previous chapter alluded to.

**2.]** See  
Matt. xviii. 6, 7, and notes.

**these little ones]** Perhaps the publicans and  
sinners of ch. xv. 1; perhaps also, repeated  
with reference to what took place,  
Matt. 1. c.

**3, 4.]** {3} See on Matt.  
xviii. 15, 21, 22. The **take heed to  
yourselves** here is to warn them not to be  
too readily dismayed at *offences,* nor to  
meet them in a brother with an unforgiving  
spirit.

**rebuke him]** “Love  
begins with speaking truth,” Stier:—who  
remarks, that in the Church, as in the  
world, the love of many waxing cold,—  
not being strong or warm enough for this  
*rebuke,*—is the cause why offences abound.

**5.]** ‘*Increase our faith,*’ of the  
A. V., is not exact: Add unto us, i.e. give  
us more faith, is more literal and simpler.

This is the only example in the Gospels  
in which *the Apostles* are marked out as  
requesting or saying any thing to Lord.  
They are amazed at the greatness of the  
faith which is to overcome *offences* and for-  
give *sins* as in vv. 8, 4:—and pray that *more  
faith* may be added to them.

**6.]** See  
on Matt. (xvii. 20) xxi. 21. On this occasion  
some particular tree of the sort was close  
at hand, and furnished the instance, just  
as the Mount of Transfiguration in the  
former of those passages, and the Mount  
of Olives in the latter.

*The* mulberry tree is not very common in Palestine, but  
still found there. It must not be confounded  
with the *sycomore*, ch. xix. 4,  
which is the Egyptian fig. See note there.

**7–10.]** The connexion is,—‘Ye are  
*servants* of your Master; and therefore  
endurance is required of you,—faith and  
trust to endure out your day’s work before  
you enter into your rest. Your  
Master will enter into His, but your time  
will not yet come; and all the service  
which you can meanwhile do Him, is but  
that which is your bounden duty to do,—  
seeing that your body, soul, and spirit are  
His.’

**7.]** **by and by** (literally, immediately)  
in the A. V. is wrongly joined  
with **will say unto him**: it corresponds to  
“*afterward*” in ver. 8, and must be joined  
with **go and sit down**.

**8.]** **till I  
have eaten and drunken**: see ch. xii. 37,  
where a different assurance seems to be  
given. But our Lord is here speaking of  
what we in our state of *service* are to  
*expect*; there, of what, in our state of  
*freedom, reward, and adoption,* the *wonders  
of His grace will confer on us.* Here

the question is of *right*: there, of *favour*.

**9.]** Our Lord is not laying down  
rules for the behaviour of an earthly  
master to his servants,—but (see above)  
is speaking of the rightful state of relation  
*between us, and Him whose we are, and*