

THE GREAT WENCHOSTER BIBLE
PROPER 11

MATTHEW 13: 24-30, 36-43

24. Another parable put Jesus forth unto the people, saying, Sigh not, for this one is easy. The kingdom of heaven is likened unto a man which sowed good seed in his field:
25. But while men slept and the women also, though not together for that would be naughty and I speaketh not of sowing that kind of seed, his enemy came and sowed tares among the wheat, and went his way, chuckling.
26. But when after the rains 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, Begging of thy pardon, Sir, but didst not thou sow good seed in thy field? from whence then hath it tares?
28. He said unto them, First check with the vendor of the seed to see if his stock was good. And they did so and reported back, Master, the seed was good. At least he said so. Then said he – the householder, that is - An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up, and afterward visit thine enemy and smite him mightily with our rods? Please!
29. But he said, Nay; put your rods away and leave him to me. Leave also the crop for lest while ye gather up the tares, ye root up also the wheat with them. Yes, yes, I know it's done often but don't spoil the parable.
30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Right! Firstly, don't look so grim. And secondly, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Clearly these reapers know how to do this. I might say experts in their field! And a man asked, Does he require a bigger barn for his harvest? And Jesus replied, Possibly, but that is another parable for which ye are not ready at this time. And yet another asked, If there were two harvesters, and I don't mean places of eating, would that make it a combine? But He gave no answer.

[The editors of the Lectionary deemed it necessary to omit five verses and two parables, one of which is agricultural, the other culinary, in case the curate is preaching and he or she gets confused/confusing.]

36. Then Jesus sent the multitude away, and they dispersed talking of the parable and trying to make of it some sense, and went they into the inn where there was room and did partake of strong ale as they debated. And Jesus went into the house: and His disciples came unto Him, saying, Pardon us being thick for we are but fishermen – well, except Matthew who's over there taking notes - and not farmers. Of your mercy, declare unto us the meaning of the parable of the tares of the field.
37. He answered and said unto them, It is super-eschatological but really quite simple so even you should get it. He that soweth the good seed is the Son of man who is yet to be revealed to you;
38. The field is the world; the good seed are the children of the kingdom; but the tares are, guess what? Verily, the children of the wicked one. Oh yes.
39. The enemy that sowed them will come to be called Old Nick and other devilish things besides; the harvest is the end of the world; and the reapers are the angels. That's why they look grim.
40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. Oh, cheer up! There's a while to go yet. And also,
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 and naughtiness;

42. And, it gets a bit repetitive, shall cast them into – sorry for the tautology here - a furnace of fire: there shall be wailing and gnashing of teeth, yea even at the same time so the sound will be quite interesting, and a smell of scorching.
43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Now there's a chorus yet to be written. Who hath ears to hear, let him hear. I've finished now. There was silence in Galilee for about half an hour, and then the disciples began to nod sagely and say, Serious stuff. If this is wisdom, who can endure it? And what about those who don't have any teeth? And Judas (yes, that one) did offer to go and buy some ear wax removal spoons with money from the common purse. And suddenly it was dark.