104 ST. MATTHEW. XIII.   
 shall be £ wailing and gnashing of teeth.   
 say unto him, Yea[, » Lord]. 51 [8 Jesus saith   
 4 Cant. 18.   
 unto them,) Have ye understood all these things? They   
 52 Then said he unto them,   
 Therefore every scribe which is {instructed unto the king-   
 dom of heaven is like unto a man that is an householder,   
   
 which bringeth forth out of his treasure 4 things new and   
 old.   
 f render, the wailing and the gnashing.   
 & omit. omitted in some of the oldest   
 i literally, a disciple: see ch, xxviii.   
   
 away”? of the one, with the fearful Gennesaret :—the field-paths, the ston:   
 type of vv. 50. 51, 58.) Soremn places, the neglected spots choked with   
 CONCLUSION OF THE PARABLES. When wild vegetation, the of rich and deep   
 our Lord asks, ‘Have ye understood all soil, were before him. The same im:   
 these things?’ and they answer, ‘ Yea, prevails in the parable the tares of   
 (Lord,]’ the reply be taken as epoken field, in that of the seed ; and   
 from their then from which the result of tilling the land is   
 but little be seen of that inner ciated with the leaven the lump. Then   
 deeper meaning which the Holy Spirit has He quits the sea-shore and enters the   
 since unfolded. And this circumstance house with the disciples. There the link   
 explains the following parabolic remark to the former parable is exposition   
 of our Lord: that every scribe (they, the tares of the field. the working   
 their study of the sayings, anawer- of the land for to finding a treasure   
 ing to the then scribes in their of in a field transition is the   
 . the Law) who is instructed (discipled), finding seeking to earnestly   
 enrolled as a disciple taught as such, and finding, again: from the seed to   
 is like an householder (the House- the buried treasure, from the treasure   
 holder being the Lord Himeelf, compare the pearl,—the treasure of the deep,—   
 ch. xxiv. who puts forth from his again simple and natural. The pearl re-   
 new things and old; i.e. ‘ye yourselves, calls sea; the sea the fishermen with   
 scribes of the Kingdom of Heaven, in- their net; the mixed throng lining the   
 structed as ye shall be in the mean- beach, the great day of separation the   
 ing of these sayings, are (shall like farther bank of Time. (2) The seven   
 householders, from your own stores of Parables compose, in their inner depth   
 knowledge respecting them hereafter connéxion, a great united’ whole, begin-   
 ing out not only your present ning with the first sowing of Church,   
 ing of them, tet ever new and deeper and ending with the consummation. We   
 meanings.” And this is of every must not, as well remarks, seek,   
 scribe: real spiritually-learned Bengel, &c., to apportion series   
 of the Kingdom of Heaven is able, from prophetically, various historical :   
 the increasing of his genuine experi- those who have done so (see Trench,   
 mental knowledge of the word (not merel: p- 142, edn. 4) have shewn caprice and   
 from books or learning, the Bible iteelf, ; and the fdatrete though   
 but out of his treasure), bring forth in its manifold depths the light of pro-   
 things new and old. The therefore phecy sometimes glimmers, has for its   
 is an expreasion consequence, but not a main object to teach, to foretell.   
 strong one: answering nearly our Well, than a general outline, by the pro-   
 then. This is perhaps fittest minence of those points to which the   
 to make a few general remarks on this spective parables refer, the successive   
 wonderful cycle of Parables. We observe, periods of the Church, we can hardly ex-   
 (1) How naturally they are evolved pect to find. But as much we unques-   
 the objects and associations surrounding tionably do find. The apostolic was   
 our Lord at the time (see this the very (1) the greatest of all the seed times   
 interesting section Stanley, Sinai and the Church: then (2) sprang up the tares,   
 Palestine, xiii. 2, p. 420 ff, the heresies manifold, the attempts to   
 Parables”). He sat in a boat in the them ont, almost as as the here-   
 teaching the le were on the land. sies themselves: nay, so-called   
 His eye wan ever the rich plain of Catholic was for ages in rooting