84—88. ST. MATTHEW. 101   
   
 utter things which have been kept secret from the founda-   
   
 tion of the world.   
 36 Then Jesus sent the multitude away, and went into   
 the house: and his disciples came unto him, saying, De-   
 clare unto us the parable of the tares of the field. 37 He,   
 answered and said [9 unto them], He that soweth the good cb. xxvill.   
 seed is the Son of man; %8' the field is the world; the fark xvi.   
   
   
 Y omit.   
 phet, according to the superscription of Elymas by the name, “son of devil.”   
 Pealm Ixxviii., Asaph, 80 called Chron. And ever since, the same has been the   
 xxix. 30, LXX. case ; throughout the whole world, where   
 36—48.] INTERPRETATION OF THE the Son of Man sows good seed, the   
 PARABLE OF THE TARES OF THE FIELD. sows tares. And sf ts not office,   
 Peculiar to Matthew. 88.) This verse ever much it may be the desire, the ser-   
 has been variously interpreted, vants of the householder, labourers in   
 standing that its statements are plain. His field, collect or root these tares,   
 The consideration of it will lead into to Pot them out of the world literally,   
 that of the general nature and place of of the spiritually in some few   
 the parable itself. field is world; exceptional such as that in v.);   
 if understood of the Church, then the this is for another time and for   
 Church only as commensurate with the other hands,—for the harvest, the end ;   
 world, Go ye into all the world, and for the reapers, the (3) It is   
 preach the gospel to creature (Mark most important to notice that, as the   
 xvi. 15); THE CHURCH standing for THE Lord here gathers up ages into season   
 WORLD, not, the world for the Church. of seed time and harvest, so He also   
 And the parable has, like former ones, gathers up the various changes of human   
 its various references various counter- character and shiftings human will into   
 workings of the Evil One against the two distinct classes. We are not to sup-   
 grace of God. Its two principal pose that the wheat can never become   
 are, (1) to whole history of the world tares, or the tares wheat: this would be   
 from beginning end ; the of sin to contradict the purpose of Him who   
 into the world the malice of devil,— willeth not the death of a sinner, but   
 the mixed state of notwithstand- rather that he should be converted and   
 ing the development of God’s purposes by live; and this ious shines   
 the dispensations —and the final through the command “Jet both grow to-   
 tion of the and evil at the gether”—let time be given (as above)   
 e very declaration ‘the harvest is for the to work. As in the parable   
 end of the world’ suggests the original of the sower, the various classes the   
 sowing as the beginning of it. Yet this concentrations of dispositions,   
 sowing is not in fact, in the of which are frequently in one and   
 one only, but repeated again and again. the same individual, so here the line of   
 In the parable the Lord gathers it demarcation between wheat and tares, so   
 were the whole human race into one life- fixed and impassable last, is the   
 time,as they be gathered in harvest, probation time, the time of growing to-   
 and sets that forth simultaneous, which gether, not yet determined by Him who   
 has been scattered over the ages of will have to be saved, and to come to   
 But (2) as applying principally the the knowledge of the truth. In the very   
 dom of heaven, which lay the future and first that of our parents, the   
 with the Lord’s the para- seed degenerated, but their restora-   
 ble sets to us the sowing of tion and renewal was implied the pro-   
 GooD SEED by the Gaspel : it no bad mises made to them, indeed in thei   
 seed: all this is by the enemy, and very punishment itself; and we their   
 farther we may not enquire. Soon, even geny are by nature the children wrath,   
 as soon as Acta v. in the History of the till renewed by the same grace. The   
 Church, did the tares to appear; and parable is by the Lord as know-   
 in remarkable: coincidence the wheat ing all things, describing by the   
 bringing forth fruit (see iv. result ; and gives no countenance what-   
 Again, see Acts xiii. 10, Paul calls ever to predestinarian (4) The pa-