our Lord’s teaching, not when He had  
entered the house, ver. 36. The question  
shews the *newness of this method of teaching to the disciples*. It is not mentioned  
in Mark: only the enquiry into the meaning of the parable just spoken: nor in  
Luke: but the answer implies it.

**11.**] The Kingdom of Heaven, like other  
kingdoms, has its secrets (**mysteries**,—see  
a definition by St. Paul in Rom. xvi. 25 f.,  
—viz. “Something kept secret since the  
world began, but now made manifest”)  
and inner counsels, which strangers must  
not know. These are only revealed to the  
humble diligent hearers, **to you**: to those  
who were immediately around the Lord  
with the twelve; not **to them**=“*the rest*”  
Luke, = “*them that are without*” Mark.  
(1 Cor. v. 12, 13.)

**it is not given** is represented by “*in parables*” Luke, and “*all  
things are done in parables*” Mark.

**12.**]  
In this saying of the Lord is summed up the  
*double force*—the *revealing* and *concealing*  
properties of the parable. By it, he who  
*hath*,—he who not only hears with the  
ear, but understands with the heart, has  
more given to him; and it is for this  
main purpose undoubtedly that the Lord  
spoke parables: to be to His Church revelations of the truth and mysteries of His  
Kingdom. But His present purpose in  
speaking them, as further explained below, was the quality possessed by them, and declared in the latter part of this  
verse, of hiding their meaning from the  
hard-hearted and sensual. By them, he  
who *hath not*, in whom there is no spark  
of spiritual desire nor meetness to receive  
the engrafted word, has taken from him  
even that which he hath (“*seemeth to  
have,*” Luke); even the poor confused notions of heavenly doctrine which a sensual  
and careless life allow him, are further  
bewildered and darkened by this simple  
teaching, into the depths of which he cannot penetrate so far as even to ascertain  
that they exist. No practical comment  
on the latter part of this saying can be  
more striking, than that which is furnished to our day by the study of the  
German rationalistic (and, I may add,  
some of our English harmonistic) Commentators; while at the same time we may  
rejoice to see the approximate fulfilment  
the former in such commentaries as  
those of Olshausen, Neander, Stier, and  
Trench. In ch. xxv. 29, the fuller meaning of this saying, as applied not only to  
hearing, but to the whole spiritual life, is  
brought out by our Lord.

**13.**]  
**because they seeing see not**, &c.=(in Mark,  
Luke; similarly below) “*that seeing they  
may... not....*” &c. In the deeper  
view of the purpose of the parable, both of  
these run into one. Taking the saying of  
ver. 12 for our guide, we have “*whosoever  
hath not,*”—“*because seeing they see not,*”  
—and “*from him shall be taken away  
even that he hath,*”—“*that seeing they may  
not see.*” The difficulties raised on these  
variations, and on the prophecy quoted in  
vv. 14, 15, have arisen entirely not  
keeping this in view.

**14, 15.**] {14} This prophecy is quoted with a similar reference  
John xii. 40: Acts xxviii. 26, 27; see also Rom. xi. 8.

**is fulfilled**] **is being  
fulfilled**, ‘finds one of the stages of its fulfilment:’ a partial one having taken place in the contemporaries of the prophet.  
The prophecy is cited verbatim from the  
LXX, which changes the imperative of  
the Hebrew (‘Make the heart of this people fat,’ &c., E.V.) into the indicative, as  
bearing the same meaning.

**in them** properly signifies relation, ‘with regard to them.’

{15} **is waxed gross**] literally, **grew fat;** from prosperity.

**are dull of hearing**] literally, **heard heavily**,