more and less malicious, of evil spirits, we  
find from Matt. xii. 45—and the   
pertinacity and cruelty of this one shewed  
him to belong to the worst kind. The  
Lord’s saying here is rather for their *after*  
guidance, than their present; for *they  
could not fast while He was with them*,  
ch, ii.

**30–32.]** {31} SECOND ANNOUNCEMENT OF HIS DEATH AND RESURRECTION. Matt. xvii. 22, 23. Luke ix. 43–45, where see notes, as this account is included in the two others.

**33–50.]** DISCOURSE RESPECTING THE  
GREATEST AMONG THEM. Matt. xviii. 1–9.  
Luke ix. 46–50. Here again the three  
accounts are *independent*, and differ in  
some particulars unimportant in them-  
selves, but very instructive for a right  
comparison of the three Gospels. First  
take St. Luke’s account.— *The disciples had  
been disputing;—our Lord knowing the  
strife of their hearts, took a child, &c.*:—  
then compare St. Mark—*our Lord asked  
them, on coming into a house, what had  
been the subject of their dispute;—they  
were silent from shame;—He sat down,  
delivered his sentence to the twelve,—and  
then took the child,* &.—Lastly turn to  
St. Matthew. There, *the disciples   
themselves referred the question to our Lord, and  
He took the child*, &c. Who can forbear   
seeing in these narratives the unfettered and  
independent testimony of three witnesses,  
consistent with one another in the   
highest form and spirit of truthfulness, but  
differing in the mere letter? St. Mark’s  
account is again the richest and fullest, and  
we can hardly doubt that if the *literal  
exact detail* of fact is in question, we  
have it here.

**33.]** Between the   
coming to Capernaum, and this discourse,   
happened the *demand of the tribute-money*,  
Mt. xvii. 20–27.   
  
**34.]** There is no  
real difference in the matter in question  
here (and in Luke), and in Matthew. The  
kingdom of heaven was looked on as about  
soon to appear: and their relative rank  
*now* would be assumed as their relative  
rank *then*. The difference in the   
*expression* of this is a mark of independence and  
authority.

**35.]** See Matt. xx. 26, and  
note.

**36. taken him in his arms]** This particular we learn from Mark.  
  
**37.]** See Matt. x. 40.   
  
**38.]** Only found besides in Luke, vv. 49, 50.

Notice the *repetition* of **he followeth not us as**  
characteristic of Mark. The connexion of  
this remark with what goes before, is: ‘If  
the receiving any one, even a little child,