24—33. ST. MATTHEW. 99   
   
 thou sow good seed in thy field? from whence then hath   
 it tares? %8 He said unto them, "An enemy hath done   
 this. v The servants said unto him, Wilt thou then that we   
 go and gather them up? 29 But he said, Nay; lest while   
   
 ye gather up the tares, ye root up also the wheat with   
 them. 50 w Let doth grow together until the harvest: and   
 in the time of harvest I will say to the reapers, Gather ye   
 together first the tares, and bind them in bundles to burn   
   
 them: but ° gather the wheat into my barn. och. fil   
 81 Another parable put he forth unto them, saying, The   
 kingdom of heaven is like to a grain of mustard seed, which   
 a man took, and sowed in his field: 8? which indeed is the   
 least of all seeds: but when it is grown, it is the greatest   
 among herbs, and becometh a tree, so that the birds of the   
 air come and lodge in the branches thereof.   
 88 Another parable spake he unto them; The kingdom   
   
   
 ° Literally, a (which is) an enemy. V vead, They.   
 W render, Leave both to grow.   
   
 at law was brought by the tenant, and the kingdom of God, has a double refer-   
 heavy obtained against the of- ence—general and individual. (1) In the   
 fender.) 29.] Jerome in loc, says: general sense, insignificant beginnings   
 “Between wheat and tares, which we call of the kingdom are set forth: the little   
 lolium, as long as both are in the blade, babe cast in the manger at Bethlehem;   
 and the stalk is yet in ear, is a the Man of sorrows with no place to lay   
 great similitude, discrimination dif- His Head; the crucified One; or again   
 ficult, not impossible.” Jerome, it must the hundred and twenty names who were   
 be remembered, resided in Palestine. the seed of the Church after the Lord   
 $1, 32.) Turmp PapaBLe. THE GRAIN had ascended; then we have the Kingdom   
 OF MUSTARD SEED. Mark iv. 80—84: of God waxing onward and spreading its   
 Luke xiii. 19. On the connexion of branches here and there, and different   
 this parable with the last, Chrysostom nations coming into it, “He must in-   
 observes: “ Having told them that of the crease,” said the great Forerunner. We   
 seed three parts perish, and only one is must beware however of imagining that   
 preserved, and that in the preserved por- the outward Church-form is this King-   
 tion itself there is such deleterious dom. It has rather reversed the parable,   
 ture,—for fear they say, ‘And who and is the worldly waxed to a great   
 then and how many will the faithful tree and the Churches taking under   
 He goes on to remove this fear by the the shadow of it. It may be, where not   
 parable of the mustard seed, helping corrupted by error and superstition,   
 faith, shewing them that, this not- servient to the growth of the heavenly   
 withstanding, the kingdom shall d plant: but is not iteelf plant. It is   
 and flourish.” © The comparison of king- at best no more than change the figure)   
 doms to frees was familiar to the Jews; the scaffolding aid the building, the   
 see Daniel iv. 20—22: Ezek, xxxi. building iteelf, (2) individual appli-   
 8—9; xvii. 22—24: Ps. lxxx. 8—11. cation of the parable points to small   
 32. least of all] literally, than all. beginnings of divine grace; a word, a   
 The words are not to be others to their thought, a 20, 21. sentence, have been   
 literal sense, the mustard seed was a be ‘the little seed which eventually fills   
 well-known Jewish t: for any thing and shadows the whole heart and being,   
 exceedingly small. e mustard tree at- and calls ‘all all passions, de-   
 tains to a size in Juda. See cita- lights’ to come and shelter it.   
 tions from Lightfoot in my Greek Test. 38.) FourTH PARABLE. THE LEAVEN.