placed the child in the midst, and then took it in His arms: possibly drawing a lesson for His disciples from its ready submission and trustfulness.

3. **turned**] The word also conveys the idea of *turning back* from the course previously begun, viz. that of ambitious rivalry. Without this they should not only not be pre-eminent in, but not even admitted into, the Christian state — the Kingdom of Heaven.

4.) Not *“as this little child humbleth itself :”* the child was *naturally humble*: and such as the child was by nature, we are to be by choice.

5.] Having shewn the child as the pattern of humility, the Lord proceeds to shew the honour in which children are held in His heavenly kingdom; and not only actual, but *spiritual* children — for both are understood in the expression one such little child. The receiving in my name is the serving (Mark ix. 35) with Christian love, and as belonging to Christ (see also ch. xxv. 40).

6.] Here St. Mark and St. Luke insert the saying of John respecting one casting out demons in Jesus’ name, who followed not with the Apostles: which it appears gave rise to the remark in this verse. St. Luke however goes on no farther with the discourse: St. Mark inserts also our ch. x. 42. The punishment here mentioned, *drowning,* may have been practised in the sea of Galilee: see Jerome cited in my Gr. Test. De Wette however denies this, saying that it was not a Jewish punishment; but it certainly was a Roman, for Suetonius mentions it as practised by Augustus on the rapacious attendants of Caius Caesar: and on a certain Macedonian also: see as above.

millstone] the word implies a stone longing, to a mill *turned by an ass,* and therefore larger than the stones of a hand-mill.

7.] See 1 Cor. xi. 19. Stier suggests that Judas, who took offence at the an anointing in Bethany, may have been on other occasions the man by whom the offence came, and so this may have been said with special reference to him. Still its *general* import is undeniable and plain. See also Acts ii. 23.

8.] The connexion is — *‘Wilt thou avoid being the man on whom this woe is pronounced?—then cut off all occasion of offence in thyself first.’* The cautions following are used in a wider sense than in ch. v. 29, 30. In Mark, the *‘foot’* is expanded into a separate iteration of the command.

**everlasting fire**