with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.”

**(Matthew 13:36–43, ESV)**

### **1. The Son of Man vs the Devil**

Jesus begins by letting us know that the one who sows is himself the Son of man. This is a reference to Daniel’s vision of one coming like the son of man on the clouds (Dan. 7:13). Jesus is presenting himself as the divine savior who has come to sow good seed in the world. Jesus also sets up the evil one, the devil, who has snuck into the field and scattered bad seed among the good seed. This is the absurdity in this parable. Why would a farmer waste time and money to buy bad seed and throw it among another’s field? This seems like a silly cartoon villain plot.

We, as Christians, are reminded of the spiritual battle taking place among us. Jesus and the devil are not equals by any means, but the devil is a trickster trying to play havoc while he can before the end of the age.

## 2. Wheat vs Darnel

Next, we see what the good seeds are: the wheat, which are the ones who live for God’s Kingdom and follow the Son of Man. The good seeds are the Christians. The evil seeds, darnel, are weeds that serve Satan and his rebellious cause to halt the growth of God’s Kingdom. What makes this analogy hard is that everyone, at some point, was a weed that Jesus had to transform into wheat. But the heart of the weeds is to rebel against God’s love and forgiveness, and even worse, seek to harm those who love God. The difficulty in the field is that darnel is a weed that is called “fake wheat.” It cannot be distinguished until the plants have matured and are ready for harvest.

Jesus makes it known in the parable that he will wait until all things have come to maturity before judgment happens. People have their whole lives to repent and seek after Jesus; there is no age limit to the kingdom. Jesus will wait patiently to distinguish between the wheat and the weeds.

We carry hope with us that all can be transformed; nobody is doomed to be a weed. However, if someone chooses their whole life to reject Jesus’ offer of forgiveness and salvation, they are in rebellion, and Jesus will have to separate them from his people in the end.

“The weeds Jesus references are a type of ryegrass called darnel, which grew abundantly throughout the Middle East and resembled wheat during its early growth stages, sometimes harboring a poisonous fungus<sup>[1]</sup>. The darnel couldn’t be reliably distinguished from wheat until it had matured for several weeks<sup>[1]</sup>, which explains why the problem in the parable goes undetected until the plants have already developed.

This botanical detail makes the parable’s logic compelling. Because the root systems of the darnel and wheat became interwoven, attempting to remove the weeds would inevitably uproot the wheat as well<sup>[1]</sup>—a practical reality that justifies the farmer’s decision to wait until harvest. The parable gains its force from this genuine agricultural constraint rather than from pure fantasy. In Jesus’s interpretation, the weeds represent “the sons of the evil one,” with the devil as the one who sowed them ([Matt 13:36–43](#)). The householder becomes the Son of Man, the field represents the world, and the good seed symbolizes the “children of the kingdom”<sup>[2]</sup>. The parable thus shifts from a story about farming into an apocalyptic statement about cosmic conflict—the kingdom of heaven coexists with evil forces throughout the present age, but

at the end of the age, angels will serve as reapers, gathering the weeds to be burned with fire just as the parable describes ([Matt 13:36–43](#)).<sup>1</sup>

### 3. The Great Judgement

“Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.” **(Revelation 20:11–15, ESV)**

Wow, the bible is amazing. John saw in his final vision what Jesus laid out for us here. Jesus makes it known that after the great judgement, the angels will collect everyone, and those who are weeds will be thrown with Satan into the fiery furnace of judgement, where there will be weeping and gnashing of teeth. These are symbols of anguish and pain. They have joined their father, the devil, in his final resting place. No one need do this unless their hearts are set against God and His great mercy. But orthodoxy reminds us that we are not universalists, and sadly, many will choose judgment.

“And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will bring their glory into it, and its gates will never be shut by day, and there will be no night there. They will bring into it the glory and the honor of the nations. But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb’s book of life.” **(Revelation 21:22–27, ESV)**

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<sup>1</sup> [1] Roger L. Hahn, [Matthew: A Commentary for Bible Students](#) (Indianapolis, IN: Wesleyan Publishing House, 2007), [174](#).

[2] Frederick J. Murphy, [Apocalypticism in the Bible and Its World: A Comprehensive Introduction](#) (Grand Rapids, MI: Baker Academic, 2012), [255](#).

Jesus then makes it clear that His Children will shine like the sun. In the end, John saw that the new temple was Jesus Himself, and the people walked in His light. Jesus is telling them what the new heaven and earth will be like for those who follow Jesus. There is only one day, and nothing unclean or impure will be in God's kingdom. Yet, those who follow Jesus will see His splendor, and they will radiate His glory. This light symbolizes Holiness. Jesus' people will be weird on earth because we strive to live for Christ in a place that is not always kind to Him. But, if we ignore the rebels and walk with Jesus one day, that holiness will be normal because we will be in His house, and we still shine like Jesus Christ.

### **Application**

"There was a man sent from God, whose name was John. He came as a witness, to bear witness about the light, that all might believe through him. He was not the light, but came to bear witness about the light. The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." **(John 1:6-13, ESV)**

In his opening monologue, John points to the reality that Jesus is the light of the world. He was rejected, the weeds, by some of his own people. But to those who accepted him, he gave the right to be called Children of God, the Wheat, not born of blood or flesh, but of God's Spirit.

This week, let's celebrate that we have accepted Jesus gift of forgiveness and have been moved from weeds to wheat. We are called His children. In a spirit of thankfulness, what's one way you can be the light of Christ to someone? Amen.