see ch. iii 7. The **began is** coincident with the gathering together of the crowd.

**2.]** Out from among the **many things**, the great mass of His teaching, one parable is selected, which he spoke during it—In his doctrine.

**3.] Hearken** —this solemn prefatory is peculiar to Mark.

**4–8.]** {4} Matthew and Mark agree nearly verbally. {7} In ver. 7 St. Mark adds **and it yielded no fruit**, {8} and in ver. 8, **that sprang up and increased.**

**10–12.]** REASON FOR SPEAKING IN PARABLES. Matt. xiii. 10–17. Luke viii. 9,10.

**10.] they that were about him with the twelve;** *“his disciples”* Luke.

**11.] the mystery;** *“the mysteries”* Matthew and Luke. **them that are without** added here (“*the rest,*” Luke) means *the multitudes*—those out of the circle of his followers. In the Epistles, *all who are not Christians,*—the corresponding meaning for those days,—are designated by it.

**12.]** We must keep the **that** strictly to its full meaning—**in order that.** When God transacts a matter, it is idle to say that the result is not the purpose. He doeth all things after the counsel of His own will. St Matthew, as usual, quotes a prophecy; St. Mark hardly ever—except at the beginning of his Gospel: St. Luke, very seldom.

**13-20.]** EXPLANATION OF THE PARABLES OF THE SOWER.  
In this parable the general question which had been asked