

young man's heart, and observed his studied respect which fell short of regarding him as Christ. As if he had said, "Do you know that your words mean what you are not willing to admit, that I am God?" He asks him, in effect, whether he is prepared to recognize his divine authority and submit to his commands. **Thou knowest the commandments.** According to Matt. 19. 17-19, after Jesus said to him, "Thou knowest," etc., the young man answered "Which?" as if it could not be possible that Jesus would refer him back to the old tables of the law which everybody was supposed to keep, but must have some higher precept of his own. Jesus, in return, quoted in brief the commands relating, not to God, but to man, testing the young man by these simple requirements. (4) *In the Ten Commandments there is scope for the largest virtues.* (5) *He who has fulfilled the law has met the demands of the Gospel.* **Defraud not.** Perhaps a special application of the tenth commandment, "Thou shalt not covet."

20. All these have I observed. An answer which showed his sincerity and past faithfulness, so far as outward acts were concerned; yet showed, at the same time how utterly he failed to apprehend the spiritual import of the law. Christ would show him that there are depths of meaning in these simple words which he had never sounded.

21. Jesus beholding. Looking upon him earnestly, and seeing how ardent, how sincere, how humble he was in his desire to know the truth and to do the right, yet how ignorant alike of his own heart and of God's law. **Loved him.** A graphic touch peculiar to Mark, who oftener than the other evangelists notes the looks and feelings of Jesus. Jesus loved him because he saw what glorious capacities were in him if he could measure up to the Gospel standard of self-sacrifice for Christ's sake. (6) *So Christ sees divine possibilities in every soul.* **One thing thou lackest.** "The one thing is a heart free from the love of the creature."—Bengel. **Sell whatsoever thou hast.** Christ did not mean this as a command to every disciple, but he gave it as the need of that one soul which had declared itself ready to do "some great thing" for eternal life. (7) *Yet every*

one who would follow Christ must give up all by holding his all under the command of his Master. **Treasure in heaven.** "Expecting your rewards not on earth, but in that eternal life for which you claim to be so desirous." **Take up the cross.** The cross is whatever of trial or hardship one may find in fellowship with Christ. **Follow me.** As a disciple, perhaps an apostle. If that was a call to become one of the twelve, what an opportunity he missed! "Almost anybody can be a rich man, but how few have the chance of becoming apostles!"—Dr. Whedon.

22-24. Sad at that saying. Showing that, after all, his earthly possessions were dearer to him than the heavenly rewards. **Went away.** Unwilling to stand the test and submit fully to Christ. **How hardly . . . they that have riches.** Not because God's grace is wanting, but because their hindrances are greater. (8) *The stronger our ties to earth the harder it is to get to heaven.* **Astonished.** "Amazed" (Revised Version). The Jews believed that riches were a mark of the divine favor, and that in the kingdom of Messiah every form of prosperity would abound. **Trust in riches.** Given as an explanation of the former statement, and showing that not the mere possession of the things of earth, but the attachment of the heart to them, hinders men from salvation. (9) *One may trust in riches who has very little riches to trust in.*

25-27. Easier for a camel. A saying over which much ingenious interpretation has been wasted to make it literal. It is a proverbial expression, given in a striking form to make it the more striking, but, like figurative language, not to be taken literally, and means simply that which is attended with great difficulty. **Astonished out of measure.** All the more surprised because they failed to apprehend the spiritual idea involved. **Who then can be saved?** "If a rich man cannot be saved, how can anyone?" was their question; since in their view the rich man was free from many temptations to crime which the poorer classes must meet. **With men . . . impossible.** Impossible as it is by any natural law or by human means to change the heart, yet by divine power even this change may be wrought.

INDUCTIVE NOTES.

Verse 17. As he was going forth. From the house where he had blessed the children. **Into the way.** Resuming his journey to Jerusalem. Some writers think he was north of Jericho, and others think he was setting out from Jericho for Bethany. Lange places this event before the raising of Lazarus, but the general impression is that it took place several weeks later. **Ran and kneeled.** These are particulars not mentioned

by Matthew and Luke. **Good Master.** All agree that the applicant used this title. Matthew states that he was "young;" Mark, that he was "rich;" and Luke, that he was a "ruler." It is probable that he used the title "Good Master" in a patronizing sense. If so, it must have been very offensive to Jesus. Nothing is more trying to a man of right spirit than such appellations as "my good man," "your reverence," etc., when used in