16—23. ST. MATTHEW. 97   
   
 away that which was sown in his heart. This is he which   
   
 received seed by the way side. % But he that P received   
 the seed into stony places, the.same is he that heareth the   
 word, and anon \* with joy receiveth it; ®! yet hath he not \*feeJvit.s,   
 root in himself, but dureth for a while: for when tribula- Exek. xxzxiil.   
 tion or persecution ariseth because of the word, by and by,   
   
 ‘he is offended. % He also that 4 received seed ™ among the 14, x1.6,   
 thorns is he that heareth the word; "and the care of \* this 3 Ti ".8,   
 world, and the deceitfulness of riches, choke the word, and \*"™\*   
 28 But he that \* received seed into   
 he becometh unfruitful.   
 P render, was sown upon the stony places.   
 © render, Was SOW]. T read, the world.   
 q render, WaS SOWN.   
 5 render, Wa8 SOWD Upon.   
 Matthew, and very important ; as Mark plant, springing up under the false heat   
 and Luke this first class hearers are of excitement, having no struck down   
 without any certain index denote them. into the depths of the being, when the   
 The reason of this not understanding is real heat from without arises, is   
 clearly set forth by the parable: the intended to strengthen and forward the   
 heart is hardened, trodden ; the seed healthy-rooted plant, withered and de-   
 cannot penetrate. the wicked one stroyed. The Greek word sigttifies   
 == “Satan” (Mark, who also inserts only ‘dureth for a while,’ but also ‘is   
 “ immediately”), = “the devil” (Luke). the creature of circumstances,’ changing   
 The parable i is here most satisfactory as they Both ideas are included.   
 as to the manner in which the Evil One St. Luke has, “in time of temptation   
 By fowls of the air—passing atoay,” thus accommodating themselves to   
 thoughts and desires, which insigni- that time. 22.) In this third sort,   
 ficant and even innocent—does Satan do all as regards the soil is the seed   
 his work, and rob heart of the goes deep, the plant springs up; all is   
 seed. St. adds the purpose Satan in as in the next case, with but one excep-   
 taking away the word: “lest they should tion, and that, the bearing of it—   
 believe and be saved.” he that was Decometh unfruitful = bring no it to   
 sown by the way side (not, as V. “he perfection (Luke). And this because the   
 that received seed by the way side’). seeds or roots of thorns are in, are   
 This is not confusion of similitudes,—no suffered to ing up in the heart, to   
 ‘primary and secondary interpretation of overwhelm the plant. There is a divided   
 aeed,—but the deep truth, both of na- will, a (see on ch. 25) which:   
 ture and of grace. The seed sown spring- ever ends in the prevalence of evil   
 ing up in the earth, becomes the plant, . This class is not confined to the   
 and bears the fruit, fails of it; rich: riches in Scripture not riches ab-   
 it is therefore the tative, when solutely, possessed, riches relatively,   
 sown, of the individuals whom the dis- as estimated by the desire and value for   
 course is. And though in this case it them. St. Mark adds, the lusts (the)   
 does not spring yet the same form of other things, viz. other things which   
 h is kept up: throughout they are shall be added to us if we seek first   
 that were sown, as, the question Kingdom of God and His righteousness.   
 of ing fruit comes, must be. We The identity of the seeds with the   
 are said to be “dora again the word individuals of these as maintained   
 of God,” 1 Pet. i. It us up into above, is strikingly in Luke here:   
 itself, the seed the earth, and we be- that which fell thorns, (these)   
 come a new plant, a new creation cf. they &e. (viii. ‘e may notice: (I)   
 below, ver. 38, “the good seed, are the That there is these three classes PRO-   
 children of the Kingdom.” 20, 21.) @ReEss, and that a threefold in   
 In this second case, the surface of the TIME :—the first receives hindrance at   
 mind and disposition easily stirred, the very outset: the seod never springs   
 excited: but beneath lies a heart even up:—the second after it has sprung up,   
 aT than the trodden way. So the but soon after:—the third an it has   
 on. I.