St. Luke adds *daily after his cross*, and St.  
Mark *and the Gospel’s after my sake*, ver.  
35 [it is perhaps worthy of remark that St.  
Mark writes **follow me** in ver. 34: possibly  
from the information of him, to whom it was  
said, “What is that to thee? **Follow thou  
me,**” John xxi. 22]; and informs us in ver.  
34, that our Lord said these words, *having  
called the multitude with his disciples*.  
This Meyer calls *a contradiction to Matthew  
and Luke*,—and thinks it arose from a   
misunderstanding of St. Luke’s “*he said to  
them all.*” Far rather should I say that our  
account represents every detail to the life,  
and that the “*to them all*” contains *traces  
of it*. What wonder that a crowd should  
here, as every where else, have collected  
about Him and the disciples?

38.] St. Mark and St. Luke here agree: and St.  
Matthew, ver. 27, bears traces of this verse,  
having apparently abridged it in transcribing  
his report, not to repeat what he had before  
said, in ch, x. 33.

On **adulterous**, see Matt. xii. 39, and observe the addition,   
**in this sinful and adulterous generation**, as  
belonging to the precision and graphic  
character of our Evangelist’s narrative.

**CH. IX. 1]** See on Matthew.

**there be some of them that stand here]**  
Remember, our Lord was speaking *to the*  
*multitude with his disciples*.

**2—13.]** THE TRANSFIGURATION. Matt.  
xvii. 1—13. Luke ix. 28—36. Here again,  
while St. Matthew and St, Mark’s accounts  
seem to have *one and the same source*, they  
have deflected from it, and additional   
particulars have found their way into our text.  
St. Luke's account is from a *different source*.  
If we might conjecture, Peter has   
furnished the accounts in Matthew and   
Mark:—this latter being *retouched*, —perhaps by  
himself: while that of Luke may have had  
another origin. The additional   
particulars in our text are,—the very graphic and  
noble description in ver. 3, and the detail  
in ver. 6.

St. Mark omits “*in whom I  
am well pleased*,” Matthew, ver. 5.

**3.] became** is of itself a graphic touch,