4—15. ST. MATTHEW. 95   
   
 and said unto him, Why speakest thou unto them in para-   
 bles? ll He answered and said unto them, Because ° it ig o1 Cor. 10,   
 given unto you to know the mysteries of the kingdom of   
 heaven, but to them it is not given. 12 4 For whosoever 4h. xxv.   
   
 hath, to him shall be given, and he shall have more abun-   
 dance: but whosoever hath not, from him shall be taken   
 away even that he hath. 13 Therefore speak I to them in   
 parables: because they seeing see not; and hearing they   
   
 hear not, neither do they understand. 14 And in them is   
 fulfilled the prophecy of Esaias, which saith, ° By hearing ete.»   
 ye shall hear, and shall not understand; and seeing ye jenn z.f.   
 shall see, and shall not perceive: 15 for this people’s heart 36,97,   
 218." 8   
 is waxed gross, and their ears ‘are dull of hearing, and iil. 15.   
   
 our Lord’s teaching, not when He had teaching, into depths of which he can-   
 entered the house, ver. The question not penetrate so far as even to ascertain   
 shews the newness of this of teaoh- that they exist. No practical comment   
 ing to the disciples. is not mentioned on the latter part of this saying-can be   
 in Mark :- only enquiry into the mean- more striking, than that re is for-   
 ing of the ble just spoken: nor in nished to our day by the study of the   
 Thee but the answer impli it. German rationalistic I may add,   
 11.] The Kingdom of Heaven, like other some of our English harmonistic) Com-   
 kingdoms, has its secrets mentators; while at the time we may   
 a definition St. Paul in Rom. xvi. 25 f., joice to see the approximate fulfilment   
 —viz. “Something kept secret since the the former in such commentaries as   
 world began, but now made manifest ”) those of Olshausen, Neander, Stier, and   
 and inner counsels, strangers must Trench. In ch. xxv. 29, tho fuller be-   
 not know. These are only revealed the ing of this saying, applied not only to   
 humble diligent hearers, you: to those hearing, but to the whole spiritual is   
 who were immediately around the Lord brought out by our Lord. 18.   
 with the twelve not to them=“ the rest” cause they seeing see not,   
 Luke, = “ them that are ” Mark. Luke ; similarly below) “ seeing they   
 (1 Cor. v. 12, it is not is re- may... not....” &c. In the di   
 presented “in » Luke, and “ al view of the purpose of parable, both   
 things are in parables” Mark. 12.) these ron into one. Taking the saying of   
 In this of the Lord summed up the ver. 12 for our we have “ «whosoever   
 double force—the revealing concealing hath 14, 15, because seeing they not,”   
 ‘ies of parable. By it, he who keeping “ in him shall Se 14, 15.)   
 Aath,—be who not only hears with the even that is hath,” that 26, they may   
 ear, but understands with the beart, has not see.” 8. difficulties is these   
 more given to him; and it is for this variations, on the prophecy of its in   
 main purpose undoubtedly that ‘the Lord filment : a partial having taken place   
 spoke parables: to to His Church reve- in the contemporaries of the prophet.   
 lations of the and mysteries of His The prophecy i cited verbatim from the   
 Kingdom. But His present purpose in LXX, which changes the imperative of   
 speaking — i farther explained 'be- the Hebrew (Make the heart of peo- -   
 low, was the ty lsyeoeme by tl 4 ple fat,’ E. V.) into indicative,   
 and declared tt the tter pert” of this bearing the same meaning. a in them   
 verse, of hiding their from the properly signifies ‘ion, regard to   
 hard-hearted and sensual. By them, he all of hearing] literally, heavily,   
 who hath not, in whom there is no spark 0 fat; from   
 of spiritual nor meetness to receive   
 the en; word, has taken from him   
 even that which he hath (“seemeth to   
 have,” Luke); even the poor confused no-   
 tions of doctrine which a sensual   
 and careless life him, are further   
 bewildered and darkened by this simplo