96 ST. MATTHEW. XIII.   
   
 their eyes they have closed; lest at any time they should   
 see with their eyes, and hear with their ears, and should   
 understand with their heart, and should be converted, and   
   
 ‘ob, 17. I should heal them. 16 But blessed are your eyes, for   
 eee ks, they see: and your ears, for they hear. W For verily I   
   
 h Gen. say unto you, >That many prophets and righteous men   
 2 oan. have desired to see those things which ye see; and have   
 not seen them; and to hear those things which ye hear,   
 and have not heard them.   
 18 Hear ye therefore the parable of the sower.   
 any one heareth the word ‘of the kingdom, and 19 under-   
 ich. $8,   
 standeth it not, then cometh the wicked one, and catcheth   
   
   
 ‘a and imperfect their of course, on the other hand, as the en-   
 oa ed have ek) es hememea quiry, “Why is this rich, and that   
 this 1s. increased in them by done : ?” leads us up into the creative   
 tinuing to do it, and all lest should trrangewents of God,—so a similar en-   
 (and so that they cannot) hear, see, quiry in the spiritual would   
 understand, and be saved. I lead us into inscrutable and sovereign   
 should heal them = “it should be for- arrangements of Him who ‘ preventeth us   
 given them” Mark. This citation gives that we may have a good will, and work-   
 no countenance to the fatalist view of eth with us when we have that will’   
 the 4, but rests the whole blame X. of the Church of England). See, on   
 hard-heartedness and unreadiness we whole, my Sermons before the Univer-   
 of the hearers, is of itself cause of Cambridge, February, 1858.   
 why the very preaching of the word isa 12. In Luke we have an important   
 means of further darkening and liminary declaration, indeed fore   
 ing trem (see 2 Cor. iv. 4). - also: “the seed ie the word of God.”   
 16, 17.] See ref. These verses occur This word is in this parable especially   
 again in a different connexion, and with meant of the word preached, though the   
 the form of expression variod, Luke word written is not excluded: nor the   
 x. 28,24. It was a saying likely to be word wsioritten providences and judg-   
 repeated. On the fact that prophets, mente, and even the creation, of God.   
 desired to see those things; see 2 Sam. (See Rom. x. 17,18.) The similitude in   
 xxiii. Job xix. 23—27: also Exod. iv. this parable allu: to in 1 Pet. i.   
 18, and Luke ii. - James i. 21. The sower is first Son   
 18 —28.] InTERPRETATION OF THE Pa- of Man (ver. 87), His ministers and   
 RABLE OF THE SOWER. Mark iv. 10— servants (1 Cor. iii. to the end. He   
 20. Luke viii. who in rate sows over all field, unlikely well as   
 with the answer of our Lord to the re- likely places; commands His sowers   
 quest of the diselples, of our last to do the same, Mark xvi. 15. Some,   
 section. ] Hear, in the sense Stier says, objected to the parable   
 the verse before—hear the true meaning want of truthful to reality,   
 of, ‘hear in your hearts’ With regard because sowers do not thus waste their   
 to the Parable itself, may remark that seed by scattering where it is not likely   
 ita st leading is that “ myst to grow ; but, he rightly answers,—the   
 the “Kingdom,” according to wick the simple idea of the ble must be Borne   
 grace of oor and the receptivity of it in mind, and its not ti   
 man, work ever together in bringing ‘a sower went out to sow’—his SOWING   
 forth fruit. The seed is and the same —sowing over all places, the idea of   
 every where and to all: but does not parable. We see him only as a sower,   
 spring up without earth, nor does earth as an economist. The ble is not   
 bring forth without ; and the success about Him, but about the seed and what   
 or failure the seed is the of happens to st. He is the fit representa-   
 the adaptation to its or other- tive of God, who giveth liberally to all   
 wise, of the spot which it falls. But men, and upbraideth not, James i. 5.   
 and understandeth it not is peculiar to