18—30.

**16.]** From Luke ver. 18 we learn that he was *a ruler :* from Mark ver. 17, that he *ran* to our Lord. The spirit in which he came,—which does not however appear here so plainly as in the other gospels, from the omission of *“good,”* and the form of our Lord’s answer,—seems to have been that of excessive admiration for Jesus as a man of eminent virtue, and of desire to know from Him by what work of exceeding merit he might win eternal life. This spirit He reproves, by replying that there is but One Good, and that the walking by His grace in the way of holiness is the path to life. On the question and answer, as they stand in the received text,—and on their doctrinal bearing, see notes to Mark. This passage furnishes one of the most instructive and palpable cases of the smoothing down of apparent discrepancies by correcting the Gospels out of one another and thus reducing them to conformity.

**18.]** De Wette observes well, that our Lord gives this enumeration of the commandments to *bring out the self-righteous spirit of the young man,* which He before saw. He only mentions those of the second table, having in ver. 17, in His declaration respecting *“good,”* included those of the first. Mark has the addition of *“Defraud not,”* representing probably the tenth commandment.

**19.]** The addition of *Thou shalt love &c.* is peculiar to Matthew.

**20.]** We may remark that this young man, though self-righteous, was *no Hypocrite,* no Pharisee: he spoke earnestly, and really strove to keep, as he really believed he had kept, all God’s commandments. Accordingly St. Mark adds, that Jesus looking upon him *loved him:* in spite of his error there was a nobleness and openness about him, contrasted with the hypocritical bearing of the Pharisees and Scribes.

**21, 22.]** {21} Our Lord takes him on his own shewing. As St. Mark and St. Luke add, *“One thing is wanting to thee.”* Supposing thy statement true, this topstone has yet to be laid on the fabric. But then it is to be noticed, that part of that one thing is Come and follow me (*taking up thy cross,* Mark). Stier remarks, that this was a test of his observance of the *first commandment* of the first table: of breaking which he is by the result convicted.

**24.]** Lightfoot brings instances from the Talmud of similar proverbial expressions regarding an *elephant:* we have a case in ch. xxiii. 24, of a *camel* being put for any thing very large: and we must remember that the object here was to set forth the greatest haman impossibility,