may expect the Evangelists to be in   
accord: viz. in that *inner truthfulness of  
faithful report* which reflects to us the  
teaching of the Lord, but does not depend  
on slavish, literal exactitude; which latter  
if we require, we overthrow their   
testimony, and most effectually do the work  
of our adversaries.   
  
**17.] into the way,**   
out of the house, ver. 10, to continue His  
journey, ver. 32. The *running* and the  
*kneeling* are both found in the graphic  
St.Mark only.

**19.]** St. Mark here takes  
exactly the commandments of the second  
table,—**defraud not** standing for the tenth.  
St. Matthew adds their summary (“*thou  
shalt love thy neighbour as thyself*”),   
omitting (with St. Luke) “*defraud not*”   
perhaps on account of “*do not steal*”   
having gone before.

**21.]** Notice the graphic  
details again, of *looking on him* and *loving  
him*.

**take up the cross** is added here.

**22.] for he had great possessions**—so also St. Matthew.   
  
**23—31.]** Here our ver. 24 is a most important addition;  
the rest is much alike in the three. In  
that verse we have all misunderstanding  
of our Lord’s saying removed, and “the  
proverb,” as Wesley well observes, “shifted  
to this ground: ‘It is easier for a camel,  
&c. than for a rich man *to cast off his  
trust* in his riches’” Yet the power of  
divine grace can and does accomplish even  
this.

**24.]** Children is remarkable, and  
a trace of exactitude: see John xxi. 5:—  
go also looked round about, ver. 23.

**26.]** This reiterated expression of dismay,  
*after the explanation* in ver. 24, need not  
surprise us. The disciples were quite as  
well aware as we must be, if we deal truly  
with ourselves, that **they that have riches  
and they that trust riches** are too  
nearly commensurate, for the mind to be