has the emphasis—let *your* care be...

**11.]** St. Mark has vv. 10, 11   
peculiar to himself. St. Luke (vv. 14, 15) has  
something very like them—St. Matthew  
nothing: but they occur Matt. x. 19,  
where see note.

**12.]** This is   
expressed by “*then shall many be offended,  
and shall betray one another, and shall  
hate one another,*” Matthew, ver. 10.

**13.] hath endured**, viz. in the confession  
implied by **for my name’s sake** preceding.

**14.] where it ought not**—see note  
on Matthew, ver. 15. This is a less definite  
description of the place than we find there.

**18.]** St. Matthew adds, “*nor on the  
sabbath day.*” St. Mark wrote mostly for  
Gentile readers, and thus perhaps was not  
likely to report this.

**19, 20.] {19} the creation which God created...** {20} and **the  
elect’s sake, whom be hath chosen**, peculiarities of St. Mark’s style in reporting our Lord’s discourses, for greater solemnity.  
John xvii. 26, John v. 16, cited strangely  
by Mr. Elliott to disprove this, are no  
cases in point. In both those, the   
expression is necessary to the sense: here, and