XVIII. 1—10. ST. MATTHEW. 127   
   
 set him in the midst of them, 5 and said, Verily I say   
 unto you, Except ye be dconverted, and become as little > ¥».   
 children, ye shall not enter into the kingdom of heaven. if:   
 4 © Whosoever therefore shall humble himeelf as this little oa,7.».   
 child, the same is greatest in the kingdom of heaven.   
 5 And ¢whoso shall receive one such little child in my «axa   
 name receiveth me. § But whoso shall offend one of these   
 little ones which believe in me, it were better for him that   
 a millstone were hanged about his neck, and that he were   
 drowned in the depth of the sea. 7 Woe unto the world   
 beeause of ‘offences! for it \*must needs be that ¥ offences ¢1 Cor.   
 come; but ‘woe to that man by whom the ° offence to.unn   
 cometh! 8 Wherefore if thy hand or thy foot ® offend gc.v.mm   
   
   
   
 thee, cut them off, and cast them from thee: it is better   
 for thee to enter into \*/ife halt or maimed, rather than   
 having two hands or two feet to be cast into everlasting   
   
 fire. 9 And if thine eye "offend thee, pluck it out, and   
 cast it from thee: it is better for thee to enter into tiife   
 with one eye, rather than having two eyes to be cast into   
   
 hell fire. 10 Take heed that ye despise not one of these   
 q literally, T literally, or stumbling-blocks.   
 § literally, \* render, the life [to come].   
   
 placed the child in the midst, and then ever on no farther with the :   
 took it in His arms: possibly drawing a St. f ke mare aleo our ch. x. 42. The   
 lesson for His disciples from its read; punishment here mentioned,   
 submission and trustfulness. é. may have been practised in tho woe St   
 turned] The word also conveys the idea filee see Jerome cited in my Gr. Test.   
 of turning back from the couree De Wette however denies this, that   
 viously in, viz. that of it was not a Jewish punishment; but it   
 rivalry. ithout this they should not certainly was a for Suctonius men-   
 only not be pre-eminent in, but not tions it as practised by Augustus on the   
 even admitted into, the Christian state— rapacious attendants Cains Cesar: and on   
 the Kingdom of Heaven. 4.) Not acertain Macedonian also: see as above.   
 “as this little humbleth itself :” the millstone] the word implies stone   
 child was natwrally humble: and such as longing, to mill turned by an ass, and   
 the Fe was by nature, wa are to be by m3 than the stones of hand-   
 are held in His heavenly shewn the child = eae ee 1 Cor. xi. 19. Stier   
 not only acta of bat the children— fudas, took offence at   
 for Laat shew the hononr in which the an in Bethany, may have been   
 puch little child. (fark 2 35) he on other occasions man by whom the   
 name is the servin; ix. witl offence came, and so this may have been   
 Christ Flo to Christ said with reference to him. Still   
 (see also ch. xxv. Here St. ite general import undeniable and plain.   
 Mark and St. Luke insert ths saying of See also Acts ii. 8.] The connexion   
 John respecting one casting demons in is—‘ Wilt thow avoid being the man on   
 Jesus’ name, who followed not with the whom this woe is ?—then out   
 ‘Apostles: which it appears gave rise to off all occasion offence in first?   
 the remark in this verse. St. Luke how- The cautions following used in a wider   
 sense than in ch. 29, 30. In Mark, the   
 ‘foot’ is expanded into separate iteration   
 of the command. everlasting fire