mostly contained in other parts of Matthew  
v. 15; x. 26; vii. 2), where see notes.  
Here it is spoken with reference to   
teaching by parables:—that they might take  
cree in from them all the instruction  
which they were capable of giving:—not,  
hiding them under a blunted   
understanding, nor, when they did understand them,  
neglecting the teaching of them to others.

**24.] more shall be given unto you**  
(see var. readd.), more shall be added, i.e.  
more *knowledge*: so Euthymius: “with  
what measure ye measure your attention,  
with the same shall knowledge be measured  
to you: i.e. as much attention as you give,  
so much knowledge shall be served out to  
you, and not only so much, but even  
more... In the gospel according to  
Matthew this is said in another manner,  
and with another intent.”

**26—29.]** PARABLE OF THE SEED GROWING WE KNOW NOT HOW.

Peculiar to Mark. By Commentators of the   
Straussian school. it is strangely supposed to be  
the same as the parable of the tares, *with  
the tares left out*. If so, a wonderful  
and most instructive parable has arisen  
out of the fragments of the other, in  
which the idea is *a totally different one*.  
It is, the *growth* of the once-deposited  
seed by the combination of its own   
development with the genial power of the  
earth, all of course under the creative  
hand of God, but independent of human  
care and anxiety during this time of  
growth.

**26.]** Observe **said**, without  
*unto them*—implying that He is now   
proceeding with his teaching to the *people:*  
compare ver. 33.

**a man]** Some difficulty has been felt about the interpretation  
of this *man*, as to whether it is *Christ* or  
*his ministers*. The former certainly seems  
to be excluded by **should sleep**, and **he  
knoweth not how**, ver. 27; and perhaps  
the latter by **putteth in the sickle**, ver.  
29. But I believe the parable to be one  
taken simply from human things,—the  
sower being quite in the background, and  
the whole stress being on the SEED—its  
power and its development. The *man* then  
is just the farmer or husbandman, hardly  
admitting an *interpretation*, but necessary  
to the machinery of the parable.

Observe, that in this case it is not *his  
seed* as in Luke viii. 5,—and the agent is  
only hinted at in the most general way.  
If a meaning must be assigned, the best is  
“human agency” in general.

**27.]** **sleep and rise—** i.e*. employs himself otherwise—goes about his ordinary occupations.*  
The seed sown in the heart is in its growth  
dependent on other causes than mere  
human anxiety and watchfulness:—on a  
mysterious power implanted by God in the  
seed and the soil combined, the working of  
which is hidden from human eye.

No trouble of ours can accelerate the  
growth, or shorten the stages through  
pass.

It is the mistake of modern Methodism, for  
instance, to be always working at the  
seed, *taking it up to see whether it ts  
growing*, instead of leaving it to God’s  
own good time, and meanwhile diligently  
doing God’s work elsewhere: see Stier,  
iii. p. 12. Wesley, to favour his system,  
strangely explains **sleep and rise night  
and day**, *exactly contrary* to the meaning  
of the parable—“that is, it continually  
in his thoughts.”

**29.] he putteth in—**