at law was brought by the tenant, and  
heavy damages obtained against the offender.)

**29.**] Jerome in loc, says:  
“Between wheat and tares, which we call  
*lolium*, as long as both are in the blade,  
and the stalk is not yet in ear, there is a  
great similitude, and discrimination is difficult, if not impossible.” Jerome, it must  
be remembered, resided in Palestine.

**31, 32.**] THIRD PARABLE. THE GRAIN  
OF MUSTARD SEED. Mark iv. 30–34:  
Luke xiii. 18, 19. On the connexion of  
this parable with the two last, Chrysostom  
observes: “Having told them that of the  
seed three parts perish, and only one is  
preserved, and that in the preserved portion itself there is such deleterious mixture,—for fear they might say, ‘And who  
then and how many will be the faithful?’  
He goes on to remove this fear by the  
parable of the mustard seed, helping their  
faith, and shewing them that, all this not-withstanding, the kingdom shall spread  
and flourish.”

The comparison of kingdoms to *trees* was familiar to the Jews;  
see Daniel iv. 10–12, 20–22: Ezek, xxxi.  
3–9; xvii. 22–24: Ps. lxxx. 8–11.

**32. least of all**] literally, **less than all**.  
The words are not to be pressed to their  
literal sense, as the mustard seed was a  
well-known Jewish type for any thing  
exceedingly small. e mustard tree attains to a size in Judæa. See citations from Lightfoot in my Greek Test.  
This parable, like most others respecting the kingdom of God, has a *double reference—general and individual*. (1) In the  
*general* sense, the insignificant beginnings of the kingdom are set forth: the little  
babe cast in the manger at Bethlehem;  
the Man of sorrows with no place to lay  
His Head; the crucified One; or again  
the hundred and twenty names who were  
the seed of the Church after the Lord  
had ascended; then we have the Kingdom  
of God waxing onward and spreading its  
branches here and there, and different  
nations coming into it, “He must increase,” said the great Forerunner. We  
must beware however of imagining that  
the *outward Church-form* is this Kingdom. It has rather *reversed* the parable,  
and is the worldly power waxed to a great  
tree and the Churches taking under  
the shadow of it. It may be, where not  
corrupted by error and superstition, subservient to the growth of the heavenly  
plant: but is not itself that plant. It is  
at best no more than (to change the figure)  
the scaffolding to aid the building, not the  
building itself, (2) The *individual* application of the parable points to the small  
beginnings of divine grace; a word, a  
thought, a passing sentence, may prove to  
be the little seed which eventually fills  
and shadows the whole heart and being,  
and calls ‘all thoughts, all passions, all delights’ to come and shelter under it.

**33.**] FOURTH PARABLE. THE LEAVEN.  
Luke xiii. 20, 21. Difficulties have been