25 = “will save,’ Mark viii. 35. The  
past participles are used in anticipation,  
with reference to that day when the loss  
and gain shall become apparent. But “**hath  
found**” and “**hath lost**” are again somewhat different in position: the first implying *earnest desire* to save, but not so  
second any will or voluntary act to destroy.  
This is brought out by the **for my sake**,  
which gives the ruling providential arrangement whereby the *losing* is brought  
about. But besides the primary meaning  
of this saying as regards the laying down  
of life literally for Christ’s sake, we cannot  
fail to recognize in it a far deeper sense,  
in which he who loses his life shall find  
it. In Luke ix. 23, the taking up of the  
cross is to be “*daily*;” in ch. xvi. 24 || Mk.  
“*let him deny himself*” is joined with it.  
Thus we have the crucifying of the life of  
this world,—the death to sin spoken of  
Rom. vi. 4–11, and life unto God. And  
this life unto God is the real, true **life**,  
which the self-denier shall find, and preserve unto life eternal. See John xii. 25 and note.

**40.**] Here in the conclusion of the discourse, the Lord recurs  
again to His Apostles whom He was sending out. From ver. 32 has been connected  
with **whosoever**, and therefore general.

**receiveth**, see ver. 14; but it  
has here the wider sense of not only  
receiving to house and board,—but *receiving* in heart and life *the message* of  
which the Apostles were the bearers. On  
the sense of the verse, see John xx. 21,  
and on **him that sent me**, “*I send you,*”  
ver. 16, and Heb. iii. 1. There is a difference between the representation of  
Christ by His messengers, which at most  
is only official, and even then broken by  
personal imperfection and infirmity (see  
Gal. ii. 11; iv. 13, 14),—and the perfect  
unbroken representation of the Eternal Father by His Blessed Son, John xiv. 9: Heb. i. 3.

**41. a prophet’s reward**]  
either, such a reward as a prophet or a  
righteous man would receive for the like  
service,—or, such a reward as a prophet  
or a righteous man shall receive as such.  
Chrysostom.

**in the name of**] i.e.  
**because he is:** i.e. ‘for the love of  
Christ, whose prophet he is.’ The sense  
is, ‘He who by receiving (see above) a  
prophet because he is a prophet, or a holy  
man because he is a holy man, recognizes,  
enters into, these states as appointed by  
Me, shall receive the blessedness of these  
states, shall derive all the spiritual benefits  
which these states bring with them, and  
share their everlasting reward,

**42. these little ones**] To whom this  
applies is not very clear. Hardly, as some  
think, to the despised and meanly-esteemed  
for Christ’s sake. I should rather imagine  
some *children* may have been *present* : for  
of such does our Lord elsewhere use this  
term, see ch. xviii. 2–6. Though perhaps  
the expression may be meant of lower and  
less advanced converts, thus keeping up  
the gradation from the *prophet*. This  
however hardly seems likely: for how  
could a disciple be in a downward gradation from *a righteous man*?

**his** (i.e. the doer’s) **reward**: not, ‘the reward  
of *one of these little ones,*’ as before *a  
prophet’s reward, a righteous man’s re-  
ward*.

**XI. 1. thence**] No fixed locality is assigned to the foregoing discourse. It was not delivered at Capernaum, but *on a journey*, see ch. ix. 35,

**their** *cities* is also indeterminate, as  
in ch. iv. 23; ix. 35.

**2—30.**] MESSAGE OF ENQUIRY FROM  
THE BAPTIST: OUR LORD’S ANSWER,  
AND DISCOURSE THEREON TO THE MULTITUDE. Luke vii. 18–35. There have  
been several different opinions as to the