XI. 1, 2. ST. MATTHEW. 75   
   
 for my sake shall find it. 40° He that receiveth you re- ¢c,zmii-',   
 ceiveth me, and ‘he that receiveth me receiveth him that gh,   
 sent me. 41 © He that receiveth a prophet in the name of #25 Kins"   
 a prophet shall receive a prophet’s reward; and he that vit. 10 ff,   
 2 itings   
 receiveth a righteous man in the name of a righteous man   
 shall receive a righteous man’s reward. 42% And whoso- » sch. x.   
 ever shall give to drink unto one of these little ones a cup {j; Mark ix.   
 of cold water only in the name of a disciple, verily I say   
 unto you, he shall in no wise lose his reward.   
   
 XI. 1 And it came to pass, when Jesus had made an   
 end of commanding his twelve disciples, he departed thence   
 to teach and to preach in their cities. \* Now when John   
   
   
 25 = “will save,’ Mark viii. The Father by His Blessed Son, John xiv. 9:   
 past participles used in anticipation, Heb. i. 3. 41. a prophet’s reward]   
 with reference to that day when the either, such a reward as a prophet or a   
 and gain become apparent. But “hath righteous man would receive for the like   
 found” and “hath lost” are again some- service,—or, such a reward as a prophet   
 what different position: the first or a righteous man shall receive as such.   
 ing earnest desire save, but not so Chrysostom. in the name of] i.e.   
 second any will voluntary act to destroy. because he is: i.e. ‘for the love of   
 This is brought out by the for my sake, Christ, whose prophet he is.’ The sense   
 which gives the ruling providential ar- is, ‘He who by receiving (see above) a   
 rangement whereby the losing is brought prophet because he is a prophet, a holy   
 about. But besides the primary meaning man because he is a holy recognizes,   
 of this saying as the laying down enters into, these states appointed by   
 of life for Christ’s we cannot Me, shall receive blessedness of these   
 fail to recognize in it far deeper sense, states, shall all the benefits   
 in which he who loses his life find which these states bring with them, and   
 it. In Luke ix. 28, the taking up of the share their everlasting reward,’   
 eross is be “ daily in ch. xvi. || Mk. 42. these little ones] To whom this   
 “let him deny himself” is joined with it. applies not very clear. Hardly, as some   
 Thus we have the crucifying of the life think, to the and meanly-esteemed   
 this world,—the death to sin spoken of for Christ’s I should rather   
 Rom. vi. 4—11, and life unto God. And some children may have been present : for   
 this life God is the real, true life, of such does our Lord elsewhere use this   
 which the self-denier shall and pre- term, see ch. xviii. Though perhaps   
 serve unto life See Jobn xii. 25 the ion may be meant of lower and   
 and note. 40.) Here in the con- less advanced thus keeping up   
 clusion of the discourse, Lord recurs the gradation from the prophet. This   
 again to His Apostles whom He was send- however hardly seems likely: for how   
 ing out. From ver. 82 has been connected could a disciple be in a grada-   
 with whosoever, and therefore general. tion from @ righteous man? his:   
 receiveth, see ver. 14; but it (i.e. doer’s) not, ‘the reward   
 has here the wider sense of not only of one of these little as before a   
 receiving to house and board,—but re- prophet’s reward, a righteous man’s re-   
 ceiving in heart and life the message of ward. XI. 1. thence] No fixed lo-   
 which the Apostles were the bearers. On cality is assigned to the foregoing dis-   
 the sense of the verse, see John xx. 21, course. It was not delivered at Caper-   
 and on him that sent me, “J send you,” naum, but on a journey, see ch. ix. 35,   
 ver. 16, and Heb. iii. There is‘a dif- their cities also indeterminate,   
 ference between the representation of in ch. 28; ix. 35.   
 Christ by His messengers, which at most 2—80.] MxssaGk OF ENQUIRY FROM   
 is only official, even then broken by TRE Baptist: ovk LorD’s ANSWER,   
 personal imperfection and infirmity (see AND DISCOURSE THEREON TO THE MUL-   
 Gal. ii. 11; iv. 14),—and the fect witupE. Luke vii. 18-36. There have   
 unbroken representation of the been several different as to the