**29f.]** St. Mark cites the entire,—St.  
Matthew only the command itself.

**31.]** Our Lord adds this second as an  
application or bringing home of the first.

The first is the *Sun*, so to speak, of  
the spiritual life:—this the *lesser light*,  
which reflects the shining of that other.  
It is *like* to it, inasmuch as both are *laws  
of love:* both deduced from the great and  
highest love: both dependent on “I am  
the Lord thy God,” Lev. xix. 18.

Stier sets forth beautifully the strong   
contrast between the *requirements of these  
two commands, and the then state of the  
Jewish Church:* see John vii. 19.

**32, 33.]** The Scribe shews that he had  
entered into the true spirit of our Lord’s  
answer; and replies in admiration at its  
wisdom.   
  
{33} **whole burnt offerings and  
sacrifices**, the things to which the   
outward literal observers paid all their   
attention.

**34. not far...]** This man had  
hold of that principle in which Law and  
Gospel are one: he stood as it were *at the  
door* of the Kingdom of God. He only  
wanted (but the want was indeed a serious  
one) repentance and faith to be *within it*.  
The Lord shews us here that even outside  
His flock, those who can answer **discreetly**  
(or **intelligently**)—who have knowledge of  
the *spirit* of the great command of Law  
and Gospel, are *nearer* to being of his  
flock, than the *formalists:*—but then, as  
Bengel adds, “If thou art not far off,  
come in: otherwise thou hadst better been  
far off.”

**And no man...]** This is  
*apparently* out of its place here, as it is  
*after the question which now follows*, that  
St. Matthew relates this discomfiture of  
his adversaries. We must not however  
conclude too hastily, especially where the  
minute accuracy of St. Mark is at stake.  
The question just asked *was the last put  
to our Lord*, and therefore the notice of  
its *being the last* comes in fitly here. The  
enquiry which follows did more than  
silence their *questioning*; it silenced their  
*answering* too; both which things St.  
Matthew combines as the result of this  
day, in his ver. 46.

**35–37.]** THE PHARISEES BAFFLED BY  
A QUESTION CONCERNING CHRIST AND  
DAVID. Matt. xxii. 41–46. Luke xx.  
41–44, The reports are apparently   
independent of any common original, and  
hardly agree verbally in the citation from  
the LXX. See notes on Matthew.

**35.]** The whole controversy in the temple  
is regarded as *one*: hence the new point  
raised by our Lord is introduced **as a**