22, 23. Mark ix. 30–32.

**43, 44.**] {43} all  
—the multitude—in contrast with “*your  
ears*” of ver. 44.

**{44} these sayings**, not,  
as some, ‘*the foregoing discourses and  
wonders:*’—that would give no sense,—for  
the disciples were thinking exclusively of  
those already: nor strictly ‘*what I am  
about to tell you,*’ so that **these sayings**  
should be identical in meaning with “*this  
saying*” below, ver. 45: but **these sayings**,  
of which this was now *the second*;—‘these  
intimations which I make to you from  
time to time respecting My sufferings and  
death.’ The *Resurrection*, expressly mentioned in the others, is omitted here.

**45.**] The sense here is not to be evaded by  
forcing it, as A.V., to mean ‘*so that they  
did not*...., but to be literally rendered,  
**that they might not**, as in Matt. i. 22 al. It  
was the *divine purpose*, that they should  
not at present be aware of the full significancy of these words.

**46—50.**] JESUS REBUKES THE DISCIPLES FOR THEIR EMULATION AND EXCLUSIVENESS. Matt. xviii. 1–5. Mark ix.  
33–40. The most detailed account is in  
Mark, where I have discussed the differences in the three narratives.

**46.**]  
There is not the least occasion to confine  
the word **reasoning** to the sense of an inward doubt and questioning in the heart  
of each; indeed I will venture to say that  
no interpreter would have thought of  
doing so, had not the narratives of St.  
Matthew and St. Mark, by mentioning an  
outward expression of this thought, offered  
a temptation to *discover a discrepancy*.  
Had our narrative stood by itself, we  
should have understood it, as I do now, of  
a dispute which had taken place or was  
taking place, and which, though not  
actually spoken out before the Lord, was  
yet open to His discerning eye, so that not  
only the words, but the disputing of their  
thoughts, was known to Him.

**48.**]  
The discourse as here related has the  
closest connexion and harmony. The dispute had been, who (among the Twelve)  
should be greatest,—i.e. greatest *in the  
kingdom of heaven*: for other greatness is  
not to be thought of,—the minds of the  
disciples being always on this, as just  
about to appear; and our Lord reminds  
them, that no such precedence is to be  
thought of among those sent in His name;  
for that even a little child, if thus sent, is  
clothed with His dignity; and if there be  
any distinction among such, it is this, that  
he who is like that child, humblest and  
least, i.e. nearest to the spirit of his Lord,  
*he is the greatest*.

**49, 50.**] On the  
connexion of this answer with the preceding, see on Mark. It is even more  
strikingly brought out here. {50} Our Lord  
had declared the *absolute equality* of all  
sent in His name—and that if there were