ver. 10 with regard to *parables* is tacitly  
assumed to have had special reference  
to the one parable which has been given  
at length. Or we may understand, that  
the question of ver. 10 took the form  
which is given in Matthew: “*Why  
speakest thou unto them in parables?*” in  
which case the words must mean, **asked  
Him concerning parables; or His parables.**The three explanations (see Matt.  
xiii. 18–23: Luke viii. 9–15) are very  
nearly related to one another, with however  
differences enough to make the common  
hypotheses quite untenable. Matthew and  
Mark agree nearly verbatim; Matthew  
however writing throughout in the   
singular. Mark has some additions, e.g. **the  
sower soweth the word, ver. 14,—after  
“*the deceitfulness of riches,*” ver. 19, and  
the lusts of other things :—and some varia-  
tions, e.g. Satan** for St. Matthew's “*the  
wicked one,*” and St. Luke’s “*the devil.*”

Such matters are *not trifling*, because  
they shew the *gradual deflection of verbal  
expression* in different versions of the *same  
report*,—nor is the *general agreement* of  
St. Luke’s, which seems to be from a   
different hearer.

**16.]** **likewise**, after the  
same analogy:—carrying on a like principle  
of interpretation.

**20.]** Notice the   
concluding words of the interpretation exactly  
reproducing those of the parable, ver. 8, as  
characteristic. It is remarkable that the  
same is found in Matthew but in another  
form and order: one taking the climax, the  
other the anticlimax. In Luke, the two are  
varied.

**21—25.]** Luke viii. 16—18;  
and for ver. 26, Matt. xiii.12. **The rest is**