*away*” of the one, with the fearful antitype of vv. 49, 50.

**51, 52.**] {51} SOLEMN CONCLUSION OF THE PARABLES. When  
our Lord asks, ‘Have ye understood all  
these things?’ and they answer, ‘ Yea,  
[Lord,]’ the reply must be taken as spoken  
from their *then standing-point*, from which  
but little could be seen of that inner and  
deeper meaning which the Holy Spirit has  
since unfolded. {52} And this circumstance  
explains the following parabolic remark  
of our Lord: that every **scribe** (*they*, in  
their study of the Lord’s sayings, answering to the then *scribes* in their study of  
the Law) who is **instructed** (discipled),  
enrolled as a disciple and taught as such,  
is like an householder (the Great Householder being the Lord Himself, compare  
ch. xxiv. 45) who puts forth from his store  
new things and old; i.e. ‘ye yourselves,  
scribes of the Kingdom of Heaven, instructed as ye shall fully be in the meaning of these sayings, are (shall be) like  
householders, from your own stores of  
knowledge respecting them hereafter bringing out not only your present understanding of them, but ever new and deeper  
meanings.’

And this is true of **every**  
scribe: *Every* real spiritually-learned scribe  
of the Kingdom of Heaven is able, from  
the increasing stores of his genuine experimental knowledge of the word (not merely from books or learning, or the Bible itself,  
but *out of his treasure*), to bring forth  
things new and old.

The **therefore**  
is an expression of *consequence*, but not a  
strong one: answering nearly to our **Well,  
then**.

This is perhaps the fittest place  
to make a few *general remarks* on this  
wonderful cycle of Parables. We observe,  
(1) How naturally they are evolved from  
the objects and associations surrounding  
our Lord at the time (see on this the very  
interesting section of Stanley, Sinai and  
Palestine, ch. xiii. § 2, p. 420 ff, “On the  
Parables”). He sat in a boat in the sea,  
teaching the people who were on the land.  
His eye wandered ever the rich plain of  
Gennesaret:—the field-paths, the stony  
places, the neglected spots choked with  
wild vegetation, the plots of rich and deep  
soil, were all before him. The same imagery  
prevails in the parable of the tares of the  
field, and in that of the mustard seed ; and  
the result of the tilling of the land is associated with the leaven in the lump. Then  
He quits the sea-shore and enters the  
house with the disciples. There the link  
to the former parable is the exposition of  
the tares of the field. From the working  
of the land for seed to finding a treasure  
in a field the transition is easy—from the  
finding without seeking to seeking earnestly  
and finding, easy again: from the seed to  
the buried treasure, from the treasure to  
the pearl,—the treasure of the deep,—  
again simple and natural. The pearl recalls the sea; the sea the fishermen with  
their net; the mixed throng lining the  
beach, the great day of separation on the  
further bank of Time. (2) The seven  
Parables compose, in their inner depth of  
connexion, a great united whole, beginning with the first sowing of the Church,  
and ending with the consummation. We  
must not, as Stier well remarks, seek, with  
Bengel, &c., minutely to apportion the series  
prophetically, to various historical periods:  
those who have done so (see Trench,  
p. 142, edn. 4) have shewn caprice and  
inconsistency ; and the *parable*, though  
in its manifold depths the light of prophecy sometimes glimmers, has for its  
main object to *teach*, not to foretell. More  
than a general outline, shewn by the prominence of those points to which the respective parables refer, in the successive  
periods of the Church, we can hardly expect to find. But as much we unquestionably do find. The apostolic age was  
(1) the greatest of all the seed times of  
the Church: then (2) sprang up the tares,  
heresies manifold, and the attempts to root  
them out, almost as pernicious as the heresies themselves: nay, the so-called *Church  
Catholic* was for ages employed in rooting