who are elsewhere spoken of in Scripture  
as the objects of the divine care: see Job  
xxxviii. 41, Ps. cxlvii. 9.

**26.]** **that  
thing which is least**: this shews the truth  
of the interpretation **age** (not “*stature*”)  
given in the note on Matthew. A *cubit*would not be *the least of things* to  
add to the stature, but a very large in-  
crease: whereas, as Trench observes, “a  
cubit would be infinitesimally small when   
compared to his length of life, that life  
being contemplated as a *course*, or *race*,  
which he may attempt, but ineffectually,  
to prolong.”

**32—34.]** Our Lord  
gives to his own disciples an assurance of  
the Father’s favour as a ground for removing   
all fear from them, and shews  
them the true riches, and how to seek  
them.

**32. little flock]** Thus He sets  
himself forth as their Shepherd (John x. 1 ff.),  
and them (as in Isa. xli. 10—14) as  
a weak and despised people.

**33.]** Meyer endeavours to evade the force  
this, by supposing it addressed only to  
the Apostles and then existing disciples.  
But it is said to the *little flock*, who are  
*all the elect people of God*.

**Sell that** **ye have**, **&c.**] This is the true way of in-  
vesting worldly wealth:—‘He that giveth  
  
to the poor, lendeth to the Lord.’  
See on Matt. vi. 19—21.

**35–48.]** EXHORTATIONS TO WATCHFULNESS. The attitude and employment  
of the *little flock* is carried on, even to  
their duty of continual readiness for their  
Lord’s coming. These verses are   
connected with ver. 32—‘since your Father  
hath seen fit to give you the kingdom, be  
that kingdom, and preparation for it, your  
chief care.’ There are continual *points* of