ST. MATTHEW. XIIT.   
   
 the good ground is he that heareth the word, and under-   
 standeth it; which also beareth fruit, and bringeth forth,   
 some an hundredfold, some sixty, some thirty.   
 4 Another parable put he forth unto them, saying, The   
 kingdom of heaven is likened unto a man which \* sowed good   
 seed in his field: 25 but while men slept, his enemy came   
 and sowed tares among the wheat, and went his way.   
 % But when the blade was sprung up, and brought forth   
 fruit, then appeared the tares also. °7 So the servants of   
 the householder came and said unto him, Sir, didst not   
   
   
   
 t some of the best MSS. read, had sowed.   
   
 entered, sprung up, and come to we said above, the mystery of the King-   
 or while st 20 coming.—(2) in APPARENT dom here declared,—see Jer. 3: Hoeen   
 DEGREE. The climax is apparently from x. 12: Gal. vi. See note on Luke viii.   
 bad to better first not : 16. an hundred, sixty, thirty, the   
 the second understand and feel: the third different of faithfulness devoted -   
 understand, feel, and practise. But also ness of life with which fruit is brought   
 (3) in REAL DEGERE, from to worse. forth by different of persons. There   
 awful is the state those who snder- is no point comparison with the   
 etand not the word and lose immediately, classes in the parable the talents: for   
 than that of those who feel it, tt he who had five talents yielded same   
 with joy, and in time of trial away: increase as who had two.   
 lees awful again this last, than that of 24—30.) Sxoonp Parable. THE   
 those who uxderstand, feel, practise, reas a be Mann Eire to Mat-   
 but are fruitless and i: . It bas . For the explanation this ble   
 been noticed also the first more eee below, vv. 86—43. 24.) is likened   
 fault of careless CHILDHOOD ; unto s man, i.e. ‘is the whole circum-   
 bytes d of hasnt reting wes 3 ap stances about to be ; like the case   
 of worl self-see! AGE. of aman, &. A similar form of con-   
 That these classes ot EXOLUDE one struction is found in xviii. 23, and in   
 another. They are great general divi- other parables in Matthew. 25.)   
 sions, es outer re of tne a men; i.e. not, men’ belonging to the   
 one another, as ve i ight in owner of the field, men generally: and   
 the field iteelf, diferent ‘combina- the expression is used only to designate   
 tions. 23.) Here also the fourth ‘in the night time,’ to Sharge the ser-   
 class must not be understood as a decided with any want of watchfalness.   
 well-marked company, excluding all the sowed] more than this: the verb means,   
 rest. For the is not by nature: sowed over the first seed. tares]   
 the natural man receiveth not the things The Greek word is zizania: apparently   
 of the Spirit God; but orery predispo- the darnel, or bastard wheat (lolium al-   
 sition to receive is of seven bum), so often seen in our fields by   
 the shallow soil covering the rock, our h ws ; if 0, what follows be   
 the thorny soil, its rer to take explained, that the tares when   
 7 and vivify the seed, So that the wheat came into ear, having been   
 ivine grace is the enabling, vivifying, previonaly not noticeable. It ay to   
 cleansing power and these an Eastern word. Our was   
 sown on the good land are no naturally speaking of an act of malice practised   
 good, amiable, or pure class, but those the East :—persons of revengeful dispoai-   
 prepared by divine grace—receptive, by tion watch the ind of a neighbour   
 [eres ibd power. The sowing is ploughed, and in the night following sow   
 not ly the first that has ever destractive weeds. (The ctice is not   
 taken place: the field has been and is unknown even in England at present.   
 continually resown, so that the care of Since the publication of the first   
 the husbandman is presupposed. Again, of my Greek Test., a field to   
 no irresistible or absolute decree of myself, at Gaddesby in Leicestershire,   
 God must be dreamt of here. God work- was maliciously sown with charlock [sina-   
 ing not barely «por, but swith man, is, pis arvensis] over the wheat. An action