100 ST. MATTHEW.   
 XIII.   
   
 of heaven is like unto leaven, which a woman took, and   
 hid in three measures of meal, till the whole was leavened.   
 534 All these things spake Jesus unto the multitude in para-   
 Psa invii. bles; and without a parable spake he \*zot unto them:   
 3.   
 @ Bom. .® 55 that it might be fulfilled which was spoken by the pro-   
 36. 1 Cor. phet, saying, ?I will open my mouth in parables; 41 will   
 7. pb. tit,   
 ®% Col.1. x read, nothing.   
   
 raised as to the interpretation of this nessed in the earlier by the dropping   
 ble which do not seem to belong it. of heathen customs and worship ;—in mo-   
 't has been questioned whether leaven dern times more gradually and secretly   
 must not be taken in the sense which it advancing, but still be plainly seen in   
 80 often occurs Scripture, as of the various abandonments of criminal   
 pollution and corruption. See Exod. xii. unholy practices (as in our own time   
 15, and other enactments of the kind, of slavery duelling, and the   
 passim in the law; and ch. xvi. 6: 1 abhorrence of war among Christian   
 y. 6,7. And some few have taken it thus, and without doubt in the end to be sig-   
 and explained the parable of progress nally and universally manifested. But   
 of corruption and deterioration in the this effect is not to be traced in   
 outward visible Church. But then, how the establishment or history of so-called   
 is it said that the of Heaven is Churches, but in the advancement,   
 like this leaven? For the construction is without observation, that deep leaven-   
 not the same as in ver. 24, where the ing power which works irrespective of   
 similitude is the whole course of things human forms and systems. (2) In the   
 related, but answers to grain of mus- transforming power of the ‘new leaven’   
 tard seed which a man took,” &e.: on the whole being of individuals. “In   
 “leaven, which a woman took,” &. Again, fact the Parable does nothing less than   
 if the progress the Ki: m of Heaven set forth to us the mystery of regenera-   
 be towards corruption, till the is tion, both in its first which can be   
 corrupted, surely there an end of all Lr once, as leaven is once hidden ;   
 blessings and healing influence of the and also in the consequent (subsequent   
 Gospel on the world. It will be seen renewal by the Holy Spirit, as i   
 such an interpretation cannot for a mo- ulterior of the leaven, continual   
 ment stand, on its ground; but much and progressive.” (Trench, p. Some   
 less when we connect it with the pete have contended for this as the appli-   
 preceding. The two are intimately re- cation of the parable; but not, I think,   
 lated. That was of the inherent self. Tightly. As to whether the woman has   
 developing power of the Kingdom of any especial meaning, (though I more   
 Heaven, as a seed, containing itself and more convinced that such considera-   
 principle of expansion this, the power tions are not always to be passed by as   
 which it possesses penetrating and assi- mugatory,) it hardly be of much con-   
 milating a foreign masa, till be taken sequence here enquire, that toomen   
 up into it. And the comparison is not bakers would be every where a matter of   
 only to the power, but to the effect course. Three of these measures, which   
 leaven also, has its good as well composed an ephah, appear to have been   
 its bad side, and for that good is used: the usual quantity for a baking:   
 viz. to make wholesome and fit for use see Gen. xviii. Judg. vi. 19: 1 Sam. i.   
 that which would otherwise be heavy and 24. This being the case, need not per-   
 insalubrious. Another striking point of haps seek for symbolical interpretation   
 comperison is in the fact that leaven, though Olshausen’s hint that the body,   
 used ordinarily, a piece of the soul, and spirit perhaps be here in-   
 loaf put amongst the new dough, just as tended can hardly but occur to us, and   
 the Kingdom of Heaven is the of Stier’s, “of the three sons of Noah   
 humanity 4 the righteous Man Christ was the whole carth overspread,” worth   
 Jesus. e Parable, like the last, recording.   
 its general its individual : 34, 85.] OF THE PARABLES   
 (1) in the penetrating of the mass SPOKEN TO THE MULTITUDES. Mark iv.   
 Of humanity, by degrees, by the influence 83, 34. 85. that it might be ful-