102 ST. MATTHEW. XIII.   
   
 \*Gen ill: good seed are the \* children of the kingdom, but \* the tares   
 P4antces are the ® children of the wicked one; %? the enemy that   
 tJoautis, sowed them is the devil ; tthe harvest is the end of the   
 world; and the reapers are the angels. 40 As therefore   
   
 the tares are gathered and burned in the fire; so shall it   
 be in the end of this world. 41 The Son of man shall send   
 forth his angels, "and they shall gather out of his king-   
 ‘dom all things that offend, and them: which do iniquity ;   
 ie: 42 and shall cast them into \*a furnace of fire: ~ there   
 weak i. shall be > wailing and gnashing of teeth. 48 x Then shall   
   
 x Da sia the righteous shine forth as the sun in the kingdom of   
 a their Father. Who hath ears [\* to fear], let him hear.   
   
 # [4 Again,] the kingdom of heaven is like unto treasure   
 hid in a field; ° the which when a man hath found, he hideth,   
 yPRILUL%® and for joy thereof goeth and ’selleth all that he hath, aa   
   
 ret i. \* buyeth that field.   
 Bev. iil. render, SODS. ® render, Les   
 > render, the wailing and the gnashing. © omit.   
 omit. © render, which a man found, and hid.   
   
 rable has historical importance, ver.88. This sublime announcement is   
 been much in the mouths and writings and above the interpretation the parable.   
 of the Donatists, who, iat ee that 44.) Frrra PaRaBLe. THE HIDDEN   
 the Church is a perfect! hol TREASURE. Peculiar to Matthew. This   
 tion, denied applicabi of this and the following parable closely   
 ture to convict of error, that nected, and refer to two distinct classes   
 it is not of the Church, but of the of persons who become of the   
 world : missing the deeper truth which treasure of the Notice that these,   
 would have led them to see that, all, as also the seventh and last, are spoken   
 the world is the Church, only. a b not to the multitude, but to disciples.   
 these tares. In this parable, man, labouring   
 (these) are the sons strikingly forth perchance for another, or by accident in   
 again the identity of the seed, in its ing, finds a treasure which has been   
 growth, with those who are the plants: idden in a from joy at found   
 see above on ver. 19. the sons of it he and selling all has, buys the   
 the kingdom] not in the same sense as field, (by the Jewish law) becoming   
 in eb. viii. there, by covenant the possessor of the treasure. Such   
 and external privilege: here,—by the ef- hiding of treasure is even now,   
 fectual grace of adoption: the KINeDoM, and was much more common in the East   
 there, in mere on this imperfect (see Jer. xli. Job iii. Prov. ii.   
 earth : here, in ita accomplishment, This sets before us the case of a   
 in the new heavens and earth wherein man who unexpectedly, without earnest   
 dwelleth righteousness: but in state seeking, finds, some part of outward   
 the tares, waiting for the mani- Church, the treasure of true faith and   
 festation of the sons of God. 41. hope and communion with God; and   
 things that offend] generally understood having found this, joy of it he   
 of those men who give cause of offence, yr, of the treasure without the   
 tempters and hinderers of others: it is field (for that the case supposes impos-   
 better to understand it rather of things, sible), of the field at all to   
 as an as oy who are afterwards de- secure the which is in it: i.e.   
 signated. shall shine, possesses himself of the means of grace   
 6 out (their t here being enfeebled provided in that branch of the Church,   
 and obscured), as sun from a cloud. where, to use a common expression, he   
 of their Father, answering to the sons, has “gotten his good:” he makes that