

Lesson XIII.

THE PARABLE OF THE TARES

June 26, 1910

LESSON SETTING—The same as for last Lesson.

GOLDEN TEXT—Then shall the righteous shine forth as the sun in the kingdom of their Father.—Matthew 13: 43.
Memorize vs. 37, 38. THE LESSON PASSAGE—Matthew 13: 24-30, 36-43.

24 Another parable ¹ put he forth unto them, saying, The kingdom of heaven is likened unto a man ² which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares ³ among the wheat, and went ⁴ his way.

26 But when the blade ⁵ 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? ⁷ from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants ⁹ said unto him, Wilt thou then that we go and gather them up?

29 But he ¹⁰ said, Nay; lest ¹¹ while ye gather up the tares, ye root up ¹² also the wheat with them.

30 Let both grow together until the harvest: and in the time of ¹³ harvest I will say to the reapers, Gather ¹⁴ ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

36 Then ¹⁵ Jesus sent the multitude away, and went into the house: and his disciples came unto

Revised Version—¹ set he before them; ² that sowed; ³ also; ⁴ away; ⁵ sprang; ⁶ And the; ⁷ Omit from; ⁸ And he; ⁹ say; ¹⁰ saith; ¹¹ haply; ¹² Omit also; ¹³ the; ¹⁴ up first; ¹⁵ he left the multitudes; ¹⁶ Explain; ¹⁷ Omit unto them; ¹⁸ these; ¹⁹ sons; ²⁰ evil one; ²¹ Omit the; ²² with fire; ²³ cause stumbling; ²⁴ that; ²⁵ the weeping; ²⁶ He that hath ears, let.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Parable of the tares, Matt. 13: 24-30, 36-43. T.—The enemy, Gen. 3: 1-8. W.—Tares, John 8: 39-47. Th.—The harvest, 2 Pet. 3: 8-14. F.—The Judge, 2 Thess. 1: 1-10. S.—The judgment, Rev. 20: 11-15. S.—Glory of the righteous, Dan. 12: 1-10.

THE LESSON EXPLAINED



WHEAT AND
TARES

I. THE GROWING.—24. **Another parable**; or story from life, told for the sake of its spiritual teaching. **Put he forth.** The Greek word is commonly used of placing food on a table; here of spiritual instruction. **The kingdom of heaven**; which Jesus as King came to establish on earth, and in which the laws of heaven are obeyed. **Is likened unto a man**; that is, to the experience which a farmer had. **Good seed**; genuine wheat and free from mixture of other seeds. **While men slept**; during the night. **Enemy**; a "hater", full of personal spite. **Sowed tares**; probably the same weed as the English darnel and like the chess or cheat of this continent. **Went his way.** The evil seed required no care:

once sown, it would grow of itself.

II. THE GATHERING.—26-28. **The blade**; of wheat. **Sprung up**.. brought forth fruit; but the ear, in the case of each plant, was not yet fully formed. Not till then could the wheat be distinguished from the tares, so like each other did they grow. **Appeared the tares**; now easily known by the branching twigs with pickles on each, while the wheat ear is a single perpendicular spike. **Servants**; slaves. **Whence**.. tares? The farmer's

him, saying, ¹⁶ Declare unto us the parable of the tares of the field.

37 He answered and said ¹⁷ unto them, He that soweth the good seed is the Son of man;

38 The field is the world; ⁸ the good seed ¹⁸ are the ¹⁹ children of the kingdom; ⁹ but the tares are the ²⁰ children of the ²¹ wicked one;

39 The enemy that sowed them is the devil; ⁶ the harvest is the end of the world; and the reapers are ²² the angels.

40 As therefore the tares are gathered ¹⁴ and burned ²³ in the fire; so shall it be in the end of ¹⁵ this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that ²⁴ offend, and them ²⁵ which do iniquity;

42 And shall cast them into ¹³ a furnace of fire. there shall be ²⁶ weeping and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. ²⁷ Who hath ears to hear, let him hear.

seed had been pure (v. 24), and so many tares could not have grown up of themselves, even were the soil not clean. **An enemy**; the only possible explanation of the tares' being found all over the field. **Gather them up**; as men, women and children may be seen to-day in the fields of an Eastern farm, pulling up the weeds.

29, 30. Nay; because the roots of the two plants were so closely intertwined and had so firm a hold on the soil, that both tares and wheat might be pulled up together. **Until the harvest.** The wheat harvest began in April. The reapers. Reaping in those days was commonly done with a sickle, the grain being cut off nearer the top than with us. Frequently, however, then, as now in the East, the grain was pulled up by the roots. **Gather ye**.. **first the tares**; either before or after the cutting of the crop. **Burn them**; as useless and hurtful. **Wheat into my barn.** Underground grottoes or cellars are now in Palestine frequently used as barns, but in our Lord's time the barns were likely buildings of some sort. The underground storehouses of the present day are carefully cemented to keep out damp, and the mouth is plastered over so as to be air-tight. Grain stored in such places will keep sound for years. Sometimes, for security, the "barn" is under the floor of the inmost part of the house.

III. THE TEACHING.—36. **Sent the multitude away.** See v. 2. After the parable of the Tares, Jesus uttered the parables of the Mustard Seed and the Leaven. This closed His public teaching at this time. **The house**; the one in Capernaum from which He had gone to the seashore, v. 1. **His disciples**; the Twelve and others who wished to learn