10—24. ST. MATTHEW.   
 135   
 Master, what good thing shall I do, that I may have   
   
 eternal life ? 17 And he said unto him, ® Why callest thou   
 me good ? there is none good but one, that is, God: but if   
 thou wilt enter into life, keep the commandments. 18 He   
 saith unto him, Which? Jesus said, \* Thou shalt do no & Brod. 19,   
 murder, Thou shalt not commit adultery, Thou shalt not   
 steal, Thou shalt not bear false witness, 19! Honour thy !«.1.«   
 father and thy mother: and, ™ Thou shalt love thy neigh- ™Jev,z,18.   
 Bom. xilf.   
   
 bour as thyself. 20 The young man saith unto him, All Gal.   
 these things have I kept [° from my youth up]: what James iL.   
 lack I yet? % Jesus said unto him, If thou wilt be per-   
 fect, "go and sell that thou hast, and give to the poor, ®   
 and thou shalt have treasure in heaven :   
 follow me. 2 But when the young man heard come and   
   
 ing, he went away sorrowful: for he had great possessions.   
 %3 Then said Jesus unto his disciples, Verily I say unto   
   
 you, That °a rich man shall P 4ardly enter into the king- os,x1 38   
 dom of heaven. % And again I say unto you, It is easier }.7™"\*   
 for a camel to go through the eye of a needle, than for a   
 2 read, “ Why askest thou me concerning good? ‘There is one   
   
 good; but... 7? see note,   
 © omit. See in St. Mark and St. Luke. P render, with difficulty.   
 18—80. 16.] From Luke ver. 18 we probably the tenth commandment. 19.)   
 learn that he a ruler : Mark ver. The addition of Thou shalt love Se. is   
 17, that he ran to our Lord. The spirit peculiar to Matthew. 20.] We ma:   
 in which he came,—which does not how- remark that this young man, though self-   
 ever appear here so as in other righteous, was no Aypocrite, no Pharisee:   
 gospels, the omission “good,” and he spoke earnestly, and really strove to   
 the form of our Lord’s answer,—seems to keep, as he really he had kept, all   
 have been that of excessive for God’s commandments. Accordingly St.   
 Jesus as a man of eminent virtue, and of Mark adds, that Jesus looking upon him   
 desire to know from Him by what work loved him: in spite of error there   
 of exceeding merit he might win eternal a nobleness and openness about him, con-   
 life. This spirit reproves, by replying trasted with the hypocritical bearing of   
 that there is but One Good, and that the the Pharisees and Scribes. 21, $2.)   
 walking by His grace in the way of holi- Our Lord takes him on his own shewing.   
 ness is path to life. On the question As St. Mark and St. add, “One thing   
 and answer, as they stand in received is wanting to thee.” Supposing thy state-   
 text,—and on their doctrinal bearing, ment trac, this topetone has yet to be   
 notes to Mark. This passage furnishes laid on the fabric. But then it is to be   
 of the most instructive palpable cases noticed, that part of that one thing is   
 of the smoothing down of apparent dis- Come and follow me (taking up thy cross,   
 crepancies by correcting Gospels out of Mark). Stier remarks, that this was a   
 one another and thus reducing them to teat of his observance of the first com-   
 conformity. 18.] De Wette observes mandment of the first table: of break-   
 well, that Lord gives this enumeration ing which he is by the result convicted.   
 of the commandments to bring out the 24.) Lightfoot brings instances   
 self-righteous spirit the young man, from the Talmud of similar proverbial   
 which He before saw. He only mentions pressions regarding an elephant: we have   
 those of the second table, having in acase in ch. xxiii. of a camel being   
 17, in His declaration “good,” put for any thing very large: we must   
 included those of first. Mark has the remember that the object here to set   
 addition of “ Defraud not,” representing forth the greatest haman impossibility,