DISCOURSES AND SAYINGS

OF

OUR LORD JESUS CHRIST,

ILLUSTRATED IN

A SERIES OF EXPOSITIONS.

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OF
OUR LORD JESUS CHRIST.

EXPOSITION XIX.

THE PARTING WARNING.

John xvi. 34-38.—"The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up! who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them."

An acquaintance with the letter of the Holy Scriptures is a very important acquisition. It is not the knowledge which is eternal life, but it is the basis of that knowledge. Where the first is wanting, the second cannot exist. It is the instrument which the Holy Spirit employs in bringing men to that understanding and faith of divine truth which are "able to save the soul." He who is acquainted—it may be, well acquainted—with the Scriptures literally, may be, notwithstanding, altogether ignorant of them spiritually; but he who is ignorant of them literally, cannot be at all acquainted with them spiritually.

This literal kind of acquaintance with the Scriptures is eagerly to be sought, but it is not to be rested in; it is a means, not an end. If it be regarded as an end, it will be productive of no real permanent advantage; for all the purposes of direction, motive, and consolation, it will be found useless; and it may even prove dangerous and injurious. The Apostle Peter speaks of men who, in his days, "wrested the Scriptures to their own destruction;" which they could not have done if they had not had some literal acquaintance with them; and every one at all acquainted with the history of the christian church knows, that the most specious

1 2 Pet. iii. 16.
arguments in support of the most dangerous errors have been deduced from mistaken interpretations of the sacred writings, and have been brought forward by men most familiarly versant in them. And—

"Of all the arts sagacious dupes invent,
To cheat themselves, and gain the world's consent,
The worst is Scripture warp'd from its intent."*

Of the possibility of misemploying a literal acquaintance with Scripture, and thus deriving, not advantage, but injury, from it, we have a striking illustration in the incident which introduces the subject of this exposition. We find our Lord's Jewish auditors employing their literal acquaintance with the Old Testament Scriptures in hardening themselves in unbelief. From the predictions in reference to the Messiah they draw a reason, not for receiving, but for rejecting, our Lord's testimony respecting his death, and the important events which were to result from it.

On learning that certain Gentiles had discovered an earnest wish to be introduced to him, our Lord, viewing this event as the earnest of the calling of the Gentiles, the gathering of the people to him, had exclaimed, in holy ecstasy, "The hour is come, that the Son of man should be glorified." 'The period is at hand when he shall sit down on his throne—the throne of the world, and enter on the administration of his kingdom—a kingdom that shall rule over all.' He had indicated, in striking, though enigmatical terms, that he must stoop to death and the grave, before, and in order to, ascending this throne, and entering into this kingdom, the suffering and the glory standing to each other, not only in the relation of consecutive events, but of cause and effect.

He had declared, that though the anticipated severity of the approaching struggle and agony moved to their nethermost depths those principles of his holy humanity which led him to shrink from pain, it was his unaltered—his unalterable—resolution and desire, that the purpose for which he had been brought into his present circumstances should proceed onward to its accomplishment, at whatever cost of sacrifice and suffering to him; and that his prayer was not, "Father, save me from this hour," but, "Father, glorify thy name."

Re-assured and calmed by the heavenly voice, "I have both glorified it, and will glorify it again," he declares that, on his being lifted up from the earth, events the most important and beneficial should take place,—the judgment of this world, the casting out of its prince, and the drawing of all men to himself. He should sit down on the throne of universal rule, as the rightful Judge and Governor of the world; he should expel from his usurped dominion "the wicked one," who so long had been its prince and its God; while he should gather emancipated men around him, as the conqueror of their oppressor, and as their deliverer.

* Cowper.
It could not be reasonably expected that our Lord's audience should have fully understood the declarations he made on this occasion; but it surely might have been looked for, that words uttered with such deep emphasis, big obviously with most solemn import, and accompanied with such miraculous indications that he who spoke them was the object of the peculiar regard of the God of glory, who had thundered in the heavens, and thence sent forth a voice powerful and full of majesty, should have awed them into reverential silence, and persuaded them that, whatever the words meant, they must mean something that was undoubtedly true, as well as immeasurably important.

But "fools rush in where angels fear to tread." On the misapprehended meaning of some ancient prophetic oracles, "the people"—that is, the unbelieving crowd—dare to question the truth of his doctrine, supposing that he had been speaking of the Messiah; and intimate, in sufficiently intelligible terms, that while professing to be doubtful what he meant by the appellation, "Son of Man," and to whom he intended to apply it, they were persuaded that, if he meant by it the Messiah, and applied it to himself, he was an impostor. "The people answered him, We have heard out of the law that Christ"—i.e., the Messiah—"abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?"

It is plain that "the people" here referred to were not familiar with the name "Son of man," as one of the prophetic apppellations of the Messiah. It was one of those apppellations; but it is one of the most recondite of them, occurring only in one passage of Scripture;* and the opinion, that it was among the Jews generally, or even at all, recognized as such, though very generally maintained, is entirely unsupported by historical evidence. It is, however, equally plain that they apprehended, what was the truth, that Jesus meant himself when he spoke of the Son of man, and that, in identifying himself with the Son of man, he meant to lay claim to the Messiahhip. It is only on these suppositions that you can account for their language. Our Lord had not said that the Son of man was to be lifted up from the earth,—he had said, "I, when I am lifted up from the earth;" but then he had but a short time before said, "The hour is come, that the Son of man should be glorified," when they could not doubt that the statement referred to himself; and it is possible that they might have heard that he had, on former occasions, said, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up;" and, "When ye have lifted up the Son of man, ye shall know that I am he." The import of this objection of the Jewish people may be thus stated,—"You have spoken of being about to be lifted up from the earth, and we understand by that, your leaving this world by death—by a violent death; you have spoken in a way that makes us believe that, by the Son of man, of whom you so often speak, you mean

*John xii. 34.  
*Psalm lxxx. 17.
yourself; and we also are convinced that, in taking that name, you mean to claim Messiahship. Now, we have heard our scribes and doctors read passages out of the inspired Scriptures, intimating that, when the Messiah comes, he is not to go away, but continue for ever: how then can the claim, which we cannot help thinking you mean to make, be a just one? Speak plainly to us. What do you mean by the Son of man, and to whom do you refer in using that appellation? Do you mean the Messiah? and do you apply the appellation to yourself? If you do so, then explain to us how your statement is consistent with the ancient oracles to which we refer; and if you do not mean the Messiah by the appellation the Son of man, what is its meaning? and to whom do you apply it—to yourself, or to some other man?

"We have heard," say they, "out of the law that Christ"—s. e., the Messiah—"abideth for ever." "The law" is sometimes in the New Testament used as the distinguishing title of a portion of the ancient inspired writings of the Jews—the Pentateuch—the books of Moses. That is its signification in the expression "the law and the prophets," the books of Moses, and the rest of the inspired writings—Moses’ writings being chiefly occupied with the law given by God to Israel, and the other books being all written by prophets, and many—most of them—occupied with prophecies. The word "law" is, however, also used as a general name for the whole inspired volume of Old Testament Scripture. "The people who know not the law," is just the people who are not personally conversant with the inspired Scriptures. "Is it not written in your law," says our Lord, referring to a passage, not in the Pentateuch, but in the Psalms, "I said, Ye are gods?" and, referring to another passage in the Psalms, he says, "This cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." And the Apostle Paul, referring to a passage in the prophecies of Isaiah, says, in the First Epistle to the Corinthians, "In the law it is written, With men of other tongues and other lips will I speak unto this people." The whole Old Testament Scripture is called "the law," both as including the law strictly so called, and as being, taken complexly, the law—the authoritative revelation of the mind and will of God, the supreme and only Potentate.

It is obviously in this latter and more extensive sense that the word is here used. There are no passages in the Pentateuch—the law, strictly taken—which could be considered as teaching that the Messiah was to continue for ever; but there are many passages in the Old Testament Scriptures—the law, largely taken—which might be quoted in support of this doctrine. I shall cite a few of them. Jehovah, speaking to David of his illustrious Son, whom he was to "set up when David’s days were fulfilled, and he had slept with his fathers,"—that is, plainly not Solomon, who sat on David’s throne in his lifetime, but the Messiah,—says,

*John vii. 49; x. 34; xv. 25. 1 Cor. xiv. 21.*
"He shall build an house for my name; and I will establish the throne of his kingdom for ever." "I will settle him," says he, "I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore." "Thy throne, O God," says the Psalmist to the Messiah, "thine throne is for ever and ever." Of David's Lord, the Messiah, to whom Jehovah was to say, "Sit thou at my right hand, until I make thine enemies thy footstool," Jehovah swears, and will not repent, "Thou art a priest for ever after the order of Melchizedek." It is said by Isaiah, "Of the increase of the government and peace" of him who is the Child who was to be born, the Son who was to be given, on whose shoulders was to be the government, and whose name was to be Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, "there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." The righteous servant of Jehovah is said to "prolong his days," which is represented as equivalent to having "length of days for ever and ever" given him. By Ezekiel it is said, "And David my servant shall be king over them; and they all shall have one shepherd:" "and they shall dwell in the land that I have given unto Jacob my servant," "they and their children, and their children's children, for ever: and my servant David shall be their prince for ever." And, to quote no more, the "dominion" to be given to "one like the Son of man," or, rather, like a son of man, was, according to Daniel, to be "an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

These passages, certainly, very clearly state that both the life and the kingdom of the Messiah should be everlasting. But they are in no degree inconsistent with the doctrine which our Lord had been teaching, that the Son of man must be lifted up, must die, must die a violent death, must die as the victim for human guilt. The death of the Messiah is as clearly predicted as his life. "Messiah shall be cut off"—cut off "not for himself." He shall "pour out his soul unto death." He must be "cut off out of the land of the living"—"stricken" to death "for the transgressions of his people," and "have his grave appointed him with the malefactors, and be with the rich while in the state of the dead." But the death of the Messiah—his violent death—his death as a victim for sin—is not incompatible with the perpetuity of his life and kingdom, any more than man's death is with man's immortality. So far from it, the one is the foundation of the other. It is, indeed, because he died for sin once, being crucified in weakness, that he lives for ever by the power of God. It was after he had made his soul a sacrifice for sin, and because he had made his soul a sacrifice for sin, that he was to "see his seed and prolong his-
days, while the pleasure of the Lord," the righteous and benignant government of men, "prospered in his hand." His reign was to be eternal; but heaven, not earth, was to be the place of his residence—the seat of his throne.

These were views to which the Jewish multitude, equally with their teachers, were strangers, and therefore they ask as if their question admitted no satisfactory reply: "How sayest thou, the Son of man must be lifted up?" 'If the Son of man be the Messiah, surely he is not to be lifted up from the earth, but to continue on it always—and if he be not the Messiah, who is he?'

We have here an instance of what very frequently occurs still; men refusing to admit truth clearly stated—abundantly proved—merely because they find some difficulty which, owing, it may be, to their own ignorance or inattention, they cannot satisfactorily explain;—men to whom one difficulty seems quite sufficient to neutralize all the direct, unrebutted, unrebutable, evidence which has been brought forward, and to free them from all the responsibilities which its presentation to their mind would have brought them under—men led more by the sound than the sense of a passage of Scripture—men looking only at one side of a subject—men putting asunder what God in his word has conjoined, and opposing one truth under pretence of upholding another—men confidant just in proportion to their ignorance—men trying the patience of God, and trifling with the interests of their eternity—men "wresting the Scriptures to their own destruction."

It was probably the object of these men, at least of the more crafty and malignant among them, to obtain from our Lord either a distinct acknowledgment or a distinct denial of his claims to Messiahsipe. Either of the two would have served the purposes of his enemies; but, as in many similar cases, they met with a complete disappointment. Our Lord was never backward to communicate information sincerely asked, always ready to answer candid objections, to solve honest difficulties. But he was not to be circumvented or entrapped. He knew how and when to exemplify his own prohibition, "Give not that which is holy unto the dogs; neither cast ye your pearls before swine." He replies to these men—who probably, with the malignant self-conceit which is so frequently connected with ignorance, were flattering themselves that they had completely puzzled him,—as if he had not heard their foolish cavil. They were not seeking the truth, and he knew this. Though he had fully stated it, they were not at all likely to receive it; and he could not,—without doing what, in one way or other, would have interfered with the free working of natural principles, by which all the predictions of the prophets, and all the purposes of God, respecting him, were to be unconsciously but most exactly accomplished,—at that time state, what otherwise he easily could have stated, and what would have removed even the slightest appearance of incongruity between his statements and the ancient oracles respecting the Messiah. He

gives their objection the go-by, and enters into no argument with them; but he addresses to them a faithful and affectionate warning, putting them in mind of the privilege which, but for a little longer, they were to enjoy, and of the serious consequences which would certainly result from their persevering neglect of it. He seeks, as his ministers should do, to awaken men of their cast to a sense of their guilt and danger, knowing that till this is done, the silencing a cavil would be of little use—there are abundance more in store; and knowing, too, that when men are so awakened there is an end to cavilling. The cry is, 'What must I do to be saved?' Then there is some hope of good being done.

"Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." "The light," here, I apprehend, is meant by our Lord as a figurative representation of himself, as the Saviour. We find him saying, "I am the light of the world." "As long as I am in the world, I am the light of the world." The prophets spoke of him as "the light who was to lighten the Gentiles." The evangelist John says, that "the life in him"—the living one, as dwelling in, manifested by, him, "is the light of men," and that he is "the true light which enlightens every man."

It has been common among interpreters to consider this figurative view of our Lord as exclusively referring to his character as a teacher—a dispenser of the light of truth. But this is unwarrantably to limit the significance of the inspired metaphor. Light is the emblem not only of knowledge but of holiness and of happiness, as darkness is the emblem of ignorance, depravity, and misery. When our Lord is represented as the light, the idea meant to be conveyed is nothing short of this—that he is the author of salvation, and the bestower of it on men, who are in a state of darkness—a word descriptive of all that is evil in their state; and out of which he brings them into, and preserves them in, a state of light—a word descriptive of all that is necessary to their permanent well-being as intellectual and moral beings. Our Lord's declaration to these Jews is, 'The light is with you,' or amongst you, and will continue for some time to be with you; but the season of its continuance will not be long. You have an opportunity of being delivered from ignorance and error, from guilt and depravity, from death and hell.

* John xii. 35, 36. Some of the earlier interpreters have found in these words an answer to the cavil of the multitude. The words were spoken in the evening. They consider them as equivalent to—'The sun, the light of the world, will very soon disappear; but does not he abide for ever—will he not rise to-morrow? And so will it be with the true Light of the world—his setting is in order to his rising—my death is in order to my resurrection.' This is ingenious, but not satisfactory. It puts into the words what is not in them, and it does not suit the following context.


* * It is the true reading; the meaning is, amidst, as Luke xvii. 21.
—and this opportunity will be continued to you, as a people, for a season, but only for a short season.'

The continuance of our Lord as the light with the Jews, does not seem chiefly, if at all, to refer to his bodily presence, which was to cease for a season at death, and permanently at his ascension. It seems to refer to his being in the midst of them, either personally or by his apostles, exhibiting to them the blessings of his salvation, and pressing them on their acceptance. The light did not immediately withdraw from the Jewish people, notwithstanding their obstinate refusal to admit it into their hearts, and their impious attempt to extinguish "the lamp of Israel," "the light of the world." No, when he sent forth his apostles as the lights of the world, he commanded them first to shine forth in his own land, to his own people. "Go," said he, "preach the Gospel to all nations," but "begin at Jerusalem." 'Preach my Gospel, offer my salvation, to the Jews first, and then to the Gentiles.' He came first to those who had rejected him, to bless them, by turning them from their iniquities. He came "preaching peace, first to them who were nigh, then to them who were afar off." 114

But this season of the light shining among the Jews was not to continue always—was not to continue long. He knew that the light was to shine in the darkness, and that the darkness would not comprehend it. He knew that the great body of that people would not come to the light, but show that they loved darkness rather than the light, and that in righteous judgment they should, in no long time, be left in the darkness they loved. And it was so. The christian evangelists seem generally to have acted on the principles of Paul and Barnabas. They believed that it was necessary, in compliance with the will of him who had said to that stiff-necked and rebellious people—"Yet a little while the light is with you"—that the Gospel should be first spoken to the Jews; but when they put it from them, and counted themselves unworthy of everlasting life, they turned to the Gentiles, believing that though Israel should choose to live and die in darkness, the ancient oracle would be fulfilled. "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." 115 The term of the preaching of the Gospel to the unbelieving Jews as a people, was not of long continuance. By the time of the destruction of their city, the season of their merciful visitation had come to a close. "The elect had obtained, and the rest were blinded." God ceased to strive with them—gave them up to their own reprobate minds—and in that condition, with no doubt many individual exceptions, do they continue until this day. The true light is not yet again, as we know it will be, "with" that singular people—"Enemies for our sakes: beloved for the fathers' sake." 116

From the consideration, that He, as the light, the author of knowledge, holiness, and happiness—in one word, salvation—was to be with them only for a little while, our Lord urges them to "walk while they had the light, lest darkness should come on them"—reminding them that "he who walketh in darkness knoweth not whither he goeth."

It has been common to represent the expression "walk" as elliptical, and to say that the full phrase is "walk in the light;" but such a supplement is unnecessary, and I think rather obscures than elicits the sense. "Walk" here seems quite of equivalent meaning with "work," in the parallel passage, chap. ix. 4: "I must work the work of him that sent me while it is day; the night cometh in which no man can work." For men to "walk," is just to perform the appropriate business of life. Walking is a very instructive emblem of the business of life—active progressive movement towards an end. "Walk," is just equivalent to, "Seek to gain the great object of life: there is a point you must reach, or you will be miserable for ever. Move towards it, while you have the means of seeing whither you should go, and of guiding your course towards it free from dangers. Seek to secure the knowledge of truth—the enjoyment of the Divine favor—true thorough sanctification of heart and life—everlasting happiness. This is the great business of life; attend to it while it may be attended to with success. While the sun—the light of this world—shines, men form a just judgment as to whither they ought to go—whither they mean to go—and they can choose the way best fitted to assure their reaching, without injury, the place of their destination. But if they delay till darkness cover the earth, they will not know where they are going; they may lose the direction altogether; may travel away from, instead of towards, the place they are in quest of; and may stumble over rocks, or fall over precipices. While Christ, the light of the world, the light of men, the light of life—raying forth his illuminating and cheering beams—shines in the declarations of his word, and the influences of his Spirit, walk—walk towards truth and holiness, happiness and heaven. They are clearly set before you, and the way to them is made manifest. Yonder is the celestial city—there is the narrow way which leads to it, walk—run along it—while the Sun of Righteousness shines."

But what will become of those from whom the dispensation of gospel truth is withdrawn or withheld, and with regard to whom God has "commanded the clouds"—as the punishment of their bringing forth nothing but briars and thorns, when often rained on—henceforth "to rain no rain"? Darkness has come on them; and, when they walk in darkness, they know not whither they go. How striking a picture of the state of the heathen, the Mohammedan, the unbelieving Jewish, part of mankind! They are walking in darkness, and know not where they are going. They know not the direction in which true happiness lies; and,
if they did, how could they steadily and securely direct their steps towards it?

The warning was lost on the great body of the Jewish people. They did not walk—they stood still—they turned back, while they had the light; and, as they loved the darkness, they got their choice,—the kingdom of God, which is the kingdom of light, was taken from them. Darkness—thick darkness—darkness that might be felt, like that of Egypt—at length came on them, and still rests on them, and they know not whither they go. Given up to strong delusions, they believed lies—they became the prey of impostors. They would not believe him who came in the name of his Father: if they had, they would have been safe. Many have since come in their own names: they have believed them, and been involved in disappointment and misery. They “find no end; in wandering mazes lost.” They “stumble on the dark mountains” of delusion and error, till at last they fall over the precipice of hopeless perdition.

Such has been the fate of the Jewish people for about eighteen centuries; such is their state still. Oh, what a powerful motive to us, who have the light, to walk while we have the light! Britain is not better secured of the continuance of that light, which so many of her inhabitants have despised—are despising—than Judea was. The candlestick may be removed out of its place. Think what a dismal gloom has, for ages on ages, involved the cities where the seven golden candlesticks once dispensed so pure a light! Think what Spain, what Italy, have suffered, because they did not walk when, in the morning of the Reformation, they had the light with them! Let all Gentiles who enjoy the light of life often think of the Jews, and tremble: “For unbelief they were cut off: ye stand by faith. Be not high-minded, but fear.”

Nor is this passage, so replete with salutary warning to nations and churches, destitute of appropriate instruction to individuals. “The light of life”—Jesus, the Saviour—in the dispensation of his Gospel, in the influence of his Spirit, will not always be with men. Death will ere long remove the sinner into a world where the Gospel will never more be preached to him—where the Holy Spirit will never more strive with him—were there is “no more sacrifice for sin”—where he who is guilty, and depraved, and wretched, must be guilty, and depraved, and wretched—must become more guilty, and depraved, and wretched for ever and ever. To every sinner, then, we say, in the name as in the words of our Master, “Yet a little while the light is with you. Walk while you have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.”

In the words that follow, our Lord points out the way in which they might be enabled to “walk while they had the light,” and escape the miseries which must come on them, if darkness over took them while the great business of life was unperformed. “While

* Rom. xi. 20.
ye have light,"—literally, "the light,"—"believe in the light, that ye may be the children of the light." To "have the light," is the same thing as for the light to be with us, or among us—to have a revelation of Jesus Christ as the light—as the procuer and bestower of salvation—the author of true knowledge, holiness, and happiness. Every one has the light who has the Scriptures in his hands, in a language he can understand, or lives where the Gospel of salvation is preached. To "believe in the light," is so to apprehend the meaning and evidence of this revelation of Jesus Christ, who is "the light," as to reckon it true. It is so to be persuaded that he is the light,—the procuer and bestower of salvation—the great revealer of God—the manifested eternal life and light—the deliverer from ignorance, and error, and guilt, and depravity, and misery—in one word, the author of true blessedness, in all its extent, of which light is the emblem,—as to trust in him in this character—to give ourselves up to his direction—to rely on his atoning sacrifice and transforming Spirit—to expect from him, alone, salvation.

Our Lord exhorts the Jews thus to believe in the light, "that they might be the children of the light." This is a Hebraistic mode of expression, similar to "sons of peace," "children of Belial," "children of death," "children of wrath." The ideas intended to be conveyed by the expression, "children of light," or "of the light," are those of intimate relation, and powerful transforming influence. While men do not believe—though the truth about Christ, the light, is in their hands in the Bible—though it enter into their ears, in the preaching of the Gospel, they still remain without Christ. He stands to them in the relation of the light of the world, but he is not their light. He does not—he cannot—enlighten them, till the truth about Him is believed by them; and then "the light of the knowledge of God, in the face of Christ, shines in them," and they become "light in the Lord." Their minds and hearts, like mirrors, reflecting his light, become themselves luminous. In knowledge, in holiness, in happiness, they become like Him. To become "the children of the light," then, is just to be brought into so intimate a relation to Jesus Christ as the light, as to be influenced by him as the light—receiving from him all those benefits of which light is the emblem, and especially being conformed to him in knowledge, holiness, and happiness, and, like him, "shining as lights in the world." When men thus become the children of the light—by believing in the light—they walk while they have the light; they actively, steadily, progressively proceed in their course—in "a constant continuance in well-doing"—in faith and holy obedience, which leads to "glory, honor, and immortality"—to the region of perfect light and eternal life. They know whither they are going, and they know the way. They walk "in the light of the Lord, in the light of his countenance." "Their path is like the shining

2 Cor. iv. 6. Eph. v. 8.
light, which shineth more and more unto the perfect day.' The word of Christ is their sure directory; the Spirit of Christ their conductor and guide. Following Christ, even in this dark world, they shall never walk in darkness, but shall habitually have the light of life; and, in due time, they shall enter the world where, ‘in God’s light they shall see light.’ When there, ‘The Lord shall be their everlasting light, and the days of their mourning shall be ended.’

How happy those who are thus the children of light! Let each of us ask himself, Is this happiness mine? If it be, let me be habitually grateful to him who is the light, remembering that all my light is from him—in him. Once I was darkness; and if am now light, it is in the Lord. ‘The Lord is my light and my salvation.’ Let me ‘show forth the praises of Him who has called me,’ effectually called me, ‘out of darkness into his marvellous light;’ and let me never forget that the best way of doing this, is, as a child of light, letting my light, which is really his, ‘shine before men, that they, seeing my good works’—the fruits of the light—’may glorify my Father’ and Saviour ‘in heaven;’’ the one, ‘the inaccessible Light,’ ‘full of glory;’ the other, ‘the effulgence of His glory, the express image of His person.’

And if I am not in possession of this happiness, why am I not? The light is with me; I have the light; why am I not a child of the light? why do I not walk as having the light? The cause is, I do not believe in the light. But, then, why do I not believe in the light? That is a question which he who abideth in darkness would do well to consider now. If he do not, the impossibility of getting anything like a satisfactory answer to it hereafter will be one of the miseries of his eternity. Instead of cavilling, like the Jews, and creating and magnifying difficulties and objections, lay open your minds to the truth respecting the light, and the evidence of that truth. Act honestly—and remember, if you do not, who is to be loser,—act honestly with that truth, and the result will be—must be—that ye will believe in the light.

Consider, if you do not, what the end must be ere long,—may be very soon, very suddenly. Darkness will come upon you, and you will not know where to go to find happiness. A wise man, who has a journey which must be accomplished, will endeavor to finish it before the sun sets, knowing that no man who walks in the dark, walks either securely or comfortably; but even should he trifle away his time, he may have the help of the moon and stars to light him on his way, or he may, by waiting a few hours, till the sun again appear in the east, still, without inconvenience or hazard, reach the place of his destination. But the night which will soon settle down on you is a moonless, starless, unending night. No ray of saving light shines

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Isa. iii. 5. Psal. lxxxix. 15. Prov. iv. 18.
Psal. xxvii. 1. Matt. v. 16.
in the grave, or can penetrate the blackness of darkness which hangs over the abyss of misery. "The night cometh in which no man can work,"—a night, to the desperer of light, never to give place to the morning which brings joy with it. The resurrection morning will be to the children of light "a morning without clouds;" but its light will, to those who would not believe in the light, be as darkness; and, from the insufferable brightness of the countenance—from the piercing lightnings of the eye—of Him who is the light, they will seek refuge in the "outer darkness" which is to be their dwelling-place for ever.

Sinner, it must come to this, if, while the light is with you, you do not walk, if you do not believe, in the light, and become a child of the light. And remember, it is but a little while that the light can be with you, or you with the light. You cannot live more than a few years; you may die in a moment. "Now is the accepted time; now is the day of salvation."

Having made these impressive statements, "Jesus departed, and did hide himself from the multitude." It was probably the evening; and, amid the gathering shades of night, he withdrew quietly, along with the twelve, to spend the night with his friends in Bethany; or with his God in the solitude of the Mount of Olives. It was one of the last—perhaps it was the very last—address he ever personally made to his unbelieving countrymen. How full of faithfulness—how full of love—how full of majesty—how full of mercy—are these parting words! How patiently did he "endure the contradiction of sinners against himself!" How did he "in meekness instruct those who opposed themselves!" And still does he speak to sinners from heaven, what he then spoke to sinners on earth. Lover of darkness rather than light, he now addresses these words to thee. It may be the last time that he will ever speak to thee in mercy. He may withdraw himself, and hide himself from thee. "See that thou refuse not him that speaketh." "To-day if thou wilt hear his voice, harden not thy heart."
EXPOSITION XX.

ON THE DETAILS AND RESULTS OF THE PUBLIC MINISTRY OF JESUS CHRIST.

JOHN XIII. 28-50.—"But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God. Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

The rejection of Jesus Christ by the great body of his countrymen, the Jews, is a fact which, at first view, may seem to throw suspicion on the justness of his claims to a Divine mission, as indicating that the evidence adduced in their support did not serve its purpose with those to whom it was originally presented; and who, in some points of view, were placed in circumstances peculiarly favorable for forming a correct estimate of its validity. It may be supposed, that had the proofs of his Divine mission and Messiahship been as strong and striking as the friends of Christianity represent them, the prejudices of the Jews, powerful as they unquestionably were, must have given way before them; and the believers of his doctrines have been at least as numerous as the witnesses of his miracles. Such a supposition, though plausible, argues, on the part of its supporters, imperfect and incorrect views of the human constitution, intellectual and moral, in its present fallen state, as well as ignorance or misapprehension of the facts of the case under consideration.

That the evidence which our Lord adduced, in support of his claims, was not invincible, is sufficiently proved by the fact of his rejection by his countrymen; but this character of resistibility,
the evidence in favor of Christianity possesses in common with the evidence of all the principles of natural and revealed religion,—in common, indeed, with the evidence of much historical and of all moral truth. I know of no obligation which the Divinity can be considered as under, to accompany any revelation he may be pleased to make with such a kind of measure of evidence as shall compel the assent of all to whom it is addressed. It is surely enough if it bring along with it such a kind of measure of evidence as is sufficient to satisfy the candid inquiring mind; and he who is aware of the nature, extent, and power of human depravity and Jewish prejudice; of the spiritual, pure, and humbling character of the doctrines of Jesus; of the entire revolution in character and conduct, in thought, feeling, and action, which the enlightened and cordial reception of these doctrines involved; and of the serious sacrifice of worldly interest, in every view of it, which such a reception inferred on the part of the Jewish believer—will by no means be surprised that, in opposition to the strongest evidence of a moral kind, many of his countrymen should have rejected him; and will rather be disposed, with the writers of the New Testament, to trace it to supernatural influence, that any of them in these circumstances cordially received him.

Though to an intelligent, well-informed, reflecting mind, there is thus in the rejection of our Lord by the great body of his countrymen nothing unaccountable, and, indeed, nothing wonderful, but that depth of moral depravity which it implies, of which we may well say,—

"Were not this common, would it not be strange! That 'tis so common, sure, is stranger still."

the Jews, in reality, having done nothing but what any portion of unregenerate men in any country or any age would have done, if placed in similar circumstances; yet still, to superficial thinkers, and the great majority of mankind belong to that class, the fact of our Lord's rejection by his countrymen does wear the appearance of a formidable objection against the divinity of his mission; or, at any rate, against the sufficiency of the evidence by which his claim to such a mission was sought to be established. On such persons the satisfactory argument, the outline of which we have just traced, can make little impression. They have neither the information, nor the habits of thought, that are requisite to master it; and in many cases they are little disposed to devote to their acquisition the necessary time and mental labor.

To such persons it may, perhaps, be of more use to turn their attention to the palpable and demonstrable fact, that the rejection of the Messiah by the great body of his countrymen was the subject of very distinct prediction by the Old Testament prophets; and that therefore the universal reception of Jesus by the Jews, which they insist on as the most satisfactory evidence of his Di-

1 Young.
villain mission, would have been, in the circumstances of the case, clear proof that he was not,—that he could not be,—he who, though coming in the name of the Lord to save, was to be "despised and rejected of men," "a reproach of men, and despised of the people." What they hold to be necessary to prove his Divine mission, would have, indeed, completely disproved it. Numerous are the passages "in the volume of the book" of prophecy, in which the Messiah is represented as a sufferer, a sufferer from his own countrymen; and therefore no conclusion can be more direct than this:—'Had Jesus not suffered, suffered from his countrymen, he could not have been the Messiah.' Thus, what at first view to superficial minds seems a presumption against Christianity, on close examination assumes the form of a conclusive argument in its favor. When the heathens in the first ages of Christianity, urged, as they probably did, the unbelief of the Jews as an objection against the truth of that religion, its primitive teachers had but to point them to the Old Testament prophets, and say, "Thus it was written, that Christ should suffer;" and had he not suffered, had he not thus suffered, we should have had one argument fewer that he was indeed the Christ; nay, we should have wanted the means of giving symmetry and completeness to our moral demonstration, that in Jesus "we have found him of whom Moses in the law, and the prophets did write." The answer would have been a satisfactory and unanswerable one, and the reply is as appropriate to the modern sceptic or infidel as to the ancient heathen. It may well appear strange and lamentable, that when the Messiah came to his own territories, 1 his own people 2 did not receive him, and that his wonderful and gracious miracles made so little impression on them; but the more strange an event is, it is the more surprising that it should be predicted; and the exactness of the fulfilment of the prediction, tends the more to remove every suspicion of imposture from a considerate mind. It is a striking consideration, that, in their very rejection of Jesus Christ, as the Messiah, his unbelieving countrymen were unconsciously furnishing additional evidence that he was indeed the person they denied him to be. What a wonderful illustration of the Psalmist's devout reflection, "Surely the wrath of man shall praise thee!" I have been led into this train of remark by noticing that the evangelist John, in that interesting paragraph to which I am about to call your attention, finds in the Old Testament predictions, respecting the rejection of the Messiah by his countrymen, an antidote to such suspicions, as the fact of our Lord's rejection, taken by itself, might not unnaturally suggest; and shows that what seemed fitted to shake into dissolution the whole magnificent fabric of our Lord's claims, in reality but settles it more immovably on its solid foundation.

The paragraph, though an unusually long one, has one subject—the ministry of our Lord. It brings this ministry before our minds in its details and in its results:—its details, in the message

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1 Ed. τά ἱδιά. 2 ὡς ἱδιά.
he delivered, and the credentials he presented; the claims he made, and the vouchers he exhibited; the doctrine he taught, and the evidence he gave of its truth;—its results, in the hardened disbelief of the great body of his countrymen, and the cowardly silence of the small minority who were constrained inwardly to admit the justice of his claims, and the force of the evidence in their support; the first of these strange results, the hardened unbelief of the multitude, being accounted for by that blindness of mind and hardness of heart which had been the subject of Old Testament prophecy; and the second, the dastardly concealment of conviction, on the part of a portion of the better informed and upper classes, by that worldly-mindedness which leads men to prefer the suggestions of interest to the dictates of conscience, and the praise of men to the approbation of God; while in both these results, so melancholy in themselves, so threatening in their aspect, to the final success of the christian cause, and so different from what we might have been disposed to anticipate, is found, when viewed in the light of ancient oracles, a corroboratation of the claims which they seemed calculated to invalidate. This is the substance of the paragraph, and the remaining part of the lecture will be occupied in the development of the various important thoughts which are folded up in the abstract I have endeavored to give of its contents.

The paragraph itself is of a peculiar, I had almost said unique, structure and character. The history of our Lord's public ministry is closed. It terminates in the verse immediately preceding our text. The account of his private interviews with his friends, previously to his passion, is about to commence. It begins with the 1st verse of the following chapter. One scene in the eventful history is closed; another is about to open. The curtain is, as it were, falling before the theatre on which the public acts of Jesus were performed, and the evangelist is about to conduct us into the sacred circle of his disciples, and communicate to us the instructive, sublime, consoling conversations which the Redeemer, full of love, had with them before his final departure. But before he does this, he makes a pause in the narrative, and, as it were, looks back and around; and, in the paragraph before us, presents us in a few sentences with a brief but very comprehensive view of all that our Lord had taught and done during the course of his public ministry, and of the effects which his discourses and miracles had produced on the minds of the great body of his countrymen; connecting with this an equally brief but satisfactory account of the true cause why such doctrines, accompanied by such evidence, instead of being universally received and openly professed, had been generally discredited; and why conviction, even where it had been reluctantly yielded, had been unworthily concealed, "held," to use the apostle's striking expression, 4 "held," confined "in unrighteousness." Such pauses in the narrative, such interposed brief

4 Tholuck. 5 En déxía katekóntow. Rom. i. 18.
reviews (resumés, as the French call them), are not uncommon among profane historians. This is, I believe, the only instance of the kind in the evangelical history, and I do not recollect more than two instances of a similar kind in the Old Testament history—the short reviews given, by the inspired writers of the Second Book of Kings, and the Second Book of Chronicles, of the history of God’s mercies to Israel and Judah, and of their ingratitude and disobedience, previously to entering on the narrative of the Assyrian and Babylonian captivities, in which this ingratitude and disobedience found merited punishment.

Instead of examining exegetically the verses as they stand, I shall take up in succession the two great subjects which they bring before our minds, our Lord’s ministry and its consequences; or, to speak more accurately perhaps, the two aspects of the one great object they present to us, THE MINISTRY OF OUR LORD IN ITS DETAILS AND IN ITS RESULTS. The following is the account of the details of our Lord’s ministry, his words and his works. We are told what he said. We have a very condensed abridgment of his doctrine from the 44th to the 50th verses. We are told how he said it. *He cried and said," he said it publicly, earnestly, and fearlessly. We are told what he did, verse 37. *He did miracles, great miracles, many great miracles, and he did them publicly, "before them," This is the account of our Lord’s ministry in its details. This was his message, these his credentials, these were his claims, these his vouchers. This was his doctrine, and this the evidence in support of it. As to its results, we are told (verses 37-41), that the great body of those who heard his doctrines and witnessed his miracles, did not believe on him, and their unbelief is accounted for; and we are informed (verses 42, 43), that a considerable portion of the chief rulers were convinced of the justice of his claims, but declined to acknowledge them, and their unworthy cowardice is also accounted for.

I.—OF THE DETAILS OF OUR LORD’S MINISTRY.

Let us first, then, consider the view here given us of the details of our Lord’s ministry. Our attention is here called to three things:—the doctrines he taught; the manner in which he taught them; and the miracles by which he confirmed them.

§ 1. The doctrines he taught.

The summary of his doctrines is as follows: “He that believeth on me, believeth not on me, but on him who sent me; and he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me, should not abide in

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* 2 Kings xvii. 7-23. 2 Chron. xxxvi. 14-17.
† Πάντα, as Luke has it, ὥν βρέστο ἐκ θεοῦ ποιεῖν τε καὶ συνάσκειν.
* Ἐστοῖτε καὶ εἰσίν.  Τοιαῦτα σημεῖα πεποίηκε, ἤπειρον αὐτῶν.
darkness; and if any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day: for I have not spoken of myself, but the Father which hath sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”

That these words are not the record of a statement made consecutively by our Lord on some particular occasion, but an abridged statement by the evangelist of our Lord’s doctrines, in his own words, uttered at different times and on different occasions, seems all but absolutely certain. At the 36th verse we are told, that, having uttered the impressive words contained in that and the preceding verse, “he departed,” apparently finally, refraining henceforth from all public intercourse with his unbelieving countrymen, “and bid himself” from them. The words before us cannot without extreme violence be considered either as having been uttered immediately after those recorded in the 35th and 36th verses, before he retired finally from public intercourse with the Jews, or as having been spoken to his disciples in private. Nothing can be more unnatural than to suppose, that after John had recorded a discourse which seems to come to a natural close, and then stated that, on having said these things, Jesus departed and bid himself, and then entered on an account of the reasons of the little success of our Lord’s ministry—nothing can be more unnatural than to suppose he should then introduce, without any intimation, what had formed the concluding part of our Lord’s discourse; nothing can be more unnatural than this, except to hold the second supposition, that it is to a private communication to his disciples that the evangelist applies the words, “Jesus cried, and said.” Considered as a summary of our Lord’s doctrine, they are just what was to be expected, in such a brief retrospective view of our Lord’s ministry, as (after Morus, who has been followed by Tittmann, Keinoel, and Tholuck) we have endeavored to show that paragraph to be. In this case the aorist has the sense of the pluperfect.

These sentences, uttered, probably often, by our Lord at different times, and in various circumstances, contain in them the sum and substance of all that He taught. They will be found, on examination, to teach the divinity of his mission; the divinity of his doctrine; the divinity of his person; the design of his mission—to save; the manner in which individuals are to be interested in his salvation—by believing in him; and the final doom of those who, refusing to believe in him, necessarily exclude themselves from all interested in his salvation. These, according to this abstract made by the evangelist, as we apprehend, in the very words

11 “Epistolæ.”
of our Lord, were the great heads of doctrine which He taught. Let us look at the statement made on those topics in this passage, and compare them with the recorded discourses of our Lord.

(1.) The divinity of his mission.

Our Lord taught the divinity of his mission. "The Father," said he, "hath sent me," verse 49. There is nothing which our Lord more plainly or more frequently stated in the course of his ministry than this. The name by which he most frequently speaks of the Divinity is, "He who sent me," or, "the Father who hath sent me." The Father, he declares, sent him as he sent his apostles. "As my Father hath sent me, so send I you." "I came not of myself; my Father sent me." "I must preach," said he, "for therefore am I sent." "I am not come of myself, He that sent me is true; I am from him; He sent me," and, in his intercessory prayer, how often does he say to his Father, "Thou hast sent me, Thou didst send me"? It is quite obvious, then, that those persons are in a mistake who hold, that Jesus Christ was merely a very wise and very good man, probably the wisest and best man the world ever saw; but having no other Divine mission but what every good and wise man has, to do all the good he can among his fellow men, in diffusing truth, and promoting justice, peace, liberty, and happiness. Jesus Christ most distinctly claimed a mission from God, in the highest sense the words can bear; and there is no alternative between receiving him as a Divine messenger, and holding him a deluded fanatic or a designing impostor.

(2.) The divinity of his doctrine.

But this abstract informs us that our Lord not only taught the divinity of his mission, but the divinity of his doctrine. He asserted not only that God had sent him, but that He had sent him to teach men; and not only that He had sent him to teach men, generally qualifying him for his work by giving him the necessary endowments, intellectual and moral, but that he had furnished him with the very message which he was to deliver; so that his doctrine was not only the doctrine of a Divine messenger, but it was, in the strictest and highest sense of the word, a Divine doctrine, the teaching of God. Verse 49, "I have not spoken of myself: the Father who sent me, he gave a commandment, what I should say, and what I should speak;" rather with Campbell, "what I should enjoin, and what I should teach." Verse 50, "Whatsoever I speak, even as the Father said unto me, so I speak." Verse 44, "He that believeth on me, believeth not on me, but on him who sent me." These last words, taken by themselves, are somewhat enigmatic. It might be said, and indeed has been said, if he who believes in Jesus does not believe in him,
surely much more he who does not believe in him does not believe in him; and if neither they who believe in him, nor they who do not believe in him, believe in him, none can believe in him; but, in connection with the other parts of the abstract, the meaning is plain. 'He who believes my doctrine believes it—as I have taught it—as Divine doctrine; he gives credit to God whose truth it is.' He did not bring it forward as an opinion of the man Jesus, but as the truth which, as the sent one, he had heard of the Father, who had sent him. Being the sent of God, he spoke the words of God; and therefore he said, "My doctrine is not mine, but his who sent me."

(3.) The divinity of his person.

But, according to this abstract of his doctrine, our Lord taught not only the divinity of his mission, which was much, and the divinity of his doctrine, which was more,—but the divinity of his person, which was most of all. "He that hath seen me hath seen the Father." That Jesus Christ meant to claim identity of nature with his Father, in these words, there can be no reasonable doubt. We have his own commentary on them in his conversation with Philip. "Show us the Father," said Philip, "and it sufficeth us."

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works." He plainly, in the words before us, indicates that he is the personal revealer of God—"the life who was the light of men"—the visible representation of the invisible One. He who heard his words, heard God speaking; he who saw his miracles, saw God acting. With regard to his miraculous operations, this is the great distinction between Him and all other divinely-commissioned teachers and miracle-workers. Even Moses, who saw God face to face, durst not have said, "He that seeth me seeth the Father." Christ said, "My Father worketh hitherto, and I work." "The Son can do nothing of himself," apart from the Father; "he doeth what he seeth the Father do. Whatev,er things the Father doeth, these also doeth the Son likewise." He said, "I and my Father are one,"—one, not only in mind, but in operation. The doctrine of our Lord's proper divinity,—though not, for obvious reasons, stated in the same clear, direct terms as in the writings of the apostles,—obviously occupied an important place in his own teaching. The Jews understood him to claim equality with God, from the peculiar terms in which he spoke of him as his "own Father;" and, instead of setting them right, on the supposition that they were wrong, which, with a very few words, he could have easily done, all he said, and all he did, was calculated to.
confirm them in the conviction, that "he, being a man, did make himself equal with God." The belief of the divinity of Christ’s person, equally with the divinity of his mission, and the divinity of his doctrine, is necessary to make a man a Christian in the only legitimate sense of the word—a man who believes the religion which Jesus Christ taught.

(4.) The design of his mission.

The fourth article in our Lord’s teaching, contained in this abstract, refers to the design of his mission, which was the salvation of men. "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "I came not to judge the world, but to save the world." The two declarations are parallel,—they are of synonymous meaning. What the first indicates by a beautiful figure, the second states in plain literal expressions. Men, in their fallen state, are in a state of darkness,—a state of ignorance and error,—of guilt and depravity,—of discomfort and misery,—of distance from "God," who "is light, and in whom is no darkness at all." Jesus proclaimed himself the light of the world—the author and bestower of salvation—the deliverer from ignorance and error, and guilt and depravity, and discomfort and misery,—him who procures for, and communicates to, man the knowledge of truth, the possession of holiness, the enjoyment of happiness,—him who brings men to all these by bringing them to God. He came "not to judge the world, but to save the world." The word "translated "judge," when placed, as here, and in the third chapter of this gospel, in contrast with "save," means to punish. The design of his coming, of his doctrine, of his expiatory sufferings and death, was not to punish men, as they deserved, but to save them,—to deliver them from guilt and depravity, from Divine wrath and everlasting destruction. This is, as it were, the very keystone of the arch of Christian doctrine. This Jesus declared with peculiar plainness. "The Son of man came not to be ministered to, but to minister, and give himself a ransom for many." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." It was love, pure love, which brought Jesus into our world, to do the work of love—to deliver, to save. The design of our Lord’s mission was entirely benignant.

(5.) The manner of being interested in his salvation.

The statement of the manner in which individual men are personally interested in the salvation he came to procure and bestow,
is, according to this abstract, another part of the Divine message, delivered by our Lord as a Divine messenger. "He that believeth on me shall not abide in darkness." "I know that the commandment which the Father hath given me,"—that is, the doctrine he has given me to teach,—"is life everlasting." He that believes the truth spoken by Christ, respecting his own personal mission and work, shall, by that faith, be made a partaker of the salvation which he was divinely sent to procure and bestow. "He shall not abide in darkness,"—in that state of error, and guilt, and depravity, and misery, which is natural to man,—"but shall have the light of life,"—shall know the truth—shall be sanctified by the truth—shall be filled with hope, and peace, and holy joy, by the truth. The commandment of God given to his Son to announce, is the command to believe in the name of the only begotten Son; in obeying which, men, formerly spiritually dead, obtain life in his name.

(6.) The doom of those who refuse to believe.

The last article in this abstract of our Lord's message refers to the final doom of those who, refusing to believe in him, necessarily exclude themselves from all interest in his salvation. "If any man hear my words, and believe not, I judge him not: for I came not to judge the world." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." In the whole of this passage, the word "judge," being used in contrast with "save," signifies to punish. It is an awful as well as a blessed thing, to hear the words of Jesus Christ. If they are believed, salvation is the certain result; if they are not believed, punishment—severe, aggravated, endless punishment—is the certain result.

"If any man hear my words, and believe not," says our Lord, "I judge, I punish him not." There is a sense in which our Lord will punish the unbeliever. He is the appointed judge of all—of angels and men—of the quick and the dead. "The Father hath committed all judgment into his hands;" and in this case, as in every other in which a trust has been reposed in him, he will be "faithful to Him who has appointed him." He will judge the world in righteousness. He will render to every man according to his deeds. It is he who will say to them on the left hand on the great day, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," as well as to those on the right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world;" and the power of his sentence will drive the former down into the depths of everlasting punishment, as well as lift up the latter to the heights of life eternal.

But there must be a sense in which the declaration in our

17 Ephes. 17
text is true. "I do not punish him who hears, and yet believes not my words." They may mean, 'I do not now punish him; I am now working out the salvation of men; I did not come into the world to punish men; I came to lay down my life for them. No ingratitude or disobedience, no contempt or ill usage, will induce me to turn aside from the prosecution of the great object of my mission, or provoke me to call for legions of angels to protect myself, or fire from heaven to punish my opposers. I am not yet set down on the throne of judgment. I will judge, I will condemn. I will punish the obstinate unbeliever, but not now.' Or they may mean—I rather apprehend they do mean—'I am not the cause of the unbeliever's punishment. The man is undone; but I am not the author of his undoing. He is his own destroyer. He can never see life; but the reason is, he will not come in the faith of the truth to me, who am the life." He will not have me, and therefore he cannot have life. He hates me and rejects me, and in doing so he acts as if he loved death and chose destruction; for most assuredly he shall be judged and punished. "He has one that judgeth him: the word that I have spoken, the same will judge him at the last day." What is that word? It is apparently the doctrine respecting the connection between faith and salvation, and unbelief and hopeless ruin. "Whosoever believeth in the Son of God shall not perish; he is not condemned; he shall never come into condemnation. He that believeth not is condemned already, and the wrath of God abideth on him; and this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil." "He that believeth and is baptized, shall be saved; he that believeth not shall be damned." These are the words spoken by our Lord; spoken not of himself, but by the commandment of the Father; and according to these words shall the sentences of the last day be regulated. While these are the words of God, who cannot change his mind, who is not a man that he should lie, or the son of man that he should repent, how is it possible that the unbeliever should remain unpunished? He shuts himself out from the enjoyment of the only salvation; for the christian salvation can, from its nature, only be obtained in believing, and he incurs the penalty of disobedience to the great commandment under the new economy, which is to believe in the name of the Son of God. "Hear ye him." This is the first and great commandment under the gospel, by complying with which alone we can yield obedience to the first and great commandment of the law, "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind." Such is an abstract of the message delivered, the doctrine taught, by our Lord during his public ministry.

19 'Ι Ζωή.
20 Ο λόγος.
§ 2 The manner of his teaching.

Let us now, in the second place, attend for a little to the statement given respecting the manner in which this message was delivered, in which these doctrines were taught. "Jesus cried, and said." It was promised of the Messiah, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." How, then, is it said of Jesus, "He cried, and said"? The reply is easy. The ancient oracle declares, that the Messiah should be no political agitator, stirring up sedition by inflammatory speeches, addressed to the common people; and we know he was not so—"he did no violence." The words before us speak of him as a public teacher; and the publicity, the earnestness, and the fearlessness of his teaching, seem to be the ideas intended to be suggested by them.

(1.) Public.

He taught these doctrines publicly. The ancient oracle was verified in him. "Doeth not wisdom"—the word, the wisdom of God—"cry, and understanding put forth her voice?" She standeth on the top of high places, by the way, in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in of the doors. Unto you, O men, I call, and my voice is to the sons of men." Our Lord did not confine his teachings to a few. He did not, like Mohammed and other impostors, conceal his doctrines till, by private exertions, he had secured a considerable number of followers. He frequented the cities, and from the beginning he went into the synagogues. Very soon after the commencement of his ministry he went up to Jerusalem, and taught in the temple; so that when the high priest, on his trial, asked him of his disciples and his doctrine, he could reply, "I spake openly to the world; I ever taught in the synagogue and in the temple, where the Jews always resort; and in secret have I said nothing. Why ask thou me? ask them that heard me, what I have said to them: behold, they know what I said." His audience was often a very large one, so that it was necessary to "cry," to speak loud, so as that they might hear him.

(2.) Earnest.

But the words seem to indicate, not only the publicity of our Lord's teaching, but his earnestness in teaching. He sometimes, often, spoke in a low voice, and conversational tone, "talking with the people;" but he at other times lifted up his voice like a trumpet, cried, and spared not. The deep conviction he had of the truth and importance of the message, and the stupid unconcern of the great body of his auditors in that which involved interests so deep and awful, the authority of God and their own

\[\text{1 Isa. xiii. 2.}\]
everlasting salvation or perdition, produced a holy excitement, which found its natural expression in energetic speaking. Even in secret, when the current of his thoughts on the same subject was turned towards his Father, "he offered up prayers and supplications, with strong crying and tears." The earnestness of his manner indicated how gladly he would have "gathered them, as a hen gathereth her chickens under her wings." We read that at the feast of tabernacles, on the third day, the "great day of the feast, Jesus stood and cried," saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

(3.) Fearless.

Finally, the words, "he cried, and said," naturally indicate his fearlessness in delivering the message he had been entrusted with. He well knew how unpalatable his doctrines were to those to whom they were addressed, and how great and imminent were the dangers he exposed himself to by a public avowal of them. He was quite aware that his doctrines would alienate the populace, at the same time that they displeased the rulers. But he "set his face as a flint, and refused to be ashamed." He had but to be silent to be safe; but with the cross full in view, as the certain consequence of his continuing to teach such doctrines, He still cried in proclaiming them.

These remarks on our Lord's doctrine and mode of teaching, furnish us with the means of forming a just judgment of what is true evangelical preaching, both as to matter and manner. He alone preaches true Christianity who preaches what Christ preached; and he alone preaches it rightly who preaches it as Christ preached it. There is something wrong in any course of ministerial instruction called Christian, if it does not substantially correspond with the abstract contained in the text of the Master's ministry. He must be the great subject. Christ must be preached; he must be all in all. His Divine Mission must be strongly asserted and clearly proved. His doctrines and laws must be held up, not as the opinions and counsels of the wisest and best of men, Jesus the son of Joseph; but as the authoritative revelation of the mind and will of that God, who is the Author of truth, the Father of lights, and the Lord of the conscience, by His own son, who is one with Him. He must be held up "as God manifest in the flesh," the visible representation of the invisible Divinity; the glorious effulgence of the uncreated light; the substantial image of him of whom all creation is merely a shadow,—"the great God, our Saviour." His work must be represented in all its glorious extent and absolute perfection, and his salvation in all its fulness and freedom. It must be proclaimed that he is the Saviour of the race; that he came a light
into the world; that he came not to judge, condemn, or punish, but to atone, and reconcile, and pardon, and save. With equal clearness must it be declared, that it is only in the faith of the truth respecting his person and work that the blessings of his free and full salvation can be personally enjoyed; that though he has come a light into the world, it is only he who believeth on him that shall not abide in darkness; that though in him, through his blood, there is redemption, even the forgiveness of sin, salvation with eternal glory, it is only whosoever believeth in him that shall obtain that forgiveness, and enjoy that salvation, that shall not perish, but have everlasting life. Finally, the consequences of neglecting or rejecting him, the divinely-commissioned, divine Saviour, must be faithfully stated. With no uncertain sound must it be proclaimed that there is no salvation in any other; and that man, already in a perishing condition, if not saved by him, must sink deeper and deeper in hopeless perdition for ever and ever. It must be clearly stated, that for these fearful consequences He is in no way answerable; that if men, within the limits of the revelation of the saving economy, perish, they are doubly self-destroyers; and that he is the Saviour, not the destroyer, of men. But it must be added with equal plainness that their destruction is not the less certain for this. The word which, if believed, would have been to them the gospel of their salvation, neglected, disbelieved, disobeyed, absolutely secures their condemnation and punishment. When these doctrines are distinctly declared, then the gospel is preached; where they are concealed, or where doctrines inconsistent with these are taught, the gospel is not preached. Let ministers then take heed what they preach, and let hearers take heed what they hear.

And as he who would preach the gospel must take care that he preaches the very same doctrines which the Master taught, so must he also, so far as is possible, imitate him in his manner of preaching them. He must readily embrace every means of making as public and extensive a proclamation of the saving truth as possible; proclaiming it, as our Lord says, from the house-tops, going out to the highways, and crying after those who are madly prosecuting the downward path of perdition. He must, like the Master, throw his whole heart as it were into his voice. He must speak as believing, persuaded equally of the reality of man’s hazard and Christ’s salvation. He must beseech men. He must pray them in Christ’s stead to be reconciled to God. There is something shockingly unnatural in a cold, lifeless statement of Christian truth. Where there is not something very peculiar in the physical constitution, it lays a foundation for doubt as to the sincerity of the speaker, and it places great obstacles in the way of the truth having free course among those to whom it is addressed. There is but one greater fault than this in the manner of preaching, and that is the affectation of an interest that is not felt, the attempt to make inflated language, boisterous vociferation, and vehement gesture, substitutes for that deep, interested, natural eloquence,
which nothing but the truth clearly apprehended and strongly felt can produce. Fearlessness as well as earnestness must characterize the preacher of evangelical truth. There must be no trimming, no time-serving, no keeping back any part of the counsel of God. The gospel, the pure gospel, the whole gospel, must be declared, whether man will listen, hear, and believe, or neglect and disobey it. In every age, teachers of Christianity will be tempted, in some way or other, to modify the gospel message, so as to gratify the prejudices, or escape the censures, of some of those to whom they minister. When they in any degree do so, they act a most unworthy part; seeking to please men, they certainly are not acting like either the servants or the followers of Him who was “faithful to Him who appointed him;” who, in the face of the greatest opposition and danger, the contradiction of sinners against himself, “preached righteousness in the great congregation, and refrained not his lips; hid not God’s righteousness within his heart, but declared God’s faithfulness and salvation, and concealed not his loving-kindness and truth from the great congregation.”

It is only when these truths are thus spoken that we have reason to hope for the desired success. Even this will not secure it. For though the Master said all this in this way, speaking the very truth most sure so as never man spake it, and accompanying it by so many and so great miracles, they to whom he spake believed not in him. “The Spirit must be poured out from on high,” otherwise truth, however pure, and however impressively uttered, will not find its way to the darkened, hardened, mind and conscience and heart of man.

But to open a channel for that divine influence to descend copiously, Jesus died; and that he died not in vain we know, for he is glorified, and the Spirit is given, “shed forth abundantly,” in answer to the believing prayer of the church of God. Were a pure gospel but impressively preached throughout the world, there is no need to fear that the influences of the Spirit, implored in faith, would be withheld, or sparingly communicated. “For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that proceedeth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and shall prosper in the thing whereunto I sent it.”

Let all, then, who wish well to the church and to the world, pray and labor for a universally diffused, impressive, affectionate dispensation of a pure and complete gospel, an unhampered exhibition and urgent offer of a full and free salvation. This is a state of things which implies a large communication of divine influence, and which would soon secure a larger. Christ’s ministers so numerous, as that every human being may hear the gospel, and “Christ speaking in every one of them,” that is, every one speaking Christ’s truth in Christ’s spirit—this is the right
state of things; the state of things which, but for the fault of the church, might, humanly speaking, have been ages ago realized. Oh! who would not labor without weariness, and pray without ceasing, for this?

§ 3. The evidence he produced.

I now go on to direct your attention to the third circumstance in the details of our Lord’s ministry which this abstract brings before our minds,—the evidence by which he confirmed those doctrines which he so publicly, earnestly, and fearlessly proclaimed. Our Lord did not call on his countrymen to receive his doctrines without evidence; and the evidence he presented was appropriate to the character of his doctrines,—as an authoritative message from One who had a right to demand unhesitating belief and implicit obedience. He did not attempt to demonstrate his doctrines on rational principles. He directly appealed to God, who, he declared, had sent him; to God, speaking in the acknowledged revelation of his mind and will in the Old Testament Scriptures; to God, working in those miraculous operations which He performed by him. His words were,—“I receive not testimony from men; the Father who hath sent me hath borne witness of me. Ye search the Scriptures; they testify of me: if ye believed Moses, ye would have believed me; for he wrote of me. The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me. If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works.”

It is to the second of these Divine attestations of our Lord’s doctrines—miraculous operation—that the evangelist refers in this abstract. “He did many miracles before them.” As the word rendered “so many,” in the Greek may with equal propriety be rendered “so great,” the evangelist may be considered as referring to the nature as well as to the number of his miracles; to their magnitude as well as to their multitude; and the statement as to the evidence of our Lord’s doctrines given in the text, may be viewed as including the four following propositions:—He did miracles; he did great miracles; he did many great miracles; and he did many great miracles before them. Let us very shortly consider these propositions in their order.

(1.) Our Lord did miracles.

The first proposition is, Our Lord did miracles, and thus proved his doctrines. The words literally are, “he did so many or so great signs,” in the Greek he did actions which were tokens or signals of the truth of his doctrines. Here it will be necessary to show what it is to do a miracle; then, that our Lord did miracles; and then, how the doing miracles proves the truth of doctrines.

It is not very easy to give an entirely unobjectionable defini-
tion of a miracle; but, in reference to man, that may be said to be miraculous which is above human power; which no man, in the exercise of the faculties belonging to human nature, can perform. That our Lord in this sense did miracles, there can be no doubt in any man’s mind who credits the sacred historian. To cure diseases; to restore the senses of sight and hearing, and the faculty of speech, to those who had lost them, or to give them to those who had always been destitute of them; to calm the stormy elements; to restore life to the dead; to do some of these things at all—to do any of them instantaneously, by a mere act of will, indicated by uttering a word, is plainly above human power;—and our Saviour did them all.

Having thus seen what it is to do a miracle, and having seen also that our Lord did miracles, it only remains here that we endeavor to show, how the doing miracles is an evidence of the truth of doctrines. The truth on this subject was never more distinctly spoken than by Nicodemus, when he said to our Lord, “Rabbi, we know that thou art a teacher come from God; for no man can do these miracles which thou doest, except God be with him.” A miracle is plainly not, like a demonstration, a direct proof of the truth of any proposition, or indeed of any fact but itself, that such a think has been done in such a way; but when it is performed expressly for the purpose of attesting a divine commission, it is the most direct and satisfactory evidence which can be given that the claim made is a just one, and that the message, which he who performs it as an accredited messenger delivers, is deserving of the same reception as if it came directly from God, who cannot be deceived, and who cannot deceive. “If a messenger, claiming to bear a commission from any distant friend or superior, were to produce to us a signet known to be genuine, if we knew it to be a signet which could come only from that person from whose hands he professes to have received it, and were also certain that it had not been stolen, his possession of that signet would be full proof of his claim.” The power of working miracles, properly speaking, belongs to God; and when that power is put forth in connection with a word spoken, or an act performed, by a man claiming to be a Divine messenger, it is plainly the seal of God appended to that man’s commission. The power is divine, and the authority of the message which it authenticates is, and must be, divine also. This is plainly our Lord’s doctrine respecting miracles: “I do works which no other man ever did. My Father worketh hitherto, and I work. The Father that dwelleth in me doeth the works. Believe the works; believe me for the works’ sake.” And it is equally plain that this is the doctrine of sound philosophy and of common sense.

I know nothing that can be urged against this doctrine, except that there may be created beings who have powers superior to man; that effects produced by their peculiar powers may, must appear to be, miraculous to man; and that such effects may be

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produced for the purpose of leading men to recognize as a Divine messenger one who is not so, and to receive as true doctrines that are indeed false. To remove this difficulty, it has been contended by some, that though created beings, of a higher order than man, may perform acts above human power, a real miracle, which they define to be a contradiction of one of those laws of nature, which their Author only can suspend or violate, is beyond the power which any created being can be supposed to possess; and by others, that though we cannot distinctly mark the limits of the sphere of operation of beings superior to man, they are never permitted to work miracles except under the special direction of God; and therefore that He is properly to be accounted the sole author of all real miracles whatsoever.

I am afraid the argument limps a little in both these statements. Neither of them exactly meets the case. The true answer to the difficulty is, I apprehend, to be found in the moral character of the Supreme Being, his veracity, and benignity. He is under no temptation to deceive; he is incapable of deceiving. He will not permit what would, what must, invincibly deceive. If I had no confidence in these perfections, no manifestation of mere power on the part of the Divinity could induce me to believe a message coming from Him. I would, of course, believe it to come from Him who alone could do the works; but whether it was true or not, is a question which would be answered by me just according to the view I had of his moral character. If I considered him as a God of truth, and without iniquity, I would believe the message, not otherwise. If I knew nothing about his moral character, I would just wonder at the miracle. I could draw no consequence from it as to the truth of the revelation. I could draw no consequence from it at all, but that the course of nature was not so invariable as I had supposed it, and that, as one very strange thing had happened, other very strange things might happen. If I knew that He was malignant and untrue, I certainly should not believe; if I suspected Him of these qualities, I should doubt; but if I know that He cannot be deceived—that He cannot deceive—I believe just because He says it. And the same well-grounded confidence in the Divine veracity, which secures my believing a doctrine if He confirm it by miraculous agency, assures me that He never has permitted, and that He never will permit, any created being, of powers however exalted, and influenced by principles however malignant, so to put forth his power in support of error as to make it impossible for one, disposed to receive truth when divinely attested, to escape being imposed on. No instance of an uncontrolled miracle in support of falsehood, in support of a self-contradiction, or of what has been proved to be inconsistent with facts, has ever occurred; and we are warranted to hold that it never can occur. It is worse than folly to ask what we ought to do, should such an unexampled, such an impossible, thing take place. It is enough to hold, that God sanctions all miraculous operations if He do not refute
them; that is, if he do not afford to man the necessary means of refutation. If there be no such means, it follows that the performance of a miracle, or the real exertion of any unequivocally superhuman power, is conclusive of a strictly Divine authority in any communication which it may be brought to attest. So much for the illustration of the first proposition: Our Lord did miracles, and, in doing miracles, gave evidence of the truth of the doctrines which he so publicly, earnestly, and fearlessly taught."

(2.) Our Lord did great miracles.

The second proposition is, Our Lord did "great miracles." He did works which not only exceeded, but obviously exceeded, and far exceeded, human power. In curing diseases, he healed in a moment the most inveterate chronic distempers, and restored the patient to perfect health. He not only restored sight instantaneously to those who had lost it, but he gave it to those who had never possessed it. He not only converted water into wine, but he did so in large quantity. When he fed the hungry, by miraculously multiplying a few loaves and fishes, it was by thousands. When he controlled the elements, it was when they were in the very height of tumultuous agitation, and the effect was instant as well as complete: "Immediately there was a great calm." When he broke the bands of death, he not only, as in the case of Jairus' daughter, called back the spirit which had just departed, but he re-animated the son of the widow of Nain when they were carrying him to his grave; and he called forth Lazarus, after having lain four days in the sepulchre.

The greatness of our Lord's miracles added to their power as evidence of his mission. Their magnitude forced them on the attention of those who witnessed them, and took away every ground for urging, that full opportunity was not afforded for ascertaining their reality. They were events which, if they took place at all, there could be no dubiety about. There was no room for trick or sleight of hand, or management or concealment in them.

77 These remarks seem to me sufficient for my purpose. The objections which, in the very wantonness of scepticism, have been suggested against the possibility of a miracle being performed—or, though performed, becoming credible—are scarcely deserving of the very laborious examination, and very satisfactory replies, which they have received. The first of these objections can be sustained only on atheistic principles; and, to the second, even a shadow of plausibility can be given only by confounding two things so very distinct, as the uniform experience of the individual and the uniform experience of the race. If any reader have any curiosity about the matter, I would recommend him to look into Hume's "Essay on Miracles," where the objections are stated with all the plausibility which a man of singularly acute and subtle mind, having the entire command of a remarkably perspicuous and polished style, could give them;—and, for a reply, to Campbell's "Dissertation on Miracles," Farmer "On Miracles," Dick's "Essay on Inspirations," Dugue "On the Authority of the New Testament," or the Introductory Remarks to "Paley's Evidences," or Dr. Chalmers' "Evidences," where the argument on this head is equally ingenious and satisfactory. Penrose and Le Bas' works, especially the first, are also well deserving of perusal. The remarks of Mr. Douglas on this subject are so terse, comprehensive, and conclusive, that I have appended them as a note to this Exposition.
(3.) Our Lord did many great miracles.

The third proposition is, Our Lord did many "such great miracles." One of these great miracles—ay, one uncontrolled miraculous act, though not of so striking a character as any of those we have noticed—if sufficiently attested, would have been proof of a Divine mission. But the miracles of our Lord were as remarkable for their multitude as for their magnitude; they were far more numerous than all the miracles of all the prophets. Moses' recorded miracles have been computed at seventy-six; Elisha seems to have performed twelve miracles; and Elijah somewhat fewer. The whole miracles recorded in the Old Testament do not exceed one hundred and fifty. But who can count the miracles of Jesus? John does not record particularly more than seven; but how many are particularly recorded by the other evangelists? and how many more are generally referred to? As when we are told that "he went about all Galilee, teaching in their Synagogues and preaching the Gospel, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with diverse diseases and torments, and those that were possessed with devils, and those that were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond Jordan." It is recorded by Luke, as if it were an every-day occurrence, "that when he went aside to a private place, the people when they knew it followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing." Many other signs besides those written in the gospels, did Jesus in the presence of his disciples; so that there seems scarcely need to have recourse to the supposition of a hyperbole to interpret John's words, "There are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world could not contain the books that should be written." We may apply to him words which he used in reference to his Father,—"Many, O Lord, are thy wonderful works! they cannot be reckoned up in order! if I would declare and speak of them, they are more than can be numbered!"

And then, they were not only many in number, but many in kind. They are as remarkable for their variety as for their multitude. It was not merely by the Divine power, being very often exerted in the same way, but by its being often exerted in a great variety of ways, that the divinity of the mission, and doctrine, and person, of our Lord was attested.

Now, this number and variety of our Lord's miracles add to their power, as evidence of his Divine commission. It has been justly remarked, that "if God sanction a messenger, it is proba-
ble that he will commission him to work more than one miracle, or one kind of miracle. We can hardly imagine that any messenger from heaven should mix familiarly, as Christ and Moses did, with mankind, and that many occasions should not arise in which it would be proper, and we may say natural, for him to exercise that power of working miracles which we suppose committed to him. He who informs us of a Divine messenger who performed many miracles, must appear to come to us with a more probable story than one who tells us of such a messenger who performed only one.**

(4.) Our Lord did his miracles “before” his countrymen.

The fourth proposition implied in the evangelist’s statement, as to the evidence which our Lord brought forward for his doctrines, is, That he did these many great miracles “before his countrymen.”*** Our Lord’s miracles were not like the pretended miracles of later ages, performed entirely, or for the most part, in the presence of those only who were interested in supporting the system which they were intended to confirm. He is said by John to have done many signs in the “presence of his disciples,” but he seems to have performed very few in their presence alone. His miracles were performed before doubters, unbelievers, determined enemies; they were performed in the cities, in the streets of the cities, in the synagogues, and in the temple, at the great annual festivals, when there was such a conflux of persons to the metropolis; and if the desert was sometimes the scene of his beneficent power, it was when it had become populous by the thousands who gathered around him. Even in his retirement, he might have said of his miracles as he did of his doctrine, “In secret I have done nothing.”****

That our Lord chose such places and such occasions for the performance of his miracles, was a plain proof that he did not shun but court inquiry. It afforded a strong presumption in favor of the justice of his claims, as well as of his honesty in making them, and it increased the number of those who were laid under obligations to receive him, and greatly aggravated the guilt of those who, though so many great miracles had been done before them, yet continued to disbelieve and reject him. A very considerable proportion of the whole population of the Holy Land, must directly or indirectly have been indebted to the miraculous healing agency of our Lord.

(5.) Other qualities of our Lord’s miracles fitted to secure belief.

There are certain other circumstances respecting the miracles of our Lord, which go to add to their force as evidence of the doctrines which he taught, besides their magnitude, their multitude, their variety, and their publicity; and as the object of the

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** Penrose.  *** Ἐν μεγίστῳ ἐποίησα ὅδε.  **** Ἐν κρυπτῷ ἐποίησα ὅδε.
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evangelist is plainly to place the claims, which our Lord's miracles gave him on the belief of his countrymen, in the strongest possible light, we apprehend no apology is necessary for here, very cursorily, adverting to some of them. The spirit of the evangelist's statement is, 'though he had done such miracles, miracles in every point of view so fitted to produce belief of the message, and to secure a glad and grateful reception of the Divine messenger, come in the name of the Lord to save.'

The miracles of our Lord were all, with one exception, of a beneficial kind; and even that one, the blighting the barren fig-tree, had for its object an inanimate being, which could feel no pain, and sustain no loss. Was that circumstance not very much fitted to make the miracles, as evidence, more efficacious? Was it not natural that prejudice should give way before such generous beneficence? And was there not something absolutely monstrous in men rejecting the heavenly Teacher, who proved his mission by bestowing upon them such blessings?

They were performed with no appearance of pride or ostentation. They were never wrought to secure worldly advantages for himself. The only apparent exception is, when he miraculously procured the means of paying the temple tribute for himself and the Apostle Peter.

They were performed at a time and in circumstances where, if there had been anything like imposture in them, it was sure to be exposed; and yet not the slightest whisper of doubt is ever heard for many centuries as to the reality of those miracles.

Finally, they were the very kind of miracles which the Old Testament prophets predicted should be performed by the Messiah. "Behold," says Isaiah, speaking of the Messiah, "Behold, your God shall come. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing." Well might our Lord say to the disciples of John, when they came to propose the question, "Art thou that should come, or do we look for another?" "Go, and show John those things which ye hear and see. The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up; and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

Such were the miracles which our Lord had for three years and a half been doing before his countrymen, in confirmation of the doctrines which he publicly, earnestly, and fearlessly proclaimed among them.

What ought to have been the effect of these miracles on the minds of those who witnessed them, is a subject on which we must all be of one opinion. They should have produced reverent, serious inquiry; and as that inquiry produced and strengthened, as it must have done, the conviction, that these were such miracles as no man could do except God were with him, they who
witnessed them ought gladly and gratefully to have welcomed the Divine messenger; and, sitting down at his feet as his disciples, they should, with unhesitating assent, have believed whatever he said to be true; and, with implicit obedience, have submitted to whatever he was pleased to enjoin or appoint as reasonable and right. We would probably find it difficult, in language sufficiently strong, to express our wonder at the stupidity, and our indignation at the criminality, of the conduct of our Lord's unbelieving, disobedient, countrymen. It would, indeed, not be easy to exaggerate either the folly or the criminality of "that untoward generation." But let us take heed, lest in condemning them we condemn ourselves—lest there be ground for saying, "Out of thine own mouth will I judge thee;" "Therefore thou art excusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself: for thou that judgest, does the same things." This may seem a hard saying, and we may be disposed to say, "Who can hear it?" "How can these things be?" But let us "judge not according to the appearance, but judge righteous judgment." Does not Jesus still cry and say to us, what he cried and said to his countrymen? Does he not speak to us from heaven what he spake to them on earth? Ah, and has he not done all those many great miracles before us? Have we not both the doctrines and the evidence brought before our minds in a plain, well-accredited revelation? Has he not been crying and saying these things to us, not for three years and a half merely, but ever since we were capable of listening to, or understanding them? And, during the same period, have not these many great miracles been pressed on our attention, "as attesting his mission and confirming his doctrines"?

A great philosopher has remarked, that "a history transmitted through a succession of generations, loses at each transmission some part of its claim on our belief." If it be so, it is only within certain, and easily defined, limits. It does so only if it lose part of its evidence; but it would be very difficult to show that, taking for granted what can easily be demonstrated, the genuineness of the gospel history, we have less evidence of the reality of these miracles than those who lived a thousand years ago, ay, than those who received an account of them from the eye-witnesses. And even as to the eye-witnesses, though we cannot have the vividness of their apprehension of the evidence, we may have the evidence itself as fully before us as they had. It has been very justly said, that "even the evidence of eye-witnesses may be inferior to documentary evidence. If we could examine all the witnesses, or a sufficient number of them, we have all the elements of the fullest proof in our hands. No evidence can be imagined more perfect than this. But if we see only one, or only a few, of the eye-witnesses, or if we see them without possessing the means of judging of their credibility, an authentic

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document which details clearly the whole evidence may be better authority than that of one or even of a number of eye-witnesses."

The evidence of the reality of the miracles of Jesus which we enjoy, is the plain, well-authenticated record of the New Testament, is stronger than those men possessed who heard of them from one or two eye-witnesses. And though I never can feel with regard to an event of which I have merely obtained the most satisfactory evidence, as I do in reference to one of which I have been an eye-witness, I may be as certain, as rationally convinced, with regard to the one as to the other. And it is not a vivid feeling, but a certain conviction, that is to be our guide in reference to those great interests which are linked with the reception or the rejection of the miracles of Christ, and of the doctrines which they were intended to confirm.

It should be recollected, too, that many great miracles, in addition to those which had been done before the Jewish people, at the time the evangelist wrote the words now under consideration, have been performed in confirmation of the doctrines of Christ. The crowning miracle of the resurrection has since taken place. The wonders of Pentecost, the mighty works done by the hands of the apostles, the rapid progress of the Gospel throughout the world—these, recorded in an undoubtedly authentic history, give Christ Jesus, if possible, stronger claims on our faith and obedience than he had on his countrymen in the days of his flesh, even on such of them as heard his words and witnessed his miracles. Add to all this the fulfilment of prophecy during eighteen centuries, and the standing miracle of the Jewish nation, that people "wonderful from the beginning hitherto." Infidel, unbelieving Gentiles who have the New Testament in their hands, are in the same condemnation with the unbelieving Jews—not less highly privileged, not less deeply guilty.

It is astonishing how apt we are, under the influence of self-love, to exaggerate the abused privileges, and consequent penal responsibilities, of others, and underrated our own; and to anticipate, with something like satisfaction with ourselves for so cordially sympathizing with the awards of justice, a punishment for them which we ourselves have still more richly merited. It will be wise in us seriously to consider how we, to whom the word of this salvation has come, and to whom the wonderful works of the Saviour have been unfolded, shall escape, if we reject that salvation, in consequence of refusing to yield to the evidence by which it has been confirmed. "What was spoken by the Lord has been confirmed to us by them who heard him, and God has borne them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will."

I call, then, your attention, my young friends,21 to the message

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21 Penrose.
22 This Exposition was delivered as the Introductory Lecture at the opening of the United Presbyterian Divinity Hall, August 3, 1847.
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of our Lord, and the evidence by which it is supported; a message of a free, a full, an everlasting, the only, salvation for men; evidence abundantly sufficient to make it the most reasonable thing in the world for man to rest all the weight of his interests for eternity—his all on it. "If this fall, the pillared firmament is rottenness, and earth's base built on stubble." To state that message, and that evidence, is the appropriate function of the high and holy office to which you are aspiring; and you will not perform it well—comfortably to yourselves, acceptably to your Master, usefully to mankind—if you do not personally embrace the truth, and the Saviour whom the truth reveals, each of you for himself. Nor is it only the success of your future ministry which hangs on this; your own individual salvation depends on it. "Be it known to you, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which they could not be justified by the law of Moses. Beware, therefore, lest that come upon any of you, which is spoken of in the prophets, Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in nowise believe, though a man declare it unto you." These words were addressed to the Jews—addressed to most of them in vain. The word preached, the miracles performed, did not profit them, not being mixed with faith in them when the one was heard, and the other witnessed. They would not count the promise of mercy true, and to their cost found the truth of the threatening of judgment. They disregarded the miracles of grace, and became themselves signs and wonders of righteous vengeance. It was not as Jews, but as unbelievers, that they incurred so dreadful a doom. The unbelieving Gentile is not safer than the unbelieving Jew; nor assuredly is the unbelieving minister, or student of divinity, safer than the unbeliever in the walks of private life. God is not a respecter of persons. Take heed lest any of you fall after the same example of unbelief. God forbid that any of you should ever preach an unbelieving Gospel, or recommend a salvation, or a Saviour, of whose excellence and efficacy you have no experience. Is there a student here who has not yet believed the Saviour's doctrine? Let him hear the warning voice, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" and let him either, in the belief of the truth, be reconciled to God through the death of his Son, or abandon the thought—in him, in his present circumstance, a most presumptuous, and indeed monstrous, one—of being "a minister of reconciliation."

II.—OF THE RESULTS OF OUR LORD'S MINISTRY.

The results of our Lord's ministry, as these are presented to our minds in the paragraph before us, are to form the subject of the remaining part of our present discourse. These results were
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very different from what they ought to have been. All who heard his discourses, and saw his miracles, ought, without doubt, to have believed in him, and submitted to him, as their divinely-appointed, qualified, and accredited divine Teacher, Saviour, and Lord. Our Lord's ministry had this result, but only in the case of a comparatively very small number of persons, the greater part of whom belonged to the humbler and less educated portion of the Jewish people. The great body of his countrymen refused to acknowledge him in the character to which he had laid claim. The majority gave no credit to his claims; "they believed not on him." A small minority of the higher classes, small in comparison of the whole body of those who rejected our Lord, small in comparison even of those of their own body who rejected them, yet still a considerable number, described by a word of more latitude than our English many, and corresponding more nearly with the French plusieurs, "several," as Campbell renders it, "of the chief rulers," being invincibly persuaded that there was truth in his claims, "believed on him;" but, from worldly motives, they concealed their convictions, through fear of being put out of the synagogue, loving the praise of men more than the praises of God. It is to the results of our Lord's ministry, in reference to these two last classes, that our text confines our attention. Let us consider them in their order.

(1.) The body of the Jewish nation did not believe.

With regard to the great body of the Jewish nation, we are told, that though he had publicly, earnestly, and fearlessly proclaimed his doctrines, and done so many miracles before them, yet they believed not on him. To us who generally hold that well-ascertained miracles are satisfactory evidence of a Divine mission, this seems very strange; but it does so merely because we do not sufficiently consider the circumstances of the case. Two opinions, which we know from the most satisfactory evidence, prevailed extensively at that time among the Jews, account for what seems, to us, so strange an anomaly, the unquestioned performance of numerous miracles, and the decided rejection of the claims of the admitted miracle-worker to a Divine mission.

"The one of these opinions," I use the words of Dr. Paley, "was the expectation entertained by the Jews of a Messiah of a kind totally contrary to what the appearance of Jesus bespoke him to be; the other, their persuasion of the agency of demons in the production of supernatural effects. These opinions are not supposed by us for the sake of argument, but are evidently recognized in the Jewish writings, as well as in ours. And it ought, moreover, to be considered, that in those opinions the Jews of that age had from their infancy been brought up; that they were opinions, the grounds of which they had probably few of them inquired into, and of which they entertained no doubt.

**Παλαις**
These opinions conjointly afford an explanation of their conduct. The first put them upon seeking some excuse to themselves for not receiving Jesus in the character in which he claimed to be received; and the second supplied them with just such an excuse as they wanted. Let Jesus work what miracles he would, still the answer was in readiness, that he wrought them by the assistance of Beelzebub. And to this answer no reply could be made but that which our Saviour did make, by showing that the tendency of his mission was so averse to the views with which this being was by the objectors themselves supposed to act, that it could not be reasonably supposed that he would assist in carrying it on. The power displayed in the miracles did not alone refute the Jewish solution, because, the interposition of invisible agents being once admitted, it is impossible to ascertain the limits by which their efficiency is circumscribed. In these opinions the Jews of that age had from their infancy been instructed; and those who cannot see enough in the force of this reason to account for their conduct towards our Saviour do not sufficiently consider how such opinions may sometimes become very general in a country, and with what pertinacity, when they once become so, they are for that reason alone adhered to. In the suspense which these notions and the prejudices resulting from them might occasion, the candid, and docile, and humble-minded would probably decide in Christ's favor; the proud and obstinate, together with the giddy and the thoughtless, almost universally against him. This state of opinion discovers to us also the reason of what some choose to wonder at, why the Jews should reject miracles when they saw them, yet rely so much on the tradition of them in their own history; why those who made so little of Jesus' miracles made so much of Moses'. It does not appear that it had ever entered into the minds of those who lived in the time of Moses and the prophets, to ascribe their miracles to the supernatural agency of evil beings. The solution was not then invented. And the authority of Moses and the prophets being established, and become the foundation of the national policy and religion, it was not probable that the later Jews, brought up in a reverence for that religion and the subjects of that polity, should apply to their history a reasoning which tended to overthrow the foundation of both."

In this general disbelief of the Jews, the evangelist finds the fulfilment of Old Testament predictions; and in these predictions, he finds their strange and criminal conduct at once graphically described, and satisfactorily accounted for. In acting the part they did, they fulfilled the declarations of the prophets; and they could not, morally speaking, but act the part they did, considering that they were just the sort of persons whom the prophets described, and from whom no other, no better, course of conduct could be reasonably expected. This is the substance of what the evangelist says in the 38th, 39th, 40th, and 41st verses, to the cursory illustration of which I would now call your attention.
"They believed not on him, that the saying of Isaiah might be fulfilled which he spake, Lord, who hath believed our report, and to whom is the arm of the Lord revealed?" These words certainly do not signify, what interpreting them strictly they express, that the Jews continued in unbelief with the intention of fulfilling the Old Testament prophecy; that they disregarded the claims of Jesus in order to confirm the claims of Isaiah. They did fulfill the prophecy, and confirm the claims of the prophet; but it was ignorantly and unintentionally. Nor do these words mean that the prediction was, properly speaking, the cause of its own fulfilment; that some direct Divine influence was exercised over the minds of the Jews, preventing them from believing, in order that the prophecy of Isaiah might not fail of accomplishment. The events were predicted, because He who inspired the prophet knew that they were to take place. They did not take place because they were predicted, though being predicted it was certain that they should take place, for He who predicted them could commit no mistakes."

The true interpretation depends on the fact, that the particle "that" rendered that, in the sense of in order that, sometimes signifies so that, pointing out, not the connection of cause and effect, but that of antecedent and consequence, prediction and accomplishment. For example, in the question of the disciples, "Who did sin, this man or his parents, that he was born blind?" the meaning plainly is, 'Is this man's blindness the consequence of his parent's sin, or of his own in some pre-existent state?" The meaning of the words before us is more clearly expressed thus, "They believed not, so that the saying of Isaiah was fulfilled."

The words quoted are the 1st verse of the fifty-third chapter of the prophecy of Isaiah, one of the most remarkable Messianic oracles in the Old Testament Scriptures. They are the words of the divinely-appointed heralds, complaining that few believed the testimony with which they had been intrusted, respecting the toils and triumphs, the sufferings and glories, of Jehovah's elect, righteous Servant,—or understood the true import of the displays of the Divine power, with which the utterance of that testimony was accompanied. The disbelief of the message, as delivered and confirmed by Messiah himself, was the commencement of the fulfilment of this prediction, which refers to the rejection of the

21 "Non quia futura propheta predixit, ideo eveniunt," says Chrysostom; "sed quoniam futura erant, ideo predixit."

22 "Iou," as Kinoel remarks, "in hoc loco, ut sepius, eventum indicat." A case still more in point is Rev. xii. 18. "He doth great wonders, Iou et non more pooy de tou gkaron v xarisxaios eic rivo vav;" plainly not in order that he may make, but "so that," as our translators render it, "he maketh fire come down from heaven on the earth." It is justly remarked by Bengel,—"Iou frequens Joanni particular in omnibus suis libris; non nisi semel (Evang. iii. 16) "hoc posuit." Interpreters, for some time, were too ready to give Iou an etic signification, which properly belongs to it; but they are in the opposite direction, who would deny or explain away the etic sense altogether.
Messiah by the Jews, both during his life, and after his death and resurrection. Few believed his report, and few had the arm of the Lord revealed to them; few of them perceived and felt the true force of those miracles performed by the Divine power, as evidence of the truth of the testimony, by being the credentials of him who uttered the testimony. They did not believe what Jesus said to them; and the reason was, they did not recognize, in the many and great miracles he performed before them, a manifestation of Divine power made to accredit the miracle-worker as a Divine messenger. They saw in them, not “the arm of the Lord,” but “the working of Satan, with all power, and signs, and lying wonders.”

But the evangelist not only asserts that the Jews’ rejection of the Saviour was the fulfilment of ancient prophecy, but that in ancient prophecy you have an account of the true cause of their rejecting him. “Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” The true cause of their unbelief is not to be found in the fact that Isaiah uttered this prediction, but in the facts which are stated in the prediction which Isaiah uttered. These Jews were the persons respecting whom Isaiah spake,—they possessed the character which he describes; and it is because they possessed that character that it was a moral impossibility that they should believe such doctrines, even though accompanied by such attestations. They had blinded eyes and hardened hearts; and therefore they could not perceive and understand.

The reference here is to the concluding part of the sixth chapter of the prophecy of Isaiah. The passage, as it stands in the Old Testament Scriptures, is a strikingly expressed prediction of the obduracy of the Jewish people, from the time of Isaiah downwards to the time of Messiah. In the same way as Jeremiah is commanded to “root out, and to pull down, and to destroy nations,” when the meaning is, that he should utter certain predictions that they should be rooted out, and pulled down, and destroyed,—Isaiah is commanded to “make the heart of the Israelish people fat, and their ears heavy, and shut their eyes,” when the meaning is, that he was to “tell” them that they were, and should continue to be, a spiritually stupid and obdurate people, and should draw down on themselves the judgments connected with such a character, in the appointments of the holy moral government of God. The evangelist gives the sense, not the words, of the ancient oracle. “He,”—that is plainly Jehovah, who gave the prophet his commission,—“He hath blinded their eyes, and hardened their heart, that””—(the particle is to be understood, as in the 38th verse, as meaning not, in order that, but, so that)—“they see not with their eyes, nor understand with their heart, nor are converted nor healed by Him who alone can convert and heal them; and who converts
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and heals men by making them see with their eyes, and understand with their hearts.

The whole of the evangelist's statement may be included in the following propositions:—1. The persons spoken of have blinded eyes, and hardened hearts, or blunted understandings; in consequence of this, they do not see with their eyes, nor understand with their hearts; in consequence of their not seeing with their eyes, and not understanding with their hearts, they do not repent, and are not healed; the Divine Being has a certain agency in reference to all this; and it is because the Jewish people were the people whose character is thus described in that oracle, that they could not believe.' I do not think that the words can mean less than this; I do not think that they do mean more.

Blinded eyes and a stupefied heart, are descriptive of a mind become indisposed and unfit for the reception of spiritual truth, and for yielding to its natural influence in guiding the conduct and forming the character. This is plainly the description, not of a physical, but of a moral state. The man is not an idiot or a madman. He has faculties and affections; but he wilfully shuts his mind against the admission of truth, and hardens his heart against its influence. Every instance in which a man does so, increases his spiritual stupidity and insensibility; and in the degree in which he is under their influence, he is morally incapable of being brought into a better state. It is plain, that in thus blinding the eyes, and hardening the heart, man himself is the guilty agent. He will not attend—he will not believe—he will not obey.

But in the passage before us, and in many other passages, God is represented as having an agency in thus blinding men's minds, and hardening their hearts. What are we to understand by this? Most certainly not that God exercises a direct influence in hardening men in ignorance, and unbelief, and sin. As "he cannot be tempted by sin," so "neither tempteth he any man." He does much to prevent sin, much to reclaim from sin, nothing to make men sinners. He does not do what—according to the statements of some men who lay claim to a kind of transcendental orthodoxy—he has been represented as doing: he does not make man sin, that he may have an opportunity of punishing him. Far be it from God that he should do such iniquity. Far be it from the Almighty that he should thus pervert judgment. But he withholds that special influence which is necessary to conversion from the man who obstinately goes on in his trespasses; an influence which nothing but depravity renders necessary, and to which, of course, no one has, or can have, any claim. He permits the sinner to take his own course. He says, "he is joined to his idols, let him alone." The event which the depraved man abuses for the increase of his depravity, are events occurring in the course of the Divine providence—events taking place by the Divine appointment and the Divine agency. And the whole hardening process goes on in conformity with the great leading laws of the divinely-
formed human constitution. For example, the law of habit operates equally in the case of the man whom God is sanctifying, and of the man who is depraving himself. It is on the same general principle that the good man becomes better, and the bad man worse. Such seems to be the truth respecting what has commonly been termed judicial obduration. It is not direct, active influence; but neither is it mere passive permission."

Now the Jews being most criminally in that moral state, in reference to truth and its influence, in which the prophet predicted they should be, their not believing in Jesus, notwithstanding his many, and great, and public miracles, was just what might have been expected. It would have been a moral miracle, as great as any of our Lord's physical miracles, if such men had believed in such doctrines, and submitted to such a Teacher, or embraced such a Saviour.

The evangelist adds to this reference to the oracle in Isaiah the very remarkable words, "These things spake Esaias, when he saw His glory and spake of Him." Whose glory does the evangelist refer to? is a question which would never have been raised, or, if raised, would have received but one answer, had it not been that some men, calling themselves Christians, are very much indisposed to honor the Son as they honor the Father. To avoid the necessary conclusion, on the supposition that it refers to Christ, that he is the "Holy, holy, holy, Lord God Almighty," whom angels worship, it has been asserted that the reference is to the Father, addressed as Lord in the 88th verse. But the pronoun "him," obviously marks, as usual, the principal subject of discourse, and that, as obviously, is our Lord; and while the reference of the expression, "these things," may be to both the passages referred to, on all the principles of grammar and the common use of language, that of "him" must be to the former. It was the same Word, the only revealer of God, who appeared to Isaiah seated on a throne high and lifted up, with a train filling the temple, and adored by the seraphim with veiled faces, who

38 It is not that, by the command "make the heart of this people fat," we need understand as though any peculiar hardening passed on them; but that the Lord having constituted, as the righteous law of his moral government, that sin should produce darkness of heart and moral insensibility, declared that he would allow this law to take its course; even as that law is declared, in the latter half of Rom. i., to have taken its course with the Gentile world. In Augustine's awful words,—"Deus solus magna, lege infatigabili spargens cecidit saetae super illeitcias cupidines;" who says also, in another place, "Quorumdam peccatorum perpetradorum facit, pusa est aitorum precedentium." The fearful curse of sin is, that it ever has the tendency to reproduce itself; that he who sows in sin, reaps in spiritual darkness, which delivers him over to worse sin; all which is wonderfully expressed by Shakespeare:—

"For when we in our viciousness grow hard,
Oh! mis'ry' on't! the wise gods seal our eyes;
In our own filth drop our clear judgments; make us
Adore our errors; laugh at us, while we strug,
To our confusion."

Turenne's Notes on the Parables of our Lord. pp. 11, 12.
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was made flesh and dwelt among men,—who came to his own, and was not received by them. Thus, the apostle John does not hesitate to refer to his Lord, one of the most sublime descriptions of the manifested Divinity in the Old Testament Scriptures; and it becomes us to remember, that he is our Lord as well as the Lord of angels, and that we should worship him as well as they.

"Jesus! we hail thee Israel's King! And now to thee our homage bring; Nor do we fear to bow the knee,— They worship God who worship thee."

(2.) A minority who did believe, from worldly motives suppressed their convictions.

The second result of our Lord's ministry, his preaching and his miracles, referred to in the text, is the inward conviction of some of the upper classes that there was truth in his claims,—a conviction, however, which the prevalence of a worldly spirit prevented them from avowing. "Nevertheless, among the chief rulers also, many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God."

When it is said that these chief rulers believed in Jesus, the words do not seem to mean more than that they were persuaded in their minds that he was neither a fanatic nor an imposter, but was indeed a teacher sent from God, and the Messiah promised to the Fathers. With the views they had of the nature and design of the Messiah's mission and kingdom, which seem to have been entirely secular, they were not inclined to acknowledge their convictions, till his affairs assumed a more promising aspect. They had not the faith of such truth about him, as would have made them forsake all and follow him; but they had such a kind and measure of conviction, as should have induced them to acknowledge his Divine mission, and put themselves under his tuition.

They were, however, prevented from doing this, by their fear of the inconveniences and sufferings which were likely to result from following such a course. The dominant faction of the Jewish rulers, who seem chiefly to have belonged to the numerous, and powerful, and active sect of Pharisees, had, as we read (ix. 22), agreed already, "that if any man did confess He was Christ, he should be put out of the synagogue."

The excommunication referred to was a very serious evil. It included much more in it than merely prohibition to associate with other Jews, in the worship of the synagogue. No one was allowed to teach, to speak to, to eat or trade with, the excommunicated individual; and he was regarded no longer as a member of the commonwealth of Israel, but as a heathen man and a publican. It necessarily implied, on the part of a ruler, loss of office; and to a person of high rank, and standing well in public estima
tion, it was obviously a formidable evil. These men, with their 
low views of the nature and design of the Messiah's mission, and 
with their thoroughly worldly character, thought it wiser to con-
ceal their convictions, and to wait till he whom they believed to 
be the Messiah, should place himself in a position that would 
make it safe, and even advantageous, for them to avow these con-
victions. Such men, who can make their convictions wait on 
their apparent interests, are to be found in all countries and ages. 
Had these men possessed just views of God's character as the 
God of truth, and just views of the duty which they, as convinced 
of truth, owed to it and to Him, they would have made public 
acknowledgment of it at all hazards."

But these men "loved the praise of men more than the praise of God." The word" rendered here "praise," and very often in 
other places "glory," signifies approbation, esteem, good opinion. 
These men obviously looked at things seen and temporal, not at 
things unseen and eternal. They were under the power of the 
present evil world, and were not emancipated by the belief of the 
truth respecting the Divine character, and brought under the 
power of the world to come. They must have felt, if they thought 
at all, that they were forfeiting the praise, the approbation, of 
God; for their conscience, His vicegerent, told them they ought 
to confess what they believed—they ought not, trusting to some 
change of circumstances, to allow truth and right to be outraged 
unopposed; but they preferred enjoying the advantage which was 
connected with standing well in the estimation of their fellow-
men, especially the more influential part of them, and which they 
saw must be sacrificed if they avowed their convictions. Their 
belief was but an outside belief. If they had really known and 
believed the truth respecting Jesus, as the Son of God and the 
Saviour of the world, they could not have helped confessing him; 
but this supreme esteem of human approbation prevented them 
from attaining to this faith. In them our Lord's words were veri-
ified, "How can ye believe"—that is, how can ye believe my 
spiritual, humbling doctrines, the faith of which necessarily infers 
self-renunciation and self-sacrifice—"who receive honor" (the 
same word as is here rendered "praise") "one of another, and 
speak not the honor that cometh from God only?"

Such, then, were the details, and such the results of our Lord's 
ministry. He openly, earnestly, fearlessly, taught the divinity 
of his mission; the divinity of his doctrine; the divinity of his 
person; the design of his mission—to save; the manner of ob-
taining an interest in his salvation; and the doom of those who, 
by continuing in unbelief, excluded themselves from a participa-
tion in its blessings;—and he confirmed his doctrine by great, 
numerous, varied, public miracles.

43 This duty is, even in our own times, very imperfectly understood. The best 
illustration of its importance and obligation ever given, is to be found in Vinet's 
mastery treatise, "On the Profession of Personal Religious Conviction; and 
upon the Separation of Church and State."  44 Δογμα.
Thus did Jesus teach, and thus did he perform miracles, for three years and a half throughout Judea and Galilee; and the result was, that, while a few became his devoted disciples, the great body of his countrymen rejected his claims and his doctrines; and a small minority who were persuaded in their minds that there was truth in these claims, yet, from a fear of forfeiting worldly advantages, concealed their conviction. Neither of these results were, in any degree, discreditable to our Lord. The first originated in a blindness of mind and obduracy of heart, which had been the subject of Old Testament prophecy; the conviction of the second class was honorable to Him,—the concealment of it disgraceful only to themselves.

And are not the details and the results of our Lord's ministry in the gospel dispensation, since he ascended to heaven, substantially the same as those of his personal ministry? The same doctrines are taught, the same evidences exhibited; and while a portion—hitherto a very small portion,—of those who have enjoyed this ministry believe to the saving of the soul,—receive Christ Jesus, and become the children of God through faith in him, do not the great majority continue in unbelief? And has there not always been a minority, often among the better classes of society, who, while having a rational conviction of the truth of Christianity, practically deny it, never really embrace its doctrines, never submit to its transforming influence, from a prevailing love of the present world?

Let us, my young friends, examine ourselves. Our status makes it but the more necessary we should. Do we belong to either of these two classes? Are we unbelievers? or, are we persons who, unfaithful to our convictions, do not act them out; persons who hold the truth, but hold it in unrighteousness? Let us remember that, if we belong to either class, and continue to do so, we are not only unfit for the christian ministry, but necessarily shut out from any participation in the blessings of the christian salvation. The law of the kingdom is, "He that believeth"—believeth the truth as it is in Jesus—"shall be saved:" "he that believeth not, shall be damned." The word is nigh us, as it was nigh to those to whom our Lord preached, and so is its evidence; they are both here. "If we confess with our mouth the Lord Jesus, believing in our heart that God hath raised him from the dead, we shall be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "He that believeth on me," says the Saviour still, "hath everlasting life; he is not condemned, he shall never come into condemnation; he shall not perish, but shall have eternal life. Whosoever shall confess me before men, him will I confess before my Father who is in heaven: whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

The ministry of Christ must have results, important results, in the case of all who are its subjects. There is no alternative to
those who have enjoyed it, whether personally or by his servants, between "the salvation that is in Him with eternal glory," and a perdition tenfold deeper than of those who never enjoyed this ministry—a doom to which that of Sodom and Gomorrah, of Tyre and Sidon, is comparatively light. Oh! beware of continuing in unbelief. Every sermon you hear, continuing in unbelief, adds to your responsibility, and lessens the probability of your ever becoming, through grace, partakers of the christian salvation; deepening spiritual slumber, hardening the stone within into adamant. Beware of resting in a cold, barren orthodoxy, in a mere admission that doctrines are true, while you resist their influence, and act as if they were not true. Increased blindness of mind, increased obduracy of heart, is the natural result of both these courses. These spiritual plagues were not peculiar to the Jews, or confined to the primitive times. I am afraid they are widely spread in our own country and in our own age. Were it not so, could there, amid such abundant means of spiritual illumination, under the clear and impressive exhibition of christian truth and evidence,—could there be so much ignorance, and inconsideration, and unbelief, and strangled conviction, and empty profession; could there be such worship of man, such disregard of God, such an over-estimate of the world and time, such an under-estimate of the soul and eternity? Ah! does not Isaiah's character of the Jews but too exactly answer too many among us—"The heart of this people is fow, their ears are heavy, their eyes are shut; so that they see not with their eyes, they hear not with their ears, they understand not with their hearts. And how can they be converted and be healed?" Ah! have we not reason to fear, that there are more fields nigh unto cursing among us, than fields receiving the blessing of God,—many unbelievers, not a few unfaithful to their convictions, many false professors, few genuine, consistent disciples? The rain cometh oft upon us; but where are the trees of righteousness, where the fruits unto holiness,—fruits to the glory of God? Let us fear lest we provoke the great Husbandman to "command the clouds that they rain no more rain" on us, and to give us up to the barrenness we seem to have chosen. "The earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for him by whom it is dressed, receiveth blessing from God; but that which beareth brambles and thorns is nigh unto cursing, whose end is to be burned."

Christ's personal ministry came to an end. His ministry by his servants will come to an end too, with every individual. Oh! how fearful will be his lot, whom the close of the gospel ministry leaves either rejecting the truth, or holding it in unrighteousness! May the Lord, the Spirit, give us all sound convictions as to the truth in Jesus, and enable us to add to our faith fortitude," that we may do justice to our convictions, in an honest profession and a corresponding conduct; both calling Jesus Lord, and doing the things which he says!
And now, my dear young friends, allow me, before dismissing you at this time, to congratulate you on the peculiarly favorable circumstances under which you this day resume your annual labors. In the increased number of your instructors, in the extended sphere of your studies, in the greatly enlarged size of the library, to which you have access to aid you in the prosecution of these studies, and in the scholarships which the munificence of some enlightened liberal individuals have provided for those of you who, by superior talents and acquirements, prove yourselves worthy of them,—you have advantages which none of your predecessors ever enjoyed, in either of the seminaries which now, by the happy union of the Secession and Relief Churches in the United Presbyterian Church, have become one. These advantages will, I trust, be wisely appreciated and carefully improved by you.

The elders of our church, met in solemn council, have, in the measures they are adopting for elevating the standard of literary and theological attainment among the aspirants to the sacred office, proved themselves to be, like the children of Issachar of old, "men who have understanding of the times." The state both of the church and of the world imperiously demands a measure of attainment and acquirement, of ability and energy, of dexterity and zeal, above what were requisite to the creditable discharge of the functions of the holy ministry in former periods. What in this respect at all times was desirable, has now become necessary. Their exertions will, I confidently anticipate, be met with a corresponding spirit by you, for whose advantage they are directly intended; and if they are, by the blessing of our Divine Lord, results highly beneficial both to the church and to the world may be reasonably expected.

You have entered, my young friends, and even the farthest advanced among you have only entered, the wide and fertile field of Christian theology. Your successful prosecution of that noblest of all studies depends, in a great measure, on your allowing the obvious principle,—the principle which has modelled the whole arrangements of this theological seminary,—that a well-understood Bible lies at the foundation of a sound theology, to exercise its fair influence on your mind and conduct. What is true as a general maxim, is applicable with peculiar emphasis to a science, the elements and the higher principles of which are equally contained in that ancient book the Bible: "Ex verborum intelligentia pendet cognitio rerum."

To understand theology, you must understand the Bible; and to the understanding of the Bible, the first requisite is a thorough acquaintance with the sacred tongues. It has been said with truth, "Nihil est alius theologus quam grammaticus verbi divini;" and almost all theological error either originates in, or is perpetuated by, misapprehension and misinterpretation of the Holy Scriptures. It is a beautiful as well as just remark, of George, Prince of Anhalt, one of the fairest ornaments of the
Reformation, "The Scriptures are the swaddling bands" of God's holy child Jesus, and they must be unfolded,—"explicandum est illis,—if we would wish to see him or make him be seen."

Seek, then, to make yourselves masters of Hebrew, and of New Testament Greek: for, as Drusius pointedly observes, "Cum veritas omnis per quam religio orthodoxa consistit, ex recta sacrarum literarum intelligentia tanquam ex fonte dimanet, sacrae autem litterae Ebraica et Graeca lingua scriptae sunt, illud profecto consequitur, ut nisi cui haec cognitae et perspectae sint, ad veritatem docendam, plene nullus instructus esse possit."

I would particularly recommend to you the study of the language of the Old Testament, not because it is of more importance in itself, but because in this country it has long been more neglected than that of the language of the New; and I press this on you with the greater urgency, because a knowledge of Hebrew is not only necessary to understand and expound the writings of Moses and the prophets, but because, without such a knowledge, neither the writings of the apostles, nor the system which they unfold, can be fully or satisfactorily understood or expounded. The whole style of thought, and a large portion of the idioms and construction of the language of the New Testament, are Hebraistic. The thoughts are the thoughts of Jewish minds; and so remarkably is this the case, that the shortest and most satisfactory way of bringing out the meaning of an obscure word or phrase in the New Testament, is often to translate it into Hebrew. What was very obscure in the one language, is plain in the other.

I trust that you will not be content with such a measure of knowledge in the sacred languages, as will merely enable you, with the help of a grammar and lexicon, to translate them into your own language with some degree of ease; but that you will not rest satisfied till the whole phraseology and habits of thought of the inspired writers become so familiar to you, that the reading and understanding of the original Scriptures shall be as easy to you, as the reading and understanding of a version of them in our vernacular tongue. I should like you all placed beyond the reach of the sarcastic remark of Drusius, which, though made more than two hundred years ago, is still but too applicable to many Christian divines: "Quidam sibi persuasent abunde jam instructos esse se iis omnibus rebus quae theologo necessaria sunt, si possint de dogmatibus hodie controversiae, pro concione, qua trita et vulgata sunt, dicere, cum interiora ne paginam quidem unam illius libri cujus se interpretes esse profitten tur, sic ut oportet, intelligent."

Let the whole course of your studies tend to this point, the more thorough acquaintance with the Holy Scriptures. Take for your motto the apostle's words, "Give thyself wholly to these things," "Be instant in them," "One thing I do," and adopt the

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*σκίφοιας.*

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resolution of Erasmus, "Mihi decretum est in sacris immorbi literis: in hoc colloclo otiun et negotium."

I would think it wrong to close this address, unduly protractad as it has been, without putting you in mind of the infinite importance of conducting your studies in the spirit of an enlightened and affectionate christian devotion. A poet has said, "An undevout astronomer is mad." What shall we say of an undevout theologian? Yet such madmen may exist. Alas! it is to be feared, they are no rarities. I know nothing more calculated to sear the conscience and to ossify the heart than the undevout study of the word of God.

"A Scripture interpreter," says Wiclif, "should be a man of prayer: he needs the internal instruction of the primary Teacher." I am not quite prepared to say with Luther, "Bene studuit qui non bene oravit." I believe a man may be truly, eminently pious, and yet but an indifferent student of divinity; but no man can be a good, or, in the best sense of the word, a successful, student of divinity, who is a stranger to christian devotion.

Arrived at another stage in your progress towards public christian usefulness, "thank God and take courage." Look backward with gratitude, and forward with hope. If, as I trust is the case, you have devoted yourselves unreservedly to the service of Christ, you will never forget the surrender you have made. "There is no master," said a good man and a good minister of Jesus Christ, when drawing near the close of his course, "There is no master like Christ; no service so pleasant and profitable as his; no reward so full, satisfying, and permanent as his." Begin, then, all things from him; carry on all with and through him; and let all things aim at, and end in, him. Let Christ be all in all. "Now may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, by the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Christ Jesus, to whom be glory for ever and ever. Amen."

Notz, p. 45.

"Hume's 'Essay on Miracles' is a mere mystification. A miracle, according to Hume, is a violation of the laws of nature; but, according to Hume's inner doctrine, there is no external world, and nature can have no existence, and that which has no existence can have no laws. What are called miracles must be merely interruptions in the usual order of our ideas. All miracles, according to Hume, must be merely subjective, seeing there is no objective or external world. To prove that there can be no miracles, is merely to prove that no miracles can be believed; since, by Hume's exclusion, all truth is subjective, or re-
lates merely to the order of ideas themselves. But the belief in miracles is implied in the argument against them; and, therefore, that argument is suicidal, and carries its own refutation along with it.

"But independently of the *reductio ad absurdum*, which Hume's own philosophy affords against his favorite argument, and which is undermined by the very system from which it springs, it may be observed, that it contains within itself a complication of blunders, more numerous, perhaps, than ever was crowded into the same brief space. The argument of Hume against miracles is as follows:—'A miracle is a violation of the laws of nature; but we learn from experience that the laws of nature are never violated. Our only accounts of miracles depend upon testimony; and our belief in testimony itself depends upon experience. But experience shows that testimony is sometimes true, and sometimes false; therefore, we have only a *variable* experience in favor of testimony. But we have a *uniform* experience in favor of the uninterrupted course of nature. Therefore, as on the side of miracles there is but a *variable* experience, and on the side of no miracles a *uniform* experience, it is clear that the lower degree of evidence must yield to the higher degree; and, therefore, no testimony can prove a miracle to be true.'

"Every one who has attacked this sophistry, has pointed out a new flaw in it, and they are scarcely yet exhausted. Paley showed that it was necessary to demonstrate that there was no God, previously to demonstrating that there could be no miracles. Campbell showed, that so far from belief in testimony being founded on experience alone, that it was *dissidence* in testimony that we acquire by experience. Others have pointed out the sophism in the double sense of the word 'experience,' and the confusing of the experience of a particular individual with the universal experience of mankind; for, to assert that miracles are contrary to experience in the last sense, is most pitifully to beg the question. Others have observed upon the complete misapprehension of the argument of Tillotson, and upon the sophism in the use of the word 'contrary;' for, as it is a begging of the question to say that miracles are contrary to the experience of mankind, so it is a sophism to say that they are contrary to the experience of Mr. Hume himself, unless he had been personally present, at the time and place when and where all the miracles recorded in the Bible are said to have been wrought, from the days of Moses to the time of our Saviour. Our experience, so far from being contrary to miracles, is decidedly in favor of them. Both our reason and our experience are altogether in favor of the veracity of testimony, where there is no motive to deceive, and no possibility of being deceived. Such was the case with the apostles. Their personal experience, and that of many others, is invincibly in favor of miracles. There is no experience, no, not even of a single individual, against miracles. No one was ever placed in the situation where miracles might reasonably be expected, to whom miracles were not vouchsafed. Thus, so far from miracles being contrary to experience, the whole range of experience we possess is altogether, and without one solitary exception, in favor of miracles.

"But, to take entirely new ground, miracles, philosophically speaking, are not violations of the laws of nature. The miracles of the Bible, which are the only true miracles, so far from being violations of nature, are as natural as the lifting up a stone from the ground, or impelling a
vessel along the waves by the stroke of an oar. None would call it a violation of the laws of nature when human agents set a body in motion, which was previously at rest, and which would have remained at rest without their interference; still less can it be called a violation of the laws of nature, when the Divine Agent, who is the lawgiver of nature, impresses an additional force upon creation, and gives a new direction to its movements. But it would be endless to go over all the variety of mistakes which are involved in the sophistry against miracles, and to point out the many vulgar and unphilosophical notions which are implied in Hume's reasonings both concerning 'nature' and her 'inviolable laws.'”—Douglas' Errors regarding Religion, Part vi., pp. 231-235.
EXPOSITION XXI.

THE WASHING OF THE APOSTLES' FEET, AND ITS IMPORT.

John xiii. 1-17.

This paragraph of the gospel history, is occupied with a very remarkable manifestation of the love of our Lord to his chosen disciples,—the stooping to perform to them the office of a menial servant, in washing their feet. They were now assembled with him in an upper chamber, in Jerusalem, for the purpose of eating the passover. Before, and as it appears immediately before, observing this ordinance (for almost all interpreters are now agreed, that the words rendered “supper being ended,” signify, ‘supper being now come,’ or ‘prepared’), he gave them this most instructive and touching proof of his self-sacrificing affection for them. He was aware that his hour was come, when he should depart out of this world unto the Father. It was but a very little time now that he was to be with them in the world. He was on the very eve of commencing his wondrous journey, down to the depths of the grave, up to the throne of God; and whither he went, they could not then follow him, though they were to follow him afterwards. They were still to continue for a season in the world, while he left it and went to the Father. They were “his own,” given him by his Father,—chosen by himself,—his constant companions, his familiar friends,—the objects of his peculiar affection, the subjects of his saving benefits. He had “loved” them, that is, he had cherished and manifested towards them, during the whole period of his connection with them, in innumerable ways, a tender and distinguishing affection; and in the singularly interesting incident recorded in the passage before us, he showed that this tender and distinguishing affection continued unabated to the very close of the period of his being with them in the world,—“he loved them to the end.” He “rested in his love.”

Having taken his place with them at the table, on which had been placed the paschal lamb, the memorial of one glorious redemption, and the typical emblem of another infinitely more glorious, he said to them, “With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.”

1 δείπνον γενόμενον. 2 John xiii. 1.
And taking "the cup," with which it was usual to begin the paschal feast, he said, "Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

These declarations of our Lord concerning the immediate establishment of his kingdom, being understood by the disciples according to the views generally entertained by the Jews of the nature of Messiah's reign, led to a very unseemly strife among them, which should be accounted the greatest in that kingdom. Instead of sharply rebuking them, as they well deserved, he marked his disapprobation of their views and conduct, by a most overwhelming manifestation of the nature and the extent of his affection towards them.

The circumstances in which our Lord was at that moment placed, are strikingly brought before our mind by the evangelist. The plan for his being delivered up into the hands of his enemies by a traitorous disciple, was fast maturing—and he was perfectly aware of it—"the devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him." The truth, that "the Father had committed all things to him,"—had intrusted him with the redemption of a lost world, with all the glories of His character, all the interest of His government as involved in this,—and with all the power and authority that are necessary to enable him successfully to execute so high a trust,—that "he had come forth from God," not only sent by Him, but come from Him, from his bosom,—and that, through the appointed way of a complete expiation of the sins of men, by intense sufferings, bodily and mental, and a violent death, thus doing the will of God in the sacrifice of himself, he was just about to return to his Father, and receive the rich reward of his generous interposition;—this truth was full before his mind.

It was in these circumstances, external and internal, when the intense inward suffering, and the clear prospect of unparalleled agonies, both of soul and body, just at hand, united with the most undoubting anticipation of triumph in the fearful conflict in which he was engaged, and of a recompense which should satisfy him for all the travail of his soul, discovered in the most sublime manner, the re-union of the human and the divine in the Redeemer,—it was in these circumstances, that he stood up to show to his disciples, and to all succeeding generations of men, in an emblematic action, as remarkable for its beautiful simplicity, as for its profound significance, the mystery of true human greatness,—to teach what it is to be "great in the kingdom of God." "He arose from the table, laid aside his upper garments," assumed the form of a servant, "taking a towel and girding himself; and having poured water into a basin, he began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." "Wonder, O heavens! Be astonished, O earth!" He into whose hands the Father hath committed all things,—he

1 John xiii. 2. 4 John xiii. 3. 5 Tholuck. 6 John xiii. 4, 5.
who came from God,—he who is just about to return to God,—he who is fully aware of all this, in the guise of a servant, washes the feet of men,—of sinful men,—of publicans and fishermen! In this action, there seems to be given, as it were, a miniature exhibition, representative of the saving work of Christ. Being in the form of God,—robed in all the glories of Godhead,—he "emptied himself," as the apostle has it,—laid aside these glories so far as they could be laid aside, took on him the form of a servant,—and in that form he humbled himself, stooping to the lowest offices; and all that men, being washed by him, might have part in him,—being made sharers in his holiness, might be made sharers of his happiness.

Our Lord's conduct must have amazed his disciples, and their wonder must have been mixed with shame; for, though they very imperfectly apprehended the meaning of his actions, they could not but see that they embodied in them a rebuke of their worldly ambition. Feelings of reverence and shame kept the great body of them silent; and probably not unreluctantly, but unresistingly, they allowed their venerated and loved Master to act to them the part of a servant.

But, on coming to Peter, that disciple, with characteristic impetuosity of temper, manifested an indisposition to submit to receive, what it seemed to him degradation in his Master to offer. "Lord," said he, "dost thou wash my feet?" 'Thou the Christ—the Son of the living God; I, a poor fisherman—a sinful man. For thee to regard me with benignity—to allow me to be one of thy chosen followers—to bestow on me any favor, any token of kindness—is inconceivable condescension; but to wash my feet, surely that is to forget the relation we bear to each other. That be far from thee, Lord.'

"What I do," said the Saviour, with meek modesty—"What I do thou knowest not now; but thou shalt know hereafter." As if he had said, 'The design of my apparently unaccountable procedure will be explained in good time. Meanwhile, it is your duty to submit to my will, to comply with my command.'

Had Peter now yielded cheerful implicit obedience to his Master, we could not have blamed severely his expression of amazement at so strange a proposal, and his reluctance to comply with so strange a request; but, instead of this, he obstinately refuses compliance with the clearly-announced will of his Lord. "Thou shalt never," said he, "wash my feet."'

Peter, in uttering these words, no doubt thought they were an expression of humility; but the feeling which dictated them indicated, in more than one point of view, the unsuspected power of a directly opposite principle. Humility would have prevented him from setting his views of propriety in opposition to the distinctly-indicated will of his Lord, and from even, by insinuation, intimating that he had a higher respect for his Master than his brethren had, since, though they might forget their place, he

* John xiii. 6.  
* John xiii. 7.  
* John xiii. 8. 
could not forget his. As if he had said, 'Whatever they may do, "Thou shalt never wash my feet."' Peter had altogether forgotten, for the moment, that the true and only rule of humility is implicitly to submit the understanding and the will to the clearly-announced mind and will of God, and him whom God hath sent and sealed; to believe what he says, because he says it; to do what he commands, because he commands it.

With a solemnity of manner, which must at once have made Peter deeply serious, our Lord replied, "If I wash thee not, thou hast no part with me." Had these words stood by themselves, we might have supposed that they merely meant, 'If you refuse to yield me implicit obedience, thou canst not be my disciple. Persisting in thy refusal, is equivalent to relinquishing thy connection with me.' And supposing that to have been their meaning, and Peter to have apprehended it, there can be no doubt that his reply would have been what it was. "If that is to be the result of refusing to have my feet washed, I will refuse no longer. If submitting to have the feet washed betokens submission to thee, and secures fellowship with thee, I am ready—anxious—to give the strongest possible expression of that sentiment, by having my whole body washed by thee. "Lord, not my feet only, but also my hands and my head."

It seems plain, however, from what follows, that our Lord uses the word "wah" in a figurative sense, as equivalent to spiritual cleansing—purification from sin,—and that the words were intended to express the general principle, that, unless men are delivered from the love and practice of sin, through the atonement and Spirit of Jesus Christ, they cannot be partakers of the blessedness which he possesses and bestows. The washing here referred to is the cleansing from all sin by the blood of Christ—the being washed in his name by his Spirit—the washing of regeneration, and renewing of the Holy Ghost. It is only by making men like himself in holiness, that our Lord can make men like himself in happiness; and this inward conformity to him—the result of being washed by him,—which capacitates for the enjoyment of the blessings of his salvation, manifests itself in a practical submission to his commandments and appointments. If a man habitually does not do what Christ commands him, it is a proof that he is destitute of that spiritual purification, which can be obtained only from Christ, the great purifier, through the expiatory efficacy of his atoning death—securing to the believer forgiveness; and, through the transforming influence of his Spirit, producing in him true holiness—conformity of mind and will to the mind and will of God; and he who is destitute of this spiritual purification, is, from the nature of things, incapable of, as well as, by the appointment of God, excluded from, that holy happiness, in which the salvation of Christ substantially consists. To participate in Christ's salvation, men must be holy. They are naturally unholy, therefore they must be made holy—cleansed;

10 John xiii. 9. 11 John xiii. 9.
and no cleansing but Christ's cleansing will suffice to give them that "holiness, without which they cannot see the Lord."

It is very doubtful how far Peter was at this time capable of apprehending the spiritual truth folded up in our Lord's words. We cannot doubt, however, that he distinctly enough perceived, that in them "more was meant than met the ear." He was anxious to obtain participation with Christ in the greatest possible degree, and therefore he was desirous of the largest possible measure of that washing by him, which, it appeared, was at once necessary and sufficient to secure that participation. Whatever was required to secure participation with Christ, he was willing and desirous to submit to. Exclusion from participation with Christ was an evil, from which he wished to be removed to the greatest distance: "Lord, not my feet only, but also my hands and my head." 'Let me be entirely washed by thee, that I may have full participation with thee.' Peter's apprehensions were indistinct, but his love was fervent. He was ready to do, or submit to, anything, rather than be excluded from having part and lot in Christ, and in his salvation.

To show Peter and the rest of the apostles that, in the saying, "If I wash thee not, thou hast no part in me," he referred to a spiritual cleansing, and to furnish them and all his followers, in all ages, with the means of discovering what was that mystical washing of the feet, which even they who had been wholly washed by Christ, and so secured of participation with him, still required, "Jesus saith to Peter, He that is washed needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all." It was a custom among the Jews, and other oriental nations, for persons to bathe their whole bodies previously to going to a convivial entertainment. For such persons to have part in the feast, there was no need of a new entire washing of the body; but as the sandals they wore did not exclude the dust of the road along which they travelled, it was necessary that their feet, though cleansed with the rest of their bodies, should be again washed, before they could with propriety, as guests, take their place on the couch surrounding the table.

With a reference to this well-known usage, our Lord intimates that Peter and the great body of his brethren had already undergone the spiritual purification which, in the figure, answers to the bathing of the whole body; and the only spiritual cleansing they required, was that which corresponds to the washing of the feet. Every man who really believes in Jesus Christ, is sanctified by the truth which he believes—"sanctified in the whole man, soul, body, and spirit." He is "born again," and becomes "a new creature." He receives "the one heart," and "the right spirit." God's law is "written on his heart—put in his inward parts"—and "he walks in God's statutes, and keeps his ordinances, and does them." Such a man does not stand in need of the new birth, or the spiritual creation. He has undergone

1 John xiii. 10.
the change indicated by these figurative expressions. That man has already part with Christ; and it is a “good part, which shall never be taken from him.” But he still needs washing—washing by Christ—to cleanse him more thoroughly, and to remove those pollutions, which an imperfectly renewed nature is sure to contract, in passing through this present evil world. He has “members on the earth,” which make him “cleave to the dust,” and render him constantly liable to contract defilement. To the enjoyment of a conscious participation in the heavenly and spiritual blessings in Christ Jesus, this communication of sanctifying influence, suited to the circumstances of the Christian in the present state, is absolutely necessary, and seems intentionally emblematized by this washing of the feet, by which the disciples were prepared for having part with their Lord in observing the paschal supper, and the new emblematical feast which he was about to appoint.

Peter, and the great body of the disciples, were genuine believers in Christ, and therefore sanctified in Christ, purified by Christ, devoted to Christ. They were sincere, but they were far from being perfect. Their disputing who should be greatest, was proof enough of this; and our Lord’s washing their feet was to cure them of their secular ambition, by shaming them out of it. They had been made participants of a renewing influence in the inward germ of their being; all that they required was, that what was commenced should be perfected, that the purifying influence should interpenetrate the whole man in all his parts. They are clean—clean through the word which he had spoken, and they had believed—so clean, as not to need to be wholly washed anew.

But there was one among them who needed to have his head and his hands, and above all, his heart washed, as well as his feet. When our Lord had said, “ye are clean,” he added, “but not all.” “For he knew who should betray him; therefore said he, Ye are not all clean.” Jesus knew Judas from the beginning; for it is He who “searcheth the hearts and trieth the reins of the children of men.” We may impose on our fellow-men—we may even impose on ourselves—but we cannot impose on “Him with whom we have to do.” He sees us as we really are: “All things are naked and open to Him.”

Our Lord said, “ye are not all clean,” because Judas was among them; and yet he did not name the traitor. Judas must have known whom he meant, if his conscience was not seared as with a red-hot iron—if his heart was not harder than the nether millstone. But our Lord left him space for repentance, before he exposed his secret wickedness to his brethren, and brought down on himself swift and fearful destruction. How often does he act in the same way with men like Judas, and how often are they, like him, doubly self-murderers, in committing the sin which incurs Divine vengeance, and in slighting

13 John xiii. 11.
the opportunity for repentance, by which the merited doom might have been averted!

Our Lord, in uttering these words, surely had said enough to strike alarm into the heart of Judas, even although he did not name him. Judas might easily have seen that his Master's eye was upon him, and that he was no stranger to his guilty purpose. It was strange that, on hearing these words, he did not confess, and repent, and cast himself on the mercy of his Master. In this case, all might yet have been well. Or, if he did not do this, it is strange that he did not immediately seek an opportunity of withdrawing from Jesus and from the other disciples. But he had delivered himself up to the guidance of the wicked one; and there is no degree of wickedness, and presumption, and madness, of which any man may not be guilty, who, in consequence of abandoning God, is abandoned by God—"given up to a reprobate mind"—and left to be taken "captive of the devil at his will."

The words which were meant to apply to Judas—which, indeed, were applicable only to him—were calculated to be useful to all the disciples. They were fitted to produce great searching of heart. Such inquiry would be doubly useful. It would ascertain the fact, that they were "clean through the word that their Lord had spoken to them"—"transformed by the renewing of their mind"—and it would, at the same time, make them acquainted with those remaining pollutions, which required to be removed by the continued sanctifying influence of the word and Spirit of Christ.

Our Lord now proceeds to explain to his disciples the meaning of his conduct. Having finished the washing of their feet, he puts on his upper garment, and, having resumed his place at the table, asked them if they apprehended his design in what he had just done—"Know ye"—understand ye—"what I have done to you?" This is a question we should often put to ourselves respecting what our Lord says, and what he does to us. None of his works are "the unfruitful works of darkness." They are all full of meaning. They are all intended to serve a purpose, and a good one; and it is of importance, in most cases, that we should be aware of it. If we look at his work in the light of his word, and seek the guidance of his good spirit, we shall generally be able to discern his wise and benignant purpose, even in dispensations at first sight very strange and mysterious. He only can explain his intentions; and he will not suffer his humble inquiring disciples to remain ignorant of them, if it be for their real benefit to know them.

It is likely that our Lord perceived in the countenances of the disciples a very distinct negative answer to his question, and, therefore, he immediately goes on to give the needed and wished for explication. "Ye call me Master and Lord: and ye say well; for so I am." 'You acknowledge me to be your master-

\[14\] John xiii. 12. 
\[15\] John xiii. 13.
teacher, and your Lord—proprietor and ruler—and in doing so, ye do right; for I am indeed your divinely-appointed teacher, your rightful Lord. ‘If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.’

Since the fourth century, many have found in these words the institution of a specific rite of permanent obligation in the church. The practice in some form prevails, even in our own times, among that, on some accounts, exemplary class of Christians, the Moravian brethren. It is plain, however, from the context, that it was not the act, but the principle expressed it, which our Lord meant to enjoin on his followers. The whole principle of our Lord’s life was an ever-active powerful tendency in love to serve his brethren of mankind—a self-sacrificing disposition—a readiness to do anything and suffer anything, however degrading in worldly estimation, that was necessary to promote their true happiness; and this disposition was embodied in the emblematical act of washing the feet of the disciples. The force of our Lord’s words is, ‘If I, your acknowledged Divine Teacher and Master, have shown a readiness to promote your welfare by acts of humility and self-denial, it surely becomes you “in love to serve one another.” If I had merely enjoined this, it would have been reasonable and right that you should do it; how much more when I have not only enjoined but exemplified it! How incongruous for the disciples of a Master who, though an incarnation of Divinity, humbled himself so as to assume the form and perform the offices of a servant, for the salvation of his followers—how incongruous for his disciples to seek to lord it over each other, or even to discover backwardness to perform the humblest offices to each other which are necessary to promote each other’s happiness!’

The instruction was probably intended to be somewhat more particular than this: ‘If I have performed an act indicating self-sacrifice and humility, to cure you of the fault of ambition, which, notwithstanding your being washed, soils, as it were, your feet— you, to cure one another of the sinful infirmities not inconsistent with true discipleship, should not shun to exercise self-denial and humility. To keep one another’s feet clean, you should be willing to act the part of menials.’

The circumstance of our Lord’s washing Judas’ feet, as well as those of the rest of the disciples, is full of instruction. It teaches us that we must not decline the offices of charity and condescension to professed disciples—to those who appear to be brethren—on the pretence that they may, for aught we know, be hypocrites. No doubt the persons referred to may be hypocrites. We cannot search the heart. This, if a good reason for declining to do such good offices to any, would excuse us from doing such offices to all. For we cannot be absolutely sure of the

17 John xiii. 14, 15.
genuine asintihp of any man. It is as apparent disciples that they have a claim on our christian offices. And our labors of love to such, from a regard to Christ—because, in our estimation, they belong to him—shall not be lost, though their profession, should prove to be the result of self-delusion or hypocrisy. It will be the worse for them if it be so, not for us. If we did to them, we did to them as brethren, because we charitably judged they were Christ's,—from a regard to his authority, in imitation of his example, with a wish to promote his glory,—we shall in no wise lose our reward. Jesus knew that Judas was a hypocrite; but he treats him not as He, who alone knew the heart, knew him to be—a traitor; but as he appeared to be—a disciple. When leaving us an example that we should follow his steps, our Lord washes Judas' feet, teaching us to treat as a disciple every professed disciple, till we have proof that he is not a true disciple.

The reasonableness of the injunction of our Lord is placed by him in a very striking point of light in the words which follow: "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." There is no denying the truth of this maxim; but, like many undeniable truths, it is often disregarded. Men calling themselves Christians, often act as if it were not a truth. Christ, the Master, "pleased not himself"—we, the servants, are often unwilling to have our humors thwarted, even in the smallest degree, forgetting that he could give a thousand times better reasons why he should be pleased than we can. He, the Master, bare the infirmities of the weak—we, the servants, often feel ourselves averse to this exercise of self-denial and humility; and this, though we ourselves are compassed about with infirmities which require forbearance, and sympathy, and patience from our brethren, while he had no infirmities, except those sinless ones which he voluntarily submitted to for our sakes—infirmities which never exposed to trial the meekness and patience of others. We reckon it a degradation to perform certain offices of kindness to one who is beneath us in station, though our common nature, and common profession, place us on a level, and while, it may be, his superior christian worth raises him far above us in the estimation of Him whose judgment is according to truth. Surely we, who are but the servants of Christ, should be ashamed to be arrogant and assuming, when he, the Master—our Master—was meek and lowly. How incongruous that we should be arrogant and assuming to those to whom he was meek and lowly—they being his servants and our brethren! Whenever we are tempted to behave in any degree haughtily, let us remember who it was who washed the disciples' feet, and what is the relation we stand in to him as his disciples and servants; and if we do, surely our very pride will become the means of our humiliation—we shall be ashamed that with such a teacher, such an exemplar, so un-

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13 By "a professed disciple," I mean a man who makes an intelligent, credible profession of discipleship.

10 John xiii. 16.
worthy, so unbecoming, dispositions should find a place in our hearts.

It appears likely that to these words recorded by John, our Lord, on this occasion, added those recorded by Luke, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." My kingdom—about chief places in which you have been striving—is very unlike earthly kingdoms. It is not great power, but self-denying service, that gives dignity there. He who does much good to others at the greatest sacrifice of self-will, and self-interest, and self-aggrandizement, and self-indulgence, is greatest in the kingdom of heaven.'

Our Lord concludes his explication of his design in washing the disciples' feet, with these impressive words: "If ye know these things, happy are ye if ye do them." These things must be first known; and they must be studied, carefully considered, in order to their being known. But they must not only be known, but done, if we would be the better for them. What can knowledge avail in such a case without practice? It can only deepen our responsibility, and make us altogether inexcusable. It is a privilege, a great privilege, to know these things, but it will be an ultimate advantage only if we do them. He who knows them, and does them, will be happy indeed; but he who knows them and does not them, will be more unhappy than if he had not known them.

It has been remarked that our Lord does not say, 'Happy are ye if these things be done to you,' but, "Happy are ye if ye do these things." We are apt to suppose that we should be happy if all men loved us, and were ready on every occasion to serve us. But, in the judgment of Christ, it would more conduce to our happiness that our hearts were like his, full of love to all our brethren, and our hands like his, ever ready to perform to them even the humblest offices of kindness. We often make ourselves unhappy by thinking that we are not treated with the deference and kindness to which we consider ourselves entitled. If we would be really happy, we must think more of others and less of ourselves. True happiness dwells within; and one of its leading elements is the disinterested self-sacrificing love which made the bosom of Jesus its constant dwelling-place. If we are in this respect conformed to our Lord, we shall have in us "a well of living water springing up unto everlasting life." The love which is "the fulfilling of the law," is the soul of happiness. Without the knowledge of the doctrine and law of Christ we cannot be happy; because if we do not know his doctrine we cannot be-

21 John xiii. 17.
22 Chaminitaus.
23 Dr. Lawson.
lieve it, and if we do not know his law we cannot obey it. The knowledge which leads to faith and obedience is inestimably valuable. The knowledge that leaves men in unbelief and disobedience, does but deepen guilt and aggravate punishment. "The servant who knows his Lord's will and does it not, shall be beaten with many stripes"—and does he not deserve them? "To him that knoweth to do good, and doeth it not, to him it is sin"—he is a sinner. He who does not know the laws of Christ, cannot be happy. He who knows these laws, cannot be happy if he does not do them. He alone is happy who both knows them and does them, and he is happy just in the degree and conformity of his knowledge and obedience.

The great design of the whole wondrous transaction was to impress on the minds of the apostles, and of Christians in all ages, the importance and necessity of self-sacrificing humility. And how could this have been done more impressively? To use the words of an old divine—"God, in the person of the Only-begotten, descended from heaven to earth, from riches to poverty, from the glory of absolute acknowledged perfection to the disreputa-
tion of a sinner, from being lord of all to being servant of all, to teach us to know ourselves to be what we are, and act accordingly—low, sinful, miserable, needy, and unworthy. It seems, indeed, that it is a great thing that man should come to have just and equal thoughts of himself, that God used such powerful means to transmit this lesson and engrave it on the minds of men; and if the receipt fails we are eternally lost, and enter into the condition of those angels whom pride transformed and spoiled, into the condition of devils."[784]

The paragraph which has now been explained, is full of most important instruction. Many of its practical bearings have become manifest in the course of the exposition. With turning your attention to a few more of them, I shall conclude the exposition.

The declaration, that Jesus loves his own, and loves them to the end, is true in reference to all his people, in all countries and ages, as well as in reference to his apostles. What a rich source of support under affliction, of comfort in sorrow, is this to the friends of Jesus! He will never cease to love them,—never cease to give them tokens of his love. He is "the same yesterday, today, and for ever." He will "never leave them, never forsake them." Surely every Christian should say in his heart, "How excellent is his loving-kindness!" and rejoice in the thought, that though "the mountains may depart, and the hills be removed, his loving-kindness shall never depart from him," and his severest trials only furnish the Saviour with opportunities of making new discoveries of his unchanging—unchangeable—love.

Let the Christian not wonder if, in the dispensations of Christ to him, he meets with what he cannot now understand; but let

"Jeremy Taylor—slightly altered."
him rest assured that everything will in due time be satisfactorily explained. It is often the language of his providence to his people, "What I do thou knowest not know,"—thou canst not know. It is always the language of his word to them, "Thou shalt know hereafter,"—"that which is perfect will come,"—"thou shalt know even as thou art known."

Meanwhile, it is our duty to do what he commands—to submit to what he appoints—without questioning his wisdom, or his faithfulness, or his kindness. "His way is" often "in the sea, his paths in the mighty waters," and we "cannot trace his footsteps." But though we cannot see him, we may rest satisfied "judgment is before him;" and therefore we should trust in him. Ere long, in his light all our darkness shall evaporish, and we shall be made to see, what here we often could with difficulty believe, that he has done all things well.

We all condemn the conduct of Peter in refusing immediately to comply with his Lord's will, when made known to him. Let us take heed lest we be guilty of something even more inexcusable than what we condemn in the apostle. Peter said he would not submit, and yet he did submit, and that soon and willingly, to the will of his Lord. Alas! do not we often say we will submit, and yet continue obstinately disobedient? We do not use Peter's words, but we act them, which he durst not do. What, then, is the difference between him and us? Is it not just the difference between the two sons in the parable,—one of whom said, "I go, but went not;" the other of whom said, "I will not go, but afterwards repented and went"? "Which of these did the will of their father?" Whether do you think Peter's refractory expressions, or our disobedient conduct, most deserving of censure?

Let us never set our judgment in opposition to the revealed will of Christ;—especially, let us not do so in the great matter of that spiritual purification, without which we must be for ever excluded from true happiness. Jesus calls on us to come to him in the faith of the truth, all guilty and depraved as we are, to be cleansed through his atoning blood and sanctifying Spirit. Some seem to think it would be presumption to do this, and that it is humility to refuse compliance with the Saviour's call;—they will try in some measure to cleanse themselves, and then come to the Saviour. But surely it is presumption and pride to disobey the plain command of him who has all power in heaven and earth,—to suppose that we can in any degree cleanse ourselves, fitting ourselves for enjoying the grace of God,—to imagine that we can find out a better way of being purified from sin than that which he has revealed in the Gospel. "It is not humility, but infidelity, to put away the offers of the Gospel, as if too rich to be made us, or too good news to be true." When the truth, that there is no salvation without being cleansed, no being cleansed but by Christ, is distinctly apprehended, all objections to the gospel

*Henry.*
method of salvation vanish, and the sinner, like Peter on another occasion says, "Lord, to whom can I go but to thee?"

Let us all seriously inquire whether we have been "washed by Christ,"—"justified freely through the redemption that is in him,"—sanctified and washed in his name, by his Spirit. Let us remember that sanctification is the proof of justification, and sanctification of life the proof of sanctification of nature.

Let those who have reason to fear that they are yet in their sins, immediately apply, in the faith of the truth, to him who is alone able, and who is ever ready, to give pardon to the guilty and holiness to the depraved; and let those who have experienced the power of the Saviour's blood and Spirit, in having been brought into a justified state, and formed to a sanctified character, habitually cherish a loathing sense of their remaining pollution, and be ever coming to him who has begun the good work, that he may "sanctify them wholly," in the whole man, "soul, body, and spirit,"—"cleanse them from all filthiness of the flesh and the spirit, and enable them to perfect holiness in the fear of God."

In fine, let the concluding words of our Lord, "If ye know these things, happy are ye if ye do them," sink into our ears and hearts, and exercise a powerful influence over the whole of our conduct. A merely speculative religion, however extensive and however orthodox, will not save. Our religion must be experimental, it must be practical. We must not only know, but feel and act; and, in order to our feeling and acting, we must believe. Let us see to it, then, that we be "doers of the word, and not hearers only, deceiving our own selves: for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But who looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Let us never forget these words of our Lord, with which he shut up his wonderful Sermon on the Mount,—"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it." "Consider what has been said, and the Lord give you understanding in all things."
EXPOSITION XXII.

THE TREASON PREDICTED.

John xiii. 18-20.—“I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is to come to pass, ye may believe that I am he. Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth Him that sent me.”

It is an important duty which the Christian owes to his religion, and to its Author—to himself, and to his brethren of mankind, believers or unbelievers,—to “be always ready to give an answer to every one that asketh him a reason of his faith”; and if the Christian neglect this duty, or fail in his attempt satisfactorily to perform it, as he but too often does, the cause of this is to be sought for anywhere rather than in there not being a reason, and that a good one, to give. “Many infallible proofs,” to use Luke’s emphatic expression, of the Divine mission of our Lord Jesus Christ, are furnished to us, calculated to satisfy the most cautious and even scrupulous inquirer, that, in receiving his doctrines, we are not crediting the “cunningly-devised fables” of an artful imposter, nor the airy dreams of a self-deluded enthusiast;—proofs which, though they may not convince a gainsayer—for on such subjects something more than sound logic is necessary to conviction,—if clearly stated, and dexterously handled, will go far to silence him. Who can carefully and candidly contemplate the numerous well-attested miracles which our Lord performed, without being constrained to adopt the conclusion of Nicodemus, “We know that this is a teacher sent from God; for no man could have done the things which he did unless God had been with him”? The works which he did bore a clear, impressive, irrefragable testimony that he was “the sent and the sealed” revealer of the Divine will. Who can consider the extensive and minute harmony that exists between his character, and doctrines, and actions, and sufferings, and the predictions of the Old Testament Scriptures respecting the Messiah, without being disposed to say, with Philip, “We have found him of whom Moses in the law, and the prophets did write”? “Here are none other things than those which the prophets and Moses did say should come.” To him all the prophets bear witness.

1ολλή τεκμήρια σημεία ἀναγκαία—σημεία ἄλλοθι Aristot. Rhet. i. 9, 40. Heuch.
The spirit of prophecy is his testimony; and, like that of miracles, that testimony is a distinct, striking, and conclusive one.

We have these two species of evidence, in union, brought before our minds in that portion of the gospel history which I have now read as the subject of exposition. We here find our Lord manifesting an obviously miraculous knowledge of the thoughts and feelings of another—thoughts and feelings unexpressed in action, in words, or even in gestures—and of a future event, in itself highly improbable, and plainly undiscoverable by any process competent to the most sagacious human mind, unaided by a direct communication from Him who knoweth the end from the beginning; and we find, moreover, that that future event, which was just about to take place, had been the subject of prediction, in reference to the Messiah, at the distance of more than a thousand years. There are few more striking proofs of our Lord's supernatural knowledge of human thoughts and future events—few more remarkable accomplishments of ancient prophetic oracles—than those furnished in connection with the treachery of Judas Iscariot,—an event unsuspected even by those who were most intimately acquainted with him, yet the subject of clear foreknowledge by his Master, and of distinct prediction in the Old Testament Scriptures. May the consideration of this passage produce on our minds its appropriate effect, in strengthening our faith in him, the truth of whose Divine mission receives double confirmation from an event which, in its own nature, seemed to wear so hostile an appearance to his claims—the treachery of an intimate companion, a trusted disciple.

Our Lord had concluded his explication of the spiritual meaning and the practical design of his having, in the guise of a menial—"the form of a servant,"—washed the feet of the disciples, in these most impressive words, "If ye know these things, happy are ye if ye do them,"—i. e., "If you really apprehend your true relation to me, as having part with me in consequence of being washed by me—as participants of the blessings of my salvation, because your sins are expiated and forgiven through my atoning blood, and your natures transformed and sanctified by my Spirit and word; and as being the disciples of me, the great Teacher, and the servants of me, the supreme Lord,—if you distinctly perceive how reasonable it is that you should be animated by the same spirit, and distinguished by the same behavior, towards each other, that I have shewed towards you all, you will enjoy true happiness in habitually living under the influence of the undoubted and most important truths, reducing your knowledge to practice." "If ye know these things, happy are ye if ye do them." By comparing the narrative here with the account which the evangelist Luke gives of what is obviously the same conversation, it seems highly probable that he added here the impressive words, "Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed

unto me; that ye may eat and drink at my table in my kingdom,
and sit on thrones, judging the twelve tribes of Israel."

But our Lord, who, "knowing what is in man, and needing
not any one to testify to him of man," was well aware that, in
the little band of attendants whom he had chosen, there was one
who had no part nor lot in these matters—one who did not, at
any rate in the true sense of the term, know these things, who
never would do them,—who, of course, never could be a partaker
of that exalted and peculiar happiness which is experienced by
all those, and can be experienced by none but those, who under-
stand his doctrine and his law, and who live under the influence
of the one, and obey the injunctions of the other,—and who
would not share in the high dignities and honors which Christ's
apostles should enjoy in his church to the end of time;—our
Lord, perceiving that the unexpected manifestation which this
man was so soon to make of his true character, in betraying him
into the hands of his enemies, if it came on the other disciples un-
warned, might shake their faith—while, if they were forewarned,
it might contribute to its establishment,—added the striking
words with which our subject of exposition commences,—"I
speak not of you all; I know whom I have chosen; but, that
the Scriptures may be fulfilled, He that eateth bread with me
hath lifted up his heel against me. Now I tell you before it
come, that, when it is come to pass, ye may believe that I am he."

The words, "I speak not of you all," are equivalent to,
"What I have said about your being washed by me, and having
part in me—of your being clean—of your being my disciples and
servants—of your knowing these things, doing these things, and
being happy in knowing and doing them—of eating bread with
me in the kingdom which I have appointed for you, and sitting
on thrones judging the twelve tribes of Israel,—is true of the
great body of you, but it is not true of every individual among
you." These words were well fitted, and were no doubt intended,
to produce, and we have no reason to doubt did produce, serious
self-inquiry—"great searching of heart"—among the sound-
hearted disciples. Each would be disposed to say, "Can I be the
person he refers to? Am I not among those of whom he speaks?
It was fitted, too, to carry salutary alarm to the heart of the
miserable individual who was the only exception—to make him
pause and consider ere he took the fearful, fatal step, which
would exclude him for ever from the happiness of those who
know and do the sayings of Jesus.

In our Lord's conduct on this occasion his ministers are taught
an important practical lesson. In stating the truth with respect
to the peculiar privileges of Christians, they ought to guard
against the tendency which unconverted men have to appropriate
to themselves what was never meant for them. It is often very
necessary, after a statement of the privileges and hopes of Chris-

\footnote{John xiii 18, 19.}
tians, to say, 'Now all these things belong, and exclusively belong, to Christians in the only true sense of the word. Whether they belong to you or not, depends entirely on the resolution of the question, Whether you belong to Christ, in the only true sense of the words?' There was a Judas among the apostles. All are not Israel who are of Israel. It is doubtful if of any church on earth it could be truly said, after a statement of the peculiar privileges and hopes of Christians, 'I speak of you all.' It is necessary for the minister, on such occasions, to say, 'If you are what you ought to be, what you profess to be, all this is spoken of you; but whether you are so is not, cannot be, known to me; it is known to God; it may be, it ought to be, known to yourselves. If you are not children, take heed how you appropriate the children's bread. What would nourish them may poison you;—what would produce in them holy gratitude, well-founded hope, cheerful obedience, may—will—if appropriated by you, produce only delusion, presumption, and boldness in sin.'

The words that follow were fitted to deepen the impression: "I know whom I have chosen." These words, taken by themselves, may either mean, 'I know who they are whom I have chosen;' or, 'I know what they are whom I have chosen.' Both are truths. If we understand them in the first sense, as many interpreters have done, then the election or choice referred to, is the eternal election to final happiness of a particular portion of the human race; and the sentiment expressed is, 'I know who the persons are that are ultimately to be saved by me; and I know, that though the greater part of you do, you do not all, belong to that number.' There can be no doubt that our Lord did know the chosen ones, them who were "chosen in him before the foundation of the world," by the Father. The Father and the Son have the same knowledge, as well as the same will and power. Yet, I apprehend, there is evidence enough that this is not the meaning of the declaration. Election, in this sense of the word, is uniformly in Scripture represented as the act of the Father, who, in the economy of human redemption, sustains the majesty of the Godhead. He, in sovereign mercy, chooses and appoints both the saved and the Saviour. I am not aware of anything in the New Testament which would, make one think that the being the objects of the eternal choice of God, is ever represented as a proper subject of inquiry, except on the part of Christians; and I am quite sure that nothing can, in the present world, make it a legitimate conclusion to any human being, that he certainly was not one of the elect of God,—the object of eternal, sovereign, special grace. No man can know that he was not elected to eternal life, till, in consequence of sin, unpunished, and therefore unforgiven, he is sentenced to endless misery. It surely was not our Lord's purpose to furnish Judas with an apology for his crime, by telling him that he was not one of the chosen of God; and, therefore, whatever he did, or did not do, salvation to him was impossible,—perdition was certain.
EXP. XXIL] THE TREASON PREDICTED. 88

With the great body of christian interpreters, I therefore consider the election here referred to, as the election to the apostleship; as when he says, "Have I not chosen you twelve, and one of you is a devil?" and view the words as equivalent to, 'I know what they are whom I have chosen. I have an intimate knowledge of every one of you. I can see you through and through. I know you better than you know one another; ay, better than you know yourselves. I am he who searcheth the hearts and trieth the reins.' That was just the declaration that the circumstances called for—that naturally rises out of what had been said, and as naturally leads to what is about to be said, "I speak not of you all." 'I cannot say these comfortable things of every one of you; and the reason is, I know you thoroughly;—and knowing you thoroughly, I can with certainty say, both that there shall be treachery, and who shall be the traitor.'

Such a declaration was fitted to comfort the true-hearted disciples, who must have been alarmed when he said, "I speak not of you all." To them it was as if he had said, 'Be not afraid of my unjustly suspecting any of you who know these things, and are determined to do them. I see into your hearts, and know, notwithstanding all your infirmities in knowledge and faith, how sincerely you are attached to me and my cause.' And it was equally calculated to carry conviction, and strike terror, into the mind of the traitor. To him it was as if our Lord had said, 'I know all your intentions and plans, and could easily detect them, frustrate them, punish them.' Had the slightest portion of ingenuousness been found in Judas' heart, the sense equally of the supernatural knowledge, and the superhuman kindness, manifested in the Saviour's conduct and language, would have led him to dismiss the treasonous thought with terror, and shame, and abhorrence, from his bosom, and brought him, even yet, back to a better mind.

It is a question which is very apt to occur to the mind, But since our Lord knew those whom he chose, and continued to know them after he had chosen them, why did he choose Judas to be an apostle? and why did he not dismiss him when he saw what he was about to do, to betray him into the hands of his enemies? To this question a reply, to a certain degree satisfactory, may be found in the probable fact, that Judas was a man well fitted for the management of business. Whatever might be called secular in the affairs of our Lord and his disciples, seems to have been chiefly committed to him; and for anything that appears, with the exception of occasionally purloining, which probably did not take place till towards the close of our Lord's ministry, he seems to have done his work well enough. In all ages, Jesus Christ has occasionally employed merely worldly men, to do certain services for his church, for which their talents for secular management fitted them, who "afterwards, when tribulation or persecution arose because of the word," proved themselves traitors.
A more complete answer is furnished by the important advantages, in reference to the evidence of Christianity, that have resulted from such a man, as Judas all along was, being one of our Lord’s chosen companions during the period of his ministry. It is the strongest conceivable proof that there was no plot, no imposture in the case. If there had been, would not every principle which could operate on such a mind as Judas’ have secured its disclosure? But what is all that the miserable man has to say? “I have sinned, in that I have betrayed the innocent blood.”

Nor is this the only way in which Judas’ treachery tells, and tells favorably, in reference to the evidence of Christianity. It was an ancient prophecy, that Messiah should be betrayed by a professed friend; and the arrangements of providence must be so guided, as that the means of fulfilling that prediction should be furnished. It is to this that our Lord refers in the words that follow, “but, that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me.” It has been commonly said, that the language here is elliptical, that something is wanting to make up the sense—to bring out the meaning. Various ways of supplying the supposed ellipsis have been resorted to—e.g., “But it has been thus ordered, that these things cannot be said of you all,” “that,” &c., “for if ye had all known and done these things, how could the Scriptures have been fulfilled?” or, “but what is about to take place, will take place,” “that,” &c. But it does not appear to me that there is any ellipsis. Reverse the two clauses of the verse, and the sense is complete, “He that eateth bread with me hath lifted up his heel against me, that the Scripture may be fulfilled.” The words, “He that eateth bread with me hath lifted up his heel against me,” are thus not so much a quotation as an allusion. Our Lord borrows the words of David to express a fact in reference to himself. “He that eateth bread with me hath lift up his heel against me,” is just the same announcement which is made afterwards in plainer terms; “one of you shall betray me.” It limits, very uncomfortably to the minds of the disciples, the general declaration of our Lord. It explains “I speak not of you all,” by, “There is one of you of whom I do not speak.”

“He that eateth bread with me,” is equivalent to, “a professed friend;” “an intimate acquaintance,”—“a familiar friend,” as the psalmist has it in the place referred to. To “lift up the heel,” is plainly a figurative expression. Some have supposed it borrowed from the practice of wrestlers in lifting up the foot, for the purpose of overthrowing an antagonist. The more probable account is, that the figure is that of a vicious horse or ox, receiving food from the hand of its owner, and yet lifting up the heel to give him a stroke which may be fatal to him. The meaning of the whole expression seems to be, “a highly-favored associate is prepared secretly to inflict on me a very severe injury.”

Psalm xii. 2.
The language is highly picturesque. It describes exactly the existing state of the case. How could a disciple of Jesus be more graphically described, than as "one who ate bread with him"? The disciples went in and out with him—were his constant attendants—and participated with him, both in common meals and solemn religious feasts. And the false disciple is described, not as having inflicted, but as just about to inflict, the injury on his Master. The blow is not given, but the heel is lifted up. The resolution is formed: all that is wanting is opportunity to execute it.

Now, says our Lord, 'this disciple, one of you, is ready to inflict on me a severe injury,'—"that the Scripture may be fulfilled." Some have considered "Scripture," or 'writing,' as here just equivalent to 'saying,' or 'maxim.' They suppose that "He that eats of a man's bread lifts up his heel against him," like "Every brother will utterly supplant," or, "A man's foes are those of his own household," was a proverbial saying expressive of what often happens in this evil world, and that our Lord merely says, 'the common saying is to be verified in my experience: "a professed, an obliged, friend is to prove my worst enemy."' But when we find the very words in which our Lord embodies his own declaration respecting Judas, in one of the psalms, and remember the manner in which the formula, "that the Scripture might be fulfilled," is ordinarily employed in the New Testament, and think of the solemnity with which our Lord here speaks, and that he refers to the event alluded to as something which, when it occurred, should, in consequence of its having been predicted, be an additional attestation of his Divine mission, we cannot help considering the expression, "that the Scripture might be fulfilled," as intimating, that in the fact of one of his disciples inflicting on him a severe injury, an Old Testament prediction respecting the Messiah should be fulfilled.

The passage referred to is Psalm xli. 9, "Yes, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." You will find it useful to turn to the psalm in your Bibles, and keep the book open before you, during the remarks which are to be made on the true mode of interpreting it. It has been made a question, whether these words refer directly or indirectly to the Messiah; whether they primarily describe what actually happened to David, in the case of Ahitophel, or it may be Mephibosheth, and are only prophetic, inasmuch as the events which befell David—in his typical character as the Jehovah-appointed king of his typical peculiar people—foreshadowed what would occur to the Messiah, his Son and Lord; or whether the psalm is one of those, properly speaking, prophetic psalms, which refer directly and solely to the Messiah. It would take a good deal of time fully to discuss this question. It may be enough for me to say here, that after weighing the subject, I am disposed to consider the second view as the true one.
It has been justly remarked that "the psalm nowhere contains any individual traits which might justify the supposition that David—who is undoubtedly the author—had an eye to an event of some particular period of his own life. The 'I' of the psalm is not the psalmist, but the righteous sufferer."* "The poor man" here, is not any poor man, or poor men generally. It is the subject of the psalm—He who, "though he was rich, became poor"—so poor, as that "while the foxes had holes, and the birds nests," he had "not where to lay his head." This poor man is no ordinary personage: he deserves to be "considered," there is much very peculiar about him: he requires to be "considered." It is every man's interest and duty to consider him. He who disregards him shall smart for it: and he who rightly "considers him" shall be "blessed." Man's most important interests are bound up with knowing him, and acknowledging him, in his true character: "Blessed is he who is not offended"—not stumbled—at him as the poor man—"the man of sorrows and acquainted with grief."

What follows in the psalm does not appear to me, as it is commonly understood, to refer to the person who considers the poor man, but to the poor man himself: and contains the reasons why he should be considered, and why he is a blessed person who rightly considers him; and the substance of them all is, 'He is the object of the peculiar regard of Jehovah; He will sustain him under all his sufferings; He will deliver him from all his sufferings. Blessed is he who considers this poor man; and ruin will be the portion of his despisers and opposers.'

The sufferings of the Messiah are represented under the figure of sore sickness: it may be to mark them as penal inflictions—sufferings for sin—sufferings indicative of the displeasure of God at sin. The Messiah is represented as stretched on a bed of languishing, just as it is said by the prophet Isaiah, "His form was more marred than any man's, and his countenance more than the sons of men." What a striking commentary on the 5th verse—"Mine enemies speak evil"—mischief—"of me, saying, When shall he die, and his name perish?"—have we in the language of the chief priests and Pharisees, when they took counsel to slay him, saying, "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him;" "Perceive ye that ye prevail nothing? behold, the world is gone after him;"—and in the blood-thirsty clamor of the multitude, "Away with him, away with him; crucify him, crucify him!" and on the 6th—"And if he come to see me, he speaketh vanity; his heart gathereth iniquity to itself: when he goeth abroad he telleth it"—in the narrative, that "the chief priests and the scribes watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that

* Hengstenberg.  
* John xi. 47; xii. 19
thou sayest and teachest rightly, neither exceptest thou the person of any, but teachest the way of God truly; is it lawful for us to give tribute unto Caesar, or no? But he perceived their craftiness." And how accurately and graphically descriptive is the whole psalm of the pious spirit in which our Lord endured his sufferings, and of the support vouchsafed him under his sufferings, and the deliverance ultimately wrought for him from them!

The only difficulty of importance connected with the scheme of interpretation which considers the whole psalm as a direct prophecy of the Messiah, originates in the last clause of the 4th verse—"I said, Lord, be merciful to me: heal my soul; for I have sinned against thee." And this difficulty may seem an insuperable one. It may seem impossible that these words could ever have been spoken by him who "knew no sin"—who was "holy, harmless, and undefiled"—who, though he appeared "in the likeness of sinful flesh," and "was in all things tempted as we are," was yet "without sin," and who never could speak anything but the truth, either of himself or of any one else. It deserves to be noticed, however, that this is not a singular passage—that we find other declarations extremely similar to this in the psalms which undoubtedly are Messianic—in the sense of being directly prophetic of the Messiah—e. g., Psalm xl. 12, he who says, "Lo, I come: in the volume of the book it is written of me"—whom the author of the Epistle to the Hebrews identifies with Christ—says, "Mine iniquities have taken hold upon me, so that I am not able to look up: they are more in number than the hairs of my head; therefore my heart faieth me." In Psalm lxix. 6, he whom "the zeal of God's house ate up"—and whom the evangelist John identifies with Christ—says, "O God, thou knowest my foolishness: and my sins are not hid from thee." And in Psalm xviii. 28, he who "gives thanks to Jehovah among the heathen," and who, according to Paul, is Christ, says, "I keep myself from mine iniquity." These do seem very strange declarations, viewed as coming out of the mouth of the Holy One and the Just. But the difficulty is not an insurmountable one. It is removed by the application of the undoubtedly true principle—the principle which, above all others, gives Christianity its peculiar character: "He who knew no sin was made sin." On his righteous Servant, Jehovah made to meet "the iniquities of us all." Our Lord never himself committed sin, and it never could become true that he committed the sins of others; but it is true that, by a Divine appointment, he was made answerable for the sins of others—became liable to the punishment their sins deserved. In this way, in no other way, he could—he did—become "guilty,"—in the sense of liability to punishment for sin. In this sense, "innumerable iniquities"—which were his because he was appointed to bear their punish-

8 Rom. xv. 9.
ment—"took hold on him;" and in this sense, too, might he, the Holy One of God, say, "I am guilty"—liable to punishment on account of sin—"before thee," as the words may be rendered.

"I have sinned against thee," may be translated, in the New Testament language, "I am made sin;" "I am become a curse;" "I, the just, stand in the room of the unjust."

Viewing the whole psalm as a prophecy, relating directly to the Messiah, the fulfilment of that portion of it referred to by our Lord, in the treachery of Judas, is very remarkable. The entire oracle is in these words, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." How exactly does it describe both Judas and his act—the criminal and the crime—the traitor and the treason! Judas was his familiar friend—literally "the man of my peace, my peace-man"—'one with whom I lived on terms of intimate and endearing intercourse—one whom I had chosen to be a herald of my Gospel of peace.' He was one in whom I trusted, or rather, to whom he committed a trust; for our Lord never placed dependence on Judas; he knew him too thoroughly to do that; but he committed to him a trust, and he treated him just as he did the other apostles, laying as fully open to him as to them, "the mysteries of the kingdom." He was one who ate his bread—who sat at the same table with him, both at the common meal, and the solemn religious feast; and who, in this way, professed to be bound to him in the closest bands of respectful attachment. This highly-privileged individual lifted up his heel against him—supplanted him—secretly prepared a fatal blow for him—while enjoying his bounty, and professing to be sensible of it.

Now, says our Lord, a favored disciple is about to inflict on me a fearful injury, "that the Scripture"—which intimates that such an event should befall the Messiah—"might be fulfilled"—"He that eateth my bread hath lifted up his heel against me." The words "that" the Scripture might be fulfilled," do not mean 'Judas is to betray me, with the intention of fulfilling the Old Testament prophecy.' Judas had no such intention. His intention was to gain a little money, and, it may be, at the same time to revenge what he might consider as a personal affront offered him. Nor does it mean, that any direct divine influence was exercised on Judas' mind to secure the accomplishment of the prophecy; but it means that, by the overruling providence of God, such a man as Judas was brought into such circumstances as, acting in the uncontrolled exercise of his own free choice, he did what God's hand and counsel had beforehand determined to be done," as the means of producing that series of events, which terminated in Christ's taking away sin by the sacrifice of himself.

Our Lord thus, in general terms—the reference of which would ere long become plain enough—warns his disciples of this now nearly approaching event, in itself so painful, and so unexpected,
in order that, when it took place, their faith, instead of being shaken, might be confirmed; and that, instead of joining Judas in his apostasy, they might cling more closely to Him, whom another fulfilled prediction had proved to be him of whom the prophets had written. "Now I tell you before it come, that when it come to pass, ye may believe that I am He."* In consequence of our Lord turning their attention to this ancient prediction,—and himself predicting that the event it referred to was just about to take place,—that event, in itself deeply to be deprecated, and naturally fitted to operate most disastrously to the cause of Christ, became a most powerful proof of the divinity of our Lord’s mission, and especially of the truth of his claims to Messiahship. It was calculated to have this effect in three ways: it marked him out as the person to whom the prediction refers; it proved him to be a true prophet; it showed that he was He who “searcheth the hearts and trieth the reins of the children of men”—who knows the most secret thoughts and the most carefully-concealed designs—to whom every creature is manifest—before whom all things are “naked and opened.”

It deserves to be noticed that the prediction of Judas’ treachery by our Lord is absolute, not conditional. The natural tendency of our Lord’s words was to shake Judas’ wicked purpose. But our Lord well knew that purpose would not be shaken. Had our Lord’s prediction not been accomplished, his prescience might have justly been called in question. He exhibited a clear proof of his foreknowledge and his entire confidence in it, when he foretold, in terms which admitted but of one meaning, an event to be brought about by the most wretched abuse of man’s free-will, while he knew how variable the purposes of men are, and that his very announcement was calculated to shake the purpose, by the maintenance of which alone his prediction could be verified.

It is strange that Judas was so hardened, and so daring in wickedness, as to hold to his purpose after all that our Lord said. An equal instance of hardihood could scarcely be produced from the dark pages of the huge history of human crime. Yet our Lord, as has been strikingly said, “risked his credit on the accomplishment of his words”—if that can be said to be risked, which, indeed, had as little uncertainty as it had physical necessity in it; and thus by making the perseverance of Judas in his wicked purpose, and the success of his treasonable plans, the criterion, as it were, of the truth of his mission and Messiahship, showed at once his perfect knowledge of future events, and his immovable resolution to lay down his life as the ransom of the lost.

The words in the 20th verse, “Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth Him that sent me,” were spoken by our Lord to the twelve disciples, when he sent them forth to preach

*John xiii. 19.
the Gospel, and are, in themselves, quite plain. 'Ye are my messengers, and I am God's. He who receives you as my messengers, receives me as God's messenger; and he who receives me as God's messenger, receives God—acknowledges his authority as supreme.' 'He who believes you speaking in my name, as one who professes to speak in God's name, acknowledges at once the reality of my mission, and the right of Him who has sent me to implicit faith and obedience.' The only difficulty, and it is a considerable one, is to point out the connection which subsists between this declaration and what here precedes it.

All attempts to point out a natural connection between these words and those which they immediately follow, have failed. It has been rashly and unwarrantably—in want of, in opposition to, all evidence—supposed that the words have been introduced by some transcriber, and were not in the narrative as written by John. It is more to the purpose to remark, that our Lord's conversations and discourses have, in many cases, been but imperfectly recorded. We have not all he said set down on every occasion. This gives a fragmentary appearance occasionally to the narrative; and when we compare the different narratives, by the different evangelists, of the same conversation, the connection sometimes becomes evident. It is also an apposite observation, that, in conversation, it is natural, at a particular point, to leave the principal subject of conversation, and follow out a train of thought suggested by some word or act, and then to return, as it were, to the starting point of divergence, and take up and follow out the direct train of thought.

On these unquestionably just principles, we may, I apprehend, discover the connection of these apparently insulated words. I have already stated that it seems highly probable that after the words, "If ye know these things, happy are ye if ye do them," our Lord spoke the words recorded as belonging to this conversation, "Ye are they who have followed me in my temptations." The case of Judas, who very possibly met his eye at the moment, led him to use the words which have been the principal subject of this exposition, and then reverting to the point from which he set out, he uttered the sententious declaration now before us. In this case the connection is apparent, and the whole conversation wears a natural appearance—and we wonder at the wisdom and benignity of the Saviour in so blending warning and encouragement, where both were equally needed, to repress in his disciples a low earthly ambition, and, at the same time, to cherish high ennobling aims and anticipations of the office with which they had been invested, and the work they were destined to accomplish.

The practical improvement of this exposition is not far to seek. There have been Judases in every age—there are Judases in our own—men who have eaten of Christ's bread, even at the sacramental table, and yet lifted up the heel against him. Such offences

must come, but let us not be stumbled at them. He has told us before; and however deeply to be deplored on many accounts, they ought not to shake, but rather to confirm, our faith, as additional proofs that in receiving Christ's doctrine "we have not followed a cunningly-devised fable."

Let the fall and apostasy of those who "seemed to be somewhat," it may be "pillars" in the Christian church, teach us to "cease from men," and "trust in the Lord for ever,"—to be ourselves "not high-minded,—to fear lest we also fall after the same example of unbelief,"—and to "take heed while we think we stand lest we fall." There is "an evil heart of unbelief in us all," and if its natural results are not counteracted by Divine grace, it would make Judases of us all. By faith we stand. If we doubt, we stumble—if we disbelieve, we fall. "Lord increase our faith."

Let the hearers of the Gospel seriously consider how fearful is the responsibility under which they enjoy their privileges, and how tremendous will be the doom they shall incur if they neglect or abuse them. The apostolic testimony which comes to them is "the testimony of Christ, and the testimony of Christ is the testimony of God." If God the Father and his Son Jesus Christ were coming to our houses in a visible form, like that in which the angels often appeared in ancient times, what name would we find for the madness and impiety of refusing to admit them, or shutting our doors in their faces?" And yet it is certain that, in the apostolic testimony in the Gospel, God the Father beseeches you to be reconciled to him, and Christ stands at the door and knocks, and proclaims, "If any man open the door, I will come in to him, and will sup with him, and he with me."

See that ye refuse not these heavenly speakers. O say, 'Come in ye blessed ones; why stand ye without?' O seek to have the outward testimony converted into an inward testimony, that ye may know and be sure that God has given to you eternal life, and that this life is in his Son. Holding fast this apostolic testimony in your hearts, you will never go back, never act the part of Judas, or even of Peter—you will never betray, never deny, your Lord—never, like Judas, leave the warm lighted chamber of faith and discipleship, and go out into the dark cold night of a godless, Christless, apostasy. Instead of this, you will "go from strength to strength," "in the strength of the Lord God," till at last you obtain rest with the faithful apostles in the kingdom which their Lord has appointed to them, and for ever eat and drink with him and them, at his table, in his kingdom. There is no night there—no going out there. Oh! that there were such a heart in you; then all would be well—well for ever.

Dr. Lawson.
EXPOSITION XXIII.

THE SON OF MAN AND HIS GOINGS.

Matt. xxvi. 24. Luke xxii. 39.—“The Son of man goeth, as it is written of him, —goeth, as it was determined.”

The Son of man—Who is He? and what does this appellation mean? what is its reference, and what is its signification? And his going—What is it? whence does he go? whither does he go? how does he go? These are the topics which the passages of Scripture now read naturally bring before the mind.

These were topics which, in the days of his flesh, deeply engaged the attention both of the enemies and the friends of our Lord Jesus. When, on the occasion of certain Greeks seeking an interview with him,—seeing in this event the handful of first-fruits of the fulfilment of the ancient oracles, “To Shiloh,” when come, “shall be the gathering of the people,” and “in Abraham’s seed shall all nations be blessed,”—he said, “The hour is come, that the Son of man should be glorified.”—“Now is the judgment of this world: now shall the prince of this world be cast out—And I, if I be lifted up from the earth, will draw all men unto me;” the unbelieving Jews exclaimed, “Who is the Son of man?” ‘Whom can he mean? Can he mean himself? And if he mean himself, what does he mean?’ And his going was as much a mystery to them as his name. When he said to them, “I go my way; and ye shall seek me, and shall not find me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, ‘Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles? Will he kill himself? because he saith, Whither I go, ye cannot come. What manner of saying is this?’” They had indeed no wish to know the truth; and our Lord left them with those words of fearful augury: “When ye have lifted up the Son of man, then shall ye know that I am He”—“the same that I said to you from the beginning.” They now know who the Son of man is, and have found out where he has gone, and that “where he is, there they can never come.”

The friends of our Lord, his chosen disciples, had no doubt who the Son of man was. It is very questionable how far, at that time, they understood the meaning of this appellation, but they were quite satisfied as to its reference. How could it be
otherwise, after he had said to them, "Who do men say that I, the Son of man, am? Who say ye that I am?" and they had replied, by the mouth of Peter, "Thou art Christ, the Son of the living God;" and he had assured them that "flesh and blood had not taught them this, but his Father in heaven."

But though they were quite clear as to who the Son of man was, they were very much in the dark with respect to his "going." The truth is, they had no wish that he should go at all. It is highly probable that their faith was that of their nation, who held, that the Messiah should come, and not go; they thought that they had read in the law, "that Christ abideth for ever." Their hopes were connected with his staying, not with his going. They had "trusted that this was he who should redeem Israel:"

and they asked themselves, 'How is he to redeem Israel if he go away; for assuredly Israel is not yet redeemed?' Whenever he talked about going, bewilderment filled their minds, and sorrow their hearts. They very imperfectly understood either the dignity of his person or the design of his mission. But he was more than all the world to them,—the life of their life—their stay—their hope. He had left all for him, and he was to them more than all they had had left. They were very unwilling to part with him. What could they do without him? And then, there was something about the way in which he spoke of leaving them which alarmed them; for though they seem to have flattered themselves that his words, when he spoke of suffering many things, being mocked by the chief priests, delivered to the Gentiles, crucified, and on the third day rising again, were figurative, and did not mean all they seemed to say,—yet still they feared that the mystery involved in his words was something terrible. When he told them that he must go to the Father, and that, in going to the Father, he would prepare a place, and return, and take them to himself, and added, "Whither I go ye know, and the way ye know,"—"Surely, after all I have said, you should know why, where, how, I am going,"—Philip, speaking, I doubt not, the sentiments of them all, replied, "Lord, we know not whither thou goest, and how can we know the way?"

And afterwards, when he said to them, "A little while and ye shall not see me: and again a little while, and ye shall see me because I go to the Father; his disciples said among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me; and, Because I go to the Father? What is this that he saith, A little while? we cannot tell what he saith." They find new difficulty in every additional expression. Ah! they were not willing to confess to themselves all they knew—at any rate, all they surmised—on the subject. They did not clearly "understand the sayings, and they were afraid to ask him."

It has been all explained to them long ago. The mystery has been made manifest. He has gone; and they, ere long, became persuaded, that it was expedient for them that he should go, even
though they, for a season, should be left behind him. They are
gone too—gone to him; they have "seen him again, and their
hearts rejoice, and their joy no man taketh from them,"—rejoic-
ing, "with a joy unspeakable and full of glory," that he came,
that he went, that he will come again,—bringing them with him,
to revisit this earth (once the scene of their sinful, and his sin-
less, sorrows,—then to become the theatre of his, and of their,
glory), and, after reclaiming that part of his body in theirs, which,
even when "the spirit was life through his righteousness," has
been "dead in consequence of sin,"—return, at the head of the
unnumbered millions of the fully redeemed, "purchased possess-
ion," to enter into the palace of his Father and their Father, the
great King, the Lord of hosts; "and there they shall abide."

We, my brethren, are free from the perplexities equally of the
unbelieving Jews, and of the disciples, as yet unbaptized with
that Holy Ghost whose mission was one of the blessed effects of
that going, which they so dimly apprehended, so deeply depre-
cated. If he had not gone, the Comforter could not have come.
But he has gone, and sent him from the Father; and it is to him
that we owe our freedom from all indistinctness and uncertainty
on the subjects which the text brings before our minds. We
know well, I trust, both the reference and the meaning of the ap-
pellation, "The Son of man." We know whither he has gone,
and we know the way. We know that, by penal suffering, by
utterable mental agonies, and by a most violent dissolution of
the constituent parts of his humanity, he has gone,—his soul
into the separate state, and his body to the grave; and that these
constituent parts of his humanity having been reunited in a
glorious resurrection, he has, by a triumphant ascension, gone
into heaven—the heaven of heavens, and "sat down for ever on
the right hand of the Majesty on high."

I.—THE SON OF MAN.

§ 1. Reference of the appellation.

Nothing is more certain than that the appellation, "the Son
of man," belongs to Jesus Christ, and is peculiar to him. The
prophet Ezekiel is, indeed, often addressed "son of man;" but
neither he nor any one else, except Jesus Christ, is ever termed
"the Son of man." In a passage already quoted, our Lord most
expressly appropriates the appellation,—"Who do men say that
I, the Son of man, am?" The phrase occurs sixty-six times, if
I mistake not, in the gospel histories, and in every case is used
by our Lord himself. Indeed, the only instance in which it is
employed by any one else, is when Stephen, at his martyrdom,
"looking up stedfastly to heaven," and beholding the Shechinah,
or Divine glory, and Jesus in the midst of it, exclaimed, "Be-
hold, I see the heavens opened, and the Son of man standing on
the right hand of God." The reason of these remarkable facts
may probably come out in the course of our observations. It has been supposed, that in two cases in the Book of Revelation our Lord is termed the Son of man; but this is a mistake. The passages referred to are, chap. i. 12, and chap. xiv. 14. In both places the reference is to appearances of our Lord; but the expression is not “the Son of man,” but it is “one like to the son of man,” or rather “one like to a son of man”—that is, a person in human form. The expression in both cases is plainly a translation of Daniel’s phrase, chap. vii. 18, where the reference is to the Messiah, but where the true rendering is, “one like a son of man,” one in human form.

It has been often and confidently stated that the appellation, “the Son of man,” was one of the names of the promised Messiah current among the Jews. Of this there is no evidence—nay, there is evidence in the question of the Jews already referred to, “Who is this Son of man?” that no such usage existed.

That it is, however, a designation of our Lord in his official character, I think there can be no doubt. In John xii. 34, the appellations “the Christ” and “the Son of man” alternate; and, in Luke xxii. 69, 70, “the Son of man” and “the Son of God;” and, in Matt. xvi. 18, 18, 20, and xxv. 81, “the Son of God,” “the Son of man,” and “the Christ.”

§ 2. Origin of the appellation.

All the descriptive appellations of our Lord, in the New Testament, are to be traced to the earlier revelation. “The Christ” of the evangelist and apostle, is “the Messiah” of David and of Daniel. “The Word,” or Logos, of John, is “the Wisdom” of Solomon. “The Son of God” is borrowed from the second and eighty-ninth Psalms; “He that should come,” from the hundred and eighteenth Psalm; and even the proper name “Jesus,” is but the Hebrew name “Jehoshua” with a Greek termination, signifying “Jehovah shall save,” or “Jehovah the Saviour”—and thus, synonymous with Isaiah’s “Immanuel,” “God with us.” It is a natural expectation, then, that the appellation “the Son of man,” like our Lord’s other titles, should have an Old Testament origin; and the expectation is not disappointed.

It has been common to seek this origin in that very remarkable oracle of the prophet Daniel, chapter vii. 9-14: “I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I saw in the night-visions, and, behold, one like the Son of man”—literally, like a son of man, one in human form—“came with the clouds of heaven, and came to the Ancient of Days and they brought him near before him. And there was
given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” There can be no reasonable doubt that this is a Messianic oracle, whether it refers to the unition of the Divine and human nature in the person of the Messiah, or, as seems to me much more probable, to his solemn investiture with universal dominion. But the expression, “Son of man,” is not here his appellation. He is said to be “like the,” or rather like a, “son of man;” that is, the figure seen by the prophet in ecstatic vision wore the human form.

The true origin of the appellation is to be found, I apprehend, in the eightieth Psalm. It occurs in the 17th verse: “Let thy hand be upon the Man of thy right hand, upon the Son of man whom thou madest strong for thyself;” the same person who is spoken of under another of the figurative prophetic appellations of the Messiah at the 14th verse, as “the Branch,” which Jehovah had “made strong for himself.” Such, I have no doubt, is the origin of the expression as a designation of the Messiah.

§ 3. Meaning of the appellation.

We have thus ascertained satisfactorily that “the Son of man” is a descriptive appellation of the Messiah, and found its source in ancient prophecy. Let us now inquire into its meaning. What is the truth respecting the Messiah which it is intended to suggest to our minds? The expression “Son of man” is just equivalent to man, or partaker of human nature,—every man, but the first man, being a son of man. This is plain from the numerous passages where man and son of man are used as synonymous. “God is not a man that he should lie, nor the son of man that he should repent.” “Man who is a worm, and the son of man who is but as a worm.” “Thy wickedness may hurt a man, and thy righteousness may profit the son of man.” “What is man that thou art mindful of him, and the son of man that thou visitest him?” “What is man that thou takest knowledge of him, or the son of man that thou makest account of him?” “Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man who shall be made as grass?” “Blessed is the man that doth this, and the son of man that layeth hold of it.” “No man shall abide there, neither shall a son of man dwell in it.” A son of man is just, then, a man; and the son of man, when used generally, is just man or mankind.

But, when used in reference to an individual, the appellation, “the son of man,” is obviously meant to do two things; to mark him as one of the human race, and to distinguish him from others—it may be from all others—of that race. To illustrate our meaning by a parallel case. Bible is the Greek word for book, with an English termination. When I call a book the Bible, the book, I at once include it among books, and distinguish it from
other books. It is a book, but it is the book of all books, the most important in its contents, the most certain in its statements, and, among all books, the only book of direct divine origin. When the Messiah is termed "the Son of man," the term fixes the mind both on the reality of his manhood, and on the circumstances which distinguish him among men. It marks him as truly a man, a descendant of man; but it as really marks him as standing out from the rest of men. It fixes the mind both on what he has in common with all men, and what he is, and has, and does, which distinguish him from all men. What these things are, must be learned from the inspired account of the constitution of his person, the office with which he is invested, the work devolved on him, and the events of his wonderful history.

The leading thoughts suggested by the designation, "the Son of man," as given to our Lord Jesus Christ, are these: that he is a real man, truly a partaker of human nature; that he is a perfect man, the normal man, man as he should be; that he is the representative-man, the second Adam, charged with the responsibilities of the race; that he is the God-man, a true man in union with the true God: finally, that he is the predicted man, the great subject of New Testament prophecy; a man, a son of man—the man, the son of man. Let us very shortly attend to these important truths, all folded up in the appellation, "the Son of man."

(1.) A real man.

This appellation intimates that our Lord was a real man. It expresses his true humanity. Led away by a false philosophy respecting the essential malignity of matter, and the incongruity, not to speak of the impossibility, of the union of what is so entirely evil, with the holy spiritual Existence who is the Christ; and bolstering up their system by misinterpretation of such scripture expressions as "the likeness of sinful flesh," "found in fashion as a man," some christian teachers of an early age denied the reality of the incarnation, and held that what seemed to be the body of Jesus Christ was a phantasm, and his sufferings and death mere appearances. Such opinions prevailed very early in the christian church; and it is to their supporters that the apostle John seems to refer when he says, that "Every Spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, but is that spirit of Antichrist."

No doctrine, not even the doctrine of our Lord's divinity, is more plainly taught in Scripture than that of the reality of his humanity. "The mediator between God and man is the man Christ Jesus," "The word was made flesh." When the Eternal life was manifested, it was in flesh. The body he assumed was a true human body, possessed of the ordinary members, fit for the ordinary functions, liable to pain and fatigue, capable of death.

1 Tim. ii. 5. John i. 14.
And this body was animated, not by the Divine nature, or by some angelic or super-angelic spiritual essence, as its immediate principle of life and action, but by a human soul, having the common faculties of sense, and intellect, and choice, and affection, and action, which characterizes the human race. He had flesh and bones as we have. And he had not only a body to grow in size and strength, but a mind to expand in capacity, and to increase in attainment, as we have; a heart to feel joy and sorrow, the bitterness of ingratitude, and the sweets of friendship. Nor is this all. He was not only really a man, but really the son of man. He was not a man created, but a man born. Though he had no human father, he was made of a woman. The Holy Ghost came on her,—the most honored and blessed among women,—the power of the Highest overshadowed her, and that which was conceived in her was of the Holy Ghost; and when the days were accomplished that she should be delivered, she brought him forth, her first-born son.

The possession of a real human nature appears to have been necessary to our Redeemer being an accomplished Saviour. How otherwise could he have made expiation for human guilt? how could he have exercised sympathy for human sufferings? how could he have been a pattern of human excellence? Both the fact and its importance are strongly stated by the apostle in the Epistle to the Hebrews. "Forasmuch as the children"—the many children whom he is to conduct to glory, as the Captain of salvation, perfected by suffering,—"are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily he laid not hold on angels, but he laid hold of the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself had suffered, being tempted, he is able to succor them who are tempted."

The very frequent, the all but exclusive use, by the incarnate Son of God, of a word so strongly marking his humanity, is a touching proof that, though "in the form of God," he did not boastfully display his equality with God; but, assuming the nature, delighted in the name of man, and was "not ashamed to call us brethren."

But while the appellation, Son of man, marks our Lord as possessing, in common with men, all that is distinctive of human nature from angelic nature, or other natures, the appellation, the Son of man, as contrasted with a son of man, calls our attention even more strongly to what distinguishes him from other men. He is the Man, the Son of man. The term indicates that he is distinguished, that he stands out by himself, the Man among men; the Son of man among the sons of men, like the first king of
Israel, "standing among the people, but higher than any of the people, from his shoulders and upward." How he is distinguished we learn from ancient prophecy and New Testament history.

(2.) The perfect man.

He is the perfect man,—man as he should be,—the normal man. His mental constitution, both intellectually and morally, was just what it should be. Sense, intellect, affection, conscience, were all there in their right proportions, and in their due subordination. And his bodily constitution was fitted to its spiritual companion. Every element of innocent human nature was in him,—none deficient, none in excess; so that, as in every case of other men there is either deficiency or excess, he was more a man than any other individual man ever was, and even in this way knew better than any man ever did, or could do, what is in man, and could sympathize with all in a degree no other man could do. And then in the whole exercise of his faculties, in all the feelings of his heart, in all his words, in all his actions, there was a perfect conformity to the mind and will of God. He always thought and felt as all men ought to think and feel. He always said just the right word, he always did just the right action; and both at the right time and in the right way. Never man spake as he spake; he did all things well. He was the true David, "the man according to God's own heart, who did all his counsel." In this respect all his people resemble him, but none equal him; he stands alone; the Son of man, "all fair, no spot in him."

(3.) The representative-man.

He is the Man, the Son of man, as he is the Representative-man, the second Adam. He is the Goel, the kinsman-redeemer. The happiness of the race is in his hands. He bears their responsibilities. "The Lord has made to meet on him the iniquities of us all." When exaction for man's sin is made, he becomes answerable; when the great manifestation of displeasure against the sin of the race is to be given, the command is, "Awake, O sword, against my Shepherd, and against the Man of my right hand, the Son of man, whom I have made strong for myself, to do my will in taking away the sin of men by the sacrifice of himself." It was a fearful trial; and, had he failed or been discouraged, where had been the hope of man? Adam, the first representative, sinned; and all became sinners by his sin. The Son of man, the second representative, obeyed, fulfilled all righteousness; and all united to him are saved through his obedience with an everlasting salvation. In this respect he occupies the same relation to his brethren whom he is to bring to glory, as Adam did to the whole race whom he plunged into ruin; and here, too, Jesus stands apart from all the race, and in strong contrast with the only man who ever stood on similar ground. There they stand: that—the representative who sinned; this—the representative who saves.
(4.) The God-man.

Still farther, he is the Son of man, distinguished by a peculiarity of dignity different in kind from that which any man has ever enjoyed, or ever can enjoy. He is the God-man, the Son of man, who is at the same time not merely a son of God, but the Son of God. He is "the Word who was the beginning, who was with God, who was God; by whom all things were made, without whom was not anything made that was made; in whom was the life, and the life in him was the light of men." He was this "Word made flesh and dwelling among men." He was "God manifested in flesh." He and his Father were one. He was "the" visible "image of the invisible God;" so that he who saw him—the Son of man, who was also the Son of God, saw the Father. "This man," united to the eternal Word, "was one with him who is one with the Father and Spirit," and without reverence may we apply to him, the second Adam, what, with a very different meaning, was said of the first Adam, "Behold, the man is become as one of us!" He whom the apostles saw with their eyes, and looked upon and handled with their hands, was "the Word of life," the eternal Life which was with the Father, manifested. To use the words of a great, divine, "This Son of man was the true Shechinah, the everlasting palace of the supreme Majesty, wherein the fulness of the God-head dwelleth bodily, the most holy shrine of the Divinity, the orb of inaccessible light:" I add,—the glorious effulgence of the Father of lights,—the substantial image of Him, of whom the whole created universe is but a dim shadow, demonstrating that He is, but very indistinctly showing what He is. In this Christ is the son of man; the only man who ever was—ever can be—one with God. Here not only is there none of the sons of men his equal, but none of them his resemblance: as the God-man, he is most emphatically the Son of man, infinitely exalted above his fellows.

(5.) The predicted man.

Finally, he is the Son of man, the predicted man and son of man, the great subject of Old Testament prophecy. There is a particular reference to this view of the significance of the terms in the passage before us, "The Son of man goeth, as it is written." Many men are subjects of Old Testament prophecy; but there is one man who, under a great variety of names and descriptive designations, is the great subject of Old Testament prophecy. "To Him all the prophets bear witness;" and not unfrequently is he spoken of as "a man," "the man," and, at any rate in one passage, as "the Son of man." When we call our Lord the Son of man, we mean that he is the man of whom the spirit of prophecy is the testimony. This Son of man is the seed of the woman who was to bruise the head of the old serpent; the Son of man (the word not distinguishing the sexes, but denoting the species)
who was to destroy the works of the devil. He is really what, 
Eve seems to have thought she had obtained in her first son, "a 
man gotten from the Lord." This is the mysterious man who 
struggled with Jacob till dawn of day; the angel of the cov-
eman, who left him not till He had blessed him. This is the 
man who appeared to Joshua as the captain of the Lord's host. 
This is the man promised to David to sit on his throne for ever. 
This is the man of Jehovah's right hand, the man whom He 
made strong for himself. He is the child born,—the son of the 
Virgin. This is he of whom it is said, "The Lord hath created 
a new thing on the earth; a woman shall compass a man." He 
is the man who was to be the peace of God's people, and great 
unto the ends of the earth. He is the man of sorrows, and ac-
quainted with griefs. He is the man who was fully to realize the 
meaning of the promise, "A man shall be a hiding-place from 
the wind, and a covert from the tempest: as rivers of waters in 
a dry place, and as the shadow of a great rock in a weary land." 
This is he of whom thus speaketh the Lord of hosts by the 
prophet Zechariah, "Behold the man whose name is the Branch, 
and he shall grow up out of his place, and he shall build the 
temple of the Lord; even he shall build the temple of the Lord, 
and he shall bear the glory, and shall sit and rule upon his throne, 
and he shall be a priest upon his throne; and the counsel of 
peace shall be between them both." So much for the true import 
of the appellation, "The Son of man."

The reason why our Lord so frequently used this appellation 
instead of the first person, seems not only to have been that 
already hinted at, "the not being ashamed to call men his 
brethren," but also that that name, not being one of those under-
stood by the Jews as belonging to the Messiah, the use of it en-
abled him to say much that, for future purposes, it was necessary 
to say; which yet could not have been said, in language per-
factly and universally perspicuous, without interfering with other 
important purposes. In his assertion, that "the Father hath 
given the Son authority to execute judgment because he is the 
Son of man," the appellation is probably to be viewed in the last 
aspect we have considered, and the reason assigned is substan-
tially this, because he is that person in human nature to whom, 
according to the prophets, the administration of judgment in the 
kingdom of God was to be intrusted.

The reason why none of the inspired writers use the appella-
tion, may likely be, that while it was becoming in him to speak 
of himself under the lowest of his titles, it better became them to 
speak of him under titles more directly indicative of dignity,— 
superhuman dignity,—such as, the Lord, the Christ, the Son of 
God. He might humble himself, but it became them to exalt 
him. The only exception, the case of Stephen, is accounted for 
by the visible human form in the midst of the Divine radiance, 
which struck the upturned eye of the martyr, entirely occupying
his mind, and calling forth the appellation of our Lord most appropriate to it.

This, then, is the Son of man, the Son of God,—your brother, your Saviour, your God. Behold the man! Behold the God! Look to Jesus! He has been set before you as the incarnate Divinity, your Lord and your God, yet bone of your bone, flesh of your flesh; as your representative and surety, who was wounded for your transgressions, bruised for your iniquities; who bore, and bore away, your sins; whose blood cleanses you from all sin; and who, ever living to make intercession for you, is able to save you to the uttermost; as your great exemplar, the normal man, who has left you an example that you may walk in his steps, that you may be in the world as he was in the world; and finally, as he who is proved to be all this by the testimony of all the prophets.

Behold him! Behold him! Turn away from everything else, and "look to Jesus." As you look to him, may you be lightened, and may your faces not be ashamed! And while you present your unveiled minds as mirrors opposite to the representations made in the divinely-inspired word, and divinely-appointed emblems of the glory of God in the face of Immanuel, may you be changed, by what is so glorious, into such a resemblance of it as your natures are capable of, and be made by his Spirit like him who delighted in calling himself the Son of man, and will never be satisfied till in truth, as well as in name, he has conformed you to himself as the Son of God; he having for a season borne the image of the earthly Adam, that you might for ever bear the image of the heavenly Adam, the Son of God, the quickening Spirit, the Lord from heaven.

II.—THE GOING OF THE SON OF MAN.

The predestined, predicted "going" of this Son of man comes now to be considered. "The Son of man," said the Son of man himself, goeth, "goeth as was determined, goeth as it is written." It was a common thing for him to speak both of his coming and his going. Heaven was his original abode—earth was his present residence; but it was not intended to be his permanent dwelling-place. He had come from heaven to earth, and was to go from earth to heaven. When he came, he came not unsent. He was commissioned to do a great work, and, when that work was accomplished, he was to return to Him that sent him. This is the going referred to in the text, sometimes called his "decease" or departure, sometimes his being "taken up," which was to be "accomplished at Jerusalem."

The time of his continuance on earth was now drawing to a close. "The Son of man goeth,"—is just about to go. In a very few days he should finish the work which the Father had given him to do, having glorified Him on the earth. In a very
few weeks he should be in his Father's house, on his Father's throne.

The journey that was before him, on which he was just about to enter, was a very wonderful one: it was first a journey downward, into the lowest depths of suffering and abasement; and then a journey upward, from these depths to the loftiest heights of dignity and happiness. The journey had, as it were, two great stages. He goes to the grave, the lowest spot he can reach on earth; and he goes to the throne of God, the highest spot he can reach in heaven. He goes to severe suffering and violent death; he goes to eternal life and to boundless enjoyment; and he goes through this suffering and death to this life and enjoyment. The cross is the way to the crown. "The Son of man goeth."

Let us, led by the Spirit of inspiration, endeavor to accompany him in his wondrous journey; and when we have seen whither he has gone, and what was the way, we will be prepared for understanding the import of his words concerning this going, when he says, "He goeth, as it was determined; he goeth, as it is written."

§ 1. He went to the grave.

When our Lord uttered the words of the text, he had finished his public ministry. He had for the last time, before his entering on the first stage of his mysterious journey,—his journey to the house of silence, the low, lonely dwelling of the dead,—assembled his disciples together to celebrate along with them, once more, the symbolical ordinance which, for so many ages, had foreshadowed his passion, and to institute another, which should be its commemoration till time shall be no more. To cure them of their ambition, he taught them, by performing to them the menial office of washing their feet, that, like their Master, they should readily submit to the most degrading services, in order to promote the welfare of their fellow-disciples, and even fellow-men; and that in his society the point of honor was not superior power, but superior usefulness, not the highest dignity, but the deepest humility; intimating to them meanwhile, that very high spiritual honors should be enjoyed by them as princes and judges, under him, over the twelve tribes of the spiritual Israel. Sitting at the passover table with them, with his loins girt, and his shoes on his feet and his staff in his hand, like one just about to go, to begin his journey, he intimated that one of them should betray him. "The hand," said he, "of him who betrayeth me, is at the table. The Son of man goeth as it is written, goeth as it was determined; but wo to that man by whom the Son of man is betrayed." Having given the beloved disciple the means of ascertaining whom he referred to, and having intimated to the miserable man himself that he was aware of his treachery, he dismissed him, without apparently making any distinct disclosure to the body of his disciples. He then proceeded to say to his chosen, faithful few, "Little children, yet a little while I am with
you; ye shall seek me; and as I said to the Jews, now I say unto you, Whither I go ye cannot come.” “Lord,” said Simon Peter; with characteristic forwardness, “whither goest thou?” Jesus answered him, “Whither I go, thou canst not follow me now, but thou shalt follow me afterwards.” He then instituted that solemn religious observance, in which, after more than eighteen centuries, we are come together to-day to engage, intimating that he and they were just about to part, and that most important events would take place ere they should meet again. “Verily, I say unto you, I shall no more drink henceforth of the fruit of the vine, till I drink it new with you in the kingdom of my Father, God.” “I go,” he said to them, for he saw sorrow had filled their hearts, “I go to my Father’s house, in which are many mansions, to prepare a place for you; and I will come again, and take you to myself, that where I am, there ye may be also; and whither I go ye know, and the way ye know.”

After offering them such instruction and consolation as they needed, and were able to bear, like one who, though feeling at parting with friends, yet having an important journey before him which he is determined to prosecute, is impatient to commence it, he said to them, “That the world may know that I love the Father, and so do as the Father hath given me commandment, Arise, let us go hence.” The hour was come, and he shows himself ready to go; he permits them to accompany him a part, a little part, of his way; though the darkest and dreariest portion of the journey he must go alone. Of the people there can none be with him.

Having given a few additional exhortations, and offered up that most wonderful prayer recorded in the seventeenth chapter of the gospel of John, he went forth with his disciples over the brook Kidron, to a garden on the Mount of Olives, where he and they had been wont to resort. He warned them of the hazard of their being offended—stumbled—at some of the dark steps of his departing journey during that night of trial; and coming to a place whose name is embalmed in all Christian hearts, in all countries and ages, Gethsemane, he requested eight of the disciples to remain near the entrance, while he, taking with him his three personal friends to be witnesses of the strange transaction that was to take place, retired into the depths of the orchard to watch and pray, and fight with potent but invisible foes. “Now was the power of darkness. Now the prince of this world came to him.” Untouched by mortal hand, “he began to be sorrowful, sore amazed, and very heavy,” and said to his three friends, “My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. Pray that ye enter not into temptation.” And going forward a little, about a stone-cast, he knelted down, and fell on his face on the ground, and prayed that, if it were possible, that hour,—that is, the extreme inward suffering of that hour, might pass from him. “Abba, Father, all things are possible to thee. O, my Father, if it be possible, take away
this cup; let it pass from me; nevertheless not what I will, but what thou wilt." He returned and found his three disciples sleeping, worn out with fatigue and sorrow. "Could ye not," said he, "watch with me one hour? Watch and pray, that ye enter not into temptation. The spirit truly is willing, but the flesh is weak." Again he retired, and prostrated himself, and, "with strong crying and tears," presented the same supplication. Returning again, he again found them asleep; and again he retired, and prostrated himself, and with unabated intenesees of desire presented a third time the same prayer, and, "being in an agony, he prayed more earnestly, and his sweat was as great drops of blood falling to the ground." The struggle is over; the prayer is heard. The prince of this world retires, finding that he has nothing in him. The cup—that cup—of agony, which threatened to dissolve the bands of life, passes from him, and "an angel appears to him, strengthening him."

Coming to his disciples, he speaks to them as one bent, with unchanged resolution and undaunted courage, on prosecuting his journey, notwithstanding the fearful storm he had met in its commencement. "The hour," said he, "is at hand when the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me." And there, indeed, was the treacherous disciple, followed at a little distance by a band of soldiers and other attendants, with lanterns, and torches, and weapons. According to a preconcerted plan, the traitor, by a salute, gave intimation to the officers of the law whom they were to apprehend. Instead of attempting to escape, having meekly rebuked Judas for his foul treason—"Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss?"—he undauntedly walked up to the armed band, and, by miraculously making them go backward and fall to the ground, rendering it evident that he needed no legions of angels to protect him, and that no created power could make him an unwilling prisoner, he surrendered himself into their hands, submitting to be bound by them, having requested that his disciples might be allowed to go away. Hopeless now, it would seem, in reference to him, and terrified for themselves, the disciples all forsook him and fled.

He must now prosecute his journey alone; and, single-handed, struggle with the difficulties of the weighty enterprise of a world's redemption. Lovers and friends have been parted from him; but he does not fail, nor is he discouraged. Having exercised his miraculous power in healing a wound inflicted by a rash disciple on one of Judas' band, he proceeded under their guidance, offering no resistance, to the assembled Sanhedrim of the Jews—a lamb in the midst of wolves. There, questioned by the high priest of his doctrine, he appealed to the unnumbered multitudes who had heard him, as the proper witnesses in such a case; and, when contumeliously struck in the face by an officer of the court for making so reasonable a suggestion, meekly
replied, "If I have spoken evil, bear witness of the evil; but if
well, why smitest thou?" After ineffectual attempts to obtain
anything like legal proof, they determined to oblige him to
bear evidence against his own life. The high priest solemnly
adjured him (the Jewish mode of administering an oath), by the
living God, to say whether he was the Christ, the Son of the
living God? "He confessed, and denied not, but confessed"
the truth, though well aware of the purpose for which the question
was put, and the consequence which would result from the
answer. "Thou hast said it. I am. Nevertheless I say unto
you, Hereafter shall ye see the Son of man sitting on the right
hand of the power of God, and coming in the clouds of heaven."
With ill-concealed exultation, the high priest rent his clothes,
pronounced him guilty of blasphemy, and the assessors with one
voice condemned him as worthy of death. During this mock
trial, the disciple who had been most frequent and fervent in
expressions of attachment to him, panic-struck, probably under
his eye, within his hearing—certainly to his intimate knowledge
—again and again, with oaths and execration, denied that he
knew him. And no sooner was the sentence of condemnation
pronounced than every species of vulgar insult was heaped on
him. They mocked him, and spat in his face, and buffeted and
smote him. They blindfolded and struck him on the face with
the palms of their hands, and, in inhuman sport, asked him,
saying, "Prophesy unto us, thou Christ: who is it that smote
thee?"

Morning was now come. The Sanhedrin withdrew, and held
a secret council; the result of which was, that they should use
every means to have the sentence of death carried into execution.
In a body they proceeded with their bound victim to the residence
of the Roman governor, and demanded due punishment to be
inflicted on him as a convicted criminal of the deepest dye.
Finding that, much disposed as the pusillanimous Roman magis-
trate was to ingratiate himself with the Jewish rulers and people,
he was not inclined to order a man to execution merely because
they said he was a malefactor, they brought against Jesus the
false accusation of sedition and rebellion against the Roman
government. "We found this fellow perverting the nation, and
forbidding to give tribute to Caesar, saying, That he himself is
Christ, a king." To these accusations, Jesus, to the amazement
of Pilate, made no reply, as if indisposed to interfere with the
current of events which was carrying him along his appointed
course. On being solemnly questioned as to the regal character
which, it was said, he had assumed, he replied, "I am a king.
My kingdom is not of this world. To this end was I born, and
for this cause came I into the world, that I should bear witness
of the truth. Every one that is of the truth heareth my voice."
Fully satisfied, from the utter failure of the Jews to produce
evidence of their charge, as well as from conversation with Je-
sus, that he was no aspirant after worldly dominion—that his de-
signs in no degree hazarded the peace of the Roman empire, or the security of Cæsar’s throne,—Pilate declared that he saw no fault in him requiring capital punishment.

On the Jewish rulers insisting on their unsupported charge, and mentioning Galilee as one of the chief theatres of Jesus’ seditious machinations, Pilate gladly handed over the case to the tetrarch Herod, within whose jurisdiction Galilee was, and who, in consequence of the feast of the passover, happened at that time to be in Jerusalem. To that unprincipled licentious prince he was then conducted, and the chief priests and scribes stood and vehemently accused him. To Herod’s impertinent questionings (for it is plain that he had hoped to have his curiosity gratified by the great Nazarene miracle-worker performing some wonder in his presence), and to their malignant pleadings, he equally gave no reply. Irritated at his disappointment, the Galilean prince, with almost inconceivable meanness, joined with his men of war in setting at naught his helpless, accused, but unconvicted subject, who had peculiar claims on his protection; and, mocking him, and arraying him in a gorgeous robe, sent him back again to Pilate.

On his return Pilate summoned the Sanhedrim into his presence, stated to them that neither he nor Herod had been able to find any evidence of the civil crime with which they had charged Jesus, and that he had come to the resolution to discharge him, though, to gratify them apparently, he, with most unprincipled inconsistency, declared that he was ready to order him to be scourged—a punishment at once highly disgraceful and very painful; and most preposterously, in their obvious temper, attempted to induce them to accept of the release of the very person for whose condemnation they had made a special request, as the accustomed boon the Roman government had been in the habit of giving the Jewish people at their great annual religious festival. This inconsiderate proposal roused their antipathy to madness, and they demanded the release of Barabbas, a robber and murderer; while the universal cry of the populace, led by their rulers, with respect to Jesus, was, “To the cross with him, to the cross with him; crucify him, crucify him.” In vain did the weak-minded, unprincipled Roman magistrate exclaim, “What evil has he done?” The louder was the sanguinary outcry, “To the cross, to the cross.” Humanity, justice, law, decency, were all sacrificed to persevering, clamorous malignity, by unprincipled imbecility and mean selfish love of popularity. Their voices prevailed, and sentence was given forth that Jesus should be crucified. According to the Roman usage, scourging uniformly preceded crucifixion. This punishment was inflicted with its usual severity; and, in addition, the soldiery stripped him of his garments, clothed him in robes of mock royalty, crowned him with a garland of thorns, put a reed in his hand as a sceptre; and, while they insultingly offered him pretended homage, they most cruelly smote him
on the thorn-surrounded head with their hands and with the reed.

The conscience of Pilate, stirred by an alarming message from his wife respecting a dream concerning "this just man," whom he was so unworthily giving up into the hands of his enemies, induced him to make one last effort to save his life. Believing, probably, that when they saw the miserable circumstances to which the object of their dislike was reduced, they might think he had suffered enough, he brought forth Jesus, wearing the crown of thorns and the purple robes, with a countenance pale with exhaustion and besmeared with blood, and said to the multitude, "Behold the man." A horrid shout immediately rose, "Crucify him; crucify him." "Take ye him and crucify him," said the wretched, contemptible magistrate; "for I find no fault in him." The Jews then asserted that he deserved to die, according to their law, for claiming Divine sonship. This intimation but increased the terrors of the heathen judge, in whom, like many of his rank of that time, there seems to have been a strong mixture of scepticism and superstition. In serious alarm he turned to Jesus, and exclaimed, "Who art thou?" But the mysterious man made no reply. "Speakest thou not to me?" said the irritated and terrified man of office. "Knowest thou not that I have power to crucify thee, and power to release thee?" The calm reply, "Thou couldst have no power at all against me, except it was given thee from above," increased his alarm, and rendered him more desirous than ever to save the victim of priestly hatred.

But in vain. The Jews were staunch murderers, steady to their purpose, and they knew the man they had to deal with. "If thou let this man go, thou art not Caesar's friend." This determined the question in Pilate's mind, and he was now prepared to do what he knew to be injustice, what he felt to be inhumanity, what he feared might be impiety, to avoid the hazard of being even falsely accused of being deficient in a due regard for the honor and rights of his master's imperial crown. Once more, however, he attempted to move their pity; again he presented him to them, saying, "Behold your king;" but he was met with a storm of indignant refusal. "Away with him, away with him; crucify him, crucify him." "Shall I crucify your king?" said he sarcastically. "With a hearty response, which showed that, in their hatred of Jesus, they had for the time sunk even their nationality of feeling, stronger in them than in any gentile people, the chief priests answered, "We have no king but Caesar."

Seeking for some excuse or palliation for doing what he knew to be wrong, Pilate attempted to appease his conscience by washing his hands publicly, and declaring himself free of this innocent man's blood, whose unjust sentence he had already pronounced, and was determined to execute. "His blood," cried the infuriated crowd, "be on us and our children;" and
Pilate, willing to content the people, gave sentence that it should be as they required. The robber and murderer was released, and the Holy One and the just, after being scourged, was delivered to their will to be crucified.

And now again they meanly and barbarously mock and abuse him, and, taking off the robes of mock royalty, and putting on his own raiment, they lead him away, with two malefactors condemned to the cross, to Calvary, to crucify him. Bending under the weight of the upper part of his cross, while one of his disciples is compelled to bear the hinder part of it after him, he passes along the streets of the Holy City, surrounded by an infuriated mob, who rejoiced in his sufferings, followed by not a few, especially of his female disciples, bewailing and lamenting him. “Daughters of Jerusalem, weep not for me,” said the divine sufferer with superhuman magnanimity; “weep for yourselves and for your children.” Arrived at the place of execution, they gave him vinegar to drink, mingled with gall. They then nailed him and his fellow-sufferers to their crosses, and set the crosses upright in the earth, placing that of Jesus in the midst, as if he had been the greatest malefactor of the three. No complaint is heard from him of their cruelty, but a prayer comes forth from the middle cross, “Father, forgive them, for they know not what they do.”

Having finished their horrid work, the Roman soldiers, who were the executioners, divided his garments among them, and disposed by lot of the seamless tunic which he had been accustomed to wear. The malignity of his enemies seemed to burn as fiercely as ever. The people passing by reviled him, wagging their heads, and saying, “Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.” And the priests, with deeper hatred and profaneness still, derided him, mocking among themselves, with the scribes and elders, and saying in a parody of Scripture, “He saved others, himself he cannot save. If he be Christ, the chosen of God, the Lord of Israel, let him now come down from the cross, that we may see, and we will believe him. He trusted in God, let Him deliver him now, if he will have him.”

The soldiers also mocked him, coming to him and offering him vinegar, and saying, “If thou be the king of the Jews, save thyself.” Even the malefactors who were crucified, joined in the all but universal expression of malignant scorn.

But a strange change came over the mind of one of these malefactors. While he hung by Jesus' side, virtue came out of Him. His meek, pious, heroic suffering, connected, it may be, with what had been previously heard and seen of Him, accompanied with the inward working of the good Spirit, convinced the malefactor that that crucified man was indeed the promised Messiah, the Son of God, the Saviour of the world. He reproved the blasphemies of his companion, and humbly besought Jesus to think of him in pity when he entered on his reign, “Lord, remember me when
thou comest into thy kingdom." Oh! who can apprehend the
infinity of majesty and mercy in the reply, "Verily I say unto
thee, To-day shalt thou be with me in paradise."

For six hours of mortal agony, every moment enduring more
than the pangs of an ordinary painful death, did Jesus hang on
the cross. Near the foot of it he recognized his mother, and his
dearest earthly friend. To her, the most blessed among women,
whose heart now was struck through with the sword of which
Simeon spoke, he said, looking to John, "Behold thy son!" he
will take care of thee when I am gone; and to him he gave the
highest proof of his confidence, by committing to his care the
dearest of all his human relations. "Behold," said he, "thy
mother!" 'Be to her in my stead.'

But what was going on within amid all this outward suffering?
Ah! the iron had entered into the soul. All these external evils
are but types, emblems of bitterer inward woes. The sufferings
of his soul were the soul of his sufferings. Of the travail of his
soul we are enabled to form some idea, from the bitter cry which
at the ninth hour was heard from the patient, magnanimous suf-
ferer, "My God! my God! why hast thou forsaken me?" This
was the climax of his sufferings. "I thirst," said he; and having
received the vinegar, held up to him on a sponge attached to a
reed, he exclaimed, "It is finished!"

The agony is past. The expiation of human guilt is completed.
It can no longer please Jehovah to bruise him. The face of God
again shines benignantly on him. He committed his parting
spirit to his Father, well pleased for His righteousness' sake. He
cried with a loud voice, "Father, into thy hands I commend my
spirit; and, having said this, he bowed his head and gave up the
ghost."

Heaven and earth attested the importance of the event. The
sun was darkened; the vail of the temple was rent in twain, from
the top to the bottom; the earth quaked, the rocks rent, and the
graves were opened; while those tacit testimonies found voice
and expression in the words of the Roman centurion, "Truly
this was a righteous man; truly this was a the Son of God."

On the soldiers proceeding to that strange mixture of barbarity
and mercy, the breaking the limbs of the crucified to hasten death,
they found that Jesus was already dead; and the absolute cer-
tainty of his death was proved by an effusion of blood and water
which followed the piercing of his side by a spear. On learning
that he had expired, one of his wealthy followers, who, it would
seem, never had had courage to avow his faith in him during his
lifetime, went, now that he hung a dishonored corpse on a cross,
boldly to the Roman governor, requesting liberty to perform the
last offices of respect to his body; and having obtained this, took
down the body of Jesus from the cross, and wrapped it in a clean
linen cloth, being joined by another wealthy but secret disciple;
and having wound it with spices and linen clothes, as the man-
ner of the Jews was to bury, they laid it, with a mixed sentiment
of doubt and faith, with profound respect and deep sorrow, in
Joseph of Arimathea's garden, in his own new tomb hewn out of
the rock, wherein never man had yet been laid. And now the
Son of man has reached the end of the first stage in his journey
home. All this took place within little more than twenty-four
hours from the time to which our text refers, and was all present
to the Saviour's mind when he said, "Truly, the Son of man
goeth."

§ 2. He went to the grave as it is written.

Before proceeding farther in tracing the Son of man's amazing
journey, it may be well for us here to stop and inquire how, when
he went thus to the grave, he went "as it is written"? It was
written that he should go, and he went "as it was written."
Here, there are three remarks which deserve our attention.—(1.)
He went in the character in which it was written he should go;
(2.) He went in the disposition in which it was written he should
go; and (3.) In many of the particular and even minute details
of his progress, he went "as it was written."

(1.) He suffered and died as a public person, the representative
of his people, the victim of sin. He laid down his life for the
sheep. He gave himself a ransom for many. He suffered for
us, the just in the room of the unjust; and this is as it was writ-
ten. What says David? "I restored that which I took not
away." What says Isaiah? "He was wounded for our trans-
gressions; he was bruised for our iniquities; the chastisement
of our peace was on him. The Lord laid on him the iniquities
of us all. Exaction was made, and he became answerable. He
made his soul an offering for sin; he poured out his soul to
death; he bare the sin of many." What says Daniel? "Mes-
siah shall be cut off, but not for himself."

(2.) He went, as we have seen, in the spirit of the most entire
self-devotedness, cheerful resignation, magnanimous fortitude.
No man took his life from him; he laid it down of himself.
And all this was written of him. What says David? "Lo, I
come; to do thy will I take delight; yea, thy law is within my
heart." What says Isaiah? "I was not rebellious, neither
turned away back; I have set my face as a flint." "He shall not
fail nor be discouraged. He was oppressed and afflicted; yet he
opened not his mouth. He is brought as a lamb to the slaugh-
ter, and as a sheep before her shearsers is dumb, so he opened not
his mouth."

(3.) The agony in Gethsemane was as it is written: "Save me,
O God! for the waters are come in unto my soul. I sink in deep
mire, where there is no standing. I am come into deep waters,
where the floods overflow me. I am weary with my crying; my
throat is dried. O God! in the multitude of thy mercy, hear
me; in the truth of thy salvation, deliver me out of the mire, and
let me not sink; let not the water-flood overflow me, neither let
the deep swallow me up, and let not the pit shut her mouth on
me. Hide not thy face from thy servant, for I am in trouble; hear me speedily."

His betrayal by a false disciple was as it was written: "Yea," said David in the person of Messiah, "mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." "They weighed for my price thirty pieces of silver," says Zechariah: "and the Lord said, Cast it to the potter: a goodly price that I was prized at of them."

The manner in which his death was accomplished by injustice under the color of law, was as it was written: "By oppression and by judgment," that is, by an oppressive judgment, "was he taken off," for this is admitted to be the true rendering of the passage, "He was taken from prison and from judgment."

Many of the particular insults and injuries done him were as it is written: "I gave my back to the smiters, and my cheeks to them who plucked off the hair. I hid not my face from shame and spitting." "I am a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they shake the head, they say, He trusted in the Lord that He would deliver him; let Him deliver him, seeing He delighted in Him." "The objects gathered themselves against me; they did tear me and ceased not; with hypocritical mockers in feasts, they gnashed on me with their teeth." "They pierced my hands and my feet." "He was numbered with the transgressors." "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." "They parted my garments among them, and for my vesture they cast lots."

The preservation of his body from the breaking of the limbs, and the piercing of his side, were equally as it was written: "Many were the afflictions of the righteous One; but the Lord delivereth him out of them all: he keepeth all his bones; not one of them is broken." "They shall look upon me whom they have pierced."

In fine, the remarkable circumstances of his funeral were as it is written: "He made his grave with the wicked, and was with the rich in his death;" or rather, "His grave was given"—appointed—to be "with the malefactors" along with whom he was executed: "but he was with the rich while in the state of the dead." Thus did Christ die for our sins, and thus was he buried, "according to the Scriptures."

Thus far it is plain, then, he went as it was written. Many of these things were done in ignorance by the Jews and their rulers; but by their means, "those things which God before had showed by the mouths of all his prophets, he so fulfilled."

And as he went "as it is written," so he went "as it was determined;" for, had it not been determined, how could it have been written? Fulfilled prophecy is the most striking proof of Divine ordination. All was the result of God's purpose and infinite wisdom and mercy, purposed in himself before the world was. And "when Herod and Pontius Pilate, with the Gentiles
and the people of Israel, were gathered together against God's holy child Jesus," it was, though most unconsciously, but "to do whatsoever God's hand and counsel had beforetime determined to be done." So much for the Son of man going to the graves in his way to his Father—going as it is written.

§ 8. He went to heaven.

"The Son of man goeth; goeth, as it is written; goeth, as it was determined." We have accompanied him to the cross and the grave; but that is not the end of his journey. He is going to the house of his Father; and though that lowly, lonesome, loathsome dwelling, is the house our father's sin had prepared for us as our long home, it is not the house which the love of his Father has prepared for him. No: it was not possible he should continue long there. Mortality could not long hold that body which was in personal union with Him who alone hath immortality. It was to mark distinctly that his work was finished, fully finished, that he went there. That end had been gained, and on the morning of the third day he commenced his wondrous journey from the lowest spot in earth to the highest place in heaven.

"The God of peace," the pacified Divinity, "brought again from the dead our Lord Jesus, that great Shepherd of the sheep, by the blood of the everlasting covenant." "In the end of the Sabbath, as it began to dawn, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door" of the Son of man's sepulchre, "and sat on it. His countenance was as lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." And who is this that cometh forth from the tomb, glorious in his appearance, walking in the greatness of his strength? It is the Son of man. He has risen a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day like this. It is the jubilee of the universe. The morning stars are singing together, and all the sons of God are shouting for joy. "Glory to God in the highest: on earth, peace; good-will to men." And the Father of mercies is looking down with infinite complacency on his beloved Son, who has magnified His law and made it honorable, and secured the reign of grace through righteousness, unto the eternal life of millions of otherwise hopelessly lost immortals.

But he has as yet only returned to the world of mortal life. Here he is not to remain. Still it is, "The Son of man goeth," "goeth as it is written," "goeth as it was determined." For forty days he continued on earth, to give many infallible proofs of the reality of his resurrection, and to give the necessary commandments to the apostles whom he had chosen, speaking to them of the things that pertained to the kingdom of God. And,
now his work is done, and it is meet that he enter on his full reward,—expedient, too, for his people, that the Comforter may come to them, who cannot come till he, seated on his throne, send him. So, on a day never to be forgotten on earth or in heaven, having discoursed to the disciples, whom having loved in the world he loved to the end, of the fulfillment in him of all things written in the law of Moses and in the Prophets concerning him, and having opened their understandings to understand the Scriptures, and commanded them to preach repentance and remission of sins in his name among all nations, beginning at Jerusalem, and promised to send them the promise of the Father, and enjoined them to tarry in Jerusalem until they were endued with power from on high,—"he led them out as far as to Bethany, and he lifted up his hands and blessed them; and it came to pass, that while he blessed them, he was parted from them, and carried up into heaven." While the disciples, awe-struck, were worshipping their ascending Lord, a cloud received him out of their sight; and two angels, like men in white apparel, recalled them to the real circumstances of their situation by saying, "Ye men of Galilee, why stand ye here gazing up to heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Of what took place within the veil, beyond these visible heavens, in the heaven of heavens, we cannot not now speak particularly. No doubt the whole celestial city was moved at his coming, and a meet reception was given by the King, the Lord of hosts, and all his loyal subjects, to him who is the King, and the King's Son, returning more than a conqueror from his fearful conflict with sin, and death, and hell. A name is given him above every name. He sits down on his Father's throne, at his right hand; "angels, and authorities, and powers, are made subject to him;" and most gladly is the command obeyed, "Let all the angels of God worship him."

Thus has the Son of man gone from the cross to the crown—from the grave to the throne; thus has he, through suffering and degradation, entered into glory and happiness; thus has he gone to the Father.

§ 4. He went to heaven, as it is written.

And in thus going, he went "as it is written,"—"as it was determined." For these are the recorded oracles of God, which are but revelations of his eternal decrees:—"Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy, at thy right hand are pleasures for evermore." "God is gone up with a shout, the Lord with the sound of a trumpet: Sing praises to God, sing praises; sing praises unto our King, sing praises." "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men." "The King shall joy
in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withheld the request of his lips. For thou preventest him with the blessings of thy goodness: thou hast set a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: honor and majesty hast thou laid on him. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.” “I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed.” Such is the prediction—such the decree of God; and thus does it appear, that in the second, as well as in the first, stage of his journey, “the Son of man goeth as it is written,” “goeth as it was determined.”

Brethren, the Son of man, who came from heaven to earth, and is gone from earth to heaven, will once again come from heaven to earth. When he comes, he comes not to continue on earth, but to gather together all his elect ones, and take them with him, soul and body, to the heaven of heavens, to live and reign with him for ever and ever. Such is the blessed hope he has connected with his glorious appearance. Cherish this hope, holy brethren, partakers of the heavenly calling,—cherish this hope, and live under its influence. He is gone, and you must go. You would not wish, surely, to stay always in a world from which he has departed. When you go, whomsoever—whatsoever—you go from, you go to him; and is not “to depart,” when it is “to be with Christ, far better”? Live habitually under the influence of the hope of going to be with him in spirit when you die,—going to be with him in body and spirit when you rise again. He has prepared a place for you,—he is preparing you for that place; and he will come again and take you to himself, that where he is, there ye may be also. “Whither ye go ye know, and the way ye know.”

Wonder not if some part of the way should be dark and dreary, rugged and thorny. Think of the way in which he went; and humbly, hopefully, tread in his footsteps, even when they are marked with blood. He will not leave your redeemed souls in the separate state,—he will not permit your sanctified bodies for ever to be the prey of corruption. “He that should come, will come,” and take all his people home to his Father's house,—presenting them, every one of them, the whole of every one of them—soul, body, and spirit—to Him, “a glorious church, without spot or wrinkle, or any such thing.” He will by and by show you, as his Father showed him, “the path of life,” and “in his light you shall see light clearly.”
Oh, while we look for such things, what manner of persons should we be in all holy conversation and godliness! Surely, we should be "staidfast and unmovable, always abounding in the work of the Lord, inasmuch as we know our labor shall not be in vain in the Lord." And "now, may our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work."

Christian brethren. The words which follow those on which we have been discoursing and meditating are interesting ones. Have you observed them? "Wo to that man by whom the Son of man shall be betrayed." It was strange that any man should betray the Son of man, the best friend of the race; stranger still, that the traitor should be one of his chosen attendants. Yet so it was. Judas, a peculiarly trusted disciple, was the author of the foul treachery. Under the guise of an act of friendship, he betrayed his Master into the hands of his enemies, who mocked, and scourged, and crucified him. The traitor's crime was the foulest the sun had ever witnessed, and his plagues were wonderful. He became "MAGOR-MISSABIR," a terror to himself and to all around him. "Wo," wo was "to that man, by whom the Son of man was betrayed." Oh! who can tell the anguish which rent the heart of the miserable man, when, casting down the wages of iniquity, he exclaimed, "I have sinned, in that I have betrayed the innocent blood," and met with the cold taunt from his accomplices in the murder of the Son of man, "What is that to us? see thou to it." Oh! who can imagine the horror of thick darkness which enveloped his desolate soul, when, in the dead of night, he violated nature's first law, fearing that his sin could not be forgiven, feeling that his punishment could not be borne! His body lies at the foot of the precipice in mangled fragments. His soul is gone to its own place. "Good had it been for that man that he had never been born."

It is a fearful history, but full of warning and instruction; full of warning and instruction to us, to all, who by profession are the disciples of Christ; full of peculiarly appropriate instruction to us in the circumstances in which we are at present placed. Think you, christian friends, that Jesus Christ ever sees so large a company of professed disciples sitting at his table, as he now sees—for he is indeed in the midst of us—without thinking, "Some of these will betray me"? "The hand of him that betrayeth me is on the table." Is not that what he is thinking now? And should not the thought that he so thinks, lead us to say, each for himself, "Lord, is it I?" When what he always thinks when many observe the Lord's Supper, was said by him

*This discourse was originally delivered previously to the administration of the Lord's Supper, and the paragraphs which follow formed the concluding exhortation.*
when a few were met to observe the passover, as good men are not suspicious of others, but jealous of themselves, none of the disciples thought of his brother. Every one feared for himself,—all but the traitor, whom the consciousness of guilt kept for a season silent, till the fear of suspicion drew from his reluctant and trembling lips, what had already burst spontaneously from the hearts of his fellows, "Lord, is it I?" I suspect none of you. You, I dare say, suspect not one another; but let every man suspect himself, for there is a traitor to Christ in every heart.

We cannot, though we wished it, imitate to the letter the conduct of Judas. Jesus is gone to the Father, and, in the embraces of Almighty love, is safe for ever from all the craft and power of all his enemies. False friend, open foe, can never hurt him more. He can never again be betrayed into the hands of his enemies: but though his person cannot, his cause may; and it is in that form that we are in danger of becoming traitors to our Lord and King. He betrays Christ who, after professing Christianity, abandons its profession; and he betrays him too, who assumes that profession, and, without abandoning it, disgraces it by acting inconsistently with it. The apostate is a traitor. He delivers up the cause of Christ, so far as it is in his hand, into the hands of sinners, to be mocked, and spit upon, and crucified. He says, like Judas, 'This is it, take, hold it fast. I have made a trial of it, and found it wanting. Jesus is an impostor, and let him be treated accordingly.' Open apostasy proclaims this; silent apostasy implies it. This is "trampling under foot the Son of God, and counting the blood of the covenant, by which alone there is sanctification, itself an unholy thing." Wo, wo to the man who thus betrays the Son of man! There is no other sacrifice for sin; and for him who puts it away from him, there is nothing in the coming eternity "but a certain fearful looking for of judgment to devour the adversaries."

But the apostate is not the only traitor. His crime comes nearer that of Judas, who, continuing to profess to regard Christianity as divine, corrupts its doctrines and disregards its laws. The practical antinomian, the worldly, inconsistent, wicked, professor of Christianity, hands over Christ's cause to his enemies, to be misrepresented and abused. Instead of adorning the doctrine of their Divine Saviour—God their Saviour,—they give occasion to blaspheme both Him and it. Wo, wo to him who thus betrays the Son of man—"betrays him with a kiss!" Even now the Lord indignantly asks him, "Why call ye me Lord, Lord, while ye do not the things I say to you?" And oh! how gladly would he at last hide himself, under the rocks and mountains, from the withering look with which these words will be pronounced from the throne of universal judgment,—"Depart from me, I never knew thee, thou worker of iniquity!" God forbid that these woes should lie on you, or on me, my brethren!

I doubt not that at present, with minds irradiated with the
light of saving truth, and hearts warmed with the love of the
Saviour, many of you feel as if it were utterly impossible that
you should, in either of these ways, deny the Lord who bought
you, that you should even act Peter's part, far less Judas's. You
cannot shrink too sensitively from the slightest approach to either;
but one of the best preventives is a deep-seated conviction, a hab-
ital feeling, that in you dwelleth no good thing; and that,
apart from Christ, left to yourself, treachery to your Lord is not
only possible, but certain. Keep close to him, and you are safe;
not otherwise. Beware of tampering with temptation; beware
of self-confidence,—

"Beware of Peter's word,
Nor confidently say—
I never will deny my Lord;
But grant I never may."

"Watch and be sober, '"watch unto prayer," "Satan desires
to have you, that he may sift you as wheat." The world in which
you live is full of snares, and your most dangerous enemy is
within, "the evil heart of unbelief." "Keep the heart with all
diligence," and "watch and pray that ye enter not into tempta-
tion." Trust in the Saviour's faithful promise, "I give unto my
sheep eternal life, and they shall never perish; neither shall any
pluck them out of my hand. My Father, who gave them me, is
greater than all; and none can pluck them out of my Father's
hand." Expect the fulfilment of this promise; but expect it
only in hearing his voice, and following him as the good Shep-
herd. "Hope to the end for the grace that is to be brought to
you at his revelation;" yet "fear lest such a promise of entering
into his rest being left, any of you should seem to come short of
it." Think, on the one hand, how many have seemed to run
well, and yet have turned aside after Satan, gone back to per-
dition! Think, on the other, how many, weak as you, have,
strong in the strength that is in Christ Jesus, persevered in run-
ning the race set before them, till, reaching the goal, they ob-
tained the prize of their high and holy calling, and are now cast-
ing at the feet of their Leader and Rewarder the withering
garlands with which he has crowned them! Contemplate those
who have made shipwreck of faith and hope, of happiness and
heaven; and those who, with full spread sail, a rising tide, and
favorable gale, have entered the fair, the safe haven. Let the
open apostasies or secret withdrawals of false disciples awaken
holy jealousy of yourselves, and produce more entire reliance on,
more devoted obedience to, your Lord. Let their lukewarmness
but increase your ardor, and their treachery confirm your al-
legiance, and make the reflections and the determinations of the
christian poet your own:—

"When any turn from Zion's way—
Alas! what numbers do!—
Methinks I hear my Saviour say,
'Wilt thou forsake me too?'"
"Ah! Lord! with such a heart as mine,
Unless thou hold me fast,
I feel I must, I shall, decline,
And prove like them at last.

"Yet thou alone hast power, I know,
To save a wretch like me:
To whom or whither should I go,
If I should turn from thee?"

"Beyond a doubt, I rest assured,
Thou art the Christ of God,
Who hast eternal life secured
By promise and by blood.

"The help of men and angels joined
Could never reach my case;
Nor can I hope relief to find
But in thy boundless grace.

"No voice but thine can give me rest,
And bid my fears depart;
No love but thine can make me blessed,
And satisfy my heart.

"What anguish has that question stirred,
'If I will also go!'
Yet, Lord! relying on thy word,
I humbly answer,—'No.'"

Stand by that resolution. Hold fast what you have received; let no man take your crown. It is as certainly yours as if you had it, if you persevere. Faithful is he who has said it—not a man that he should lie; though the Son of man, not such a son of man as changes his mind—"Be faithful unto death, and I will give you a crown of life." To him and to his Father we commend the keeping of your souls. They are able, by their good Spirit, to "keep you from falling, and to present you before the presence of their glory with exceeding joy."

And now, "O Lord God of Abraham, Isaac, and Jacob, our fathers! God and Father of our Lord Jesus Christ! keep this for ever in the imaginations of the thoughts of the heart of us thy people, and prepare our heart unto thee. Let thy hand be upon the Man of thy right hand, upon the Son of man, whom thou madest strong for thyself; so shall we not go back from thee: quicken us, and we shall call on thy name. Turn us again, O Lord of hosts! cause thy face to shine, and we shall be saved."
EXPOSITION XXIV.

THE TRAITOR DETECTED AND DISMISSED.


Were the question put to me, For what special purpose was that very interesting paragraph of the gospel history which we have now read, written? I should reply, "That all the churches might know" that their Lord and King, he with whom they have to do, is "He that searcheth the reins and the hearts," that "all things are naked and opened to him," and that he is never deceived, and will not be mocked, by false profession. The mask may, indeed, be so skilfully formed, so admirably painted, so closely and constantly worn, that the hypocrite may escape, not merely detection, but suspicion, on the part even of the most perspicacious of the disciples; but the Master is never imposed on,—"he seeth not as man seeth." While "man looketh on the outward appearance, he looketh on the heart;," and he can at any time unmask the false disciple, and show him to be,—what he always knew, though no one else suspected, that he was—a traitor. The practical lesson is, "Take heed, and beware of that leaven of the Pharisees," hypocrisy. Let false-hearted professors tremble. "Let sinners in Zion be afraid; let fearfulness surprise the hypocrites." Every Judas will, sooner or later, be exposed. The mask may fall off, or be torn off, when he least expects it, and the misplaced confidence—it may be admiration—of his brethren be converted into indignant contempt, scarcely mitigated by pity. At any rate, before sitting down at the "marriage supper of the Lamb" above, after the gathering together to the Lord at his coming, of which sitting down to the Lord's Supper may be considered as a foreshadowing type, to all who have not on the wedding garment the question will be put, "How came ye in hither?"—followed by the announcement, "I never knew you: depart from me, ye that work iniquity." Oh! the self-condemned speechlessness of the detected traitors, when bound hand and foot, and taken away and cast into outer darkness; "there shall be weeping and gnashing of teeth." May the impressive scene we are now about to survey, "the omniscient Saviour plucking the mask from a hypocrite, and showing his true countenance in.

1Matt. xxii. 12; vii. 28.
all its horrors," produce its appropriate effects on our hearts; and let this be the desire of our souls to Him who requires truth in the inward parts, "Remove far from me the way of lying. Let my heart be sound in thy statutes, that I be not ashamed."

It seems plainly to have been our Lord's purpose to get rid of the presence of the traitor before giving a pledge of his love, in the ordinance of the Supper, to his true-hearted disciples,—those who had continued with him in his temptations, and were clean, through the word which he had spoken and they had received,—and unsavoring himself to them in those instructions and consolations, so full of holy wisdom and love, recorded in the three following chapters. He sought to gain this object in a way in every respect worthy of his character, by making statements which, if they had not the effect of melting the heart and changing the resolution of Judas, which they were well fitted to do, might be expected, by exciting the fear of exposure, to have induced him to leave the company. "Ye are clean, but not all," said He; and when this produced no effect, after giving some exceeding great and precious promises to his faithful followers, he emphatically added, "I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me." Still Judas kept his place, and discovered no disposition to retire. His presence became more and more oppressively painful to the Saviour. "He was troubled in spirit;" and probably his countenance gave tokens of his inward agitation. We can but imperfectly understand the workings of such a mind and heart as our Lord's. The sense of ill-requited kindness—ingratitude in opposition to numerous peculiar favors—a deep loathing of such moral turpitude so near him—a shrinking from contact with one just about to betray him, as a martyr might be supposed to do from the sight of the instruments of torture by which his body was soon to be mangled—a clear view equally of the heinousness of the sin, and the horrors of the punishment, in which the miserable man was about to plunge himself—an inward conviction that Judas, guilty, miserable wretch as he was, was but a development of the depravity of that sinful flesh whose likeness Jesus bore, and for whose liabilities, when exaction was to be made, he was to be held responsible,—these, we cannot doubt, were some of the ingredients of our Lord's trouble in spirit.

The words in which this inward struggle found partial utterance, are expressive of no resentful feeling or vengeful purpose. They are the words of sorrow, not of anger. "He testified, and said, Verily, verily, I say unto you, That one of you shall betray me." According to Mark, who is distinguished for graphical circumstantiality in his narrative, the words were still more particular, "One of you which eateth with me shall betray me;" and, according to Luke, he added, "Behold, the hand of him that be-

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1 John xiii. 10. 2 John xiii. 18. 3 John xiii. 21.
trayeth me is with me on the table." Formerly Jesus had said only, "Ye are not all clean,"—"one who eats my bread is lifting up his heel against me;" now he says distinctly, "One of you shall betray me,"—"the traitor is at the table."

Had our Lord's words produced their proper effect, Judas would have cast himself at his feet, confessed his sin, and implored forgiveness, saying, "Lord, thou knowest all things."—"I confess the treasonous purpose.—I relinquish it,—oh, if it be possible, let it be forgiven;" and if he had not been hardened in an almost inconceivable degree by the deceitfulness of sin, he certainly would have left the presence of a Master, whom he was determined to betray, and who had showed that he was no stranger to his treasonous purpose; and of companions, who, if made aware of his villany (and nothing but the forbearance of his abused Master, could prevent their immediately being made aware of it), would have regarded him with unmitigated contempt and indignation, and given him distinct evidence of this. The using language indicating that the traitor was one of the twelve, but giving no intimation as to which of the twelve it was, was fitted, if anything could have done it, to touch Judas' heart.

It was kind in Jesus again to start a subject so painful to him self, that the miserable man might yet reconsider his purpose, and instead of going forward, in sullen silence, to the perpetration of so foul a crime, might, by acknowledging the formation, be led to abandon the completion, of his guilty design. Had Judas not been utterly incurable, he would have felt our Lord's kindness in not mentioning names, and in thus leaving the door open for repentance and escape from infamy.

And if kind to Judas, it was not unkind to the other disciples, Happy is the man who feareth always—who is habitually self-distrustful. It is good and profitable, by general declarations that many professors are hypocrites, to be sent to examine the most secret recesses of our minds and hearts. If our hearts are not right with God, the sooner we are aware of it the better:—a state of conviction, however painful, is better than a state of delusion, however peaceful;—and if our matters are good and right with God, the pain of the probing process is more than recompensed by the increased evidence of sincerity, which is thus obtained.

The disciples found it so. Our Lord's words produced no good effect on Judas; but on the other disciples they made a painful, but at the same time a salutary, impression. They were "exceeding sorrowful," and "looked one to another, doubting of whom he spake," "they began to inquire among themselves, which of them it was that should do this thing;" and every one to say to their Master, "Lord, is it I?" It is not wonderful that the disciples should have been amazed and shocked at our Lord's announcement. To think that their beloved Master was to be exposed to shame, and torture, and death, was most painful.

Peter expressed the mind of all the rest, when, on his Lord speaking of his approaching sufferings, he said with eagerness, “Lord, this be far from thee.” But how much more painful to think that the treason of a professed friend, and that professed friend one of themselves, was to be the means of bringing on their Master sufferings which they so deeply deprecated! Then the question comes up, “which of them it was that should do this thing?” All but one felt as if he could sooner die than betray his Lord to death; and none of them seem to have thought his brother capable of doing what he knew he himself was incapable of doing.

They “looked one to another.” “It is hard to conceal guilt. It gives the cheek a deadly paleness, or an unnatural flush. It speaks in the eye by an indescribable look, but which all men can read.” The disciples’ gaze may be considered as either intended to examine each other, or each to vindicate himself. Its language might be, ‘Is it you,—can it be you, Peter,—or you, James,—or you, John?’ or it might be, ‘Is it I,—do you think I look as if I could do this?’ Or the meaning of the look might be, ‘Does any one know to whom the Master refers?’ No one by his countenance seemed either conscious of being the criminal, or aware of who he was. One countenance only could have resolved the question, and that countenance wore a mask, which no eye but that of Omniscience could penetrate.

Finding no means of thus relieving their anxiety, they apply to him who could, if he would, give them information. With their lips they seek for what their eyes could not discover. “Then said every one unto him, Lord, is it I?” They were quite convinced that their Lord was expressing not general suspicion, but certain knowledge. They were sure he could not be deceived. Like good men, as they were, they thought each of them better of each other, than of himself. They seem to have had no suspicions. It is not ‘Lord, is it Peter, or Philip, or Judas?’ but “Lord, is it I?” As good Matthew Henry says, “they are to be commended for their charity, in that they are more jealous of themselves than of each other. It is the law of charity to hope the best, because we assuredly know, therefore we may justly suspect, more evil of ourselves than of our brethren. They are also to be commended for their acquiescence in what Christ said. They trusted, as we would do well to do, more to his words, than to their own hearts, and therefore do not say, ‘It is not—it cannot be—I;’ but, ‘Lord, is it I?’ See if there be such a way of wickedness, such a root of bitterness in me, and discover it to us that we may pluck up that root, and stop up that way.”

In reply to this question, our Lord in substance reiterates his former declaration, “It is one of the twelve.” “He that dip-theth his hand with me in the dish, the same shall betray me.”

7 Bennet.
mined,"—"but wo to that man by whom the Son of man is betrayed; good had it been for that man that he had never been born." It seems probable, that by using the expression, "He that dippeth with me in the dish," our Lord meant to narrow the circle, and to say, 'It is one of the disciples near the head of the table, so near me, as to dip his bread in the same dish,' of the prepared mixture of bitter herbs, with which the passover was eaten. It would appear that Judas had carried his effrontery and hypocrisy so far, as not only to have come to the feast, but to have taken for himself a place near his Master as a trusted disciple, and one who deserved to be trusted.

Still, after this farther intimation of the minuteness of our Lord's knowledge as to whom was to betray him, Judas remains unmoved; and our Lord, instead of making an exposure of him, gives him one more most impressive warning. "The Son of man truly goeth as it was written,"—"as it was determined,"—"but wo to that man by whom the Son of man is betrayed; good were it for that man that he had never been born." I had, some time ago, occasion to illustrate the first part of this announcement, showing you the import of the appellation, 'the Son of man,'—a real man,—a perfect man,—the representative-man—the predicted man; to explain what is meant by his going,—his return to his Father through death and the resurrection,—his going down to the lowest point he could reach in this world—the depths of the grave; and his going up to the highest point he could reach in the world to come—the throne of God; and to show how he did both "as it was written,"—"as it was determined," in the character, for the purpose, with the dispositions, and in the circumstances, in which it was determined and written that he should go.

The concluding part of the announcement teaches us two very important principles: the first, that the Divine fore-knowledge and prediction of events does not affect their moral character. "God's decrees to permit the sins of men, and to bring glory to himself out of them, do neither necessitate their sins, nor determine to them; nor will there be any excuse for their sin, or mitigation of their punishment."¹⁰ Judas is not the less guilty, nor is his punishment less severe, that by his perfidy a Divine purpose was fulfilled, a Divine prediction accomplished. The other important principle taught in these concluding words is, that there are men who never will cease to suffer. Suppose sufferings as severe as you will, but admit that there is a point as distant as the human imagination can reach, when suffering is to terminate, then, as there is an eternity beyond that, free of suffering for the individual, it cannot be said that it would be good for him if he had never been born. If it had been good for Judas never to be born, Judas' sufferings can never terminate; and there is no reason to suppose that there is any difference as to

¹⁰ Matthew Henry.
the duration, though there doubtless is as to the degree, of the punishment of the finally impenitent."

The awful declaration, like all that went before it, was lost on Judas. In the face of this warning of everlasting destruction, he pressed onward to his doom; and by remaining in the company, seems, as it were, to dare his Master to name him as the traitor. To understand the remaining part of the narrative, it is necessary to remember that the Jews did not, like us, sit at meat, but reclined on couches, leaning on the left elbow, so that the head of one of the guests was near the breast of him who reclined immediately above him. John, who is here and elsewhere termed by himself, the disciple whom Jesus loved, reclined next to his Master. His modesty prevented him from naming himself, but it could not make him conceal that which was the source of his highest honor and purest delight—his being the object of a peculiar affection on the part of his Lord. He was the disciple who loved Jesus, but of this he makes no mention, being deeply conscious that his love to Jesus did not deserve to be named in the same day with Jesus' love to him.

There seems to have been a peculiarly strong mutual affection between Peter and the beloved disciple, both of them belonging, as they did, to the inner circle of our Lord's friendship. It is likely that Peter was one of the comparatively small number at the head of the table, out of which our Lord had said the traitor was to come—those who dipped their bread in the same dish with the Saviour—and that this circumstance, along with the impatient forwardness of his nature, made a state of suspense to him peculiarly intolerable. Peter had no doubt of his Lord's love to him. He had too many decided proofs of it to allow him for a moment to call it in question. But he seems to have supposed, and rightly, that John was dearer to the common object of their regard than himself, and he felt no envy rising in his bosom on account of the preference which seemed to be given to John. He doubted not that it was well bestowed, and desired to profit by it on the present occasion. We see the characteristic forwardness of Peter here, but it is tempered by a becoming humility. He does not himself put the question to our Lord, "Who it should be of whom he spake," but he, by a movement of the head, intimated to John that he wished him to propose it. He was well pleased to think of the superior credit which his beloved friend had with their common Lord, and hoped to obtain, by our Lord's favor to John, that information which he could not expect on his own account. It does not appear as if John was disposed to use this freedom for the gratification of his own curiosity, or the removal of his own suspense. But he was unwilling to disappoint the wishes of his brother and friend, and therefore he ventured to propose the question to Him who alone could answer it. "He then, lying on Jesus' breast, saith unto him, Lord, who is it?" Men of generous hearts

11 Bennett
12 John xiii. 25.
will do that to serve their friends which they might not be disposed to do on their own account. Our Lord permits us to use great freedom in the way of asking from him, both for ourselves and for our friends. And those who, like John, have a peculiar interest in his love, should not be slack in using it, for the benefit of their fellow-saints, and of the church in general. That request should always meet with a ready compliance—"Brethren, pray for us."

"We have not a high priest who cannot be touched with the feeling of our infirmities." Jesus pitied the suffering which suspense occasioned, especially to the ardent Peter, and he replied to John's request in these words: "He it is to whom I shall give a sop, when I have dipped it." Both John's question and our Lord's answer seem to have been uttered in a whisper, so that none but John heard the answer, and certainly knew the meaning of the action which immediately followed; though it is likely Peter, putting all things together, came to a conclusion, both as to who was not, and who was, to be the traitor. Jesus having dipped a piece of bread in the prepared sauce for the paschal lamb, gave it to Judas, who received it, thus renewing to his Master the pledge of friendship though determined to perpetrate the foulest treachery, just as in a few hours he said, "Hail, Master, and kissed him," while he was in the very act of delivering him into the hands of his enemies. How wonderful the meekness of our Lord! When we have great reason to be angry with a person, we cannot speak peaceably to him; but Jesus shows that he has complete command of himself, and no ill-will, no resentful feeling, towards him who had "taken counsel with the chief priests how they might take him, that they might put him to death."

It deserves notice that the sign by which Judas was marked out as the traitor corresponded to the prophetic declaration already referred to, "He that eateth bread with me hath lifted up his heel against me." Jesus delighted in the word of God. He was pleased with every part of it, not excepting those passages which speak of his own unexampled sufferings. He often refers to them in his discourses; and here his conduct plainly is an acting out an ancient prophecy. He was well satisfied that "the things written concerning him should have an end." Although he discovered much perturbation of mind when speaking of some of them, this trouble of spirit was perfectly consistent with entire resignation to the Divine will.

It may be that Judas heard our Lord's whisper to John. In this case he must have taken the sop, because he knew not how to refuse it. If he did not, he took it as accepting a kind civility from his Master, desirous of carrying on the deception to the last. The first of these suppositions is rather favored by the circumstance, that it is added by the evangelical historian, that "after the sop Satan entered into him." It was long before this that our Lord, speaking of Judas, had said, "One of you is a devil."

12 Thes. iii. 1.    14 John xiii. 24.    18 John xiii. 27.
and in the beginning of the chapter it is said that "the devil had now put it into the heart of Judas Iscariot, Simon’s son, to betray him." Why is it then said that Satan entered into him after the sop? The truth seems to be, that hitherto Judas had had his misgivings—that he had had many struggles with the arch fiend, but that, seeing that his scheme was detected by his Master—probably known to at least one of the disciples, and certain soon to be known to them all—so that nothing more could be hoped for from his connection with Jesus, he now formed a resolute determination that no time should be lost, and that that very night should he make his gain of his Master. Judas, it has been well said, set the doors of his heart open to Satan, by continuing obstinate under the most powerful means of reformation. His deeply injured Master did not shut them. The enemy, thus invited, entered in and took entire possession. Judas was now “set on fire of hell.” The means of reformation filled him with resentment,—he determined that Jesus should pay dear for disclosing even to one of his brethren the dark hollowness of his heart. Then, to use the fervent language of a father of the church (Augustine), “Satan entered into his own possession, and exclaimed, ‘Now he is my minister, and not thine, Jesus.’”

Our Lord, perfectly aware of the state of Judas’ mind, then said to him, “That thou doest, do quickly.” The import and design of these enigmatic words were not apprehended by the disciples. “No man at the table knew for what intent Jesus spake this unto Judas.” Even John, and perhaps Peter, though aware that Judas was to be the traitor, had no idea that the act of treachery was so soon to be perpetrated. “Some of them thought, because Judas had the bag, or chest,” “that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.”

These thoughts of the disciples were mistaken ones, but they do them no discredit. They are excusable and even praiseworthy. They indicate the operation of the charity which thinketh no evil, but is ever disposed to put on words and actions the most favorable construction they will reasonably admit. The mistakes of charity are wiser and better than the surmises of censoriousness, even when they turn out to be according to truth. Judas had all along been a bad man; but hitherto he had given no such evidence of his unprincipled character as would have warranted his fellow-disciples to entertain suspicions of him. Knowing that he was the treasurer and steward of their little society, they supposed that the words of the Master might refer to his speedily obtaining some things which might be requisite during the feast of the passover, which lasted for a week, or that he should immediately give some alms to the poor.

It is plain, from these words, that our Lord and the disciples were in the habit of giving, especially at the time of the great festivals, out of their scanty pittance, something to those more

17 John xiii. 27. 17 John xiii. 28. 12 γίνετε σόκοιν. 19 John xiii. 29.
destitute than themselves. Their "deep poverty abounded unto the riches of their liberality;" and by his example he has taught us, not merely that it is the duty of those who may have but little to spare to give of that little to those who have still less, but that religious observances are gracefully connected with deeds of mercy and almsgiving. He joined humanity with piety in his practice as well as in his doctrine; and in this he hath left us an example that we should follow in his steps. "Who then," says the pious Quesnel, "will presume to excuse himself from the duty of giving alms, when he sees that Jesus Christ and his apostles gave even out of their poverty?"

The precise import of our Lord's words, which were unintelligible to his disciples, is not very obvious to us. These words certainly were not a license to do, or command to do, quickly what Judas had resolved on. Our Lord had already, in very impressive terms, showed the criminality and danger of that course of conduct which Judas, under satanic influence, was determined to pursue; and had not his mind been stupefied, and his heart hardened beyond measure, these last words of our Lord would have been as a flash of lightning in his eyes, or a peal of thunder in his ears. They would have conveyed to him an intimation that his plot would be attended with a too speedy success, more fatal to himself than to his intended victim. It is not unusual, in Scripture, to express in the form of a command, what is intended only as a prediction of what the persons spoken of will do. Thus the prophet says, "Drink ye, and be drunken;"* and our Lord, "Fill ye up the measures of your fathers."** Like so many of our Lord's sayings, the words have the proverbial or apothegmatical character. They are an intimation that he was not afraid of the worst effects of Judas' malice, and quite prepared to meet them. It is as if he had said, 'I know your determination is fixed. You are ready to betray; I am ready to be betrayed; there is no need of further delay.' It is a curious conceit of one of the fathers, that the words are a challenge to our Lord's great enemy, who had now entered into Judas. "As a hero, strong in confidence, says to the enemy about to attack him, What you do, do quickly, you shall find me ready for you, —so our Lord Jesus bids Satan drive his war-chariot rapidly, that he may be the sooner conquered, and dragged a disarmed captive at the wheels of his conqueror's chariot of triumph." It was also a direct intimation to Judas that he wished him to withdraw. He had given him many hints since he had first said, "Ye are clean, but not all," but the brazen-faced traitor had disregarded them all. He now, in terms courteous indeed, but too plain to be misunderstood, bids him withdraw. He could no longer endure his presence; he wished to open his heart to his faithful followers, and to say to them much to which it was unmeet that such ears as Judas' should listen. He therefore, in these words, gives him, as it were, a final discharge from his service,—intimating

* Jer. xxv. 27. ** Matt. xxiii. 32.
that, for anything he would say or do farther, Judas should be left to follow the determination of his own avarice and malignity, and the suggestions of the wicked one, to whose guidance he had surrendered himself.

Up to this point no direct charge had been brought against Judas—no discovery of his treasonable determination made to any but to John. But the almost inconceivable impudence of the traitor drew forth such a charge, just as he was leaving the apartment; for it is at this point that, with some of the best harmonists, we consider the incident recorded by Matthew as having taken place. "Judas answered"—i. e., took up the discourse, as the word so often means—"and said, Master, is it I? He said unto him, Thou hast said."\textsuperscript{23} Judas seems plainly to have been irritated, under the impression that the whispering between John and his Master referred to him, and that the giving of the sop, which followed, was, to John at least, an intimation of his treachery; but he seems to have thought that Jesus, whose knowledge of his plans he could not now doubt, might wish privately to make up matters with him, and not be inclined to make reconciliation impracticable, by accusing him in the presence of all the disciples. The question seems equivalent to, 'Do you mean—or, 'You do not surely mean—to charge me with treachery?' The answer of our Lord was mild, but decisive, "Thou hast said,"—a mode of expression which, as is plain from our Lord's using it in answer to the solemn adjuration of the high priest to say whether he was the Son of God, is equivalent to a strong affirmation. 'Thou hast said the truth. It is as thou hast said. Thou art he who shall betray me.' It resembles Nathan's reply to David—"Thou art the man."

The question and answer may either have been whispered or spoken aloud. The narrative allows our adoption of either supposition. In either case Judas must have felt the necessity of immediately leaving the company; and he seems immediately and abruptly to have left it. The wonder is, not that he left it, but that he continued so long in it. We may be surprised, supposing Judas' question and our Lord's answer to have been audible, that he was allowed to leave it. But the disciples must have been in a state of bewilderment. They had no idea of the plan Judas had formed; and, though they had been acquainted with it, how could they, by any means their Master would sanction, even endeavor to prevent its execution?

"He went out," says the evangelist; adding significantly, "and it was night!"\textsuperscript{24} fit season for the deed of darkness he was contemplating; fit emblem of the deep darkness within, and the deeper darkness before him! Having received his discharge from his much-injured Master, he hastens to do the work of him whose slave he had always been, but his allegiance to whom he is now about to seal in the innocent blood of the Son of God. "His feet are swift to shed blood," the most precious blood that

\textsuperscript{23} Matt. xxvi. 25. 
\textsuperscript{24} John xiii. 30.
ever warmed a human bosom. How dreadful to see a man hastening from the Saviour and salvation, to the service of the devil, to the anguish of remorse, to the damnation of hell!

This awful narrative proclaims to every professed disciple, 'Beware of leaving Jesus; beware of listening, in any instance, or in any degree, to the temptations of the wicked one—he may lead you farther and faster than you mean to go.' It is doubtful if Judas contemplated his Master's death; it is certain he never thought of his own suicide and everlasting misery as consequences of his treachery—consequences to be realized, all of them in a few short hours. Let us beware of tampering with temptation; let us especially beware of tampering with Judas' temptation. Satan still tempts men to betray the Saviour, by promising them worldly gain. He who, to obtain worldly advantage, acts a part which betrays Christ in his cause to an ungodly world, by giving them occasion to blaspheme, as really sells his soul to Satan as Judas did, and for a similar price. As in his case, God may, in righteous vengeance, as it were, confirm the bargain, and, with Judas, that miserable man shall have to employ his eternity in working out the insoluble problem, "What is a man profited though he have gained the whole world, and lost his soul? and what shall a man give in exchange for his soul?"

Oh, how much better had Judas never professed the attachment to Jesus which he never felt! Oh, how much better still had he really felt the attachment he falsely professed! It is false profession that leads to foul apostasy. Beware, my brethren, of apostasy; and that you may do so, beware of false profession. False profession may raise a man to the highest place in Christ's church; but if it is not displaced by a true faith and an honest profession, the depth of perdition to which he will be justly sunk will be proportioned to the height to which he has been undeservedly raised. We are all professed disciples of Christ; let us see that we be disciples indeed. True discipleship alone can secure permanent allegiance, and permanent allegiance alone authenticate true discipleship. The statements are equally true and equally important. If we are disciples indeed, we shall continue in his word; and, if we continue in his word, we are disciples indeed.

It is our duty at all times to be frequently testing our profession, inquiring into the genuineness of our discipleship. This duty, important at all times, is peculiarly appropriate in the circumstances of us who have so near a prospect of sitting down at that table, round which Jesus wishes to see only "disciples indeed." "It is observable," says Matthew Henry, "that our Lord Jesus, just before he instituted the Lord's Supper, put his disciples on this trial and suspicion of themselves, to teach us to examine and judge ourselves, and so to eat of that bread, and drink of that cup." Whenever that ordinance is administered, Jesus may be considered as saying, 'It may be some of you will
betray me;’ and each of us should be ready to say, ‘Lord, is it I?’ Each of us should inquire if there is anything in our minds or hearts which, followed to its natural result, would lead to treachery to our Lord; and, if such an accursed thing be found in us, we should never rest till it is expelled by the light of his word and the power of his spirit; and, sensible how apt we are to be partial to ourselves, and superficial in our inquiries, and dishonest in our decisions, let us bare our inmost minds and hearts to his inspection who searches the hearts and reins, and say, ‘Lord, thou who knowest all things, show us what is in our hearts, show whether we indeed love thee; ‘search us and know our hearts, try us and know our thoughts, and see if there be any wicked way in us, and leads us in the way everlasting.’"
EXPOSITION XXV.

THE TRIPLE GLORIFICATION.

John xiii. 31, 32.—"Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him."

These words form the commencement of the record of our Lord's farewell discourses with his faithful disciples,—after the traitor had withdrawn from their assembly, and rid them of his polluting, chilling presence, and none were there but "right-hearted men," "made clean through the word he had spoken to them,"—crowned with his sublime intercessory prayer. This record has, with equal truth and beauty, been represented, by a late learned and pious expositor, 1 as "the holy of holies" of the temple of gospel history. Nowhere, assuredly, does the "light of the glory of God, in the face of Christ Jesus," the true Shechinah, shed forth a more benignant lustre than here. In that humble upper chamber in Jerusalem, there shone forth "the perfection of beauty," ""the glory of the Only-begotten of the Father, full of grace and of truth;,""—a light, of which we have but an imperfect figure in the mystic splendors which from the deep darkness of the gold-encased and jewel-adorned adyum of the temple, occasionally burst forth, so that the priests could not stand to minister in its sanctuary and courts. The gospel of John has been fitly termed "the bosom of Christ;" 2 and that portion of it which now lies before us is his inmost heart.

There are themes in religion more fit for being mused on than talked about,—there are topics more suitable for solitary meditation than public discussion. It is difficult even to order the thoughts respecting them; and scarcely possible to give these thoughts utterance, without "darkening counsel by words without knowledge." There is in them a grandeur which overwhelms—a strangeness which confounds—a sacredness which overawes—a tenderness which melts the heart. It is a salutary and a delightful employment, in the retirement of the closet, to resign the mind and the heart to the humbling, purifying, ennobling influences of such themes; but, in making them the subject of discourse, even from such a place as I now occupy, and to such an assembly as I now address, there is not only hazard of doing in-

1 Olshausen. 2 Psal. 1. 2. 3 John i. 14. 4 "Pectus Christi."—Erasmus.
justice to them, by a necessarily imperfect, and a possibly incorrect representation, but of perplexing the minds we wish to enlighten, and lowering the devout feelings we wish to exalt.

The words we have just read, if any in the sacred volume, bring before our minds such a theme as I have been attempting to describe; and so deeply am I impressed with a sense of its sublimity and difficulty, that, admirably suitable as it is for a subject of meditation at the communion table, I do not think that, left to myself, I should have soon chosen this as a text for a discourse introductory to the Lord's Supper. But, by the arrangements of that Divine providence which regulates the fall of a leaf and the death of a sparrow, in the ordinary course of those illustrations of the gospel history, in which I have for a considerable time been engaged, I have been brought to this passage, just at the time when we, as a christian congregation, are called to come together to break bread; and I proceed to its consideration in dependence on a help which has never failed me, and with the prayer, that my heart may be enabled to "indite a good matter," and that, when "I speak of the things touching the King, my tongue" may be "as the pen of a ready writer." "Now is the Son of man glorified, and God is glorified in him: if God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him."

These are remarkable words: remarkable in themselves—still further remarkable from the circumstances in which they were uttered. Our Lord was now entering on the concluding and darkest scene of his expiatory sufferings. The things concerning him were now about to have an end;—the last desperate struggle of the powers of evil with their destined conqueror was about to commence. The agonies in Gethsemane—the treachery of Judas—the desertion of the disciples—the denial of Peter—the injustice and barbarities of the Jewish Sanhedrim and people, and of the Roman governor and soldiery—the shame and torture of the scourge—the deeper disgrace and sharper agonies of the cross—the assaults of the wicked one—the withdrawal of the sense of his Father's presence and love—the pang which rends asunder soul and body—and the lonely grave, were all within a few hours of him; and he was aware of all this. His mortal life was about to close. The sun has gone down on it for the last time; and, before to-morrow's sunset, his body will be in Joseph's sepulchre, and his spirit in paradise. But, in that short interval, how much must be done! how much suffered! The great work of expiation must be completed. The burden of human guilt, borne by him since his incarnation, must be felt in all its crushing weight. He must alone struggle out the strange mysterious conflict with the powers of darkness,—pressing his spirit down to the lowest depth of mental anguish, and his body to the dust of death. He must, like a felon and slave, hang on the cross, execrated by men, deserted of God. He must agonize in Gethsemane;—he must die on Calvary. His short stormy day is to close in tempest; and the
clouds which hung over him during its whole course, are to thicken into a darkness that might be felt. Such was the position which the Son of man occupied, and knew that he occupied, when he uttered these wonderful words, "Now is the Son of man glorified, and God is glorified in him: if God be glorified in him, God will also glorify him in himself; and will straightway glorify him."

Along with his twelve chosen companions, he had observed that Jewish festival which commemorated the deliverance from Egypt, and foreshadowed that more glorious redemption he was about to accomplish. It was his wish to leave with his faithful followers, in an emblematical ordinance, a concentrated view of all that was most peculiar in his religion, and a pledge of his unalterable love to them, and of their eternal salvation by him; and to communicate to them such instructions and consolations as might sustain their faith under the severe trial to which it was to be exposed, and prepare them for the great work to which they were destined, in the establishment of his kingdom in the world. But he could do neither of these in a manner congenial with his feelings, or fitted to gain their great purpose so long as the one false-hearted disciple polluted by his presence their holy fellowship. The traitor is at last got rid of; he is gone to consummate his treason. The oppressive weight is removed for a season from the Saviour's heart; he breathes more freely, and gives utterance to those feelings of holy exultation which, in strange companionship with fear, and sorrow, and anguish, then dwelt in his capacious bosom. "Ye are clean," said he, while the traitor kept his place: "ye are clean, but not all." He is gone, and now they are all clean—there is not now one "spot in their feast of charity"—and thoughts and feelings, on the part of the Saviour, became audible, which it would have been profanation to be listened to by ears like those of Judas: "Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him: if God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him."

There are plainly three great topics which these wonderful words of our Lord present for consideration. First, The glorification of the Son of man in and by his sufferings: "Now is the Son of man glorified." Secondly, The glorification of God by the Son of man thus suffering: "God is glorified in him." And, Thirdly, The glorification of the Son of man, on account of these sufferings, by God, in consequence of His having been glorified by him in them; "If God be glorified in him, God shall also glorify him, and shall straightway glorify him." To these three topics let us briefly attend in their order.

* "With the human feeling of anguish and of suffering, there was always united, at the same time, in the Redeemer, the divine consciousness that he should achieve a victory from whence blessings would flow to the human race. Now the one, now the other, gained the ascendancy. Whenever the traitor had withdrawn—and with that the certainty of his horrible deed was fully determined—then the divine consciousness of victory rose triumphant."—Trench.
L—THE GLORIFICATION OF THE SON OF MAN IN AND BY HIS SUFFERINGS.

And, first, of the glorification of the Son of man in and by his sufferings. That in the words, "Now is the Son of man glorified," our Lord refers to his sufferings, is evident, not merely from his representing that glorification as immediately to commence, but from his contrasting it with a subsequent glorification, which was to be bestowed on him as the reward of his having in his sufferings glorified God.

It seems very strange that, in these circumstances, Jesus should say, "Now—now is the Son of man glorified." It would not have been wonderful if, on the banks of Jordan after his baptism, with the mystic dove descending and abiding on him, and the voice of the Eternal pealing from the opened heaven, "This is my beloved Son, in whom I am well pleased;" or, on the summit of the mount of transfiguration, when "his face did shine as the sun, and his garments became white as the light," and Moses and Elias appeared to him in glory, and a voice came forth from the cloud of glory, "This is my beloved Son, hear him,"' our Lord had said, in holy exultation, "Now is the Son of man glorified!" But, when these words were spoken, what was before the Redeemer but the deepest debasement, and the severest sufferings—heavy accusations—a condemnatory sentence—insult—infamy—the fellowship of thieves—the agonies of death—the lonely sepulchre! How does he, in these circumstances, say, "Now is the Son of man glorified"? We shall endeavor to explain the seeming paradox.

It deserves notice, that our Lord does not say, "Now am I glorified," but, "Now is the Son of man glorified." The Son of man—one of our Lord's descriptive appellations as the Messiah—indicates, as I had an opportunity some time ago of showing you, that he is at once a possessor of human nature, and distinguished from all other possessors of human nature: a man—a son of man—the man—the Son of man. It marks him—as the perfect man, the normal man, man as he should be—as the representative-man—as the God-man—as the predicted man. These are the great points in which he stands out distinguished from all other men; and for him to be glorified, as the Son of man, is to have the excellences which belong to him in these characters illustriously displayed. Our object, then, in the remaining part of our illustration of this branch of the subject, is to show that the glories of our Lord, as the Son of man, in all these four aspects, were illustriously manifested in and by his sufferings.

§ 1. The perfect man.

We remark, then, in the first place, that our Lord's glory, as the perfect man, was illustriously displayed in and by his suffer-

*John xiii. 81.  
ings. The excellence of man consists in entire conformity to the mind and will of God; and the will of God in reference to man is, that he love Him with a supreme affection, and his fellow-men with an enlightened, sincere, disinterested, self-sacrificing affection; that he "love the Lord his God with all his heart, and soul, and strength;" and that he "love his neighbor as himself." This is man's excellence; and man's glory is the display of this excellence, in doing and suffering the will of God, and in submitting to labor, to privation, and to sacrifice, in promoting the happiness of men. In proportion as a man possesses this character, is he excellent: in proportion as he manifests it, is he glorious, in the estimation of God, and of all right-minded intelligent beings, who witness the manifestation.

Of this excellence, in absolute perfection, the Son of man—the man Christ Jesus—was, from the first moment of his human being, possessed. As an infant, as a child, as a youth, as a man, he was in every respect what God would have him to be. And as he always possessed this excellence, so he always, according to the circumstances in which he was placed, made a manifestation of it. He showed his supreme love to his Father by always doing the things which pleased Him; and his enlightened, sincere, self-sacrificing love of mankind, by continually going about doing good. A mild halo of glory hung over the manger in Bethlehem, and rested upon him who lay in it wherever he went.

But the degree of the manifestation of excellence depends on the degree of trial of excellence; and the severest trial of our Lord's excellence was during the last day of his mortal life. What a display of moral grandeur and beauty was made by him during that short space! His sky was portentously dark during that season; and his sun—the smiling countenance of his Father, the Father of lights—disappeared altogether behind the black cloud of the indignation due to human transgression; but the excellences of his character, like so many constellations, blazed forth with a brightness which, though inherent in them, had been comparatively but dimly discerned, during the troubled twilight which formed the whole of the day of his mortal life. Oh, how was his devotedness to the will of his Father manifested, when, with a clear apprehension of the nature of the service, and warfare, and sacrifice He was requiring of him, he said, on sitting down to the paschal supper, "With desire have I desired to eat this passover with you before I suffer!" and, on leaving the guest-chamber for the garden of agony, "That the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence!" And how could resignation to the Divine will be more strikingly displayed than in his behavior when the hour of mortal struggle with unseen foes arrived—when "he began to be sorrowful, sore amazed, and very heavy," saying, "My soul is exceeding sorrowful, even to death?" See him on the cold ground, "in an agony, praying most earnestly,"

while "his sweat is, as it were, great drops of blood falling down to the ground!" Hear him, "with strong crying and tears," affectionately claiming Him as his Father, who was laying on him so heavy a burden—putting into his hand so bitter a cup—hear him beseeching that Father again, and again, and again, "if it were possible, to take away that cup," "to remove it from him," "to let it pass," yet closing every petition with, "Nevertheless, not my will, but thine be done."" What firm allegiance to the God of truth does he display, when death, in its most fearful form, was the certain consequence of his testimony! What humble trust in God, even when all sensible manifestations of his favor were withdrawn! It is still "My God, my God," even when the compellation is followed by the strange inquiry, "Why hast thou forsaken me?" And how complete the resignation to the Divine will, and the confidence in the Divine rectitude and benignity, when, after all was finished, he said, "Father, into thy hands I commend my spirit; and bowed his head, and gave up the ghost!" Was not the Son of man glorified in these things?

And then, with regard to the second form of human excellence,—love to man,—how illustriously was it also displayed in and by the sufferings of the Son of man! Many a proof had he given of his love to our race; but to suffer and to die for them,—so to suffer, and so to die for them,—to undergo such sufferings,—to endure such a death,—sufferings so numerous, so varied, so severe,—a death so painful, so shameful, so accursed,—well may we say, "herein is love;" "in this is manifested the love of the Son of man for men. "Greater love hath no man than this, that he lay down his life for his friends,"—but He lays down his life for enemies,—for those who were most causeless enemies to him and to his Father; and must have continued for ever so, had he not "reconciled them by the body of his flesh through death." And how gloriously was his love to men, both to friends and to enemies, manifested during his sufferings! He had always been kind to his disciples; but how endearing the proof of his regard, given all of them that evening in the guest-chamber, and in the garden, when he said, "If ye seek me, let these go their way!" How beautiful the manifestation of his unchanging love even to the disciple who denied him, when he turned and looked on him with a reproving, forgiving glance, which went to his heart, and constrained him to hurry into solitude, and there weep bitterly; and of his filial piety and confiding friendship, when, seeing his mother and the disciple whom he loved standing near his cross, he said to her, "Woman, behold thy son," and to him, "Behold thy mother!"

And what a display of patience, and forbearance, and forgiveness to his enemies! Even towards Judas, the treasonable disciple, he discovers no trace of resentful feeling or vengeful purpose. The worst word he has for him is, "Friend, wherefore

art thou come?" How mildly did he "endure the contradic-
tion of sinners against himself!" "When he was reviled, he re-
viled not again; when he suffered, he threatened not." "He
blessed them that cursed him; and prayed for them who despite-
fully used him, and persecuted him." Oh, how was the Son of
man glorified, when, while the Roman soldiers were distorting
his limbs as on a rack, and thrusting the rough bolts of iron
through his hands and feet, to fix him to the cross, he pleaded
their cause with the God they were offending, urging the only
extenuation which the most fertile ingenuity, in connection with
the most extensive charity, could suggest, "Father, forgive them;
for they know not what they do!" How astonishingly was all
that is great, and all that is amiable,—all that is morally sublime,
and morally beautiful,—manifested in the most perfect harmony,
in the temper and behavior of the Son of man, during the clos-
ing hours of his life! What firmness of purpose,—what magni-
nimity,—what patience,—what self-possession,—what superiority
to suffering in his own case, what tender sympathy for the suffer-
ings of others,—what a conjunction of power of endurance, such
as never has been matched in the strongest minded of men, with
tenderness of heart, and mildness of manner, such as have never
been equalled by the gentlest of women!

Nothing, it has been well remarked, can exceed the dignity
with which Jesus bore testimony of himself in face of the secular
governor and judge. "I am a king. To this end was I born,
and for this cause came I into the world, that I should bear wit-
ness unto the truth. Every one that is of the truth heareth my
voice." How does all other greatness fade away before the con-
sciousness of such elevation! And what word of sage, hero, or
any one of the greatest and mightiest men, can, for inward
majesty, be placed by the side of this, "I am a king: for this
end have I come into the world, to bear witness to the truth!" Know-
ing, as he well did, that the opportunity for calling forth
into clear manifestation all the principles of his holy nature, was
just at hand; aware of the importance of the crisis, and knowing
in himself that he was prepared for it, is it wonderful that, not-
withstanding all the fearful trials of that now, he should exclain,
"Now is the Son of man glorified"?

§ 2. The representative-man.

I proceed to remark, in the second place, that our Lord's
glories as the representative-man, were illustriously manifested
in and by his sufferings. In the mysterious rite of vicarious ex-
priatory sacrifice for the congregation of Israel, on the great
day of atonement, where the high priest acted, and the victim suf-
f ered, in the room of the people, was dimly foreshadowed the
representative character of the Saviour of men; and the same

12 Matt. xxvi. 50.
17 John xviii. 37.
13 Luke xxiii. 34.
18 Ulmann.
truth is more plainly intimated by the prophets, when he is described as “the Goel,” “the kinsman-Redeemer,” “the restorer of that which he took not away,”—“he on whom was to be made to meet the transgressions of men,” and who, on “exaction being made, was to answer for them,”—he who “engaged his heart to approach unto God” in behalf of men,—“Jehovah our righteousness”—“Messiah cut off, but not for himself.”

In the New Testament, he is plainly set forth as the second Adam—the anti-type—at once the resemblance and contrast of him in whom all sinned, in whom all died. The “just standing in the room of the unjust;” “the high priest of the race;” the man “taken from among men, and ordained for men,—for their benefit—in their stead,—that he might offer both gifts and sacrifices for sin;” “the victim for the race,”—“the Lamb of God bearing, and bearing away, the sins of the world.”

The possession of such a character was a glorious thing. It inferred, indeed, deep, responsibility—toilsome labor—intense suffering; but the glory of the Son, as well as the redemption of men, was in the view of the Father, when he laid our help on the Mighty One, and constituted him the representative of those whom he was to redeem. And if the possession of such a character by our Lord was glorious, the completely and successfully discharging all the duties, and gaining all the ends, contemplated by God in investing him with it, were still more glorious. Everything that proved that our Lord possessed this character, everything which indicated that he was performing its appropriate functions, was fitted to glorify him.

Now the sufferings on which he was about to enter did both. They distinctly marked him as the representative-man. He had borne the character from the moment of his incarnation. When he was “made of a woman,” he was “made also under the law;” and as no innocent being is a proper subject of suffering under the government of an infinitely just and benignant God, every kind and degree of suffering to which the “holy thing” born of the virgin was exposed, was evidence that he had been “made sin,” by a peculiar divine constitution, made liable to penal suffering in the room of sinners.” This truth was, however, brought out with peculiar clearness in the closing sufferings of our Lord’s life. When the innocent, the perfect man, Jesus, was apprehended, tried, condemned, executed, as a criminal—the worst of criminals,—when he hung dying—dead—on a cross, exposed as the Jewish law required the bodies of all to be who had died victims to public justice,—these strange events, in themselves so full of disgrace, distinctly proclaim, “This is the representative of man;—this is at once the high priest of, and the victim for, the

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12 Gal. iv. 4. 2 Cor. v. 21.
race;—this is "the just in the room of the unjust;"—this "man of sorrows, acquainted with griefs," is "bearing our griefs, carrying our sorrows;"—this is "the Lamb of God bearing the sins of the world;"—"he has borne our sins in his own body on the tree."

But the sufferings of our Lord glorified him as the representative-man, not merely as identifying him—proving him to be the representative-man,—but also, and still more, as being the completion of the great work of satisfaction and expiation which, as the representative-man, he came to accomplish. They are the termination of a course of obedience and submission to the will of God—to the preceptive and sanctionary requisitions of his violated law; by which obedience and submission the law is magnified and made honorable,—more glory being thus reflected on it than dishonor had been cast on it by the sins of all mankind—more honor done it than could have been done it by the perfect obedience of innocent men, or the everlasting destruction of guilty men,—by which the salvation of the guiltiest of men is rendered compatible with the perfections of the Divine character and the principles of the Divine government,—a foundation laid for an offer of a full and a free salvation to all men, and absolute security given that an innumerable multitude of every kindred, and people, and tongue, even all the chosen sons whom the Father had given to him, as the Captain of salvation, to bring to glory, shall be delivered completely and for ever from sin and all its consequences, and made holy and happy in God, with God—holy as He is holy—happy as He is happy. These sufferings were the execution of the curse on him, the representative-man, by which he redeemed his people from the curse, having endured it in their room; and when we think from what they are redeemed—sin, death, hell, ever-growing depravity and wretchedness,—when we think to what they are redeemed—the favor, image, and fellowship of God—perfect knowledge, purity, felicity for ever,—and when we think how many are thus redeemed—a multitude which no man can number—do we wonder that, looking forward to these sufferings as at hand, and clearly knowing their nature and anticipating their results, our Lord should have exclaimed, "Now—now is the Son of man glorified"?

But even this is not all. The sufferings of our Lord not only glorified him as the representative-man, inasmuch as they fully discharged the obligations connected with that character, fully implemented his engagements, when, in the eternal council, he undertook to be the representative-man; but also as, in undergoing these sufferings, there were displayed, on the part of our Lord, all the excellences which could be manifested in performing the appointed functions of the representative-man. Charged with man's salvation, he never seeks it but in accordance with the Divine glory; he never forgets his duty to God in his sympathy with men; what is uppermost is still, "Father, glorify thy
name." He is a willing sufferer; the price is not wrung from him, he cheerfully pays it. He is no reluctant victim; he does not need to be dragged to the altar; "he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth;" and he perseveres with undaunted fortitude, till his responsibilities as the representative-man, in all their fearful extent, are fully met. He "endures the cross, he despises the shame;" "he is not rebellious, neither does he turn back;" he "sets his face like a flint," and perseveres, till offended justice and a violated law can demand no more; and then, and not till then, does he cry, "It is finished," and dismiss his exhausted spirit to its rest in Paradise, and his weary, worn-out body to its rest in the grave. Say, then, Christian, if there was not glory, infinite glory, in such a work so executed? Truly the Son of man, as the representative-man, was glorified in his sufferings.

§ 3. The God-man.

I go on to remark, in the third place, that our Lord's glories as the God-man were illustriously displayed in his sufferings. From the moment our Lord was a man, he was a God-man. The human nature of our Lord never existed separate from the divine. The commencement of his earthly being is thus described, "The Word was made flesh,"—that born of the virgin was the Son of God. And, during the whole course of his continuance on earth, though he did not boastfully manifest his equality with God, but, on the contrary, emptied himself, so far as the thing was possible, of that form of God in which he had previously existed, bright beams of the indwelling divinity were frequently, as it were, finding their way through the created nature and servile form which he had assumed. In the miracles performed by him, and in the miraculous events that took place in reference to him, his glory was manifested forth—"the glory of the Only-begotten of the Father."

Such illustrations of his glory as God-man are by no means wanting, even during the period of his deepest abasement and severest sufferings. What divine power was manifested, when, on his saying to the armed band who came to seize him in the garden, "I am he," they "went backward, and fell to the ground," as if struck by a thunderbolt! Was not this as real a manifestation of his divinity as if he had summoned to his defence "twelve legions of angels"? What a glorious display of divine power and benignity in the miraculous cure of the servant of the high priest whose ear Peter had cut off, when he rashly drew his sword to defend his Master! And what meant that preternatural darkness which covered the land, and, as it were, veiled the sun from seeing so foul a manifestation of human depravity, so astonishing a display of Divine condescension, as the nailing the incarnation of Divinity to a cross? what meant the rent vail of the tem-
ple? what meant the shaking of the earth, the rending of the rocks, and the opening of the graves? Were they not all manifestations of the divine glory of the sufferer? and did not their import find utterance in the declaration of the Roman centurion who witnessed them?—this is no common—this is no mere human sufferer—“Surely this is the Son of God!”

§ 4. The predicted man.

I have only farther to remark on this part of the subject, that our Lord’s glory, as the predicted man, was illustriously manifested in and by his sufferings. Whatever proved Jesus to be the Messiah, the great Deliverer promised to the fathers, “manifested forth his glory:” for the Messiah, according to the prophets, was, both essentially and officially, to be a very illustrious personage. So very extensive and minute are the predictions respecting the Messiah in the Old Testament Scriptures,—so much is said in Moses, and in the Prophets and Psalms, concerning him,—that it would be possible to form out of the ancient Scriptures a connected narrative of considerable length and great circumstantiality, the coincidence of which with the gospel history of Jesus Christ would, in every candid and considerate mind, not only produce belief, but excite wonder.

A considerable number of these predictions, which afford the most striking evidence of our Lord’s Messiahship, refer to his sufferings,—God having thus ordered it, that men and devils, in their wicked attempts to injure and destroy him, might unconsciously do him honor, by unintentionally furnishing additional attestations to his high dignity as the sent and sealed of the Father. Did Judas, a trusted disciple, betray him?—This but proved that he was that mysterious “poor man” whom they only are blessed who rightly consider,—whom God is to “set before his face for ever,”—of whom it was predicted “that his own familiar friend, whom he trusted, who did eat of his bread, should lift up his heel against him.” Was he unrighteously condemned to death, under the forms of law?—was he wounded and scourged, smitten on the cheek, and spit upon?—This but identified him with the righteous servant of Jehovah, “who was to be exalted, and extolled, and made very high,”—of whom Isaiah says, that he was to be “wounded for our transgressions, and bruised for our iniquities”—undergo the chastisement of our faults—that he was “to give his back to the smiters, and his cheek to them who plucked off the hair: he did not hide his face from shame and spitting”—and of whom David says, that he should be “a reproach of men, and despised of the people; that all who saw him should laugh him to scorn, shoot out the lip, and shake the head, saying, He trusted on the Lord that He would deliver him: let Him deliver him, seeing he delighted in Him.” Was he crucified?—This, being a fulfilment of the

\[\text{Psalm xii. 9.} \quad \text{Isa. liii. 5; l. 6. Psalm xxii. 7, 8.}\]
oracle, "They pierced my hands and my feet," marked him as the great subject of the twenty-second Psalm, who, after severe suffering, was to be raised to the empire of the world. Was he crucified between two malefactors?—That proves him to be he who should indeed be "numbered with the transgressors," but who should, notwithstanding, and therefore, have "the great for his portion, and the strong for his spoil." When he was offered vinegar and gall to assuage the burning feverish thirst occasioned by crucifixion, and when they parted his garments and cast lots for his vesture, additional evidence was afforded that this was "he to whom all the prophets bear witness." The Roman soldier did not mean it, when, in wanton ferocity, he plunged his spear into the Saviour's side,—but he in reality, by doing so, pointed him out as the pierced one to whom penitent Israel was to look for forgiveness and salvation."

Viewed in connection with these predictions, many of our Lord's severest sufferings were just as it were a proclamation on the part of Jehovah—"Behold my servant,"—"his visage is more marred than any man's; his form than the sons of men: yet shall he be exalted, and extolled, and be very high." This is he who is come in the name of the Lord to save men.

Thus illustriously were the glories of the Son of man, in all the four aspects of this appellation, as the perfect man—the representative-man—the God-man—the predicted man, manifested in and by his sufferings.

It is probable that the words of our Lord are intended to suggest yet another important idea,—that not only should his excellences in all these respects be manifested in these sufferings, but that there should be spectators to apprehend and acknowledge these excellences when thus manifested. There should be not only glory," but glorification." These spectators were scarceely to be found on earth, though some of the glories we have spoken of must have been seen, to a certain extent, by such of his genuine disciples as witnessed his sufferings. We know of one who "saw his glory, and spake of it," during the very depth of his sufferings,—the poor dying malefactor at his side. His heaven-opened eye saw, in the expiring man on the middle cross, the great Disposer of human destinies; and he glorified him, by committing his parting spirit—his everlasting soul—to his care: "Lord, remember me when thou comest into thy kingdom." And what a manifestation of the glory of Divine majesty and grace did that petition draw forth,—"To-day thou shalt be with me in paradise!"

Yet still the enlightened and suitably affected spectators of our Lord's glory in his sufferings are not to be sought on earth, but in heaven. With most benignant complacency, Jehovah regarded him, thus suffering in the cause of his glory, and man's salvation. It pleased Him to inflict these sufferings;—it pleased

29 Isa. lvi. 13, 14. 30 סֶּפֶם. 31 δισφερος. 32 Zech. xii. 10.
Him to see how they were borne. The illustrious sufferer, "despised and rejected of men," was "glorious in the eyes of the Lord," the infallible Judge of the truly great and excellent in character and conduct; and the holy angels, though probably mute with astonishment, were now gazing with intense interest and unutterable admiration, yielding him the homage of supreme honor and love,—never more than then disposed to comply with the command given them by the Father respecting the First-begotten, when bringing him into the world, "Let all the angels of God worship him."

"Our Lord and King, now throned in light,
Thy glory never shone more bright,
Than when thy trembling friends did flee,
And foes, insulting, bent the knee.
Then did admiring angels see
Divine forbearance, Lord, in thee,
With emphasis pronounced thee good,
And heaven and earth contrasted stood;
An object of contempt beneath,
And judged by men to suffer death,—
By angels owned, admired, adored,
The great, the everlasting Lord."

It has been supposed by some interpreters, that the words we have been illustrating, "now is the Son of man glorified," have a direct reference to the Lord's Supper, which seems to have been instituted immediately after they were pronounced. And there can be no doubt, that the institution of an ordinance, which was to be binding on the consciences of all his followers to the end of time, was a glorious display of the power and authority which he possessed as the only legislator in his church; that in the ordinance itself, there is an amazing manifestation of wisdom and benignity; and that this institution has been, during the eighteen centuries which are past—and will be, during the ages which may yet elapse before he come the second time—one principal means of manifesting forth his glory to his people, and giving them an opportunity of showing how accordant their minds and hearts are with this manifestation,—showing at once how glorious and lovely he is, and how they admire and love him. Yet there can be no reasonable doubt, that the reference is rather to the events which that ordinance emblematizes, than to the emblematical representation of them.

It is, however, quite in point to remark, that that ordinance, in which we are about to engage, is a mirror in which the manifestation of the Saviour's glory in his sufferings is reflected to us, and that our appropriate duty in observing that ordinance is to contemplate that glory. When, then, christian brethren, the sacred emblems are, as they are just about to be, placed before you—when you see, and handle, and taste, these symbols of the Son of man glorified in his sufferings,—Behold him—Behold him! Look to Jesus. Look to him. the glorified, perfect man. See in
him all that is true,—all that is venerable,—all that is just,—all that is pure,—all that is lovely,—all that is virtuous,—all that is praiseworthy; and while you contemplate, admire,—and not only admire, but imitate—for when he suffered for us, he left us an example, that we should follow his steps. Look to him as the glorified representative-man, and glorify him by an entire confidence in his finished work,—thank him in your hearts for becoming your representative, and for so completely meeting all the responsibilities of that character,—doing for you what you could never have done for yourselves,—what the whole created universe could not have done for you,—expiating your guilt, and securing your salvation. Look to him as the glorified God-man,—perfecting strength in weakness—even in dying, manifesting himself the Living One; and, remembering that he is your “Lord and God,” see that “ye worship him.” Look to him as the glorified predicted man; and while you contemplate the wonderful attestation given to his Divine mission by the prophetic oracles fulfilled in his sufferings, rejoice in the abundant evidence you possess, that you have followed no cunningly-devised fable, when believing that he, the incarnate Son of the Highest, was given for your offences, and raised again for your justification; you have rested your highest hopes on his atonement, and devoted yourselves to the guidance of his word and Spirit, and the guardianship of his faithful love, in life and in death, through time and through eternity. May the light of the glory of God in the face of his Son, which shone so brightly on the cross, and which is reflected so distinctly in the ordinance in which we are about to engage, now diffuse its holy radiance over our minds and hearts; and may we habitually walk in this light of the Lord, rejoicing in his name all the day, and exalted in his righteousness.

II.—THE GLORIFICATION OF GOD IN THE SON OF MAN SUFFERING.

The glorification of God by the Son of man thus suffering comes now to be considered—“Now is God glorified in the Son of man.” The proposition which I wish to bring before your minds in its meaning and evidence is this: “God was glorified—pre-eminently glorified,—his excellences were displayed in a consummate degree—by the Son of man’s sufferings and death.”

This is a very strange, and apparently paradoxical, declaration. We can easily understand how God is glorified in the heavenly state,—how his power, and wisdom, and holiness, and benignity, are manifested in the high intellectual endowments and attainments, the perfect moral excellence, the varied and satisfying enjoyments of an innumerable multitude of unfallen angels and redeemed men; and how this display of the Divine excellences produces its appropriate effects in the supreme reverence, esteem, love, gratitude, and confidence of these holy happy beings, ex-
pressing themselves in their cheerful services and rapturous songs; when the living creatures, with their six wings and many eyes—emblems of their varied knowledge and untiring activity—rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," giving glory, and honor, and thanks, to Him that sitteth on the throne, and liveth for ever and ever; and when the four and twenty elders fall down and worship, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created;" and when many angels (the number of whom is ten thousand times ten thousand and thousands of thousands) with a loud voice cry, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne;" and when "a multitude that no man can number, of all nations, and kindreds, and peoples, and tongues, standing before the throne, clothed in white robes, and with palms in their hands, cry with a loud voice, Salvation to our God who sitteth upon the throne;" and when the living creatures, and elders, and angels, again take up the untiring theme, falling upon their faces worshipping God, and saying, "Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ever and ever." When we, in spirit, contemplate a scene like this, we readily exclaim, "Now is God glorified!"

We can also easily understand how God was glorified when He came forth, as it were, from that eternity which is his dwelling place, and, in the beginning, by his omnipotent word and plastic Spirit, called into being the materials of the visible universe, and moulded them into form, and clothed them with beauty, and peopled them with inhabitants endowed with life, and capable of action and enjoyment: "When the morning stars sang together, and all the sons of God shouted for joy."

We can understand how, even in our sin-wasted world, "the heavens declare the glory of God, and the firmament showeth his handiwork," and his "invisible things, even his eternal power and Godhead, are clearly seen in the things which he has made." We can—nay, we cannot but—see his power, and his wisdom, and his goodness, shining forth gloriously, when in spring he "renews the face of the earth," and in summer covers her with a mantle of gorgeous magnificence and varied beauty, and in autumn "crowns the year with his goodness," "opening his hand, and satisfying the desires of every living thing." The heavens above rejoice, and the earth beneath is glad. "The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." "All the trees of the wood rejoice"—the mountains are joyful together, and the little hills rejoice on every side.

We can see the glories of God's wisdom, and power, and

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patience, and long-suffering, and munificence, and retributive justice, in the various dispensations of his universal government, while he is doing according to his will "in the armies of heaven and among the inhabitants of the earth;" bringing good out of evil, order out of confused; making "the wrath of men and devils to praise him, and restraining the remainder thereof." We can see him glorified in all the miseries which, either in this world or in the next, the violaters of his holy, just, and good law, according to the established order of his government, draw down on themselves; and we can hear, louder than the hopeless wall of the self-ruined immortals, the solemn acclaim of all the right-minded, right-hearted beings in the universe—"Thou art righteous, O Lord, and righteous are thy judgments." "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. Even so, Lord God Almighty, true and righteous are thy judgments."

We can see God glorified when, as to-day, multitudes of saved men, with enlightened minds and renewed hearts, gather together to contemplate his excellences, to listen to the intimations of his will, to acknowledge his greatness and goodness, to celebrate his praise, to behold his glory in his sanctuary, and to speak of it in his temple. And when such assemblies shall be held in every part of our world—when, on the morning of that blessed day, sacred to the memory of the completion of the greatest of his works, there shall be heard from the uttermost parts of the earth the song of "glory to the righteous one," and when it shall on that day roll round one joyful hallelujah to him who made it, and to him that redeemed it, then may it be said with emphasis, "Now, now is God glorified."

We can easily comprehend all this—we can readily see how God is glorified in every manifestation he makes of his power, and wisdom, and rectitude, and benignity, either mediately or immediately, and in every recognition, however imperfect on the part of his intelligent creatures, of these excellences. But how is he, how can he be, glorified in the sufferings of his Son? Where is the manifestation on his part, of power; or wisdom, or justice, or benignity, in permitting his innocent, perfect, all-amiable, all-excellent incarnate Son, to be made by depraved men and evil angels as miserable as their powers of inflicting sufferings made them capable of doing? Was ever the Divine law more outraged and trampled under foot than here? "Now was the hour and power of darkness." Those among men most disposed to honor God were struck dumb with amazement; and even the angels who witnessed it must have been mute with horror. No hymn of praise, "Glory to God in the highest," rises amid these events. Nothing is heard but the yell of infuriated, triumphant malignity, and the taunt or blasphemy, the groans and cries of the innocent victim, and the half-suppressed sobs of those who felt for him and feared for themselves.

27 Jer. xii. 1. Rev. xvi. 6, 7. 28 Isa. xxiv. 16.
"Away with him, away with him, crucify him, crucify him. He trusted in God that he would deliver him; let Him deliver him now if He will have him. He saved others, let him save himself: let him come down if he be the Christ, the chosen of God." These were their cries—and what were his? "I thirst." "My God, my God, why hast thou forsaken me?" Surely if ever the glory of God suffered a total eclipse it was now. The light of the universe seemed quenched in blackness of darkness. Surely when his character was blasphemed, his law outraged, his Son treated like a felonious slave, when his enemies triumphed and his friends trembled—God was dishonored, not glorified. Yet it was then—it was in these circumstances, that he who alone knows the Father, who is perfectly acquainted with his character and his counsels—it was then he said, "Now is the Son of man glorified, and God is glorified in him."

The explanation of the mystery is in the two short words "in him." By men and devils God was dishonored; but by the Son of man, in the Son of man, He was honored. They blasphemed Him, but He glorified Him; and the glorification exceeded the dishonor, just in the proportion in which he, in dignity of nature, power and extent of intelligence and moral excellence, exceeded them. That cannot be measured by the distance of the east from the west, or by the height of the heaven above the earth: it is immeasurable, for it is infinite.

The amazing subject thus brought before us, admits of various modes of illustration. We might, following out the views repeatedly brought before your minds respecting the meaning of the appellation, the Son of man, the name under which our Lord here, as in so many other places, speaks of himself, show how God was glorified in his sufferings—as the perfect man, in the cheerful patience, the magnanimous fortitude, the entire acquiescence in the Divine will, with which they were endured,—as the representative-man, yielding perfect obedience to the precept, perfect satisfaction to the sanction of the law, becoming obedient to death, in the room of men,—as the God-man, the divinity of whose person gives a value to his obedience and satisfaction, as a testimony of the excellence of the law and the evil of sin, to which no limits can be set,—as the predicted man, in the manifestation of the Divine prescience and providence, and also of the Divine faithfulness in the fulfilment of those declarations, which, in themselves, were most improbable, and the verification of which involved apparently insurmountable difficulties. To fill up this outline in any way at all satisfactory, would require more time than we can at present devote to it. I shall content myself with presenting you with a few desultory thoughts on the manner in which the sufferings of our Lord, viewed in themselves and in their results (results secured by them, and which could have been secured in no other way), illustrate some of the excellences of the Divine character, and secure the due acknowledgment of these excellences on the part of men and angels.
§ 1. God glorified in the sufferings of the Son of Man, viewed in themselves.

Let us first, then, endeavor to show how the sufferings of our Lord, viewed in themselves, illustrate the excellences of the Divine character. When I speak of the sufferings of our Lord viewed in themselves, I mean those sufferings as exhibited to us in the Scriptures—penal, vicarious, expiatory sufferings, endured by the incarnate Son of God, as the appointed substitute and surety of sinners. This is the only just view of these sufferings. Viewed apart from the consideration of their peculiar character, I do not know that they would illustrate any quality, except the unsearchableness, of the Divine character and administration. Had no intimation of this peculiar character of these sufferings been made to the angels, they must, on witnessing them, have thought, what I have no doubt, even with the partial intimations they had received, they did think—'This is the strangest of all the strange doings of the Unsearchable;—this is the deepest, the darkest, of all his ways. His ways are in the sea, his paths in the mighty waters: we cannot trace his footsteps. We cannot by searching find him out. It is higher than heaven; what can we do? deeper than hell; what can we know? Oh, the depth!'

The sufferings of Christ, viewed apart from their peculiar nature, cast a cloud over almost every perfection of the Divine character,—they shed a steady light on none of them. But let us view these peculiarly severe sufferings and this violent death, as cheerfully endured by the Only-begotten of God in the human nature assumed by his own voluntary choice, as well as by the appointment of his Father, as the sustainer of the majesty and upholder of the rights of Divinity; let us look on them as the appropriate completion of that perfect obedience to the precept, and satisfaction of the sanction, of that law man had violated, which infinite wisdom and righteousness counted necessary and sufficient for expiating sin and obtaining salvation for men,—then it is evident that there is not one perfection of the Divine character which they do not place in a striking point of view, and glorify to the highest. They glorify the Divine power, and wisdom, and righteousness, and faithfulness, and benignity.

(1.) *The Divine power glorified.*

The sufferings of Christ glorify the Divine power. I do not here refer to the manifestation of the Divine power which was made in the union of the divine and human natures in the person of our Lord, without which union no such sufferings as we are speaking of could have taken place,—though to unite in the same person the finite and the infinite, the suffering and the impenissible, the mortal and the eternal, is an immeasurably greater display of power than the creating the universe of matter and
mind, and in the nature of man bringing into union, the dust of the earth and the breath of God;—I refer to the display of omnipotence in inflicting these sufferings, and in sustaining the feeble human nature which endured them.

It was an awful display of Divine power when the curse blighted the beauties of the new-formed earth,—when the waters of the deluge engulfed a world with its guilty inhabitants,—and when the Dead Sea, with its sulphurous waters, spread itself abroad over the fruitful plain of Sodom, after the fiery shower from heaven had laid waste its populous cities. It was a still more awful display of Divine power when the rebellion in heaven was quelled, and the devil and his angels were cast out of heaven into hell, and placed there under chains of darkness to the judgment of the great day. But in the sufferings of the God-man, bearing the punishment of the sins of men, we see not only a stranger, but a greater, manifestation of Divine power, than in any of these. Here is the man, God's fellow, made strong for this very purpose,—not, indeed, an omnipotent man, but a man in personal union with the Omnipotent,—and there is laid on him a weight which all but crushes him to the dust. Ah! who can see him who was God manifest in flesh, stretched on the earth in Gethsemane, his sweat like great drops of blood falling down to the ground, groaning in agony, beseeching his Father, if it were possible, to let this cup pass from him, without feeling that everything in the infliction of suffering as a manifestation of the Divine displeasure, in comparison of this, is but as "the hiding of God's power." This was "the lighting down of his arm, with the indignation of his anger," against the sons of men. That stroke which struck Him to the earth would have destroyed the universe. He knows what mere creatures never can know, "the power of the Divine anger" against sin. He knows how fearful a thing it is to fall into the hands of the living God.

But Divine power was not more strikingly manifested in inflicting these sufferings, than in sustaining him who endured them. We see no foundation in Scripture for the doctrine that our Lord endured the precise amount of suffering which otherwise must have been to all eternity endured by those who are saved by him, and we see many great difficulties connected with this doctrine—difficulties which would not prevent our receiving it, were it plainly stated in Scripture, but which make us indisposed to receive it in the absence, as it appears to us, of any such statement. We find the true account of the efficacy of our Lord's atoning sacrifice, not in the precise amount of the sufferings, but in the divine dignity, of the sufferer. At the same time, it seems to us impossible to read the scriptural accounts of our Lord's sufferings, without coming to the conclusion, that he not only suffered incomparably more (taking into account his mental sufferings—the sufferings of his soul, which, as one of the fathers says, were the soul of his sufferings) than any man ever did suffer, but than any man, unsustained by Divine power, could have suffered.
The weight he bore for more than three-and-thirty years, &c. he brought it to the cross, and laid it down there with his life, could not have been sustained by mere human nature for a single hour; —it would have sunk the body into the grave—the soul into the pit of hopeless perdition. A divine power sustained both his body and his mind under its pressure. In looking forward to the work he had undertaken, we find him saying, “My God shall be my strength.” “The Lord God will help me;” “Behold, the Lord God will help me;” and his anticipation was not disappointed. It was an amazing display of Divine power which kept the bush in the wilderness verdant amid the flames,—but it was an infinitely greater display of power which kept soul and body together, in the case of our Lord, till—the expiation of human guilt being completed, an adequate display having been made in his sufferings of the displeasure of God against sin—he could say, “It is finished,” and then “give up the ghost.” It was an arm of might which inflicted the punishment of sin. It was an arm of might which sustained him who endured it—it was the same arm. Who, in the light of revelation, can contemplate the sufferings of the Son of man, without exclaiming, “O Lord God of hosts, who is a strong Lord like unto thee?” “Thou hast a mighty arm: strong is thy hand, and high is thy right hand.” Even in this view of the matter, “Christ crucified is the power of God.”

(2.) The Divine wisdom glorified.

The sufferings of Christ glorify the Divine wisdom. Christ crucified is to the Jews a stumbling-block, and to the Greeks foolishness, but to all who are called—to all who understand the truth about it—Christ crucified is as much the wisdom of God as the power of God.

The sufferings of Christ effectually answer an important end—an end highly desirable—an end which no created wisdom could have devised means for accomplishing—an end which, so far as we can see, could not have been gained in any other way, which certainly could not have been gained in any other way so well. The end I refer to is the salvation from ever-increasing error, and guilt, and depravity, and wretchedness, throughout eternity; and the securing the eternal advancement in knowledge, and holiness, and happiness, of an innumerable multitude of men,,righteously condemned in consequence of sin; the accomplishing of all this, in consistency with, and in glorious illustration of, all the perfections of the Divine character, all the interests, rights, and honors, of the Divine government.

The highest angel could not have found out a plan which would have reconciled these apparent incompatibilities, or removed the apparent impossibilities that lay in the way of gaining this object. How is sin to be punished, and the sinner saved? How is justice to be satisfied and mercy displayed? How is the law to be mag-

30 Isa. 1. 7-9. 40 Psal. lxxix. 8, 13. 1 Cor. i. 23, 24
nified and made honorable, if its violator is not only pardoned, but blessed with all heavenly and spiritual blessings? How is guilt to be expiated? How is depravity to be removed? How is death to be destroyed? How is heaven to be re-opened to men? How is God to be the just God, and at the same time the Saviour?

All these problems, which created wisdom never could have solved, find their solution in the cross of Christ. Here is the all-effectual sacrifice opening the way for the communication of the transforming Spirit, and securing all these wonderful results.

The wisdom of God is manifested in a peculiarly striking manner here, inasmuch as there is not only an effectual means for gaining a great end; but it is a means altogether different from, in many respects opposite to, any which created wisdom might have suggested. It is difficult to say what plan angelic minds might have thought of, if called to conjecture the means of man's salvation. They probably would have been content with saying, "Such knowledge is too wonderful for us: it is high, we cannot attain to it," but most assuredly the truth could never have occurred to them that it was to be accomplished through the penal, vicarious, expiatory sufferings of the Son of God. But when they and we examine it, and see how well-fitted it is to gain all the apparently irreconcilable objects necessarily implied in the salvation of man, surely both they and we must be constrained to say,—"Oh, the depths both of the wisdom and the knowledge of God; how unsearchable are his judgments, and his ways past finding out!"

Still further, the wisdom of God is remarkably manifested in the sufferings of Christ, inasmuch as these sufferings are not only completely adequate to their great end—an end which in no other way could have been gained,—but they serve besides a variety of other subordinate but most important purposes. These sufferings not only form the expiation of guilt, but they form one of the most powerful evidences of the divinity of our Lord's mission, and the truth of all his doctrines; they furnish a pattern for the suffering Christian to imitate, and they afford the most powerful dissuasives from sin, and most powerful motives to holiness.

I have only in addition to remark, here, that the wisdom of God was most illustriously manifested in so overruling the attempts of his enemies to gain their objects, as to defeat them, and their endeavors to counterwork his design, as to promote it. The direct agents in the greater part of our Lord's sufferings were wicked men and evil angels. The design of the first was to secure their own interests, which they were afraid were to be injured had the claims of our Lord been recognized; and of the second probably, to prevent by an untimely death, certain not very well-defined hazards to their influence over men, which they anticipated from the young Teacher of Nazareth.
Nothing is admitted to be a greater display of wisdom, than not merely to counterwork the hostile designs of powerful and crafty opponents, but to bend their exertions to the accomplishment of our own purpose. Never was this done on so large a scale and with such glorious results as by God in the sufferings of his Son. "Of a truth; against God’s Holy Child Jesus, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together," intentionally to destroy him and his cause. But really to do "what God’s hand and counsel had beforetime determined to be done." "The heathen raged, the people imagined a vain thing, kings of the earth set themselves, and the princes took council together against the Lord and against his anointed." They seemed to "practise and to prosper." But "He that is sitting in heaven laughed at them: the Lord held them in derision;"—he disappointed the devices of the crafty;—he took the wise in their own craftiness, and the counsel of the froward was carried headlong;”—his counsel stood, and by means of his enemies he did all his pleasure. The Jews hastened the overthrow of their own polity. Satan pulled down his own kingdom. Death was destroyed by death. The cross was the scene of a glorious victory by him who hung on it over the powers of evil; and it was made plain to men and angels that there is no searching Jehovah’s understanding, and that there is no wisdom, nor understanding, nor counsel, against the Lord."

"It was a spectacle," says M’Laurin, "worthy of the admiration of the universe, to see the despised Galilean turn all the artillery of hell back upon itself: to see one in the likeness of the Son of man wrestling the keys of hell and death out of the hands of the devil; to see him entangling the rulers of darkness in their own nets, and making them ruin their own designs with their own stratagem. They made one disciple betray him, and another deny him; they made the Jews accuse him, and the Romans crucify him; but the Wonderful Counsellor was more than a match for the old serpent. The devices of these powers of darkness were, in the event, made the means of his spoiling and triumphing over them. The greatest cruelty of devils, and their instruments, was made subservient to the designs of the infinite mercy of God, and that hideous sin of men overruled in a perfectly holy manner, for "making an end of sin, and bringing in everlasting righteousness."

(8.) The Divine justice glorified.

Let me now, for a little, turn your attention to the illustration which the expiatory sufferings of the Son of man give of the righteousness of God. "When God made his Son " a propitiation"—i. e., a propitiatory sacrifice "in his blood,"—one principal object of this strange dispensation was, that he might manifest his righteousness, in consistency with his mercy—that He

might be, and appear to be, just, while justifying the ungodly believing in Jesus—that He might be the just God and the Saviour—that He might condemn sin, in saving the sinner—that, while violators of the law not only escaped the deserved punishment, but obtained a full and a free justification, and eternal life as the gift of God, through Jesus Christ our Lord—the law itself might be magnified and made honorable.

At first view, the means seem but ill fitted to gain the end. They appear, indeed, calculated to gain a directly opposite end. The sufferings of our Lord, viewed as the work of man, were certainly the most atrocious manifestation of injustice the world ever witnessed; and it may seem no very easy thing to see how, viewed as the work of God, they can become an illustrious display of righteousness. Was not the sufferer not only innocent, but perfect? Was not his desert the highest kind and measure of happiness which he could enjoy, or God could bestow? Was not any degree of suffering injury and injustice to him?—much more such unparalleled sufferings as he was exposed to? Is this like Him, who "is a rock, whose work is perfect; all whose ways are judgment: who is just and right, a God of truth, and without iniquity"? Is this like Him, of whom it is said, "Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. For the work of a man shall he render unto him, and cause every man to find according to his ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment"? It seems difficult to see how these sufferings were consistent with, much more so, how they were illustrative of, justice. Yet they were both; and we shall endeavor, as briefly and plainly as we are able, to show how they were so.

The sufferings of the incarnate Son of God—immaculately holy, absolutely perfect, as he was—were consistent with the Divine righteousness. This is a proposition which could not be satisfactorily sustained, on the supposition that Jesus Christ was a mere man, or even an incarnation of the highest among created beings, and that his sufferings were intended merely to attest truth, or to illustrate and recommend virtue. The divinity of our Lord's person, and the expiatory character of his sufferings, are necessary elements in every conclusive argument, for the consistency of those sufferings with the claims of justice. Admit that he, as a divine person, had an independent right to dispose of that human nature, which he had assumed into union with his divinity; that, as Lord of all, he was master of his own life; and that though no man—no being—had right or power to take it from him against his will, he had both right and power to dispose of it, as to all its capacities of action and suffering,—right and power to lay it down, how and when he pleased; and admit farther, that, in the exercise of his independent right, he chose to be subjected to degradation, suffering, and death, in their most repulsive forms, in

44 Deut. xxxii. 4. Job xxxiv. 10-12.
order to gain certain great objects—the triumph of righteousness, truth, and benignity, over injustice, and falsehood, and malignity, —the extinction of evil—the creation of good, to an extent that no created intelligence can estimate—objects which, it would seem, could not otherwise have been gained at all—certainly could not otherwise have been so well gained淹没;—admit this—and, in doing so, you only admit what is plainly stated in a well-accredited revelation of the Divine will—and all shadow of inconsistency between the sufferings of Christ and the justice of God disappears. Deny this, and no human ingenuity can reconcile them. Our Lord was no unwilling victim. He was not dragged to the altar; he could not be. He gave—freely gave—himself a ransom for many. He "poured out his soul unto death." "Lo, I come: I delight to do thy will." Such was the expression of the unvarying state of his mind; and surely, for the Supreme Ruler to avail himself of the willing services of an agent who was entitled to dispose of his services—the only qualified agent in the universe—for gaining some of the most important, if not the most important, objects of his high administration—objects, involving in them the vindication of his character, the stability of his government, the well-being of innumerable millions of immortal beings—could not be unjust.

But the sufferings of our Lord were not only perfectly consistent with, they were gloriously illustrative of, the Divine justice. The same great principle—the doctrine of our Lord's substitution—which enables us to show that his sufferings were consistent with righteousness, is sufficient, when rightly apprehended, to show us that they are illustrative of righteousness. That there is a manifestation of the Divine righteousness, in the atoning sufferings of our Lord, cannot be reasonably doubted. The apostle Paul has distinctly asserted that "God hath set forth his Son to be a propitiation through faith in his blood, to declare His righteousness;" "to declare His righteousness; that He might be just, and the justifier of him that believeth in Jesus." There is no question, then, as to the fact. The only legitimate inquiry is, 'How are these things so?' How are these sufferings of our Lord a manifestation or glorification of the Divine righteousness?' These sufferings may be considered in two points of view—as inflicted by the Father, and as endured by the Son; and in both these views the righteousness of God, or God as righteous, is glorified by them.

In the first of these aspects, some theologians have stated the matter thus: 'The Divine justice is embodied, as it were, in the precepts and sanctions of the Divine law: "The man that does the things contained in that law shall live in or by them." "The soul that sins shall die." "Cursed is every one that continueth not in all things written in the book of the law to do them." According to these principles, man, the obeyer of the law, would
have lived;—man, the transgressor of the law, must die. By a Divine appointment, the Son of God, in entire accordance with his own most free will and choice, occupies the place, in reference to legal obligation, of that portion of the guilty human race whom it is the Divine purpose, in the exercise of gracious sovereignty, to save from the destruction they have merited, and to restore to the happiness they can never merit. The precise claims of the law on these individuals, were met by the incarnate Son of God as their surety; and the display of the Divine righteousness, in the economy of human salvation, is considered as consisting in his having been required to do just what they were bound to do, but never could have done—neither more nor less; and in his having been required to suffer just what they deserved to have suffered—neither more nor less; and in their being delivered from the suffering which has already been endured in their room, and obtaining the reward which has been merited by their surety doing what they, in their own persons, according to the strict terms of law, ought to have done. This theory—which proceeds on the principles of what has been termed commutative justice, the principles which regulate pecuniary transactions among men, though embracing much important vital christian truth—is encumbered with many difficulties, and is now, with scarcely an exception, felt, seen, and acknowledged by thinking men to be unsatisfactory.

The righteousness of God, as manifested in the sufferings of Christ—inflicted by God, as the righteous Judge, on him, as the substitute of sinners—is to be seen in the demonstration thus given of the impossibility of sinners being pardoned and saved without such a display of the excellence of the law, and the evil of its violation,—the righteousness of the Lawgiver, and the demerit of the law-breaker,—as shall be, at least, equivalent in moral power to man’s perfect obedience, or to man’s everlasting punishment. Pardon being dispensed only on the ground of these sufferings, is a clear proof that God will not—not—by any means clear the guilty, without satisfaction to the insulted honors of his holy government. The fact of his sufferings—the sufferings of the incarnate Only-begotten of God—is proof enough that nothing less—nothing else—could have served the purpose; and when we see it pleasing the Lord to bruise his own well-beloved Son, rather than that man should perish, or be saved in a way which might tarnish the honor or weaken the obligation of that law which is the embodiment of the Divine justice, and the great bulwark and safeguard of the order and happiness of the universe of intelligent beings—we must see in these sufferings an equally overwhelming demonstration of God’s love for man, and his regard for righteousness. His righteousness is declared, in that he will not dispense pardon, but on the ground of a satisfaction which magnifies the law and makes it honorable; that no substitute can serve the purpose but his own Son; and that when he—as the man, his fellow, made strong for this purpose—takes
man's place, he must bear man's desert. Justice, as embodied in the law, must have full course and be glorified. Exaction must be made, and he must be answerable. He must restore that which he took not away; made under the law, he must meet its demands. Oh, how explicitly—how impressively—do these expiatory sufferings proclaim God's irreconcilable abhorrence of sin, and the impossibility of its passing without adequate marks of his holy displeasure! There is no more striking exhibition of Divine justice than that made in the cross of Christ. What was thundered from Sinai, 'God is just and holy,' is proclaimed,—if not so loudly, not less distinctly—certainly not less impressively,—from Calvary. "Without shedding of blood there is'—there can be—"no remission." The language, to the enlightened mind, is, 'Sinner, see thy merited—if thou remainest impenitent, thy certain—doom!' If these things are done in the green tree, what shall be done in the dry?"

"Oh, when we view God's grand design,
To save rebellious worms,
How vengeance and compassion join,
In their sublimest forms!

"Our thoughts are lost in rev'rent awe—
We love and we adore;
The first archangel never saw
So much of God before.

"Here each divine perfection joins,
And thought can never trace
Which of the glories brightest shines—
The justice or the grace."

But the righteousness of God, as embodied in his law, will appear to be glorified in the sufferings of Christ, not only when they are viewed as inflicted by God, but also when they are considered as endured by him. The perfections of God are glorified, not merely when they are manifested by Him, but when the manifestation produces its appropriate effects on the minds and hearts of those intelligent beings who are the subjects or the witnesses of such a manifestation. God's wisdom is glorified, when the displays of it produce enlightened admiration in the minds of men and angels. God's justice is glorified, when the precepts enjoined by it are cheerfully performed, and the sufferings awarded by it ungrudgingly submitted to. A divine perfection may be illustriously manifested by God, and yet not correspondingly honored and glorified by those to whom—in whom—the manifestation is made. God's wisdom, power, righteousness, and benignity, are illustriously displayed in the constitution of every human being,—yet, comparatively, how few men recognize the manifestation, and honor these perfections, by a correspondent state of mind and heart! The justice of God in the sanction of his law, is awfully manifested in the miseries of the hopelessly condemned in hell. But though God glorifies his justice in them,

*Luke xxiii. 31.*
they do not glorify it. Instead of submitting to their punishment as the righteous desert of their conduct, "they curse their God and the King, and look upward." In the case of the sufferings of Christ, the justice of God, as embodied in the sanction of his law, was glorified to the uttermost in both these ways. It was illustriously displayed by God;—it was magnified and made honorable by our Lord. He submitted to all these sufferings as the manifestation of God's displeasure against sin, with most entire acquiescence in their righteousness. A good and wise man honors the justice of God in obeying his precepts and submitting to his appointments; and in the joint proportion of the difficulty of the duties and the severity of the sufferings, and of the wisdom and worth of the individual who acts and suffers, is the honor done to the Divine righteousness. It far surpasses the computing faculties of the wisest of angels to estimate the honor done to—the glory reflected on—the righteousness of God, when his incarnate Son, "in whom are hid all the treasures of wisdom and knowledge," and who is "the Just One,"—"holy, harmless, separate from sinners,"—with the most entire approbation of, and satisfaction with, the righteousness of the infliction of sufferings on himself, as the victim for the sins of men,—sufferings, the full amount of which can be known only by Him who inflicted them, and him who endured them,—"became obedient to death, even the death of the cross." Never was the righteousness of God, as the Supreme Governor, so honored as when the Son of God did the will of his Father, in "the offering up of his body once for all." Then was the oracle fulfilled, "Lo, I come," "To do thy will I take delight: thy law is in my heart." And, in his cheerful patient endurance of that will, he from the cross proclaimed "the righteousness of God, and declared his faithfulness." All the honor done to the righteousness of God, in the perfect obedience of all the holy angels, and in the cheerful obedience and patient suffering of all the holy men who have ever existed, or ever will exist, in comparison of this, is as nothing.

(4.) The Divine faithfulness glorified.

Let me now turn your attention for a little to the illustration which the faithfulness of God received in the expiatory sufferings of the Son of man. The faithfulness of God was glorified in the sufferings of Christ, inasmuch as they were the exact fulfilment of numerous minute predictions which had been uttered ages before—predictions, many of them, very improbable in themselves, and which apparently could not be fulfilled in consistency with other predictions. It was predicted that God should make to meet on him, his righteous servant—his beloved chosen one—his Only-begotten, the iniquities of men—that the sword of Jehovah should awake against the man who was his fellow, the great Shepherd of the sheep,—that he should be wounded for their

Psalm xi. 6-10.
transgressions, bruised for their iniquities,—that he should pour out his soul unto death,—that he should make it a sacrifice for sin,—that by an oppressive judgment he should be taken away,—that his hands and his feet should be pierced,—that he should be a reproach of men, and despised of the people,—that his visage should be more marred than any man's, and his form than that of any of the sons of men,—that he should be numbered with the transgressors, and be cut off out of the land of the living, but not for himself." These are but a specimen of the many minute predictions of the Old Testament prophets respecting the sufferings of Christ. Surely the exact fulfilment of these numerous strange predictions is a striking proof of the faithfulness of Him who spake them by the mouth of his prophets; and, through the unconscious instrumentality of wicked men, at the appointed—the predicted—time, brought about their accomplishment. From the cross a proclamation was made:—"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said it, and shall he not do it? or hath he spoken, and shall he not make it good?"

(5.) The Divine benignity glorified.

It now only remains, on this branch of the subject, that I turn your attention for a little to the illustration which the benignity of God received in the expiatory sufferings of the Son of man. It has been finely said by a great man, "God's love is from everlasting to everlasting; but, from everlasting to everlasting, there is no manifestation of it known, or conceivable by us, that can be compared to that made in the expiatory sufferings of the Son of God. The light of the sun is always the same, but it shines brightest at noon. The cross of Christ was the noontide of everlasting love—the meridian splendor of eternal mercy. There were many bright manifestations of the same love before; but they were like the light of the morning that shines more and more unto the perfect day; and that perfect day was when Christ was on the cross, and darkness covered all the land." In the sufferings and death of his Son in the room of sinners, God has shown more remarkably than in any other dispensation, "the exceeding riches of his grace in his kindness towards us."

Let us think for a moment of these sufferings—from how many quarters they come—from heaven, from earth, from hell. Let us think how varied and intense the bodily pain and the mental anguish—sorrow, sorrow of soul, exceeding sorrow of soul, exceeding sorrow of soul even to death. Let us think of the peculiar character of these sufferings—penal inflictions, sufferings for sin.

Let us think of him who suffered all this. He was not merely an innocent, a perfect, man—the most amiable, the most excellent of men—but he was the incarnate Only-begotten of God, one with his Father in nature, and perfection, and authority, and

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 Isa. lii. 44 Numb. xxiii. 19. 50 McLaurin.
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glory—the object of his infinite delight and complacency—the most precious of all his treasures.

Let us think of those for whom he thus suffered. Let us think of their insignificance as creatures. Let us think of their demerit as sinners. Let us look at their character as it comes out in their treatment of him who came to be their deliverer; for the murderers of the Son of God were a fair specimen of the race he came to save—how undeserving—how ill-deserving—how hell-deserving!

Let us think of Him who inflicted these sufferings on him for our benefit. Let us think of His relation to us—for whom the Saviour suffered: Our Creator, whom we had not honored but contemned: Our bountiful Benefactor, to whom we had not been grateful, but whose invaluable gifts we had not only wickedly wasted but actually converted into means of insulting him: Our most righteous governor, whose holy, just, and good laws we had broken—trampling on his kindness—defying his vengeance. Let us think of his relation to him on whom he inflicted these sufferings for our sake. His Father—in a sense of intimacy of union, that he is not the Father of any other being in the universe—knowing all the excellences of this only Son in all their infinitude, and loving him as He knew them—that is, adequately, infinitely.

Let us think of the evils saved from, the blessings secured by, these sufferings. Let us think what endlessly accumulating guilt is—what ever-growing depravity is—what ever-enduring misery in the highest degree that the capacity of suffering can sustain is—what hopeless loss of God's favor is—what eternal exclusion from his favorite fellowship is—what everlasting destruction from his presence and the glory of his power is—in one word, what the "power of God's wrath" is. Let us think what a full, a free, an everlasting forgiveness is—what the indefeasible possession of that favor of God which is life, and of that loving-kindness which is better than life, is. Let us think what it is to be a child of God, an heir of God, a fellow-heir with the Son of his love. Let us think what a safe hopeful death is—what a glorious resurrection is—what it is to be in soul and in body conformed to the glorified Son of God—what it is to be with him, like him, where he is, beholding and participating in his felicities and honors—what is "the inheritance incorruptible, undefiled, and that fadeth not away"—what, in one word, is "the salvation that is in Christ with eternal glory." Let us think that all those miseries must have been ours—that all these blessings must have been for ever beyond our reach—but for these sufferings. And let us think, too, that by these sufferings the complete and eternal deliverance from these evils—the everlasting and ever-growing enjoyment of all these benefits—have been secured for countless millions, ay, for every man who will but gladly and gratefully receive them as the gift of God through Jesus Christ.

And when we have thought on all these things, and seen the
relation which these things have to each other, we shall no longer wonder that the death of Christ is everywhere in the New Testament represented as the pre-eminent manifestation of Divine benignity. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Christ died for the ungodly. Scarcely for a righteous man will one die; yet peradventure for a good man some will even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Hereby perceive we the love of God, because he laid down his life for us." Amid the many mottoes which faith finds inscribed on the cross, none seem engraved in such large characters of living light as this: "Herein is love, not that we loved God, but that he loved us, and sent his son to be a propitiation for our sins." Thus have we seen that God, as the God of power, of wisdom, of righteousness, of faithfulness, and of mercy, was glorified to the highest in the expiatory sufferings of the Son of man.

§ 2. God glorified in the results of the sufferings of the Son of man.

But God was not only glorified in these sufferings themselves, but in their results. Some of these, and their tendency to glorify God, have necessarily come before our minds in the preceding illustrations; but a few further remarks on this view of the subject, may serve a good purpose.—God will appear to be glorified in the results of our Lord's sufferings, if we consider the events themselves which are the result of these sufferings; and still more, if we consider these events as the result of these sufferings.

(1.) In the events themselves.

What are some of the results of these sufferings? The great enemy of God and man is baffled. His designs are frustrated. Satan falls as lightning from heaven. The prince of this world is cast out. His wisdom, as opposed to God, is proved to be folly; and his power, as opposed to God, is proved to be weakness. Then evil, in the form both of sin and suffering, is prevented; and good, in the form both of holiness and happiness, is produced to an extent that no created intelligence can estimate. The whole human race, but for these sufferings, must have perished. The amount of evil included in one immortal being, sinking for ever in guilt and depravity, and wretchedness, baffles all thought. What shall we say of the whole race of man in all its generations, being thus wicked, thus miserable, for ever! Yet this they must have been, but for the expiatory sufferings of the Son of man. The amount of good to be enjoyed by a

John iii. 16. Rom. v. 6-8; viii. 32. 1 John iii. 16; iv. 10.
single intelligent immortal being, growing wiser, and better, and happier to all eternity, who can conceive? Now this is to be realized, with regard to an innumerable multitude out of every kindred, and people, and nation, and tongue. Most justly does Mc'Laurin say, "All the spiritual and eternal blessings received by God's people for four thousand years before these sufferings, or that have been received since, or that will be received till the consummation of all things—all the deliverances from everlasting misery, all the oceans of joy in heaven, the rivers of the waters of life to be enjoyed to all eternity by multitudes, as the sand of the sea-shore,—all, all are the results of those mysterious sufferings, of which our Lord declares, 'Now is the Son of man glorified, and God is glorified in him.' What a scene was that presented to the delighted eye of the rapt apostle in Patmos! 'I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.' 'He that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sunlight on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.' Is not this a scene most glorifying to the God of holiness and of love? and how was it produced? Let the celestial elder relate the wondrous story:—'These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God.'"

The exaltation of our Lord is another result of these sufferings in which God is glorified. "Because he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." These words equally show that the exaltation of the Saviour is the result of his sufferings, and that it is glorifying to the Father. A glorious manifestation of his power, and righteousness, and love, is made in raising from the dust of death him who had stooped so low to show his love of righteousness, and his hatred of iniquity, setting him at his own right hand, and calling on all intelligent beings to honor the Son as they honor the Father.

(2.) In these events as the results of the sufferings of the Son of man.

If the results themselves, of which these are specimens, are in themselves glorifying to God, viewed as the results of the Son of

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62 Rev. vii. 9-10, 15-17.
63 Phil. ii. 5-11.
man's sufferings, they are doubly glorifying. To bring such results out of such means,—this is the triumph of the power and wisdom, the righteousness and the grace, of Jehovah. Satan's ruin rises out of his apparent triumph. Life is the fruit of death. He who is God in man dies; and the result is, dead men—dead in trespasses and sin—live in God. Favor arises out of wrath,—a blessing out of a curse,—and we become righteousness in him, through his becoming sin for us. How is God glorified in thus bringing strength out of weakness,—glory out of ignominy,—the highest happiness out of the deepest suffering! Thus have I endeavoured to illustrate the second great truth taught us in the text,—'God is glorified in the expiatory sufferings of the Son of man.'

The object which it has been my purpose to bring before your minds,—God gloriously displaying himself as all-powerful, all-wise, infinitely righteous, faithful, and benignant,—in and by the expiatory sufferings and death of the Son of man,—God in Christ reconciling the world to himself, by making the Just One—him who knew no sin—to be sin in our room, that we might be made the righteousness of God in him,—is now to be brought before your minds in another form, in the divinely-appointed symbolical representations of the Lord's Supper. The design of both exhibitions is to produce in you, my brethren, a corresponding state of thought and feeling, so that when God manifests forth his glory, you may, in your mind and heart, perceive, and feel, and acknowledge, that he is indeed glorious—all glorious.

While, then, you contemplate the glory of God, as streaming forth from the cross, or rather from him who hung on it, stand in awe of his almightiness—strong to smite, strong to save—powerful to execute on the Surety the curse, powerful to protect, and bless, and save, those redeemed from the curse, through his submission to it,—and say, "Who knows the power of his anger, who knows the power of his grace? O Lord God of hosts, who is a strong Lord like unto thee?" Wonder at his wisdom, as manifested in gaining ends so various and magnificent, by means which, while so simple and apparently inadequate, are found, when carefully examined, to be pre-eminently fitted to gain these ends, and say, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"* Adore his immaculate purity and inflexible righteousness, and say, "Thou art a rock, thy work is perfect; all thy ways are judgment; a God of truth, and without iniquity; just and right art thou." "Who is a God like unto thee, glorious in holiness?"** Confidently depend on his faithfulness. He has accomplished the most unlikely of all his declarations; and he certainly will not fail in executing either the threatenings of his wrath, or the promises of his mercy. He has fulfilled the most wonderful of all his promises, and all the rest shall assuredly be found "yea and amen, through Christ

* Rom xi 33.  ** Deut. xxxii. 4. Exod. xv. 11.
Jesus, by you to his glory." Say, then, "Thy truth shall be my shield and buckler; with my mouth will I make known thy faithfulness to all generations." Open your hearts, especially to the glories of his redeeming kindness, as they beam from the cross, and say, 'Was ever love like this! I love him who thus loved me. The love of the whole heart, and soul, and strength, and mind, is all too little for an acknowledgment of this love.' "Who is a God like unto our God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands; forgiving iniquity, transgressions, and sin; and who, though he can by no means clear the guilty, has set forth his Son a propitiation in his blood; and while the just God is the Saviour,—while just, the justifier of him that believeth in Jesus." "I will sing of the mercy of the Lord for ever." Let the glorious displays of the Divine character made in the results of the expiatory sufferings of the Son of man, in the full, and free, and everlasting salvation through him, that is revealed to all—communicated to all that believe,—excite fervent gratitude and triumphant exultation. Say, "How great is thy goodness! how great thy beauty! What shall I render to thee for all thy benefits?" "Who is a God like unto thee, that pardonneth iniquity, and passeth by the transgression of the remnant of thy heritage? thou retainest not thine anger for ever, because thou delightest in mercy." "Thou wilt return again, thou wilt have compassion on us; thou wilt subdue our iniquities; and thou wilt cast all our sins into the depths of the sea. Thou hast performed the truth to Jacob, and the mercy to Abraham, which thou hadst sworn unto our fathers from the days of old." "There is none like unto the God of Jeshurun." "Of him, and through him, and to him, are all things; to him be glory for ever." Thus, my beloved brethren, respond in your hearts to the manifestation of the Divine glory, made equally in the words of our text, and in the emblems in the Holy Supper, with a corresponding recognition of the Divine glory; and then, though in a sense far inferior to its original meaning and reference, yet still, in a true and very important sense, will our text be verified in this place, in this hour, even now,—"Now is the Son of man glorified, and God is glorified in him."

III.—THE GLORIFICATION BY GOD OF THE SON OF MAN, ON ACCOUNT OF HIS SUFFERINGS, IN CONSEQUENCE OF GOD BEING GLORIFIED BY HIM IN THEM.

The third topic suggested by the words before us—"the glorification by God of the Son of man, on account of his sufferings, in consequence of God being glorified by him in them,"—comes now to be considered. This topic is brought before our minds in

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Footnotes:

164 2 Cor. i. 20. Psal. xxi. 4; lxxix. 1.
these words:—"If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." 135

The words, "If God be glorified in him," are not to be understood as if they indicated any doubt as to God's being glorified in the Son of man. This had been asserted in the most direct terms in the words immediately preceding, "God is glorified in the Son of man." They are equivalent to, 'Since God is glorified in the Son of man,' or, 'If God be glorified in the Son of man, as undoubtedly he is, then it is certain that God will also glorify the Son of man.'

The words before us, then, are a declaration that the Son of man, having been glorified in his sufferings, and having glorified God by his sufferings, shall be straightway glorified by God in himself, as the result and the reward of his having glorified God in and by his sufferings. This complex sentence resolves itself into the following simple propositions:—the Son of man, glorified in his sufferings, and glorifying God by these sufferings, shall be glorified by God; he shall be glorified by God in himself; he shall be straightway glorified; and he shall be thus glorified as the result and the reward of his having glorified God in and by his sufferings. Let us shortly illustrate these propositions in their order.

§ 1. God glorified the Son of Man.

We remark, then, in the first place, that the text intimated that the Son of man, glorified in his sufferings, and glorifying God by these sufferings, should be glorified by God. When our Lord uttered these words, he was just entering on that final scene of suffering in which he was to be so signally glorified, and in which God was to be so signally glorified by him. The glorification by God to which he so confidently looked forward, may be considered as referring both to glorification amid and under these sufferings, and to glorification after and for, these sufferings. The principal reference is, no doubt, to the latter; but we should overlook an important part, and one of the most wonderful parts of the subject, if we allowed the former to pass without remark. Let us then consider how God glorified the Son of man,—first, under,—and then after—his sufferings.

(1.) Under his sufferings.

And first, How did God glorify the Son of man under his sufferings? Paradoxical as it may sound, the statement embodies an important truth, that the very magnitude of our Lord's sufferings were honorable to him. They tested his power to bear, and his disposition to obey. They put him into the circumstances in which his transcendent excellences might be best displayed, and displayed in such a way as to secure, in the highest degree, the admiration of all the wise and good beings in the

*John xiii. 32.*
universe. It was a manifestation that the true Judge of what is really great, considered the greatest of all causes as safe in the hands of the Son of man, and that there was no hazard of tasking too severely his qualifications for managing it. It is to honor a man to place him in circumstances where his excellences will be severely tested, if you have reason to think they will stand the test. It is a proof that you honor him, and it is putting him in the way of doing himself honor, and of being honored by others.

Farther,—God honored his Son under his sufferings by sustaining him amid them. It was owing to divine power that the Son of man did not fail, nor was discouraged. "The Lord God helped him, so that he was not confounded." He "upheld him as his righteous servant, his beloved one, in whom his soul delighted." We have, in the writings of the evangelical historians, some very remarkable instances of God's honoring the Son of man under his sufferings. When that load of suffering, which no created being will ever be able to measure till he know the power of God's anger at sin, laid his body prostrate on the earth, bedewed with a sweat, as it were, of drops of blood, and sunk his spirit into the lowest depths of mental depression, God glorified him by sending an angel to strengthen him."

When the officers of the Jews, led by the traitor, arrested Jesus as a malefactor, God glorified him, not by sending twelve legions of angels to defend him, but putting omnipotence into a word and look, he struck to the dust the impious men who had put forth their hands against the Lord's Anointed. When he hung in agony on the cross, the helpless victim of human and diabolical malice, God glorified him by as it were covering the heavens with sackcloth. "There was a great darkness over all the earth from the sixth to the ninth hour." Under that canopy of darkness, and amid a tempest of blasphemy, God glorified him in the wonderful conversion of the penitent robber. And when men and devils had done their worst, and he bowed the head and gave up the ghost, and hung lifeless, a dishonored corpse, on the accursed tree, God glorified him; for, "behold, the sun was darkened," "the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose." Thus did God glorify his Son under those sufferings by which he was to glorify him. But the words of our Lord, though they do not exclude this, look forward to other and more glorious events.

(2.) After his sufferings.

Let us proceed, then, and inquire, secondly, how God glorified the Son of man after his sufferings. He "straightway glorified

30 Isa. i. 7; xlii. 1. 31 Luke xxii. 48.
him." "It is finished,"—"Father, into thy hands I commend my spirit," said the expiring Saviour, and immediately his separated spirit was in paradise, where, as on "the holy mount," we cannot doubt he "received from the Father honor and glory," and from the angels and the spirits of the just made perfect, as from Moses and Elias, that altogether peculiar kind of homage due to him as the only created being united to God, as well as the faithful and successful accomplisher of the mighty scheme of Divine wisdom, righteousness, and love, for the redemption of mankind, and the overthrow of the empire of evil.

The material part of our Lord's humanity was not to remain long without its share in the glory destined for him as the Son of man. "In the end of the Sabbath, as it began to dawn toward the first day of the week," the third day since he expired on the cross and was laid in the sepulchre, "there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door" of the sepulchre, "and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and become as dead men." Thus did "the God of peace bring again from the dead the great Shepherd of the sheep, by the blood of the everlasting covenant." The glorified spirit was united to the body, no longer liable to infirmity and mortality, but a glorious body—the mortal having put on immortality—the corruptible incorruption. He can die no more. He liveth for ever and ever by the power of God. And more than this, the glorified God-man is made in the inexhaustible storehouse of life. "The Father has given him to have life in himself, that he may quicken whom he will"—give life, eternal life, to the "nations of the saved," whom no man can number.

There is a mystery about the forty days which elapsed between the resurrection and the solemn visible ascension to heaven. Where our risen Lord spent the greater part of that time—for his visits to the disciples seem to have been short and occasional—we cannot tell; but this we know,—the Son of man was illustriously glorified when, the things appointed and predicted concerning his work on the earth had been fully accomplished, having convened his disciples for the last time on earth, and led them out as far as to Bethany, and lifted up his hands and blessed them,—in the act of blessing them, he was parted from them, and carried up into heaven. They gazed after him, as, with uplifted hands conferring his parting blessing, he ascended, till "a cloud received him out of their sight. And, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This was glorious; but how much more glorious what eye

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could not see—what ear could not hear! It is a probable conjecture, though no more, that the many saints who came out of their graves after his resurrection joined him as he ascended, and went with him into heaven, as a token that he had vanquished sin and death, and become "the first fruits of them that sleep." We cannot help, in spirit, following him in his triumphant return to his Father's house. As he draws near the heavenly Jerusalem, the whole city is moved at his coming, the everlasting gates are flung open for his reception, and with gladness and rejoicing he is brought and enters into the King's palace. Then "the Lord said unto our Lord, Sit thou at my right hand until thine enemies are made thy footstool." Then was fulfilled the ancient oracle, "Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days—whose garment was white as snow, and the hair of his head like the pure wool, whose throne was like the fiery flame, and his wheels as burning fire, from which issues forth a fiery stream, and before which stand thousand thousands, yea, ten thousand times ten thousand, willing ministers"—"and they brought him," the Son of man, "near before Him," the Ancient of Days. "And there was given" to the Son of man "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."  

Thus did the Son of man sit down for ever at the right hand of the Majesty in the heavens: "All power is given to him in heaven and in earth. Angels, principalities, and powers, are made subject to him." He receives "power over all flesh," he has had conferred on him "a name above every name." It has been proclaimed, "Let all the angels of God worship him." Yea, at his name "every knee must bow, of things in heaven, and things in earth, and things under the earth; and every tongue must confess that he is Lord, to the glory of God the Father." The Father, because he is the Son of man, hath committed all judgment to him, and has declared that all should "honor the Son, as they honor the Father." Thus does the Son of man—Jehovah's King on his holy hill—"joy in Jehovah's strength, and greatly rejoice in his salvation. For He has given him his heart's desire, and hath not witholden the request of his lips. He hath prevented him with the blessings of his goodness: He hath set a crown of pure gold on his head. He asked life of Him, and He gave it him, even length of days for ever and ever. His glory is great in his salvation; honor and majesty hath He laid upon him. For He hath made him most blessed for ever: He hath made him exceeding glad with His countenance." Thus has the Son of man been glorified in heaven.

But he is to be glorified on earth, as well as in heaven. An infallible record has been written, under Divine inspiration, of the glories of his person and work, and arrangements made to

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Dan. vii. 13, 14.  
Ps. xxi. 1-6.
have this record preserved, through all ages, and disseminated among all nations, that mankind may know that the Son of man is both "Lord and Christ"—the great Prophet, whom all are bound to believe and obey—the High Priest for ever, after the order of Melchizedek, the blood of whose sacrifice—which is his own blood—cleanseth from all sin, and whose never-ending intercession will assuredly save all coming to God by him—the King on God's holy hill of Zion—"the King of kings, and the Lord of lords." And an all-powerful influence—even the influence of the Holy Ghost—has been secured for having this record turned to its appropriate purpose, and for having it understood and believed by those to whom it is sent. All the changes among mankind—the rise and fall of empires—the development of civilization—the progress of science and art—are made subservient to the establishment of his spiritual empire among men.

The Son of man is not honored as he ought to be among those whom he is not ashamed to call his brethren. Alas! alas! how far from it! But still, what name of all the names that have been heard among men ever gathered round it the ten thousand times ten thousandth part of the heart-felt veneration and love which the name of the man of Nazareth has? Oh, how is he even now glorified in the many thousands in many lands on our earth, who count him the source of all their happiness and all their hopes—infinitely great and good, excellent and benignant—the chief among ten thousand—alltogether lovely! And how much more glorious is he yet to become among men, when "all ends of the earth shall remember, and turn to him,"—when "all the kindreds of the people shall worship before him," acknowledging that "the kingdom is his, and that he is the governor among the nations,"—when "men shall be blessed in him, and all nations shall call him blessed!" "It is a light thing," says Jehovah to the Son of man, "that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." "To him whom man despised, to him whom the nation abhorred, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." 67

The prophetic oracles respecting the glorification of the Son of man—our Lord sitting at Jehovah's right hand—must, in the fullest extent of their meaning, become history:—"The Lord"—Messiah—"reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlighten the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare

67 Is. xlix. 6, 7.
his righteousness, and all the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods. Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord. For thou, Lord, art high above all the earth: thou art exalted far above all gods." "Gird thy sword upon thy thigh, O most Mighty, with thy glory, and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness." The rod out of the stem of Jesse—the branch that has grown out of its roots—the branch of Jehovah—the fruit of the earth—the Son of God—the Son of man—"shall stand for an ensign to the people: to him shall the Gentiles seek: and his rest shall be glorious." "And the earth shall be full of the knowledge of the Lord, as the waters cover the sea." How glorious will the Son of man appear! how will his glory be manifested! how will it be acknowledged when he bath done this!

And yet, this is not all; for the heavens which have received, are not always to retain, him. "We look," and we shall not look in vain, "for the Saviour from heaven" to glorify himself, in glorifying his people, by changing their vile bodies, and fashioning them like unto his own glorious body: for to them who look for him he will come, not as a sin-offering again, but for their salvation. How glorious to see the Son of man, who was the victim of death, the Lord of death, the destroyer of death! And even this is not all. God has constituted the Son of man "the judge of the quick and the dead." He hath given him authority to execute this judgment, because he is the Son of man. The final settlement of the destinies of responsible immortal beings, the allotment to each of the measure of enjoyment or of suffering which is to characterize his eternity, is perhaps that which is most apt to strike the mind, as of all functions the most dignified and honorable. Now, we know that God "has appointed a day, in the which he will judge the world, by the man whom he has ordained; of which he has given assurance to all men, in that he hath raised him from the dead:" "For we must all stand before the judgment-seat of Christ." That is "the glorious appearing of the great God our Saviour." And will not the Son of man be that day glorified, when he comes in clouds, and every eye sees him? "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment:

* Psal. xcvii.  * Psal. xliv. 3-7.  * Isa. iv. 2; xi. 9, 10.
but the righteous into life eternal." Thus will his enemies be
"destroyed from his presence by his glorious power," and thus
will he be "glorified in his saints, and admired in all them that
believe." But the glorification of the Son of man shall not end
with the end of this world. The Son of man will continue
throughout eternity to be He whom God delights to honor. "His
kingdom is an everlasting kingdom." Thus hath God glorified—
thus is he glorifying—thus will he glorify—the Son of man

§ 2. God glorified the Son of man in himself.

The second remark which the words more immediately before
us suggest, is, that God would glorify the Son of man "in him-
self." The words, "in himself," may be considered as referring
either to the Son of man, or to God. If they refer to the Son
of man, then they are to be explained by the declaration made
by our Lord on a former occasion, that the Father hath given
the Son to "have life in himself." He has given him to have
life, not as something superinduced on him, but something that
is essential to him—something that is his own indefeasible prop-
erty—and He has given him to have it, for the purpose of com-
unicating it. He has made him the great depository of life.
It pleased the Father that all fulness of life should dwell in the
Son, that he might give eternal life, quickening whom he would.
In like manner, He has given him to have glory in himself. The
glory of the Son of man is not extrinsic glory: it is the reward
of his own excellence and merit. The glory of many is entirely
in other persons or other things. The glory with which God
glorifies the Son of man is "in himself"—his own glory—his
own property. His own arm gave him the victory, and the glory
connected with it. And the Son of man has this glory in him-
self, that he may communicate it to others. The glory the Father
gives him he gives his people. They are glorious, but it is only
in him: he is glorious in himself.

This is important truth. Yet it does seem more natural to
refer the words "in himself," to God, than to the Son of man.
The contrast seems to be—' If God is glorified in the Son of man,
the Son of man shall be glorified in God. If God be glorified in
me, the Son of man, I, the Son of man, shall ere long be glorified
in God. As the Son of man, in whom God has been glorified, I
shall soon be admitted, so far as the thing is possible, into the en-
joyment of the same glory which I, as the Son of God, possessed,
in union not merely of mind, and will, and enjoyment, but of es-
sence, before the foundation of the world.' This is what he asks
in the beginning of his intercessory prayer—' Father, the hour is
come; glorify thy Son, that thy Son also may glorify thee. I
have glorified thee on the earth: I have finished the work which
thou gavest me to do. And now, O Father, glorify thou me'—

that is, plainly, as the Son of man—"with thine ownself with the glory which I"—i.e., as the Son of God—"had with thee before the world was." The glory of the Son of man is the glory of God. That which makes him glorious is just that which makes God glorious—the possession and the manifestation of the same perfections, the same life and light, the same power, and wisdom, and holiness, and benignity. This is a subject that I feel to be too wonderful for me. "It is high, I cannot attain to it;" and I cease speaking about it, lest I "darken counsel by words without knowledge."

§ 3. God glorified the Son of man "straightway."

The third remark that the text suggests is, that God will glorify the Son of man "straightway." The idea which this word seems intended to suggest is twofold—that God would immediately commence glorifying the Son of man, and God would continue, by a constant series of divine dispensations, more and more to glorify him. The glory which the Saviour was anticipating was not at the distance of ages, or even years. It was just at hand; as he spake on other occasions, "The hour cometh, and now is,"—"it is but a little while." It was but an hour or two, and the visit of the angel, and the miraculous prostration of Judas' band, and the darkened sky, and the shaken earth, and the rent vail, and the opened graves—all gave testimony to the greatness and glory of the Son of man. It was but a few days, and the Son of man is "declared the Son of God with power, by the resurrection of the dead." It was but a few weeks, and the opened heavens received the ascending Son of man; and he sat down at the right hand of God, "expecting till all his enemies be made his footstool." It was but a few days longer, and the Son of man was glorified by the "pouring out from on high" of the Holy Ghost. By his saving influence multitudes were induced to rely on the atonement, and submit to the authority of the Son of man; and from that hour, straightway, in a constant series of connected divine dispensations, has there been an ever-expanding development of his glory. And this development will continue on earth while earth continues a scene for its display;—and when this earth, and these heavens, and all that in them is, have been burnt up and have passed away, new heavens and a new earth will be created to be a worthier theatre for the manifestation of its wonders, and the glorification of the Son of man in God will continue to be the object of earnest inquiry to all the good and wise in the universe; and as eternity rolls on, still new discoveries, in reference to it, will burst on their minds, and draw forth ever-new songs to Him who glorifies, and to him who is glorified—to God and to the Lamb.

*John xvii. 5.*
§ 4. God's glorification of the Son of man was the result and the reward of God being glorified in and by the Son of man's sufferings.

The last remark that the text suggests is, that God's glorification of the Son of man in himself would be the result and the reward of God's having been glorified in and by the Son of man. "If God be glorified in him"—i.e., the Son of man; or, since God is glorified in him—"God also shall glorify him in himself." This connection between our Lord's obedience, and sufferings, and death, viewed as a glorifying of God, and his exaltation viewed as a glorification of him by God, is very often brought before the mind, both in the Old and in the New Testament Scriptures. Our Lord's exaltation is the most glorious of all illustrations of that principle of the Divine government, "Him that honoreth me I will honor,"—"He loved righteousness and hated iniquity," and thus glorified God, and "therefore God, even his God, anointed him with the oil of gladness above his fellows." He glorified God, "making his soul an offering for sin," and, therefore, "he saw his seed, he prolonged his days, the pleasure of the Lord prospered in his hand, and he saw of the travail of his soul, and was satisfied." He poured out his soul unto death, was numbered with the transgressors, bare the sins of many, and made intercession for the transgressors"—thus glorifying the justice and the grace of God; and, therefore, God "gave him the great for his portion, and the strong for his spoil." Because, "being in the form of God, he thought it not robbery to be equal with God; but made himself of no reputation"—emptied himself of a glory so far as was possible—"and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross,"—all that he might glorify God on the earth, and finish the work he had given him to do, "Therefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." To glorify God, "He tasted death," in the room of all the children—of all the heirs—of salvation; and God, "for the suffering of death, crowned him with glory and honor." This connection, as is plain both from this passage, and the beginning of our Lord's intercessory prayer, already quoted, was continually before our Lord's mind, and sustained him amid all his sufferings. "For the joy that was set before him"—glorification in God—"he endured the cross, despising the shame"—and straightway, in due time, in a short time—"sat down at the right hand of the throne of God." "The pillar and ground of
the truth, and without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The use to be made of the doctrines which have now come under our review, is not far to seek. They plainly lay a foundation for the three following exhortations:—Let us rest with entire confidence on the finished work of Christ as the ground of our hope of acceptance with God. Let us imitate the Son of man in glorifying God, and expect ourselves to be glorified only in seeking his glory. And let us, though at an infinite distance, imitate and co-operate with God in glorifying the Son of man. A word or two on each of these exhortations will conclude the exposition.

The subject bids us rest with entire confidence on the finished work of Christ as the ground of our hope. It shows us that we have good reason to do so. The work given our Redeemer to do was the accomplishment of the redemption of lost man in consistency with, in illustration of, all the perfections of the Divine character, all the principles of the Divine government; the offering of his body once for all, as that the end which sacrifices and burnt-offerings had in vain attempted to gain, might be accomplished. That work has been completed. "I have finished the work," said the Saviour, "thou hast given me to do. I have glorified thee on the earth. It is finished. Now glorify me with the glory I had with thee before the world was." And what was the reply from Him "of whom, and through whom, and to whom, are all things"? It was a full answer to this prayer. He "raised him from the dead, and gave him glory, that our faith and hope might be in God." What sustained the weight of the Divine glory may surely sustain the weight of our hopes. He who glorified God, and whom God has glorified, can surely save me. That which satisfied God's justice may surely quiet my fears. That which magnified His law may surely sustain my hopes. Judging by what He has done, there is no over-estimating the merit of the Saviour's work of atonement—no danger of relying too firmly on it for the purposes for which it was made.

This subject also bids us imitate the Son of man in glorifying God, and in seeking thus to be glorified by God. To attempt to do what the Son of man did—glorify God by making atonement for sin—were equally to insult him and God—him who offered an effectual sacrifice, and Him who accepted it as effectual,—but we are called to glorify God as well as He. The very first act in which a sinner can glorify God, is thankfully, by faith in the truth, receiving the atonement,—thus glorifying God, who has glorified the Son of man; and then the whole life should be a glorifying of God, in implicit belief of his revelations, active obedi-

71 1 Sam. ii. 30. Psal. xiv 7. Isa. liii. 10-12. Phil. ii. 6-11. Heb. ii. 9; xii. 2. 1 Tim. iii. 16.
ence to his laws, cheerful submission to his appointments. It is thus we are to finish the work he gives us to do—'Whether we eat, or drink, or whatsoever we do, doing all to the glory of God,'—making it 'our meat to do his will and finish his work.'

And, as we are to imitate the Son of man in making the glory of God the great object of life, so, like him, we are to expect, in this way, in due time to be glorified by God. He expected, and well he might, his own glorification as the merited reward of his having glorified God. For us to expect our glorification as the merited reward of our glorifying God, would argue ignorance both of God and ourselves most deplorable, arrogance utterly insufferable. It is his having glorified God that is the meritorious cause of our glorification; but still, it is in glorifying God, "in a constant continuance in well-doing," that we are to "seek glory, honor, and immortality," and are to obtain that "eternal life" which is "the gift of God through Jesus Christ our Lord." Like him, we must finish our work in order to our obtaining the crown of life. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." If we look after his honor, he will look after ours. In our case, as well as in our Lord's, will be fulfilled the apothegm, "Them that honor me I will honor." And there is no other way of securing permanent honor, for the other half of the proverb shall equally be verified, "They that despise me shall be lightly esteemed"—shame and everlasting contempt shall be their portion.

Finally, this subject bids us, though at an infinite distance, imitate and co-operate with God in glorifying the Son of man. Whom God honors we should honor. God glorifies him—surely we should glorify him. And how are we to glory him—glorify him for having glorified God in finishing the work of our salvation? How but by gratefully receiving the salvation thus secured, and submitting to the authority with which, as the reward of his labors and sufferings in securing it, God has invested him? How but by exhibiting the power of his atonement to produce in the believer both holiness and happiness? How but by showing, in our whole temper and conduct, that, in reference to the Son of man, we are of the same mind and heart as God is; that, in our estimation, he well deserves the many crowns he wears, and that it is our most earnest wish that he may reign in us, and over us, and around us; that every opposing power in the universe may be put down—every form of rebellion destroyed; that every disloyal thought and feeling in ourselves and others may be subjected to his dominion; that all men may be blessed with his free salvation and righteous rule, and all nations call him blessed; that "prayer may be made for him continually, and that he may be daily praised." An opportunity is now about to be afforded you, my brethren, in observing that ordinance which is appointed and fitted to be one of the

75 Rev. iii. 21.
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means of his being held in everlasting, affectionate, adoring remembrance among men, of performing this high and holy duty of glorifying the Son of man, by an emblematical exhibition of what he did and suffered when, being himself glorified, he glorified God, and thus laid the foundation for a still higher glorification by God; and by a corresponding declaration, that these doings and sufferings are apprehended by us in their true import, as the completion of a great work, securing glory to God in the highest, and happiness throughout eternity to innumerable otherwise hopelessly lost immortals. Throw your whole hearts into the service. Let their utterance be, “Glory to the glorified Son of man, and glory to Him who glorified him;” “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Blessing, and glory, and honor, and power, be unto Him that sitteth on the throne, and unto the Lamb, for ever and ever.” “Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God. Amen. Alleluia.” Our prayer for you, brethren, is, that “our God may count you worthy of this calling,” to glorify his Son; and at these tables “fulfil in you all the good pleasure of his goodness, and the work of faith with power, that the name of the Lord Jesus may be glorified in you,” and by you, “and that ye may be glorified in him,” and by him, “according to the grace of our God, and the Lord Jesus Christ.””’ Amen, and Amen.

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NOTE A, p. 164.

What follows was an exhortation after the Lord’s Supper, previous to the administration of which, that part of the discourse in reference to God’s being glorified by the sufferings of the Son of man, had been delivered.

If the dispensation of the truth respecting the glorification of God in the expiatory sufferings of the Son of man, which has this day been made to you, in words and symbols, has produced in any good measure its appropriate effects, you have, while occupying these seats, been glorifying God in your minds and hearts;—you have been reflecting with supreme admiration, esteem, and love, on the divine excellence displayed by the Father in these wondrous transactions,—his power, and wisdom, and righteousness, and grace;—and you will leave these seats with an earnest desire, and a settled resolution, that henceforward the mind which was in Christ, and was shown to be in Christ, in reference to these excellences, by his enduring those sufferings, and by the manner in which he endured them, shall dwell more richly than ever in you,—that you, under the influence of this mind, will more than ever glorify God in your bodies, and in your spirits, that are his,—and that this shall be

78 2 Thess. i. 11, 12.
with you, as with him, the leading object in all the changes that may be before you, that God may be glorified by you—in you—both in life and death.

You are aware this is your chief end as men and as Christians. You are aware that God was glorified in Christ that he might be glorified in you. In both respects God has formed you for himself, that ye may show forth his praise. You cannot glorify God unless you know him—know his true character. You do not, cannot, know his true character unless you know him as “the God and Father of our Lord and Saviour Jesus Christ,” and your God and Father in him—“God in Christ reconciling the world to himself, not imputing to men their trespasses, seeing he has made him who knew no sin, to be sin in our room, that we might be made the righteousness of God in him.” Habitually contemplating him as his glory shines in the face of Christ Jesus, glorify him by ever-increasing esteem, and veneration, and love, and confidence, and submission. Sanctify him thus in your hearts.

And let these sentiments find utterance in believing, fervent, affectionate prayer and praise. Show your sense of his infinite greatness and goodness—of your entire dependence on him, and confidence in him, by being “anxious about nothing, but in everything, by prayer and supplication, with thanksgiving, making your requests known to God.” Especially “offer the sacrifice of praise to him, continually giving thanks to his name; with such sacrifices God is well pleased.” “In everything give thanks,” remembering his own words, “He that offereth praise, glorifies me.”

And glorify him by your lives, as well as by your lips. “Thanksgiving is good,” as Matthew Henry says, “but thanks-living is better.” Let your whole conduct be characterized by implicit, universal, cheerful, persevering obedience, and be thus a continued hymn to Him whose you are,—whom you serve. “Whether you eat or drink, or whatsoever ye do, do all to the glory of God.” “Whatsoever you do, whether in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him.”

Seek to glorify him, not only by doing his will as it ought to be done, but by suffering his will as it ought to be suffered. Christ glorified his Father remarkably in his sufferings. It is to them he refers when he says, “Now is God glorified in the Son of man.” You cannot glorify God as he did by his sufferings. You do not need to do this; to attempt to do it would be crime and madness. His sufferings glorified God in making expiation for sin, complete expiation for sin. Were you to cherish the thought, that by your sufferings you could either, in whole or in part, expiate your sins,—a wild dream not unfrequently indulged in,—you would insult him, and offend his Father. But still you, as well as he, may glorify God in the fires of affliction. Few things more clearly prove that we indeed glorify God in our hearts,—few things more really do honor to God and his cause among men,—than willing, patient, joyful, suffering affliction, especially thus suffering affliction in the cause of Christ. Glorifying in tribulation, is closely connected with glorying in God, through our Lord Jesus Christ; and he who glories most in God, most glorifies him.

Beware of dishonoring God in your hearts and in your lives. Beware of low, and therefore false, views of his character. Beware of distrusting him. Beware of allowing any creature to occupy his
place. Beware not only of obvious sin, but "abtain from all appearance of evil." Avoid everything which may excite in men around you, unworthy conceptions of the holiness or benignity of the God you serve.

If you really are what you have to-day very solemnly professed yourselves to be, one of the principal causes of your regret will be, that you glorify God so little, that you dishonor him so much. Seek to lessen this regret by lessening its cause. You will never get rid of it while here below, for you never will completely get rid of its cause.

Be not discouraged, the time is hastening onward—it is even at hand with regard to some of you—when, as God was perfectly glorified in and by his Son, he shall, according to your capacity of honoring Him, be perfectly glorified in and by you also. That which is in part will pass away; and that which is perfect shall come. Yet a little while, and God will be "glorified in all his saints, and admired in all them that believe." In heaven you will never cease to glorify him; and you will glorify him entirely to his satisfaction—entirely to your own.—Within and around you all shall be glory—his glory; and the whole innocent and redeemed intelligent creation shall, in all they think, and feel, and speak, and do, just pour forth the everlasting hymn, "Who is like unto Thee? Who shall not fear Thee? Who shall not glorify Thee, Holy, Holy, Holy One? Of Thee, and by Thee, and to Thee, are all things, and thou art blessed for ever and ever." Who does not long thus to glorify God—thus to have God glorified in and by him?

"O glorious hour! O blessed abode!
We shall be near, and like, our God;
And flesh and sin no more control,
The sacred pleasures of the soul."

In the hope that through God having been glorified in the Son of man, you shall reach this state of holy blessedness, go in peace. And "may the God of all grace, who has called you unto his eternal glory, make you perfect, strengthen, establish, settle you, and preserve you blameless to his glorious kingdom, through Jesus Christ, to whom be glory for ever and ever. Amen."
EXPOSITION XXVI.

THE NEW COMMANDMENT.

John xiii. 32-35.—“Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

The sublime, mysterious words which immediately precede the subject of our exposition, and the holy exultation of our Lord in uttering them, so strikingly contrasted with that trouble of spirit which so lately had overwhelmed him, must have made a deep impression on the minds of the disciples: “Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.” Very imperfectly understood as they must have been by them, these words, spoken by one in whose perfect truthfulness they had the most implicit confidence, were fitted to calm their apprehensions and to reassure their hopes. They spoke of triumph, glorious triumph, glorious triumph just at hand. It was meant by their master that these words should support their sinking hearts; but knowing how apt, with their very limited and even incorrect views of the design of his mission and the nature of his kingdom, the declaration he had made was to excite false expectations in their minds, the disappointment of which would not only pain their feelings but shake their faith, he immediately proceeds to prepare them for that temporary separation from him, which, though really most “expedient,” indeed necessary, both for him and them, they, notwithstanding the many hints he had given them—some of them to us very plain ones—never seem to have been able to realize to themselves as an event not only certain, but just at hand.

“Little children,” said he, regarding them with a look of the tenderest pity,—“Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” The meaning of the words is, ’We must soon part: when I go—as I will straightway, in a very short time—to the Father, to be “glorified by him in himself,” in consequence of my having glorified him on earth,

1 John xiii. 33.
you are not to go along with me,—you are to remain for a season on the earth, deprived of that kind of intercourse with me which, since you became my disciples, you have constantly enjoyed. This is the communication he means to make to them.

To them he well knew it must be a most painful one, but he equally knew that it was a most necessary one. He loved them too well to allow them to indulge hopes which he knew must be disappointed; but he makes the painful communication in the way least fitted to distress them. Before he speaks of his leaving them, he speaks of the glory into which he is to enter, and throws into the shade, or rather covers with a veil of glory, the intervening sufferings. He addresses them in the language of the most endearing affection. He calls them "children—little children,"—his own little children; and his look and tone, when he uttered these words, must have told their hearts that the pity which a father has for his little child, when in distress or danger, was but a faint emblem of the compassionate love with which he regarded them. And instead of saying—'We must soon part,' he says—'I am yet to be with you for a little while;'—in which words he refers to the period which was to elapse before his ascension to heaven. When that little while was elapsed, then he was to leave them. If they sought him on earth they would not find him; and into the heaven of heavens, which was henceforth to be the place of his abode, they were not to be immediately admitted.

Perfect happiness is not to be expected in this world. It is too full of sin to be free of sorrow. The disciples, amid many privations and trials, had yet derived much happiness from their connection with their Master. His presence and conversation had been the life of their life. But of these they were now to be deprived. His continuance with them during the whole course of their lives would not have comported with the accomplishment of the great and gracious purposes for which he had been sent into this world by his Father, and for which he had chosen them from among their countrymen. He had work to perform, and sufferings to endure, which required that the endearing intercourse, which, as a man with his friends, he had had with his disciples, should terminate; and they had work to do which could not be done till he had left them, and till, having opened a channel for the influences of the Spirit by his expiatory suffering, he from his throne in the heavens, poured these forth abundantly, to qualify them for its successful performance. The world could not be saved but by the shedding of his blood; the world could not be converted but by their preaching his Gospel; and the Gospel could not be preached with success without his communicating and their receiving his Spirit. It was expedient for the apostles—it was expedient for mankind—that the Saviour should go away.

And as it was necessary that he should leave them, so it was necessary they should be made aware of this. It was something
they were not counting on. They had hoped that he, being the Messiah, would remain for ever with them. His departure, had they not been made aware of it, would have been a shock to their faith as well as to their feelings; and the knowledge that it was but "a little while" he was to be with them, was calculated to induce them to improve to the utmost all opportunities of advantage from intercourse with him during that short season.

Many of the privileges of Christians in the present state, like the Saviour’s bodily presence with the disciples, are precarious and transient; and it is of great importance that they should be habitually aware of this, that they may escape the shock of being suddenly and unexpectedly deprived of them, and that, by a careful improvement of them while they continue, they may be saved from the pangs of fruitless regrets when they are taken from them. Communion with our Lord, in the truest, widest, best sense of that word, is a privilege of which, if we are really Christians, we never can be deprived; but there is a kind of sensible fellowship with him, analogous to the bodily intercourse the disciples had with him, which cannot be enjoyed without interruption in the present state. Who that has ever properly entered into the spirit of Christian worship, has not occasionally experienced a sense of the nearness and excellence of the Saviour which was very delightful, and which has induced a wish that we could be constantly engaged in such exercises, if we could but constantly realize such feelings? But in the present state it must not so be; we must live by faith on an absent and unseen Lord. Where he is, while we tabernacle in flesh on earth, we cannot come; but if we are really his, ere long we shall be where he is, and see his face, and dwell in his presence,—enjoying, without interruption and without end, an intimacy of sensible intercourse with him, and a delight in that intercourse, of which at present we can form no adequate conception.

Our Lord, in speaking of that interruption of bodily intercourse which was to be the result of his leaving his disciples and going to the Father, refers to language which he had formerly employed in speaking to the unbelieving Jews,—“As I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” The conversations referred to are recorded in the seventh and eighth chapters of this gospel. The state into which our Lord was about to pass was one which would equally render it impossible for his enemies on the earth to do him personal injury, and for his friends on the earth to have the same kind of intercourse with him which the disciples had been accustomed to enjoy.

This was a statement which, in any form, must have been very unpalatable to the disciples, with their confused and imperfect ideas, and which was not likely to be the more agreeable to them that it was couched in the same language as that addressed to the unbelieving Jews. There is little doubt that they thought

\[\text{John vii. 34; viii. 21.}\]
it a hard saying; but it was needful for them to hear it, and the best form in which it could be made to them was that which was most likely to fix it deep in their minds. Their desire to live by sense, and not by faith, required a check. They needed to be taught that they were not always to "know Christ after the flesh," but to place their happiness, while here, in spiritual intercourse with him, and in the hopes of being for ever, both in body and spirit, with him, and like him, in a better world.

The same words may sometimes be said by Christ to believers and unbelievers—the same things may sometimes be done by him to believers and unbelievers; but when we look a little more closely, we shall be disposed to say, 'Though there is apparent identity, there is real difference.' It is said equally to the unbelieving Jew and to the believing disciple, "Ye shall seek me,—whither I go, ye cannot come;" but to the first that means, 'You will seek to injure me, but I shall be completely beyond your reach, and to that place of perfect holy security and happiness you can never come;”—to the second it means, 'You will earnestly desire that personal intercourse you once had with me, but that is impossible in the meantime; yet a little while, and where I am, there shall ye be; you cannot follow me now, but you shall follow me afterwards.'

And it is not an arbitrary arrangement that they cannot go to where he is now going. There were good and sufficient reasons for it. They were not yet fit for the "much tribulation through which they must enter the kingdom." They had not yet finished the work given them to do on the earth for the glory of God and the good of mankind. They had not yet obtained that measure of excellence which was to make them "meet for the inheritance of the saints in light." It has been justly said, "As there "is a time for every purpose under the sun,"" so there is a time for the translation of believers to those regions which are above the sun; and God’s time for everything are the fittest times, and are to be waited for patiently by us.'

There is emphasis in the word "now." "As I said unto the Jews,—so now I say to you." When he said, "Ye shall seek me," and "whither I go ye cannot come," to the Jews, he had not said it to the disciples. He deferred a painful but necessary statement till it became seasonable. He never needlessly spoke disagreeable truth. He never caused his disciples unnecessary sorrow, nor afflicted them with needful sorrows before the time. Much depends both on deeds and words being well timed. It is said "the wise man’s heart discerneth both time and judgment." In this department of wisdom, as in every other, whose name is "the Counsellor" has the pre-eminence; he has "the tongue of the learned," to "speak a word in season." It is not impossible that the word now might be intended to suggest the idea—which we know is the truth—that though now he said, 'Ye cannot come whither I go,' he would not always say

Eccles. iii. 1
Eccles. viii. 5.
Isa. I. 4
so. In a very short while he said to them, in answer to Peter’s question, “Ye cannot follow me now; but ye shall follow me afterwards.” “A little while, and ye shall not see me: and again a little while, and ye shall see me; because I go to the Father.” “If I go”—“I will come again, and receive you unto myself; that where I am there ye may be also.” Instead of saying, as he does now, “Ye cannot come where I am,” then he will say, “Come up hither.”

Sensible bodily intercourse between the disciples and their Master was soon to be interrupted, but that was but an additional reason why spiritual intercourse between them should be maintained; and our Lord points out one of the best ways in which this desirable object is to be gained,—by their cherishing towards each other that affection which he cherished towards them all: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” The meaning of these words will be made more evident, by a slight transposition, which the usage of the language admits, and the course of thought requires: “A new commandment I give unto you, That ye love one another; that as I have loved you, ye also should love one another.” The second clause is explanatory of the first. Our Lord’s command is, not only that his disciples should love one another, but that they should love one another, even as—in the same way that—he had loved them all. It is the will of Christ that all men should love all men. It is his will that his people should love all men. But it is not the love that every man owes to every man—that every Christian is bound to cherish to every man—which is here enjoined. It is the love which a Christian owes to a Christian as a Christian, because he is a Christian. It is the love of the brotherhood, as distinguished from the love of the species. It is “brotherly kindness,” as distinguished from “charity.”

The affection, the cultivation and expression of which our Lord here enjoins, originates in the possession of a peculiar mode of thinking and feeling, produced in the mind by the Holy Spirit, through the knowledge and belief of christian truth, which naturally leads those who are thus distinguished to a sympathy of mind and heart, of thought and affection, with all who, under the same influence, have been led to entertain the same views, and to cherish the same dispositions. It is “love in the truth for the truth’s sake,”7 to those in whom the truth dwells. It includes good-will in the highest degree; but to this it adds moral esteem, complacentiel delight, tender sympathy. Its end is the happiness of its object, as a christian man—his deliverance from ignorance, and error, and sin, in all their forms and degrees

1 John xiii. 36; xvi. 16-19; xiv. 8. 7 John xiii. 34.
3 Psalm. xxvii. 14; xxxvii. 20; xvii. 7; lxviii. 25; cxviii. 15. Ezek. vii. 2.”—Breuer.
4 2 Petr. i. 7. 10 2 John i. 2. 3 John i.
—his progressive, and ultimately his perfect, happiness, is entire conformity to the mind and will of God—the unclouded sense of the Divine favor—the uninterrupted enjoyment of the Divine fellowship—the being like the ever blessed Holy, Holy, Holy One.

This love is to be cherished in the heart, and manifested in the life. It is to be shown, by choosing for our friends and associates our brethren in Christ—joining ourselves to the disciples—casting in our lot with them—walking with them “in all the commandments and ordinances of the Lord blameless”—sympathizing with them in their griefs and in their joys—communicating to them in their necessities—assisting them in their labors—bearing with their infirmities—ay, bearing their infirmities—admonishing them and reproving them, it may be sharply, when they are to be blamed—loving them too well to suffer sin on them—delighting in their christian attainments and triumphs, as if they were our own—never ashamed of them, however low their place in society, and however frowned on and persecuted by the world—never ashamed to call them brethren. This is the affection our Lord enjoins when he says—“I give you a new commandment, that ye love one another.”

He gives us a beautiful commentary on the precept when he adds, “A commandment that, as I have loved you, ye also should love one another.” The words, “as I have loved you,” have often been considered as equivalent to, “since I have loved you.” No doubt the words will bear this interpretation, and no doubt a very strong reason why a Christian should love his brother is, because Christ loves him; yet I cannot doubt that the words here rather describe the peculiar character than assign the reason of christian love—rather show how, than say why, a Christian should love a Christian. In everything our Lord has “left us an example, that we should follow his steps;” in nothing more remarkably than in the love of the brethren. His love to his people was free and ready, considerate and wise, laborious and expensive, generous and self-sacrificing—looking to all their interests, but chiefly to their highest interests—not forgetting that they had bodies, but chiefly concerned about their souls. He took an interest in everything that concerned them; he instructed, counselled, and comforted them; he prayed with them and for them; he vindicated them when they were accused; apologized for them when their conduct required and admitted of apology; reproved them when they deserved it, yet in love bore with their infirmities; made much of what was good in them; and publicly owned them to be dearer to him than a brother, or sister, or mother. He loved them with a spontaneous, disinterested, holy, steady, and unfailing love; he loved them to the end. Thus did he love his chosen ones, and thus should they love one another. He so loved them as to lay down his life for them; and they ought s. to love the brethren, as, if called on, to lay down their life for them. We never can equal his love—we never can come
near it—but we are expressly required to take it as our model. Nor must we ever think ourselves perfect in love, till our brotherly-kindness bear a resemblance to that love—stronger than death—which burned in the heart of the Redeemer, with a flame which nothing could extinguish, or even abate. Such, then, is the love which the Saviour enjoins on his disciples—love to one another—and such love to one another, as he has shown—is showing—to all.

The commandment in which our Lord enjoins this love, is called by him "a new commandment." The import of this appellation has been variously explained. Some consider the word "new" as equivalent to 'other' or 'additional.' They suppose there is a reference to the command in the 14th and subsequent verses—"that they should do to one another as he had done to them." q. d., 'I have another—an additional—a new commandment, to give: not only to act to one another as I have acted, but feel towards one another as I do. Others consider "new" as a synonyme of 'excellent.' Neither of these modes of interpretation is satisfactory. The newness of the command is not, I apprehend, to be sought in the general duty enjoined,—love; but in the peculiarities of its objects—love to Christians as Christians; and of its measure or rule—love as Christ has loved his people. This is a "new commandment;" and it could not be given till there were disciples of Christ, and till he had shown how he loved them, and expected them to love one another. Therefore does our Lord claim this command as peculiarly his: "This is my commandment, that ye love one another, as I have loved you." And the apostle Paul calls it "the law of Christ."

This commandment is called by John no "new commandment, but an old commandment, which those to whom he wrote had heard from the beginning." The new commandment had then become old; yet he adds "Again, a new commandment"—referring plainly to the same injunction—"I write to you, which thing is true in him and in you." q. d., 'Though the commandment to love one another cannot now be called a new one, as if just issued forth—for from the beginning of the Gospel it was announced as the distinctive command of our one Lawgiver—yet it may well be called new, so far as he is concerned—for no one gave it till he did it—and so far as you are concerned, for it was a law to which you were strangers, till you assumed his easy yoke and light burden."

Obedience to this new commandment is, by our Lord, declared to be the criterion and badge of true discipleship: "By this shall all men know that ye are my disciples, if ye have love one to another." These words imply three statements: all my disciples shall be distinguished by this mutual affection; none but my disciples shall be so distinguished; and this mutual affection shall be so visible in its effects, that my disciples shall be readily recognized by it.

All Christ's disciples are distinguished by this mutual affection. It must be so. This is, by way of eminence, his commandment; and can they be his disciples who disobey? They only are his disciples indeed, who "continue in this word." Besides, it is impossible to have that common faith, and common feeling, which are necessarily implied in being disciples of Christ, without having this mutual affection. It is obvious that the man who is destitute of this peculiar affection to Christians as Christians, is not—cannot be—himself a Christian.

The second principle implied in our Lord's words—that none but Christ's disciples are possessed of this affection—is no less obviously true. A worldly man, an unbeliever, may respect a genuine Christian—he may be constrained to do so; he may even love him on account of his naturally amiable qualities, or of the natural relation in which he stands to him, or of the advantages he derives from him; but he does not, he cannot, love him as a Christian. What is peculiarly Christian in his character is not, cannot be, to him an object of affection. He loves him, not for, but notwithstanding, his Christianity. It is only those who are taught of God that can love the brethren as the Master requires them to be loved, even as he himself loved them—with a cordial regard to the image of God appearing in them—with a self-denying, self-sacrificing love. Herod respected John; but, had he loved him for his holiness, he would have abandoned his paramour, instead of shutting up his faithful reprover in prison. It is a certain proof that a man has passed from death to life, if he really loves the brethren.

This distinctive affection towards genuine Christians is something that ought not to be concealed—something, indeed, that cannot be concealed. Love is an active principle; and love to the brethren shows itself in acts of kindness to the brethren. True Christians associate together, in a way in which they do not associate with the men of the world. When duty calls, they associate with worldly men; but when they are "let go, they seek their own company," and, while they "do good to all men, as they have opportunity," they especially abound in offices of kindness to those "who are of the household of faith." It is the will of their Lord that it should be so. He by no means wishes them "to do their good works before men, to be seen of them;" but he does wish their light, in doing good to the brethren, "so to shine before men, as that they, seeing their good works, may glorify their Father who is in heaven." In the earliest and best age of Christianity, the words of our Lord were very remarkably verified. It was then a common expression among the heathen, "See how these Christians love one another, and how ready they are to die for each other!" The profane Lucian scoffingly says of the Christians of his time, "Their Lawgiver has persuaded them that they are all brethren;" and another heathen remarks,

14 John viii. 31. 15 Acts iv. 23. Gal. vi. 10. 16 Matt. vi. 1; v. 16.
that "Christians love one another before they are acquainted, if they but know that they are Christians."

We have great cause to lament that the love of Christians is by no means so ardent, and therefore by no means so visible, as it was in the primitive age. It has waxed cold; and, in the church losing its great ornament, the world is deprived of one principal means of its conversion. The infidelity of the world is chargeable, to a considerable degree, on professèd believers failing to exhibit the true character of the religion of Christ as the religion of love. When the true followers of Jesus Christ are visibly of one mind and one heart, the world will be constrained to believe that the Father hath sent the Son. Alas! how do many of us give the lie to our profession, and shut up reflecting worldly men to one or other of the conclusions, either that we are not Christians, or, if we are, that there is no such power in the doctrine and law of Christ as their author ascribes to them.

An important question, of a practical kind, naturally rises out of these illustrations. Are we obeying the new commandment of our Lord? Are we giving this proof of our discipleship to ourselves, to the church, to the world? Do we love the brethren—do we love Christians as Christians? Do we love them because of their relation and likeness to God our Father, and Jesus Christ, their elder brother? Do we cordially esteem them? Do we affectionately love them? Do we do them good as we have opportunity? Do we seek opportunity to do them good? Happy are those who can intelligently, honestly, reply to these questions in the affirmative. They have "passed from death to life." This love of the brethren is the evidence that "we are in the light," for "he that hateth"—ay, he that loveth not—"his brother, abideth in darkness, even until now." Let those who love one another, as Christ has loved them all, seek to make it more and more evident that they "love not in word and in tongue only, but in deed and in truth." Let them "walk in all lowliness, esteeming each other better than themselves; forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace; putting away all bitterness, and anger, and wrath, and clamor, and evil-speaking, being kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven them;" walking in love, even as Christ walked in love. Let them "do good and communicate;" and, "if a brother or sister be naked and destitute of daily food, let them not say, Depart in peace; be ye fed, be ye clothed; but give them the things that are needful to the body." And, that we may thus obey the new commandment of our Lord, let us seek, by the faith of the truth, to "abide in him," that he may, by his Spirit, abide in us, that thus we may bring forth much fruit to his praise and glory."

17 Eph. iv. 31 &v; v. 2. Col. iii. 12, 13. John xv. 4, 5.
EXPOSITION XXVII.

PETER WARNED.

JOHN xiii 36-38. MATTHEW xxvi. 31-35. MARK xiv. 27-31. LUKE xxi. 31-34.

Our Lord's intimation to his disciples, that he was on the eve of leaving them, must have strangely perplexed their minds, and troubled their hearts. They had received him as the Messiah promised to the fathers. They expected that he would, ere long, restore the kingdom to Israel; and the hope of the speedy accomplishment of their desire and expectation, had probably never been higher than when, a few days before, he had made a triumphant entry into that city, which they no doubt considered as the destined metropolis of his widely-extended dominions, and had exercised his rights as the Lord of the temple, by driving from its sacred precincts those who had profaned them by converting "the house of prayer" into "a house of merchandise"—"a den of thieves." To be told that he was about to depart, and to depart alone, leaving them behind him, was what they little anticipated. He had, indeed, in language which appears to us very plain, again and again spoken to them of his approaching sufferings, and death, and resurrection, and return to his Father in heaven; but "they understood not these sayings, and they were afraid to ask him." To the very last, they were anticipating his taking to himself his great power, and sitting down on the throne of Israel, which, under him, was soon to be the throne of the world; and that very evening they had been engaged in an unseemly dispute, who among them was to possess the places of highest dignity and most extensive influence in the kingdom which they doubted not their Master was now about to establish. For him to think of going away from Jerusalem at this time, must have seemed very strange; to think of going away without them, must have appeared stranger still.

Respect for their Master, not unmixed with fear that, if he spoke out more plainly, their alarm might be confirmed rather than dissipated, kept the great body of the disciples silent. But the open-minded, warm-hearted, forward Peter, could not restrain himself, but eagerly inquired of him where he was going. "Simon Peter said unto him, Lord, whither goest thou?" 1 Peter's conduct

1 John xiii. 36.
in proposing this question to his Master, was of a mixed character. There was something to approve, and even admire in it. It originated in the sincerest love for his Lord, in extreme unwillingness to be parted from him, and in a desire to share in whatever labors and sufferings might be incurred by him, in accomplishing his great object—the redemption of Israel. It is as if he had said, 'Where thou goest I will go;' 'I will follow thee whithersoever thou goest;' 'If Jesus will not stay with Peter, Peter will go with Jesus.' His feelings seem to have been very similar to those of Elisha, when his master Elijah bade him tarry at Bethel, while he went onwards in the journey which was to terminate in his translation,—"As the Lord liveth, and as thy soul liveth," said the affectionate attendant, "I will not leave thee." 'Bid me do anything but stay behind thee.' Let me but know whither thou art going, and at all hazards I will accompany thee.'

But if there was something, so much, in Peter's conduct to approve of, there was also something to condemn. Peter should have acquiesced in his Lord's will, plainly expressed, "Whither I go, ye cannot come." He ought also to have known whither his Lord was going; for he had repeatedly informed his disciples that he was to return to the Father, and "ascend up where he was before." Surely the question might have been justly put to Peter on this occasion, "How is it that you do not understand?" And he was probably farther to be blamed, for overlooking the important truths which our Lord had been pressing on the consideration of the disciples, respecting the mutual love which they should cherish towards each other, during the period of bodily separation—love like his love to them all—and occupying his mind about a point, which, as viewed by him, referred entirely to the establishment of that worldly kingdom, which was the great object of Jewish expectation from their Messiah.

It is well remarked by Matthew Henry, that "it is a common fault among us, to be more inquisitive concerning things secret, which belong to God only, than concerning things revealed, which belong to us and to our children—more desirous to have our curiosity gratified, than our conscience directed—to know what is done in heaven, than what we ought to do to get thither. It is easy to observe it in the conversation of Christians, how soon a discourse of what is plain and edifying is dropped, and no more is said of it; the subject is exhausted; while a matter of doubtful disputation runs into an endless strife of words."

Peter seems to have imagined, that his Lord was about to go to some distant region, and there commence his reign, or make preparations for doing so; and therefore he was desirous of accompanying him. In the present instance, as in many others, our Lord, in his answer to Peter, replies rather to what was in the mind of him who proposed the question, than to the question itself. He does not tell Peter where he is going, but he tells him that it is a journey in which he cannot be his companion. "Jesus answered him, Whither I go, thou canst not follow me now;
but thou shalt follow me afterwards.” Our Lord was going to suffer and die; and through suffering and dying to return to his Father. Peter could not now follow him. He was not ready to lay down his life for the truth, as became sadly evident in the course of a very few hours; and he had much to attain, much to do, much to suffer, before he could rejoin his Lord in glory. But though in neither of these views could he now follow his Lord, in both of them he was to follow him afterwards. After a number of years of painful suffering and faithful labor, Peter, like his Master, glorified God by submitting to crucifixion, thus following him whither, at this time, he could not follow him; and as he followed him to the cross, so he followed him to the throne. To his parting spirit the invitation was given by his glorified Lord, “Come up hither;” and having overcome, by being faithful to death, it was given him to sit down with his Lord on his throne, even as he, having overcome, sat down on his Father’s throne.

Peter did but very imperfectly understand these words when they were uttered; but when, by the influence of the Holy Spirit, he was led into all the truth which they contain, they must have been to him an Exhaustless source of motive, and support, and consolation, amid all the labors and sufferings of his future eventful life. The assurance given here to Peter, is given to all the faithful followers of our Lord. “Where I am, there shall also my servant be.” Our Lord’s intercessory prayer is not confined to Peter and his apostolic brethren. It extends to “all whom the Father has given him,” to “all who should believe on him,” in all countries and ages, directly or indirectly, “through the word of his apostles.” “Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory.” All Christ’s people must follow him to heaven through death, or a change equivalent to death in the case of those who are found alive at his coming.

But when they are to follow him, must be left to the disposal of Him “into whose hands the Father hath committed all things.” Their glorious Captain—Leader—Forerunner—wishes their presence with him, as much as they wish his presence with them; but he is wiser than they are, and knows when they are ready to die—when they are fit to go to heaven—when they can follow him most to his glory, and to their own advantage. It is their wisdom to rejoice in the certainty of the event, and, without anxiety, to leave the determination of its time and circumstances to his infinite wisdom and kindness. What difficulties or temptations need alarm him who knows that he is certainly at last to follow Jesus to the heaven of heavens? Should not this more than reconcile us to all the sufferings which we may meet with in life, that they are all working out our fitness for following our Lord through death to heaven? Should he fear to follow him

*John xiii. 36.
through death to the grave, who knows that he shall follow him through the grave to the throne?

It has been well said, "We love not Jesus as we ought to love him, if we are unwilling to swim through seas of blood, and pass through flaming furnaces, that we may be where he is, and with him there—beholding and sharing his glory." They who know where Jesus is, and hope to be with him there, should, even while on the earth, keep the eyes of their mind steadily fixed on him, should mind the things that are above where he is; and should rest satisfied that infinite wisdom and kindness will defer their complete happiness, only till they have been duly prepared for enjoying it.

Our Lord's gracious answer should have both silenced and satisfied Peter; but it did neither. "Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake." Here, as in the former case, we find something to approve, and something—much—to blame. It is still strong attachment to his Master that stirs his mind, and dictates his words. He cannot think of living apart from Jesus. He is desirous to be with him wherever he is, that at whatever expense he may show his attachment to him. Jesus well deserved the highest proof of love; and it was right in Peter to be willing to give him this proof of his love. And Peter felt all he expressed,—meant all he said,—promised nothing but what he intended to perform.

So far we must approve the conduct of the warm-hearted apostle. But if there be something to approve, there is much to condemn. There is unbelief here, all but a direct contradiction of his Master's declaration, "Thou canst not follow me now." "Why cannot I follow thee now?" comes very close to, 'But I can.' There is pride here. He presumes to think that 'possible,' which his Master has pronounced 'impossible,' and by calling for a reason of his Master's judgment, tacitly blames him for not thinking more highly than he did, of his resolution, and love, and courage, and fidelity. There is rashness here, in declaring himself fit for a very difficult work, of the nature of which he had no just idea, without any dependence on the Divine assistance. There is ignorance here,—ignorance both of himself, as the event proved, and of the nature of Christ's kingdom, which can never be advanced by men dying—as Peter contemplated dying—fighting for the establishment of a secular dominion over men. There is ingratitude here, in not thankfully acquiescing in what Jesus had so graciously declared, 'that though he could not follow him now, he should follow him afterwards.'

In making declarations with respect to any piece of future conduct, we should speak very cautiously; we should never declare that we shall certainly act in a particular way, unless we have clear evidence, not only that the act referred to is a right one in itself, and obligatory on us, in the circumstances in which

* Dr. Lawson.  
* John xiii. 37.  
* John xv. 18.
we are placed, but also that we are called on to make such a declaration; and even then, we should make such a declaration, with a deep feeling of the absolute necessity of Divine aid, to enable us to do what is our undoubted duty. We should be cautious in forming, still more cautious in uttering, resolutions. The less dependence we have on ourselves, in forming such resolutions, and the greater deliberation we have in uttering them, it will be in the long run the better for us, and the more creditable to the cause of religion.

None are so weak as those who think themselves very strong. None so strong as those who are thoroughly conscious of their own weakness. None so likely to do honor to Christ and his cause, as those who are sensitively afraid lest they dishonor them. None so likely to do them discredit, as those who are confident that they can, and will, do much to exalt him, and advance it.

Our Lord seems to have testified his displeasure of Peter's conduct by not immediately replying to this second question, and the accompanying remark—for it is at this point of the conversation that the caution and instruction addressed to all the disciples, recorded by the evangelists Matthew and Mark, seem to have been given,—"All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."

These words are a prediction that, in the course of that night, events should occur which should "offend," i.e., not so much displease as stumble—the disciples respecting their Master,—events which they were not at all looking for, and which were altogether different from, altogether opposite to, what they were expecting to take place, so that their faith in him as the Messiah would be shaken. This was fulfilled when, on Jesus being apprehended as a malefactor, the whole of the disciples forsook him and fled. Our Lord adds, that even this should be an additional confirmation of his Messiahship, as the fulfilment of an Old Testament oracle. "For it is written," says he, "I will smite the Shepherd, and the sheep shall be scattered." The reference here is to a passage in the prophecy of Zechariah, "Awake, O sword against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." Our Lord does not exactly quote the words, but gives the meaning. By some interpreters our Lord is considered as merely saying, 'Events will occur during the course of this night so perplexing to you, and so stumbling to your faith in me as the Messiah, as to induce you to act a part of which the words of the ancient oracle are very descriptive. The Shepherd shall be smitten; and when he is smitten the flock shall be scattered.' By other interpreters our Lord is considered as referring to this passage in Zechariah as a direct prediction of the

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6 Matt. xxii. 81. Mark xiv. 27. 7 Zech. xiii. 7.
events which were about to take place. There are considerable
difficulties connected with either mode of interpretation; but, upon
the whole, we prefer the latter.

The passage seems an insulated oracle. It is difficult to find
any one but the Messiah who can, with propriety, be called "the
fellow of Jehovah of hosts;" and the terms in which our Lord
refers to the ancient oracle, and the circumstances in which this
reference was made, forbid us to think that there is nothing more
than allusion or accommodation. As a mere allusion, it seems
unnatural; as the application of an admitted prediction of the
Messiah, nothing could be more appropriate. The very circum-
stance which was in itself calculated to shake, and in reality did
shake, their faith, and the fact of their faith having been thus
shaken, were, in consequence of our Lord's thus telling them
before, and pointing to a prophetic oracle where it was predicted,
on their having time to recollect themselves, fitted to make
them stronger believers than ever, as proving at once that their
Master was a true prophet, and was He to whom all the prophets
bare witness.

Our Lord adds, "But after I am risen again, I will go before
you into Galilee." He intimates, in these words, that he was to
die—which, after all he had said, they plainly were not expect-
ing,—and that he would rise again; and that, having risen again,
he would go before them into Galilee, where he would meet with
them on a mountain which he seems to have named to them.
We find an account of that meeting in Mathew,8—the meeting,
probably, that Paul refers to in the First Epistle to the Corin-
thians,9 where our Lord was seen of above five hundred brethren
at once. Nothing could be better fitted to sustain the fainting,
stumbling, faith of the disciples than this declaration. Though
the suddenness and strangeness of the events, and a sense of
personal danger, made them all for sake him and flee, yet, on
consideration, they could not help saying to themselves, "We
will not abandon our fondly-cherished expectation yet; we trust
that he will yet redeem Israel, though this is not the way we
thought Israel was to be redeemed. 'He told us of all this be-
fore; he showed us that thus it was written.' And even after
his death they must still have had lingering hopes: 'He said he
would rise again, and go before us into Galilee. His other pre-
dictions have been fulfilled,—will not these also?' This pre-
vented their faith from absolutely failing during the dreary in-
terval between the apprehension of our Lord in the garden and his
resurrection.

Peter's confidence in the firmness of his attachment to his
Master remained unshaken, notwithstanding this declaration, that
all of them would be offended in him that night; and, as our
Lord did not seem disposed to reply to his question, "Why can-
on't I follow thee now?"—unchecked by what seems plainly to
have been intended as a reproof of his forwardness and self-con-

8 Matt. xxviii. 16. 9 1 Cor. xv. 6.
fidence, he takes up his discourse—a very frequent meaning of the word rendered "answered,"—"and said, 'Though all men shall'—rather should—"'be offended because of thee, yet will I never be offended.' Peter here manifests what is very generally connected with an overweening opinion of a man's self, an under-valuing of others. He speaks as if the stumbling of his brethren was quite a possible, not a very improbable, thing; but for him, so firm was his conviction that his Master was the Christ, the Son of the living God, and so strong his affection to him, that nothing that could happen within the limits of possibility could stumble him, or lead him to think, and feel, and act in any way inconsistent with that conviction and affection.

Peter's pertinacity would have called up a feeling of displeasure, or even anger, in the mind of his Master, had he not been "the meek and lowly one." The prevailing feeling in his bosom was pity for an honest but self-deluded disciple, who stood on the brink of a precipice from which he would not be withdrawn, and who was soon to learn, from bitter experience, that "he that trusteth in his own heart is a fool," and that "he that thinketh he standeth had need to take heed lest he fall," for he is in great danger of falling.

It was in these circumstances that our Lord appears to have addressed to Peter the words, so full of solemn affectionate warning, consolation, and exhortation, recorded by Luke,—"The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." The repetition of the name, and the use of the particle "behold," strikingly mark the greatness and imminence of the danger in which Peter was placed, his security in the midst of this danger—he needs to be roused,—and the deep affection of him who gives the warning. He cannot see him toppling on the edge of such a gulf without calling him—without pulling him back.

The warning is, "Satan hath desired to have you, that he may sift you as wheat." In plain words, 'You are all of you—you in particular, Simon—about to be exposed to severe temptation—trial—by the arts of the wicked one. Satan, the great enemy of God and man, is desirous of having you to sift as wheat,'—or, rather, 'he has requested' to have you—asked permission of God, for he can do nothing without His permission—to try you, as he tried Job;' and there seems an implied intimation that he had received permission.

The trial, or temptation, is represented under the figure of sifting as wheat. The expression may be variously interpreted. Satan, who is the accuser of the brethren, may be considered as saying, 'These men are, after all, a set of hypocrites. Give me liberty to try them as wheat is tried, by sifting, and I will show that they are mere chaff.' Or, the leading idea may not be trial,
but painful agitation—"He desires to have you, that he may throw you into such a state of painful doubt and perplexity, so toss you to and fro as wheat is tossed in the sieve—as that everything like settled faith may become an impossibility.' The general meaning is, 'The wicked one is about to avail himself of the events which are coming to pass, many of them through his instrumentality, to harass your minds, and, if possible, overturn your faith.'

This was true of them all; but in the words that follow, our Lord changes the person from the plural to the singular. "Satan has desired to have you, but I have prayed for thee." Jesus prayed for them all; and it was his prayer that secured the divine influence which kept them all from falling away. But Peter, from his self-confidence, was in especial danger; and in reality was brought much nearer than the rest to the brink of total apostasy, and therefore our Lord, foreseeing how much his at present very confident, but, as he knew, ere long self-condemning, and all but despairing, disciple, would need comfort, when he should be able only to give him a look, provides for this by the pointed declaration, "I have prayed for thee, that thy faith fail not."

Peter's faith did fail; but it was only for a short while. It failed partially, but not completely. Fear for the moment mastered conviction and affection; but the look of the Saviour set all right. So far as assurance that his Master was the Messiah was concerned, Peter was, after that look, as firm a believer as ever; and though he only, of all the disciples, denied his Lord, it may be doubted if any of them, with the exception perhaps of John, had more faith than he had, during the interval between the death and the resurrection of the Saviour. That the faith of the disciples did not fail—that they did not all become apostates, was owing to divine influence on their minds; and this influence came forth with a reference to the atonement Jesus was about to offer, and the prayers he did offer.

But our Lord not only provides beforehand comfort for his broken-hearted disciple, when weeping bitterly for his foul fall, the result of his self-confidence and rashness, but instruction for him after he is "converted,"—brought back to a right mind,—brought to himself. "When thou art converted, strengthen thy brethren." 'Caution them against what made thee weak. Caution them against pride, self-confidence, and carelessly tampering with the temptations of the wicked one.'

We find that Peter, when converted, did not forget his Lord's command. Not to say anything of the influence which he likely exerted on his brethren, to rally the dispersed disciples, and to keep them in Jerusalem, till the time fixed for the resurrection, how powerfully does he, in his epistles, enforce the duties, by neglecting which he so injured himself and dishonored his Master! "Be clothed with humility; for God resisteth the proud. Be sober, be vigilant; because your adversary the devil, as a roar-
ing lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, will make you perfect, stablish, strengthen, settle you.”

Our Lord’s words secured all these purposes in the long run; but in the meantime, they made little or no impression on him who most needed them. Peter continued as self-confident as ever. “Lord,” said he, “I am ready to go with thee, both into prison and to death,”—“I will lay down my life for thy sake.” 13

‘Nothing—nothing can shake my resolution.’ Our Lord, who knew Peter much better than he did himself, saw that these declarations, though perfectly honest, “sprung more from a swell of strongly excited generous emotion, than from a firmly-grounded will;” 14 and proceeded to announce to him in plain terms, that, in the course of a very few hours, he should deny with oaths and execrations, him for whom he is now declaring, and declaring truly, that he would willingly sacrifice his life. “Wilt thou lay down thy life for my sake? Verily, verily, I tell thee, Peter, the cock shall not crow till thou hast denied me; the cock shall not crow twice, before that thou shalt thrice deny that thou knowest me.” 15

The slight variations in the different accounts are easily reconciled. With regard to the time of the predicted event, he intimated two things: that all the denials should take place ere the period called the cock-crowing had passed—a period more fixed in Judea, where there is comparatively little difference in the length of the days, than in our country, so much farther from the equator—and that the cock, which Peter should hear, should not crow twice, till he had a third time denied him. It was the fact that, immediately on his third denial, the cock did crow a second time, along with the look from his suffering Master, which brought so strongly before Peter’s mind the omniscience and the kindness of him whom he had so basely denied, turned the tide in his mind and heart, and converted him from a reckless falsifier and profane blasphemer, into a thoroughly penitent believer.

The words, “Wilt thou lay down thy life for my sake?” are very full of emphasis and meaning. ‘Wilt thou lay down thy life for my sake—you, whose faith failed thee when I called on thee to come to me on the water—you who, when I spoke of suffering, saidst, “that be far from thee, Lord”? Wilt thou lay down thy life for my sake? Thou hast, indeed, forsaken all, and followed me, but it was in the hope of the earthly kingdom. It is no easy matter to lay down life. Instead of laying down your life for my sake, you will seek to save that life by denying all knowledge of me—all interest in my cause.’ The warning was singularly minute and impressive: “Verily, verily.” ‘I speak

what is undoubtedly true—what is awfully important: thou shalt not only be stumbled, so as to leave me in the midst of my dangers—in the hands of my enemies—but thou wilt deny that thou ever knewest me, or hadst any connection with me; and this will not be the result of a long, gradual course of declension, but this very night—in the course of a few short hours—the sin will be perpetrated; and that not once only, but again and again.'

Surely such a warning from such a quarter should have destroyed Peter's self-confidence; but it does not seem to have even shaken it. Forgetful of that truth—which he was to be taught in a way that secured he should never more forget it—namely, that his Lord knew what was in man, knew all things, knew him far better than he knew himself,—imperfectly aware of the weakness, the deceitfulness, the desperate wickedness, of the human heart, of his own heart,—hurt that his Master should apparently call in question what his own consciousness made him sure of—the sincerity of his attachment to him,—he becomes more peremptory, if possible, than ever in his declarations: "He spake the more vehemently, If I should die with thee, I will not deny thee in any wise." It became plain, that nothing could cure Peter's mistaken estimate of his own strength, but experience of his weakness. It was a painful method of cure, but in his case it was an effectual one.

The other disciples—sad, and sorrowful, and perplexed—appear to have kept a respectful silence, till Peter's repeated declarations, that he would never deny his Lord, coupled, as they were, with the insinuation contained in the words, "Though all should be offended," seemed to make it necessary, for the purpose of clearing themselves of coldness, or false-heartedness, or half-heartedness, in their Master's cause, that they should solemnly declare that they were as determined as Peter could be, never to deny their Lord. The disciples were in a much safer state of mind when they said, "Lord is it I' that am to betray thee? than now, when they say, each of them, 'I never can—I never will—deny thee.'

The passage of sacred history which we have been considering, is replete with important practical instruction. All of us—even those of us that are most sincere in our religious convictions, and ardent in our religious affections—are in danger of denying our Lord. We cannot deny our Lord as Peter did; but whenever we act in a manner inconsistent with our profession—when we renounce any of his doctrines, or practically act as if we did not believe them—when we neglect or disobey any of his commandments or ordinances—when we injure, or do not, as we might, advance his cause, we deny him.

It is quite a possible thing for the most decidedly Christian man among us, on even a slight temptation, much more on a strong one, to do so. Peter was a very favorable specimen of regenerated humanity; and he has too good an opinion of himself, who thinks

'Matt. xxxi. 35. Mark xiv. 31.
that, in Peter’s circumstances, he would have acted a better part than Peter did.

Our Lord warns us of our hazard of denying him. He tells us of the evil heart of unbelief that is within us—the ensnaring world that is around us—the enemy the devil, who walketh about as a cunning fowler, seeking to entangle us in his snares, or as a roaring lion, seeking to devour us. He lays before us the fearful consequences of apostasy, and the glorious results of consistent perseverance stedfastness. If warning could secure us, surely we must be safe.

But warning could not secure Peter, and it cannot secure us. What can secure us? Christ’s prayer for us, and the supply of Divine influence which that prayer alone can infallibly procure; and if we would have the security which Christ’s prayer gives, we must, relinquishing all dependence on ourselves, lean entirely on him. He will never forsake us, if we keep close to him. He will enable us consistently to confess him before men, and he will, in due time, confess us before his Father and his holy angels.

But, to enjoy his constant sustaining power, there must be “no confidence in the flesh.” The Christian who trusts to his own heart is a fool, and will reap the fruit of his folly in guilt and remorse. The Christian who shares in Peter’s self-confidence, will share in his signal fall and bitter tears. Christian, thou canst not have too great a horror of denying Christ! Thou canst not be too resolute nevet to deny him! Thou canst not be too careful to keep out of the way of temptation to deny him! But

“Beware of Peter’s word,
Nor confidently say—
I never will deny my Lord;
But grant I never may.

“Man’s wisdom is to seek
His strength in God alone;
And even an angel would be weak,
Who trusted in his own.”

“Watch and pray that ye enter not into temptation.” The alarming declaration, “Satan hath desired to have you, that he may sift you as wheat,” is true of all Christians in all ages; and so is the consolatory declaration, “I have prayed for you.”

“Believers, tremble and rejoice;
Your help and danger view;
This warning has to you a voice
This promise speaks to you.

“Satan beholds with jealous eye,
Your privilege and joy;
He’s always watchful, always nigh,
To tear and to destroy.

“But Jesus lives to intercede,
That faith may still prevail;
He will support in time of need,
And Satan’s arts shall fail.”

[17 Cowper.]
"Yet, let us not the warning slight,
But watchful still be found;
Though faith cannot be slain in sight,
It may receive a wound.

"While Satan watches, dare we sleep
We must our guard maintain,
But, Lord, do thou the city keep,
Else we shall watch in vain."
EXPOSITION XXVIII.

THE VALEDICTORY DISCOURSE.

JOHN xiv., xv., xvi.

INTRODUCTION.

"He shall be great," said the angel Gabriel, to that "highly favored" and most blessed of women, Mary, the espoused wife of Joseph the Nazarene carpenter, when unfolding to her the character and destinies of that wonderful child of whom, through the miraculous operation of the Holy Ghost, she was soon to become the virgin mother. The angelic prediction has been amply verified; and the evangelical histories furnish us with most satisfactory evidence of its fulfilment.

In reference to his original nature, the Son of the virgin was possessed of infinite grandeur. He was "God's own Son." He was "Emmanuel, God with us." "God manifest in flesh." "The Great God, our Saviour."

In reference to his official character and work, he possessed a kind and a degree of greatness, which exalts him far above all men, far above all angels. What character so exalted as the Mediator between God and man—the Revealer of God—the Saviour of the world—the Prophet like unto, but far superior to, Moses—the Priest for ever "after the order of Melchizedek"—the "King who sits at Jehovah's right hand"? What work can compare in greatness, with the expiation of guilt—the finishing of transgression—the making an end of sin—the judgment of the world—the abolition of death—the destruction of him who has the power of death? How great must he be, in whom it pleases the Father that all fulness should dwell—to whom He has given to hold all life in himself, that he may quicken whom he wills—to whom He has "given power over all flesh"—into whose hands He has delivered "all things in heaven and earth"—"under whose feet He has so put all things, as that nothing is excepted, but Him who did put them under him"—and to whom He has said, "Sit at my right hand," "reign along with me," "till all thine enemies are made thy footstool."

Luke i. 32.  
Matt. i. 23. 1 Tim. iii. 16. Tit. ii. 13.  
1 Tim. ii. 5. John i. 18; iv. 42. Acts iii. 22. Psal. cx. 1, 4.  
Col. i. 19 John v. 26; xvii. 2. Matt. xi. 27; xxviii. 18. 1 Cor. xv. 27.
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In reference, too, to his assumed nature, our Lord had all the greatness, intellectual and moral, of which that nature was capable. With the intellectual endowments of an understanding wide in its range, and clear in its perceptions—distinctly apprehending all beings and events as they really are—a judgment which nothing could bias—a determination which nothing could shake—a caution which nothing could surprise—conjoined to the moral qualities of supreme love and veneration of the divine Father, manifesting themselves in entire resignation to his will, and devotion to his glory, and a most disinterested and self-sacrificing regard for the true happiness of mankind—he was always equal to, generally far above, the requisitions of his circumstances, strange and trying as they often were. No event ever found him unprepared for it, or unprovided for doing, or saying, or suffering, whatever the exigency might demand; and all this without any approach to ostentatious display. His movements were calmly majestic, like those of the celestial bodies, however troubled may be the state of the lower heavens.

There are few more touching displays of the moral grandeur of the man Christ Jesus, than that which is exhibited in these valedictory instructions and consolations, on the consideration of which we are about to enter. These addresses to his disciples, in the immediate view of his last passion, afford a manifestation of him which has been beautifully compared to the "glorious radiance of the setting sun, surrounded with dark clouds, and about to plunge into darker, which, fraught, with lightning, thunder, and tempest, wait on the horizon to receive him." A man of even superior strength of mind and kindness of heart, placed, so far as he could be placed in our Lord's circumstances, would have had his mind thrown into a state of uncontrollable agitation, and most certainly would have been too entirely occupied with his own sufferings and anxieties, to have any power or disposition to enter into, and to soothe, the sorrows of others. But though perfectly aware of, perfectly awake to, all the tremendous responsibilities of his situation,—though feeling the weight of the load laid on him—the bitterness of the cup he was called to drink—and though anticipating as certain and just at hand, a heavier pressure and a bitterer draught, he retained self-possession; and though words failed him to express the intensity of his anguish, and he did not know what to say,—he showed no hesitation as to what he was to do. The path, with all its obstructions and difficulties, lay plain before him; and with a movement steady as the sun in its orbit, he pressed onwards. And

6 Brown Patterson.
7 "The valor and fortitude of the ever-blessed Captain of our salvation has no parallel, but is transcendentally above whatever can be named. For what comparison is there betwixt that courage which is inspired from the pomp of war or single combat, from the heat and height of the natural spirits, from the rage and hatred against an army, or from the love of a friend; and such a fortitude as, being destitute of all the advantages of the animal life, may, clogged with the disadvantages thereof, as with a deep sense of death, fear, agony, and horror
he took as deep an interest in the anxieties and perplexities, in
the fears and sorrows, of the disciples, as if he himself had not
been a sufferer. And then, how deeply wise, how tenderly
compassionate, how divinely calm, are these wonderful dis-
courses!

In attempting to explain them, it is of importance that we keep
constantly in view the peculiar circumstances of those to whom
they were originally addressed, and for whose guidance and com-
fort they were primarily designed. In no other way can we arrive
at a satisfactory conclusion as to their meaning. But we are never
to forget that they involve great principles, everlastingly true, and
extensively applicable; and that in speaking to the chosen eleven
—for the traitor had now left them—our Lord, in effect, speaks
"to all who have obtained like precious faith" with them, and fur-
nishes his disciples in all ages with instruction and consolation
during their absence from him, while the heavens which have
received, must retain him. Whatev er he says, he says not only
for their sakes, but for ours also, who have believed on him,
through their word: and we, as well as they, through the faith
his words are fitted to strengthen, and the comfort they are cal-
culated to impart, may have hope. "There are statements con-
tained in them, which refer to what was peculiar to their character
and circumstances as apostles, but by far the greater part of them
refer to them, not in their official, but in their personal, character
—not as apostles, but as Christians—and therefore are equally
applicable to all, in every country and age, who believe in and
love the unseen Saviour, who feel his absence, and long for his
appearing." At the same time, our only safe course in seeking
the instruction and comfort they are intended and calculated to
afford us, is to ask in succession, What were these things to
them? What were these things to us? A satisfactory resolution
of the first question, can alone lay a sure foundation for a
satisfactory answer to the second.*

Anything like formal method is not to be sought in such a
discourse as that now before us. Yet there is a natural order.
The thoughts rise out of the circumstances, and form a connected
train. To afford convenient pauses in considering so long a com-
position, as well as to assist in understanding it, I shall mark by
divisions and subdivisions the different topics of instruction and
consolation, which the Saviour brings in succession before the
minds of his disciples.

yet, notwithstanding all this, in an humble submission to the will of God, wades
through with an unyielding constancy, and this (which is not to be thought of
without astonishment and amazement), not to rescue or right a friend, but to save
and deliver a malevolent enemy."—Dr. Henry Moss, "Grand mystery of Godli-

* Brown Patterson.

* See Note A.
PART I.

FAITH THE ANTIDOTE TO HEART-TRouble.

I.

FAITH IN GOD AND IN CHRIST, THE ANTIDOTE TO HEART-TRouble.

John xiv. 1.—"Let not your heart be troubled: ye believe in God, believe also in me."

Observing, not unlikely, from the downcast looks, troubled gestures, and sad eyes of the disciples, how deeply and how painfully the disclosures he had made to them had affected them, our Lord, having instituted the Lord's Supper, addressed them in these words, so full of holy wisdom and kindness, "Let not your hearts be troubled: ye believe in God, believe also in me."

§ 1. The causes of the disciples' trouble of heart.

Their hearts were troubled. The language is figurative. The word rendered "troubled," literally means, 'agitated as the water in a pool is by a tempest.' Strong, especially painful feeling, such as anxiety, fear, sorrow, produces violent movement of the heart,—and thus the agitation or troubling of the heart, comes naturally to signify, 'the restless painful emotions which the mind experiences, when evil is experienced or anticipated.' The disciples, at this time, were powerfully influenced by such emotions. They were anxious, sorrowful, fearful.

And is it not wonderful that they were so. They had, under the impression made on their minds by the Saviour's miracles and discourses, and secretly drawn by the Father, through the Spirit, at his command forsaken all and followed him. They had cast in their lot with him; and they had done this, not only because they were, with Nicodemus, persuaded that he was "a teacher come from God," but because, having been taught, "not by flesh and blood, but by the Father," they "knew and were sure that he was the Christ, the Son of God,"—the great deliverer promised to the fathers. They expected him to effect the emancipation of their nation from foreign thralldom, and confidently anticipated for themselves high situations in the kingdom, which they had no doubt he was about to establish." And though their views were very limited and obscure, yet it is plain they expected from him blessings of a higher order than the great body of their countrymen did from the Messiah—blessings referring to their relations to God and eternity. An intimate association with him for more

9 "Summa hominis hujus est credere, et hoc credere, verum 11, et deinde un urgetur, donec indicativus crederis efficitur (cap. xvi. 31); quo effector, Salvator orat et abit."—Bengel.

10 ταμασεϊδων.

11 "Cum universi gentes opinione expectarunt restitutionem regni Israelitici per Messiam, Act. i. 18; expectarunt per eum redemptionem Israelis a juro Etneico, Luke xxiv. 21; expectarunt per eum sum sum pumma, festivitate, splendore et triumpho excepturam, Matt. xx. 20; et eun omnia evenentur contraria, paupertas, contemptus, deriso, persecutione; et tum Magister et Messias eorum illius sit decessurus, nulla ulterior de talibus rebus vel spee, vel expectatio. Et hoc nonin regnum Meeialis?"—Laurentius.
than three years—during which they had "beheld his glory, the glory as of the Only-begotten of the Father," and witnessed in endless forms his holy wisdom and love—had produced in them a most reverential, affectionate regard for him; and they every day felt more and more how their happiness was identified with being with him.

He had not unfrequently, during the years of their intercourse, made statements to them, which to us appear very plain, of his approaching sufferings and death; but though these perplexed and amazed them, they seem, while afraid to ask him for a fuller explication, to have pleased themselves with the thought, that these sayings might be parables, which were not to be literally understood; and that, at any rate, they could mean nothing which was inconsistent with his restoring the kingdom to Israel. It was clear to them that he was the Messiah, and that the Messiah was to be an illustrious conqueror, a prosperous king; and that whatever was obscure in their Master's sayings, must be undertood in conformity with these undoubted principles. And it is probable, their hopes had never been more sanguine of his speedily taking to himself his great power and reigning, than when, but a few days before, he entered Jerusalem in triumph, amid the acclamations of thousands hailing him as the Son of David, and asserted his rights as the Lord of the temple. 13

The intimation, that Mary had anointed him for his burying, must have sounded strange in their ears, and have awakened painful misgivings and forebodings. But his conduct and sayings during this evening, since they met to observe the Passover, must have especially perplexed and distressed them. What could they make of his troubled gestures and mournful words?

—"Now is my soul troubled; and what shall I say? shall I say, Father, save me from this hour?" What of that mysterious saying?

—"Except a corn of wheat die, it abideth alone." Nor was this all; he had told them that he was to be betrayed into the hands of his enemies, and that the traitor was to be one of them:—"Verily, verily, I say unto you, That one of you shall betray me." He had told them that "Satan had desired to have them to sift them as wheat;" that Simon Peter, the most resolute of them, was to deny him again and again in the course of a few hours; and that the same night they should all of them be "offended," stumbled, at what was to befall him. He had told them he was just about to go away, and not to take them along with him. 14

These things had plunged them into an abyss of perplexity, anxiety, fear, and sorrow. They dearly loved him. They leaned on him. For him to depart into another country and leave them, would have been a great trial, even though it had been "to obtain for himself a kingdom and return;" but to part with him by his dying, was incomparably more painful. The moment

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when the conviction is lodged in the mind, that we must soon part with a dear friend by death, is one of the bitterest in human life; and then, in their case, the tremendous thought must have forced itself on them, 'If he is really to die, then those fearful sayings about condemnation to death, and delivering over to the Gentiles, and being mocked, and scourged, and spit upon, and crucified, may likely all be verified to the letter.' To think of him whom they so loved dying,—dying so soon,—dying in such a manner,—must have caused unspeakable anguish.

And still farther, the thought must have suggested itself, How could this be reconciled with—what yet they could not bring themselves to doubt of—his being the promised Messiah? 'Must we, after all, give up our hope, that this is he who is to redeem Israel? And what is to become of ourselves? We have forsaken all and followed him; and he is now to leave us—to leave us thus—the objects of the bitter scorn and fierce malignity of his triumphant foes?'

Our Lord, who knew what was in man, was well aware of what was passing in the minds of his disciples. He knew how they were troubled, and what anxious, sorrowful, desponding, despairing thoughts, were arising in their hearts, and he could not but be touched with a feeling of their infirmities. There lay on his own mind a weight of anguish, which no being in the universe could bear along with him. He could not have the alleviation of sympathy. He must tread the wine-press alone. They could not at all enter into his feelings; but he, the magnanimous One, could enter into theirs. There was room in his large heart for their sorrows, as well as his own. He feels their griefs, as if they were his own; and kindly comforts those who he knew were soon to desert him in the hour of his deepest sorrows. "In all their afflictions, he was afflicted;" and he shows in the address which he made to them, that "the Lord who anointed him to comfort those who mourn, and to bind up the broken hearted," had indeed "given to him the tongue of the learned, that he might speak a word in season to them who were weary," "Let not," he said, "your hearts be troubled."

§ 2. The means of obtaining relief from this heart-trouble—faith in God—faith in Christ.

In these words, we are not to consider our Lord as blaming his disciples for being fearful and sorrowful—agitated with fear and sorrow. He knew their frame, for he made it; and he knew it, too, for in the depth of his love he had assumed it; and knowing it, he knew they could not but be troubled. But there is a condemnation of both the nature and the degree of some of their troubled thoughts. They should have known more than they did—they should have believed more firmly than they did—and if they had, they could not have been so troubled. The words

18 Isa. lxi. 1; L 4.
are equivalent to, 'Do not allow these perplexing, alarming thoughts to occupy all your minds; do not sacrifice your faith and reason to the call of overwhelming emotion. Reflect,—believe,—confide.'

Our Lord understood human nature too well to suppose that the troubled mind can be commanded into tranquillity, like the raging ocean. He knew that the tempests of the soul yield not to physical force, but to moral influence, and that the only way of assuaging the sorrows and fears of his disciples, was to state truth to them fitted to enlighten and sustain them—to present encouragements adapted to their fears—consolations appropriate to their sorrows. And he does so in the discourse which follows.

He begins his instructions and consolations with these words—"Ye believe in God, believe also in me." It is a peculiarity and an imperfection of the Greek language—certainly one of the most curiously constructed organs for the expression of human thought and feeling—but, though admirable, like all the works of man defective,—it is an idiom of that tongue, that the same form of a word may express an affirmation, a question, or a command; and it is the context generally which has to determine which of these, in any particular place, it is intended to express. Owing to this grammatical idiom, the words before us, viewed by themselves, admit of a great variety of rendering. Besides the rendering in our version, "Ye believe in God, believe also in me,"—i.e., "Since ye believe in God, ye ought to believe in me, for He speaks in me,"—they may be translated, 'Ye believe in God; ye believe also in me; and if you do, why should your hearts be troubled?' Or, 'Do ye believe in God? do you also believe in me? Surely you do—certainly you ought; and if so, why be so troubled?' Or, 'Ye believe in God,—do you also believe in me? You have faith in God,—but have you faith in me? Your exceeding trouble of heart makes that doubtful.' Or, 'Do ye believe in God? believe also in me. If you believe in God, how can you but believe in me whom He has sent?' Or, 'Believe in God, believe also in me. Faith in God and in me, is the cure for your excessive anxiety.'

A good appropriate meaning may be brought out of the words by any of these renderings. But I have little doubt, that all the words in the verse are to be considered as in what grammarians call the imperative mood; that they are commands or exhortations, not questions nor affirmations: "Let not your hearts be troubled: believe in God, believe also in me." This is the simplest mode of interpretation; and in all cases, other things being equal, the simplest interpretation is the best. It would require a very strong reason to make it right to translate the same word in two different ways in the same sentence."

In these words, our Saviour prescribes the sovereign remedy for improper and excessive trouble of heart—faith in his Father,

14 "Impertivo modo omnino rectius ali descriptae sunt quam indicativo. Creditum jam Hilarus excitavit."—Stuart.
and in himself. 'If you would have the trouble of your heart assuaged, "believe in God, believe also in me."' There are three things which we must endeavor to do here. We must, first, Ascertain the meaning of the expression, "believe in God and in Christ," secondly, Show how believing in God and in Christ was fitted to relieve the disciples from their excessive trouble of heart; and, thirdly, Make it evident that this faith in God and in Christ is the appropriate and effectual preventive and cure of that excessive trouble of heart, to which Christians, in all countries and ages, are liable to be exposed.

(1.) What is it to believe in God and in Christ?

With regard to the first of these questions, What is it to believe in God—to believe in Christ? it is common to say, that these phrases mean, 'to trust in God—to trust in Christ,—to rely on them—to have confidence in them.' He that believes in God, he that believes in Christ, will certainly trust in them; but still to believe and to trust are two different exercises of mind." To believe, is to count true—to reckon certain—to be assured of; to believe in an event, is to be assured that it has happened; to believe in a doctrine, is to reckon it true; to believe in a prediction, is to be persuaded that it will be accomplished; to believe in a person, is to count true something that is said about that person, or something that that person says. I believe in the deluge—i. e., I am persuaded that event took place. I believe in the atonement—i. e., I am convinced that Christ died the just in the room of the unjust. I believe in the resurrection—i. e., I am persuaded all men will be raised again to life at the last day. I believe in Moses—i. e., I am persuaded that there was such a man as Moses, and that what is said about him in the Bible is true; and I believe what he says, for I am convinced he was a Divine messenger.

That there is nothing peculiar in the meaning of the phrase, when employed in reference to God or Christ, is plain from such passages as the following: "Believe in the Lord your God, so shall ye be established; believe in his prophets"—the very same phrase, though our translators have left out the in, in this last clause—"believe in his prophets, so shall ye prosper." Our Lord, then, is to be considered as saying to his disciples, 'Believe

17 "Fides est prior fiducia."—Harmon.
18 These views of faith are held and expounded in Sir Matthew Hale's "Knowledge of Christ Crucified"—Dr. Erskine's "Disertation on Faith"—M'Lean's "Belief of the Gospel Saving Faith"—Pike's "Nature and Effects of Saving Faith"—Stewart's "Hints on Faith"—Martin's "Essay on Faith," in his "Remains"—Douglas' "Tracts of Religion"—Wardlaw "on Assurance;" and the best defences of the identity of Faith and Trust—"Fides" and "fiducia." I know, are to be found in Marshall "on Sanctification," Hervey's "Theron and Aspasio," M'Crie's "Conversations between John and Ebenezer," and a small work by Dr. Carlisle of Dublin. It is never to be forgotten that they who hold "fides" and "fiducia," to be distinct, hold also that they are inseparable—the cause and the effect—the means and the end. 18 2 Chron. xx. 20.
what God says, and what is said about God, in his word; and believe what is said of me in God's word, and what I say.' This is to believe in God—this is to believe in Christ. He who thus believes will trust: none can trust but those who thus believe.

(2.) How faith in God and in Christ was fitted to relieve the heart-trouble of the disciples.

Let us now shortly show how this believing in God and in Christ was fitted to relieve the disciples from their excessive trouble of heart. Their excessive trouble of spirit rose out of their not understanding and believing—their "being slow of heart to believe what God had spoken by his prophets," respecting the sufferings of the Messiah, and the glories which should follow them. What had God spoken concerning the Messiah, who, they were persuaded, Jesus their Master was? We can only give a specimen or two. He had said, "Messiah shall be cut off, but not for himself:" "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. Many shall be astonished at him, his visage being so marred more than any man's, and his form more than the sons of men." "He shall grow up as a tender plant, and as a root out of a dry ground." He shall "be despised and rejected of men;" "wounded for our transgressions, and bruised for our iniquities." "The Lord has laid on him the iniquities of us all." "When he has made his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." "Behold my servant, whom I uphold; mine elect, in whom my soul delights: I have put my spirit upon him; he shall bring forth judgment to the Gentiles." "He shall not fail nor be discouraged, till he have set judgment on the earth: and the isles shall wait for his law." Had the disciples believed in God declaring these things respecting their Lord, would not their trouble of heart have been greatly relieved?

And the belief of the truth respecting God, who had made these declarations, was still farther fitted to comfort their spirits, and console their hearts. These are not the words of a man, or an angel, but of Jehovah—who can do everything but deny himself—who is "the Lord God, merciful and gracious"—whose "understanding is infinite"—who "keepeth covenant for ever"—whose "mercies are in the heavens, and whose faithfulness reacheth to the clouds." "His counsel must stand, and he will do all his pleasure." "He is not a man, that he should lie; nor the son of man that he should repent: hath he said it, and shall he not do it? hath he promised it, and shall he not bring it to pass?" You see, then, how well fitted our Lord's first advice is to serve its purpose. 'Believe what God has said respecting..."
these events, which are giving you so much anxiety; and believe
the truth respecting Him who says these things, that your hearts
may not be thus troubled."

The second exhortation is equally fitted to serve its purpose:
"Believe also in me." 'Believe the truth about me, as stated
by the inspired prophets; believe what I have said to you—what
I now say to you,—believe me to be the Messiah. You do believe:
"Hold fast the beginning of your confidence steadfast to the
end." "Blessed is he who shall not be stumbled"—offended
—"in me." Nothing that can occur should shake your con-
viction; nothing that looks like counter-evidence can ever
neutralize the evidence you have received, that I am the Christ.
Whatever happens, "fear not, only believe." Believe what is
written in the law, and the prophets, and the psalms concerning
me. Believe what is said of the Messiah, and believe it all to be true
respecting me. Is it not written, "Thou wilt not leave my
soul in hell, nor suffer thy Holy One to see corruption"? Is it
not written, "Jehovah said to my Lord, Sit thou at my right
hand, until I make thine enemies thy footstool"? "The Lord
hath sworn, and will not repent, Thou art a priest for ever after
the order of Melchizedek." Believe what is said of my power:
"To us a Child is born, to us a Son is given; on whose shoulder
is the government: and his name is called The Mighty God."
Believe what is said of my grace: "He shall feed his flock like
a shepherd; he shall gather the lambs with his arms, and carry
them in his bosom, and shall gently lead those who are with the
young." 73

In fine, 'Believe what I have said to you, and what I now say
to you.' He had said to them, "The Son of man came not to be
ministered unto, but to minister, and to give his life a ransom
for many." He had said, "As Moses lifted up the serpent in the
wilderness, even so must the Son of man be lifted up; that who-
soever believeth in him should not perish, but have eternal life."
"I lay down my life for the sheep." "I give unto my sheep
eternal life: and they shall never perish, neither shall any pluck
them out of my hand. My Father, which gave them me, is
greater than all: and none is able to pluck them out of my
Father's hand. I and my Father are one." He had said,
"Whither I go, ye cannot follow me now; but ye shall follow
me afterwards." "Where I am, there shall also my servant be;
if any man serve me, him will my Father honor." 74 'Believe
these things, and you must be comforted. Believe what I am
now about to tell you of the design of my departure. "In my
Father's house are many mansions." You may believe me; for,
"if it had not been so, I would have told you," or, "if it had
not been so, would I have said, I go to prepare a place for you?
And if I go and prepare a place for you, I will come again, and
receive you unto myself; that where I am, there ye may be

73 Psal. xvi. 10; cx. 1, 4. Isa. ix. 6; xl. 11.
74 Matt. xx. 28. John iii. 14, &c.; x. 16, 28-30; xiii. 36; xiii. 28.
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also."! Surely, if the disciples but thus believed in God and in their Master, though they might be "troubled on every side, they would not have been distressed; though perplexed, not in despair; though persecuted, not forsaken; though cast down, not destroyed."257 They would have been delivered from their heart-trouble, just in the degree in which they complied with the wise and kind commands of their Lord, "Believe in God, believe also in me."

(3.) How faith in God and in Christ is fitted to relieve the heart-trouble of Christians in every country and age.

Trouble of heart is a mental disorder to which the disciples of Christ in all countries and in all ages are liable. When they become Christians, they do not cease to be men. It is true of them, as of mankind generally, that they are "born to trouble, as the sparks fly upward;" they are "of few days, and full of trouble."258 Poverty, reproach, sickness, disappointment, bereavement, sorrow, pain, and death, are the lot of the saint as well as the sinner. In many cases, a larger proportion of suffering than ordinary seems to fall to the lot of the children of God. "Whom the Lord loveth he chasteneth, and he scourgeth every son whom he receiveth."259 Besides the afflictions which are common to saints as men, there are others which are peculiar to them as Christians. They are exposed to suffering from "the world lying under the wicked one," and they are exposed to suffering from "the wicked one" himself. In the world, from the world, they have tribulation; and their enemy, the devil, is constantly, directly or indirectly, making attempts to alarm or allure them. They mourn the absence of their Lord; and "groan, being burdened"—often with a frail, suffering, mortal body—always with the body of sin and death. These afflictions, when peculiarly severe and complicated, produce "trouble of heart;" and, owing to the weakness of the Christian's faith, this trouble of heart is not only very painful, but materially interferes with the enjoyments and the duties both of religion and of ordinary life. Besides, the Christian, being a man of public spirit—a citizen of Zion, and a citizen of the world,—takes a deep interest in everything that concerns the welfare of the church and of the world; and, when events occur, as they often do, which seem to bring into hazard the cause of truth and righteousness—events which he cannot prevent or control,—his heart is sometimes like to fail him "for fear, and for looking for the things which are coming on the earth."

It is the will of our "kindly-affectioned" Lord that his people should not be thus troubled. To all such he says, as his apostle, "I would have you without carefulness,"260 painful anxiety, distressing fear—"Let not your heart be troubled," and the grand means for the prevention and removal of this undue anxiety and

257 2 Cor. iv. 8, 9.
258 Job v. 7; xiv. 1.
259 Prov. iii. 12.
260 1 Cor. vii. 32.
trouble of heart is faith—faith in God, faith in Christ. There is
that in the faith of the truth about God and Christ—faith in the
promises made by the Father and the Son—which is fitted to se-
cure the Christian from this trouble of heart in all its forms.
Why should the Christian be troubled, when God his Father who
is infinitely powerful, and wise, and good—who knows what is
really good for him—who is equally disposed and able to secure
it for him, and who cannot lie,—has said, “There shall no evil
happen to the just;” and, “all things shall work together for
good to them that love God”? And how can the Christian who
really believes this, whatever be his circumstances, be over-
whelmed with anxiety or fear? Will he not, if he believe in
God, be disposed to say, “God is our refuge and strength, a very
present help in trouble: therefore will not we fear, though the
earth be removed, and though the mountains be carried into the
midst of the sea; though the waters thereof roar and be troubled,
though the mountains shake with the swelling thereof.” “Why
art thou cast down, O my soul? and why art thou disquieted
within me? hope in God; for I shall yet praise him, who is the
health of my countenance, and my God.” Why should he be
troubled, when Christ his Saviour has, by the shedding of his
precious blood, made atonement for his sins; and, ever living to
make intercession, is able to save him to the uttermost, coming
to God through him: and has declared that his sheep shall never
perish, but shall be raised up at the last day, and be with him
where he is, beholding his glory? and how can he, if he really
believe this, be much or permanently troubled in heart? Will
he not, firmly believing these things, adopt the apostle’s language,
“If God be for us, who can be against us? He that spared not
his own Son, but delivered him up for us all, how shall he not
with him also freely give us all things? Who shall lay anything
to the charge of God’s elect? It is God that justifieth; who is he
that condemneth? It is Christ that died, yea rather, that is
risen again, who is even at the right hand of God, who also
maketh intercession for us. Who shall separate us from the love
of Christ? shall tribulation, or distress, or persecution, or famine,
or nakedness, or peril, or sword?” “Nay, in all these things we
are more than conquerors, through him that loved us. For
I am persuaded, that neither death, nor life, nor angels, nor
principalities, nor powers, nor things present, nor things to come,
nor height, nor depth, nor any other creature, shall be able to
separate us from the love of God, which is in Christ Jesus our
Lord?”

It would occupy more time than we can at present devote to
it, but it will be found a very pleasant and a very profitable em-
ployment for some of your retired hours (and every Christian, at
whatever expense, should have his retired hours), to verify the
general proposition, ‘that in the faith of the truth respecting God

21 Psalm. xlii. 1-3; xliii. 5.
and Christ, a Christian may find what will prevent or cure distressing trouble of mind, from whatever source it may arise, by thinking of the various causes of heart-trouble, whether from within or without, and then of the particular truths respecting God and Christ, and the exceeding great and precious promises made by them that exactly meet the exigence. Afflicted Christians must believe if they would not faint; and they will not faint, however much their hearts be troubled, if they only believe. "I had fainted," says a saint who was greatly afflicted, "I had fainted, unless I had believed." But he believed, and having thus received mercy, he fainted not. There is not one case of heart-trouble, however extreme, to which the prescription "Believe in God, believe also in me," will not be found applicable,—not one case in which, if attended to, it will not be followed by the storm being turned into a calm, and "the peace of God, which passeth all understanding, keeping the mind by Christ Jesus."

There are not a few in this congregation whose hearts are now troubled by the loss of near and dear relatives. Jesus is saying to them, "Let not your heart be troubled: believe in God, believe also in me." If you do so, you must be comforted. Is the living God dead?—can He die? Is the immutable Saviour changed?—can he change? Say then, in the full assurance of faith, "The Lord liveth, and blessed be my rock;" "Jesus is the same yesterday, and to-day, and for ever." Believe the Divine sovereignty, wisdom, power, kindness, and faithfulness. Believe the efficacy of the Saviour's atonement, the prevalence of his intercession, the omnipotence of his power, the tenderness of his compassion. Believe God when he says, "I will never leave thee." Believe Christ when he says, "I am the resurrection and the life;" "Thy brother shall rise again." Be not slow of heart to believe all things which are said of the Father and the Son—all things which the Father and the Son have said—and you will find how true is the Saviour's declaration, "In the world ye shall have tribulation," but "in me ye shall have peace." Happy is that well-instructed Christian who is "anxious about nothing," because, knowing the name of God his Father, and of his Saviour Jesus Christ, he puts his trust in them, and finds their name "a high tower," to which, in all seasons of alarm, from whatever cause, he can flee, and be, and feel, safe. Happy is he who thus "dwelleth in the secret place of the Most High, and abideth under the shadow of the Almighty; and says of the Lord, He is my refuge, and my fortress: my God; in him will I trust." Happy is he who, by the faith of the truth, finds in the man Christ Jesus "a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

The words before us were addressed only to the eleven disciples, all of whom were clean through the word of God, which had been spoken to and believed by them; and they are, in all the extent of their meaning, applicable, and the consolation they impart is available, only to those who, like the apostles, have "fled for refuge to lay hold on the hope set before us." But the God whose nature and name is love, who loves men, and the Saviour who died for men when they were sinners—enemies—look with pity even on the impenitent and unbelieving, whose hearts are troubled, often fearfully troubled, with worldly—guilty—anxieties and perplexities. Even to them the Saviour proclaims, "Come to me, all ye that are weary and heavy-laden, and I will give you rest." "Believe in God, believe also in me." The faith which makes you acquainted with the truth respecting the character of God and the mediation of Christ, will introduce you into a new world, the powers of which will so overpower the influences of this world, as in a great measure to neutralize their power very strongly to agitate your mind, either with desire and satisfaction, or with fear and sorrow. And as to the only rational ground of trouble of heart in your condition—the sense of the Divine displeasure, the restlessness of a disordered, because depraved, nature, the terrors of everlasting destruction—these can be effectually removed only by the faith of the truth with respect to God and his Son. Believe that God is "the Lord God, merciful and gracious, rich in mercy,"—"ready to pardon,"—"a just God, and a Saviour,"—"God in Christ reconciling the world unto himself," "seeing he has made him to be sin for us who knew no sin, that we might be made the righteousness of God in him;" and believe God when he says, when he swears, that "as He lives, He has no pleasure in the death of the wicked, but wills that they turn from their evil ways and live,"—when he declares, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Believe that Jesus Christ hath "put away sin by the sacrifice of himself,"—that "his blood cleanseth from all sin," and believe him proclaiming—"If any man thirst, let him come unto me, and drink"—"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thus believe in God, and in his Son Jesus Christ, whom He has sent, and even you who have been, who are, seeking peace where you never can find it—away from God, apart from Christ—even you, "believing, shall enter into rest," and your hearts shall no longer be troubled as they have been. The faith of the truth about God, "as it is in Jesus," can alone deliver either saint or sinner from that worst of all kind of trouble—trouble of heart. With the heart whole, what cannot man do and suffer? but who can act, who can endure,
with a broken heart? "The spirit of a man can sustain his infirmity; but a wounded spirit who can bear?"

Spirit-stricken, heart-troubled men,—in vain do you look to man, to earth, to time, for relief. Look to God, who, while "great and of great power," "telling the number of the stars, and calling them all by their names," "healeth the broken in heart, and bindeth up their wounds." Look to Jesus, who, "though in the form of God," has become a partaker of human nature, and been made in all things, sin excepted, like his brethren; so that he can sympathize with and succor those who are tried, and, according to the good will of the Father, bind up the broken-hearted. Believe in God—believe in Christ; and faith in them will unfold to you in heaven and in eternity, what will effectually relieve your perplexities and soothe your sorrows. Best to the heart is thus, is only thus, to be found.

II.

WHITHER CHRIST WAS GOING—AND WITH WHAT PURPOSE.

John xiv. 2, 3.—"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The trouble of heart which, at the time our Lord's discourse was delivered, so painfully agitated his disciples, and which it was his purpose to soothe and assuage, had originated in the intimation he had given them, that he was about to leave them. He had said to them, "Now I go to Him that sent me;" and because he had said this, "sorrow had filled their hearts." There are two things which chiefly make us unwilling to part with our friends,—the thought that it may not be so well with them where they

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1 I delivered a discourse on these words some years ago, on occasion of the death of a truly venerable minister of Christ (the Rev. Dr. Pembroke), which was subsequently published as a merited tribute of respect to his memory. My object in that discourse was to fix the attention on those views of heaven which the text opens to the mind—as a house,—the house of God,—the house of Christ's Father,—a house of many mansions,—a house into which he is gone to prepare a place for his people,—a house to which he is ultimately to conduct all his people, and in which they are to dwell with him for ever. My intention, in the remarks that follow, is to look at the passage in its connection, and to consider it as a part of that statement of truth by our Lord, which he calls on his disconsolate disciples to believe, in order that they might be delivered from those painful emotions of anxiety, and fear, and sorrow, which were now in so distressing a degree agitating their minds and troubling their hearts. In presenting this design, many of the truths stated in that discourse will necessarily be brought again before the mind; but, viewed from a different stand-point, they will—most of them—be presented in a new light. It is a subject which well deserves to be looked at in all its aspects, and if a spiritual household has its treasure modestly well furnished—however frequently he resort to it—he will bring forth from his store things new as well as old.
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go—and the thought that it may not be so well with us when they are gone. And nothing is so well fitted to reconcile us to the parting, and soothe the painful feelings such a prospect naturally awakens, as the assurance, that neither party is to lose—still more, that both parties are to gain—by the separation.

The disciples were troubled at what they anticipated as about to take place in reference to their Lord. He was to leave them, to leave them by dying, and by dying in very painful circumstances. They were troubled, too, at what they anticipated as about to take place with regard to themselves—disappointed hope—disgrace—persecution, and an endless train of ill-defined, but not on that account less dreadful or less dreaded, evils. To relieve them, our Lord, in these words, shows them that there was no sufficient ground for such extreme trouble of heart at the thought of his leaving them, either on his account or on their own; for that ultimately his departure would prove productive of far higher advantages to both, than could have resulted from his continuance with them on the earth. Whatever temporary sacrifices and suffering the parting might occasion, it was the necessary means of his return to his Father, and his Father's house, with whom and in which he was to enjoy a state of happiness and dignity, strikingly contrasted with that state of degradation and suffering in which he was now placed, infinitely superior to any situation, however blissful and exalted, to which he could be raised on earth; and it was equally the necessary means of their being ultimately made partakers of his joys and glories, by his conducting them to the mansions which he went to prepare for them, in the house of his Father, and their Father; his God, and their God.

This is the substance of the statement contained in the words before us; and surely if the disciples believed on him who made that statement, their troubled hearts could not but be re-assured and comforted. Let us then turn our attention for a little somewhat more particularly to the result of our Lord's going away, first to himself, and then to his disciples, as these are exhibited in the text, and show how the consideration of these was fitted to comfort their hearts, and reconcile them to what, at first sight, seemed so fraught with discouragement and sorrow. “In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”

§ 1. The results of Christ's going away to himself.

Let us first, then, attend to the results, in reference to himself, of our Lord's going away, as they are represented in these words. His going away, so far as he was concerned, was to terminate in his arrival at the house of his Father, and his dwelling there in holy, happy fellowship with Him, and with the blessed inhabitants of the many mansions which are to be found there. There can
be little doubt that, by the house of our Lord’s Father, we are to understand heaven; that portion of the created universe where the Divinity has made the fullest manifestation of his excellences, and which he has appointed as the proper residence of unfallen and restored intelligent creatures—of his holy angels, and redeemed men.

Heaven is sometimes spoken of in Scripture, as a world,—a country,—a city. Here it is termed a house, the house of Christ’s Father. The image brought before the mind is that of a magnificent palace, which the Great King of the universe, “wonderful in counsel, and excellent in working,” has “built for the house of his kingdom, by the might of his power, and for the honor of his majesty.” I need scarcely say, the language is figurative: He who fills heaven and earth with his presence, “who is a God at hand, and a God afar off,” can have no special dwelling-place; but the meaning of the figure is not difficult to be discovered. The universe is God’s house,—for there is no place in it where He is not in all the fulness of his infinite perfections,—no place in which these perfections are not more or less clearly displayed. The temple, under the Jewish economy, was God’s house, for there was the symbol of his presence, and there had He commanded those religious ordinances to be observed which are the means of communion with Him. And heaven is his house, for there the most glorious revelation is made of his character, and there holy intelligences are admitted to most intimate and uninterrupted fellowship with Him.

Heaven is his house also, for He is its builder. This house has not been “made by hands”—it is not the work of the wisdom, and power—of men or of angels. Its “builder and maker is God.” “The Lord made the heavens.” “The heavens are the work of his hand.” And, finally, it is his house too, for He is its inhabitant. “The Lord is in his holy temple;” “in heaven is his throne;” “the Lord has prepared his throne in the heavens.” It is there that He is to be seen, as He is. What is seen of Him elsewhere, is only his shadow. It is there that He is to be known; it is there that He is to be communed with.

Our Lord was the Son—the only begotten Son—the well-beloved Son—of the Supreme Sovereign, whose palace is the heaven of heavens. He had, with his own most cordial concurrence, been sent by his Father to our earth—a remote region of His dominions—to serve ends of high importance in the administration of that kingdom of truth, and righteousness, and benignity, which ruleth over all. In working out His holy and merciful purposes, he had for more than thirty years dwelt a man among men. His condition, by his own choice and his Father’s appointment, was a very humble and afflicted one. “The foxes have holes, and the birds of the air have nests; but” the Son of God,
when he became "the Son of man, had not where to lay his head." He was "despised and rejected of men; a man of sorrows, and acquainted with grief."

"The work given him to do" on earth was now all but finished. It was to be accomplished by a still lower "stool of majesty." The ever-blessed One must die like an accursed felon on the cross, and the Prince of life lie dead in the grave. And then, after and by means of his sufferings, he was to return to his Father's house, to his Father's throne, to his Father's bosom. He was soon to be brought from the dust of death by his Father, as "the God of peace"—the propitiated Divinity; and yet a little longer, and the heavens were to receive him, attended by ten thousand times ten thousand of those angelic spirits who count it their highest honor to worship him: he was to pass through these visible heavens, into the heaven of heavens, and "sit down for ever on the right hand of the Majesty on high;" "for the suffering of death," he was to be "crowned with glory and honor;" he was to be "glorified with that glory which he had with the Father before the foundation of the world;" and the Father was to say to him, "Sit thou on my right hand, till I make thine enemies thy footstool." Henceforth, his Father's house was to be his house—his Father's throne his throne; and he was to dwell with Him in that house, sit with Him on that throne. His "glory was to be great in his Father's salvation; honor and majesty were to be laid on him. He was to be made most blessed for ever,"—made exceeding glad in the light of his Father's countenance."

Nor was this all. In his Father's house were "many mansions"—many secure abiding dwelling-places,—and those mansions were not tenantless. It is probable that there is an allusion here to the numerous chambers in the sacred precincts at Jerusalem, for the ministering priests and Levites. All in the holy house above are priests—ministering priests,—and there is accommodation for them all. There, were dwelling the countless host of those holy angels, "who kept their first estate, and left

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αἰχμαλωσιάς. Luke xvi. 9. "Non dixit tòπος πολλά, non ὁλιαῖ πολλαί, non αἰχμαλωσιάς πολλαί, sed μοναχά, μανσόνια."—Eras. Socin. "Multa, quae et angeli, et vestros fidēs antecessores, et vos, et quam plurimos capiant. Ipso plurali numero videtur etiam varietas mansionum in sui, nam non dixit mansio magna, sed mansiones multa."—Baraæ. "Culum vocat domum Patris sui; forsan al·lusione ad templum quod vocabatur Domus Jehovah. Cum vero in templo Hierosolimitano varia essent clavis, hinc est quod etiam in templo colorum, varia clavis, et multae quasi χηραῖ nobis represententur. Vel al·lusione ad sedes regias et Domum ipius Davidis et Solomonis, in quas variae contignationes, innumeræque camerae ad usum et voluptatem regis et sultorum. Sic coluum veluti Regia et Dei palatium, ab illo, solo non tantum occupandum, sed ab angelis et fideliis, ad quorum usum variae camerae et quasi mansiones etiam his Domino nostro commemorantur."—Le Moyne. A learned and ingenious friend suggests a doubt whether our Lord refers to heaven here, which is nowhere else in Scripture called God's house, or does not rather intimate that, thou he and his disciples were to be visibly parted from each other, they were still to be, as it were, under the same roof—it being but one family in heaven and in earth, though living in different mansions.
not their own habitation;" and there, too, were dwelling all the redeemed from among men, from the parent pair, who trusted in the woman’s seed for deliverance from the effects of their fatal transgression and the malignity of the old serpent, down to the last who had left the earth, looking for the salvation of Israel. There, dwelt Abraham, and Isaac, and Jacob, and Moses, and David, and Elijah, and Isaiah, and multitudes more, in the kingdom of their Father. In the house of God, in the midst of these — “the elders,” and “the innumerable company of angels”—he was to dwell, the object of their most affectionate love—most reverent adoration; and, while the inner circle—redeemed men, “nearest the throne and first in song”—raise their hallelujah, “Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood,” and the wondering angels surrounding them join in the chorus, “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” He was to dwell with God in the midst of these holy happy beings, “the Lamb being the light” of that blessed region—the immediate author of all their happiness. All this is implied in our Lord’s going to the house of his Father—that house in which were many mansions. This was “the joy which was set before him,” and for which “he endured the cross, and despised the shame.”

Our Lord’s words could be but imperfectly understood by the disciples at this time; but, if they had but believed them, what they could comprehend was well fitted to relieve them of that oppressive trouble of heart under which they labored. Their Master was soon to be placed beyond the reach of his enemies, and put in possession of blessings and honors far above the highest conception they could form of happiness or of glory. True, the cross and the grave lay between; but heaven—the heaven of heavens—closed the prospect, and their Lord there sitting on the right hand of the throne of God. Surely our Lord might well say to them, “If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.” Such is the view which our text gives us of the results of our Lord’s going away, so far as he himself was concerned, and such the influence which it was fitted to have in lessening his disciples’ trouble of heart.

§ 2. The results of Christ’s going away, to his disciples.

But there is reason to think that that trouble of heart proceeded, at least as much from a consideration of the manner in which their own interests were to be affected by their Lord’s departure, as from the anticipations of what might befall him; and, accordingly, we find our Lord’s statement directly and fully meeting their anxieties and fears with regard to themselves.

10 Rev. v. 9-14. 11 Rev. xxi. 23.
When their Lord left this world, and went to the Father, he was not about to forget them. By his going to the Father, he was to secure for them a place in his Father's house; and, when he had made everything ready, he was to return again, and take them to himself, that where he was, there they might be also. Such are the declarations he makes; and he appeals to themselves if they had not had abundant evidence to demand the unhesitating belief that, if these things had not been so, he never would have encouraged them to cherish such hopes.

"I go," says he, "to prepare a place for you." "In my Father's house are many mansions." "There is room enough for you as well as for me. There are many there already, but there is room for many more. But that is not enough. Mansions must be prepared for you—and you must be prepared for these mansions; and my purpose in going away, and in going away in the manner in which I am going—"going as it was written"—"going as it was determined"—is to secure both these purposes."

"I go to prepare a place for you." We are not to understand these words exclusively, or perhaps even chiefly, of what our Lord was to do after he had arrived at his Father's house in heaven. They refer fully as much to what he did in going, as to what he is doing, now that he is there. But for his going, and going in the way in which he went—through death and the grave—they never could have come to the Father in heaven; and many as are the mansions in his house, none of his people would have ever been prepared for a place in these mansions.

It may be asked, But was not the kingdom—which is but another name for a place in Christ's Father's house (for none are there but the children, and all the children are "kings" as well as "priests to God, even the Father")—Was not "the kingdom prepared for them from before the foundation of the world"? So far as the Divine purpose was concerned, it was so. But the Divine purpose can only find fulfilment in accordance with the principles of the Divine government. Preparation must be made to make the admission of such persons, as all men—the elect as well as others—are, consistent with the character and law of God as the moral governor of the universe.

Had sin never entered our world, so far as admission to heaven is concerned, all things would at all times have been ready for the innocent holy children of men. Their Father's house would always have been ready for them, and they ready for their Father's house, But all—the elect as well as the rest of men—have sinned, and have been condemned. That sentence of condemnation must be removed, in order to their admission to heaven; and forgiveness and justification can proceed only on the ground of an atonement being made and accepted. There is—there can be—no place in heaven for men laboring under unexpiated guilt, unforgiven transgression.

11 "Locus ipse paratus est: sobis parabitur. Preparatio alia absoluta, alia respectiva."—Benson.
12 Rev. i. 8. Matt. xxv. 34.
Nor is this all. Heaven must not only be opened to men, but men must be made fit for heaven. God’s justice refuses admission into heaven to the guilty—God’s sanctity to the unholy. The preparation of a place for his people in heaven implies, I apprehend, the doing all that is necessary to secure them a welcome, a suitable, a permanent place there.

Now, this was the design of our Lord’s going to heaven, and going to heaven in the way he did. This was the design of what he did, to open up for himself, as the representative of his people—“our forerunner”—a way into heaven; and is the design of what he is doing there, whether at the altar of incense as a high priest, or on the throne as a king. His sufferings, his death, his burial, were all penal, vicarious, expiatory—not only for our benefit, but in our room. That we might be delivered from the curse, and from death and the grave, which otherwise would certainly have prevented us from ever having had a place in the house of God—in the heavenly Jerusalem, “Christ once suffered for sins, the just for the unjust, that he might bring us to God.”

We could not have been brought to God otherwise: “It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.” It would not have become Him to have admitted them to his house otherwise; and we may rest assured He never would have done anything unbecoming himself. “He cannot deny himself.” That man’s hope of heaven is “like the giving up the ghost,” that rests on the expectation that God will violate his word, or dishonor his law.

And as the sacrifice of Christ was necessary to open heaven to man, so it was sufficient: “Christ being come an high priest of good things to come,” “not by the blood of goats and of calves, but by his own blood, entered into the holy place, having obtained eternal redemption for us,” “And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions under the first testament, they which are called might receive the promised eternal inheritance.” “It was necessary that the patterns of things in the heavens should be purified” by animal sacrifices; “but the heavenly things themselves with better sacrifices than these.”

Our Lord’s going to his Father’s house in the way he went—the way of expiation and atonement—was equally necessary to secure the transforming influence of the Holy Spirit, which, again, was indispensably requisite to prepare his people for the place secured for them. When Christ redeemed us from the curse of the law, by becoming a curse in our room, it was not only “that the blessing of Abraham,—a free, and full justification, making it a just thing that we should be admitted to heaven,—should come on us,” but also “that we should receive the promised Spirit

13 Heb. vi. 20
16 Heb. ii. 10.
17 1 Pet. iii. 18.
18 Heb. ix. 11-15, 23.
in believing," whose sanctifying work on our hearts can alone make it a fit thing that we should be admitted into heaven: "For their sakes I sanctify myself that they also may be sanctified through the truth." In order to present them, as the church whom he loves, to his Father, "a perfect church, without spot, or wrinkle, or any such thing," he must "sanctify them, by the washing of water, through the word," attended by the Spirit; and for this purpose "he must give himself for them."  

But securing a fit place for his people in heaven, is the design not only of what our Lord did in his going to the Father, but also of all that he is doing now that he is at the right hand of God, ever living to make intercession for them. He prays the Father, and he sends forth the Holy Spirit to produce faith, that they may be justified, and to continue and strengthen their faith, that they may be sanctified. If he had not gone away, the Comforter could not have come; but, having gone to the Father, he sends him. He has received "all power in heaven and earth," and that power is put forth, both in the exertion of inward influence, and the production of external event, "to give eternal life to all whom the Father has given him." When he entered, he entered as "our forerunner," when he had overcome the sharpness of death—when he had by himself purged our sins—he opened the kingdom of heaven to all believers. "By the entrance of his flesh"—his bodily entrance through the veil—he opened up a new and living way, by which his people shall also bodily pass through the veil into the immediate presence of God: "Christ hath entered into the holy places not made with hands,"—of which the holy place in the tabernacle and temple was a figure,—"there to appear in the presence of God for us; and he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."  

And we know that the admission of his people to the mansions that are thus prepared for them, forms a leading subject of that intercession which the Father heareth always: "Father," says he, "I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."  

Our Lord's going away to the house of his Father, in the way in which he did go, and his doing there what he could do only there, were necessary to mansions being prepared for his people there; and as they were necessary, they were at the same time suited and adequate to the purpose in view.

All that we have stated is naturally suggested to us by our Lord's words. Till the Holy Ghost was given, the disciples could, however, only partially understand them. But as, in the former case—respecting the statement as to the effect of our Lord's going away in reference to himself—this saying of our Lord, imperfectly as they must have understood it, must have

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had its effect in calming their troubled thoughts, had they only firmly believed in him. It is as if he had said, 'Your highest interest will be secured by that event which you anticipate with such fearful forbodings; and it could not be secured in any other way.'

The question naturally enough suggests itself, When our Lord speaks of preparing a place in his Father's house for his disciples, does he refer to the place which he secures for their separate spirits among the spirits of the just made perfect, as they in their turn "put off their earthly tabernacle, as their Lord has told them," and, by absence from the body, obtain presence with the Lord? or, Does it refer to the many mansions which he is preparing for the whole holy family at the great gathering together at his coming and appearing, when, with bodies fashioned like unto his glorious body, they shall together be made perfect, and brought into the palace of the King, where they are to abide for ever, no more to go out? There can be no doubt that it is the atonement, intercession, and Spirit—the power and the grace—of Christ which secure both; but from what follows, it seems probable that it is the latter of these, which indeed supposes the former, that our Lord has directly in view.

Still farther to comfort his disconsolate disciples, our Lord assures them that "if" or "since," or "when," "he goes away, and prepares a place for them, he will come again, and take them to himself; that where he is, there they may be also." It has been a question among interpreters, What are we to understand by this coming again of our Lord, and this receiving his disciples to himself? Some suppose that it refers to the death of Christians individually, and their being, in consequence of this, admitted into the presence of their Lord—their obtaining presence with the Lord by absence from the body. We have no doubt that the death of every Christian is the result of the will and agency of him who has "the keys of hell and of death," nor that the Christian's spirit immediately on death is with Christ, beholding and sharing his glory; but the language before us does not naturally describe these events. It would appear a more scriptural representation, to say that at death he sends his angels to conduct the parted spirit to paradise, where he welcomes it to a participation in his joy, than that he comes himself for this purpose: that they go to him, rather than that he comes to them.

The "coming," especially the "coming again," is an expression that naturally intimates that the coming should be of the same kind as the departure—bodily, visible; and the statement seems to be made with respect to his disciples as a body. The reference here, I have no doubt, is to that coming so often mentioned in the New Testament—"the coming the second time without sin, for the salvation of all those who are looking for
him,"—announced by the angels to the disciples, immediately after they had witnessed his departure to the Father," "This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven."

When he shall have prepared a place for them, he will "come again;"—that is, when he shall have finished all the arrangements which are necessary for the final "redemption of the purchased possession," he shall return to our world; and, having collected into one body the whole of his redeemed ones—having raised the dead, and changed the living, so that not only are they conformed to him in spirit, but their "vile bodies are fashioned like unto his glorious body,"—he shall conduct them all to those regions of perfect rest and holy enjoyment which he has prepared for them. "They which are alive and remain" till his coming "shall not prevent," or get the advantage of, "them which have been asleep" in the state of the dead. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then they which are alive and remain," having been "changed in a moment, in the twinkling of an eye," so that bodies, like those of their raised brethren, shall have become spiritual, incorruptible, immortal, glorious,—"shall be caught up together with them in the clouds, to meet their Lord in the air: and so shall they ever be with the Lord." Thus shall they be received to their Lord,—cordially welcomed home to the house of many mansions, where they shall forever be with him where he is. Having made his house ready, he will then admit them into it as his ransomed bride, now fitly adorned for her husband. As the beloved disciple did to the honored mother of his Lord, when from the cross He had set the seal on his filial love and friendship by commending his mother to the care of his friend, he will "take them to his own home."

Our Lord's words deserve close attention. "If I go and prepare a place for you, I will come again, and receive you unto myself." His object would not be gained if they did not occupy the place he had prepared for them; and they might rest assured that he would not leave his work half done. Till the place be prepared, till all things be ready, he will not come; but when the place is prepared, when all things are ready, he will not tarry. He himself will come. To bring his redeemed ones home, is a work at once too great in itself, and too grateful to him, to be done by substitute. He himself will conduct his collected brethren to the house he has prepared for them. Like Joseph, he himself will place his brethren, and give them a possession in the best of the land of the blessed." Is it not meet, then, that they should gratefully acquiesce in the arrangement, and say, "Thou shalt guide us by thy counsel, and thou shalt afterward

--- 1 Thess. iv 15-18.  
--- ἔσυ πολλά ἀποκριθεὶς, Majestatis plena locutio. Patris domus, Filii domus."—  
--- 1 Tim. iv 8.  
--- John xix 27.  
--- 3 John xlvii. 11.
receive us to glory." He does not say, 'I will come and stay with you on earth'; but, "I will come and receive you unto myself." He does not come to live with them, but to take them to live with him. It is not 'that I may be where you are,' but 'that you may be where I am.' There are some good Christians who very fondly cherish the thought, that the Saviour, when he comes, will stay with them on earth; but we rather think they will be agreeably disappointed. He will be better to them than they hope,—he will take them to heaven. To have Christ with us on earth would be good, but to be with Christ in heaven is far better. We think it safer, as more scriptural, while it is also more pleasant, to look for him from heaven, not to remain with us on earth, but to take us to heaven. We would "set our affections on things above, not on things on the earth;" we would "seek the things which are above, where Christ sitteth at the right hand of God." He does not say, 'I will come and visit you, but return without you;' he says, "I will come again, and receive you unto myself; that where I am, there ye may be also."

Much of what we know to be included in our Lord's promise could not be known to the disciples; but the general statement, that his departure was necessary for their welfare, and that in due time he should return, and take them to be for ever with him in a state of blessedness, was well fitted to relieve them from that excessive trouble of spirit which now oppressed them. It was true here, as it is in many other cases, the narrowness of their minds, and their mistaken apprehensions, were the great cause of their sorrows. The coming event which so alarmed them, whether looked at in reference to its ultimate results to their Master or to themselves, was a fitter cause of satisfaction than of perplexity, of joy than of sorrow. If they loved him, they would have rejoiced because he was going to the Father; if they loved themselves, they would have rejoiced, for he was going to prepare a place for them.

In illustrating these two principles, I have explained every part of the passage before us except what looks like a parenthetical statement, "If it had not been so, I would have told you." The construction and meaning of the original words are somewhat doubtful. Some connect these words with what follows, and explain them in various ways. Some, 'If there were not many mansions in my Father's house—room enough for your reception—I would say to you, I go to prepare mansions for you. I have too great a regard for you not to take care that you shall be well accommodated; but I need not say this, for the accommodation is ready,—there are many mansions prepared.' Others," reading it interrogatively, 'If it were not so, would I say—what I am just about to say, and in effect have said to you already—would I say,'
I go to prepare a place for you?’ Others, ‘Besides—moreover—I say to you, I go to prepare a place for you.’ We prefer, upon the whole, the rendering of our translators, and the sense it brings out: ‘If there had not been many mansions in my Father’s house, and mansions for you,’—i.e., ‘If provision had not been made for your complete and eternal happiness,—I would have told you that it was so: I would never have encouraged you, as I have done, to entertain so high hopes. I knew that you expected eternal happiness from me in a future world, as well as high places in the kingdom you expected me to establish in this world; and I encouraged the one hope as much as I discourteous the other. I never would have done this, had there not been an absolute certainty that that hope would never make you ashamed.’ Viewed in this light, its import has been beautifully brought out by an accomplished writer:—‘He was not the person to mock them with vain hopes, to cheat them with empty and fallacious promises. He had never scrupled to tell them forcibly how grievously they were deluded by the phantoms and day-dreams with which they suffered their imaginations to be dazzled in connection with his anticipated reign. Their fond visions of earthly pomp, power, and pleasures, he had unsparingly exposed and dissipated, and thus had given them the most convincing pledge, that if these anticipations of the ‘inheritance incorruptible, and undefiled, and that fadeth not away,’ had been equally unfounded and illusory, he would not have spared to tear from their bosoms the dear deceit, the beautiful delusion,—he would not have invited them to sacrifice all that they esteemed most precious in this world, in order to obtain an unreal shade, in order to purchase an eternal disappointment.’

How replete with instruction and consolation to the disciples of Christ in every country and age is the passage of Scripture we have thus attempted to illustrate! How well-fitted to sustain, and invigorate, and comfort, amid the labors, and anxieties, and sorrows of life—while mourning over the graves of our friends, and looking forward to our own dissolution! Are not the heaviest of our own afflictions light—are not the long-lived sorrows but for a moment—when compared with that exceeding and eternal weight of glory which is here held out to us? With such a home before us, who would grudge though the road to it were rough and thorny, long and devious? And how do the reflected glories of that region where ‘they have no need of the sun and moon to enlighten them, for the Lord and the Lamb are the light thereof,’ not only shed a heavenly radiance over the darkest scenes of this dark world, but cast so deeply into the shade all mere earthly enjoyments, as to make us feel that it is madness to seek our portion in them, and that to depart to that land where there are no shadows is indeed far better!

Brown Patterson.

VOL. II.
III.

CHRIST "THE WAY, THE TRUTH, AND THE LIFE."

John xiv. 6—"And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me."

The power of prejudice over men is indeed wonderful. The importance of pre-occupancy, with regard to property, has passed into a proverb; and no possessors seem more indisposed to be expelled from the tenement they have secured, than the occupants of that little world, the mind of man. When an opinion, or feeling, however originating, has obtained a place there, and kept it for a long series of years, it is no easy matter to unsettle and dislodge it. We are very unwilling to be convinced, that what we have long counted true is false, especially in cases where, in consequence of our interests and passions being involved, a conviction of the falsity of an opinion long held, is connected with the relinquishment of expectations long and fondly cherished. On the one hand, evidence which seems to every other person perfectly conclusive, seems to the prejudiced person destitute of all force, when directed against his favorite opinion; and, on the other hand, arguments which appear to indifferent persons obviously altogether irrelevant, sophistical, and inconclusive, have on his mind the effect of powerful confirmations and most satisfactory proofs.

Never, perhaps, was the power of prejudice more strikingly displayed than in the rejection, by the great body of the Jewish people, of the claims of Jesus Christ to be the Messiah promised to their fathers. The idea of the temporal Messiah—the notion, that the promised deliverer was to be a secular prince, and his kingdom a worldly empire—had taken early possession of, and had for ages held all but universal dominion over, the national mind. This notion was mixed up with all feelings of national pride, and all their ideas of national interests. The foundation of it was but little proportioned to the wide extent and tenacious power of its prevalence over the Jewish mind. It rested solely on some Old Testament predictions, clothed in figurative language, mistakenly, because literally, interpreted. It was indeed nothing more than a prejudice. Yet, in the mind of the great majority of the Jews, no evidence could remove, or even shake, this prejudice. Our Lord's innumerable, uncontroverted miracles, abundantly attested, and the fulfillment of many prophetic declarations in his character, and doctrines, and history, seemed to them to have no force as evidence of his Messiahship, merely because he was not a temporal prince. Had he been so, these would have been felt and acknowledged as irrefragable demonstration. They found it easier to resist truth, founded on abundance of appropriate evi
dence, than to renounce a prejudice founded on no satisfactory evidence whatever.

The power of this prejudice was scarcely less strikingly manifested, though in a somewhat different way, in the case of those Jews who received, than in the case of those who rejected, the Messiahship of our Lord. If it prevented the latter from perceiving the evidence of his mission, it greatly obstructed the former in apprehending the meaning of his doctrines. The humble rank, the destitute circumstances, of their Master,—the comparative poorness and insignificance, in a worldly point of view, of his adherents,—the general cast, both of his doctrine and his character, so un-earthly and spiritual,—the plain statements he made of the design of his mission, and of the nature of his kingdom,—the intimation he gave them of his approaching sufferings, and shameful, as well as painful, death on the cross, were all incapable of quenching the hope that he was one day to become the temporal deliverer of his country—the breaker of her yoke—the assertor of her independence—the vindicator of her supremacy. To the very last they seem to have cherished the conviction, that all in his declarations that appeared to speak of coming disaster and death, must have some mystical meaning not inconsistent with what they held as undoubted truth—his establishment of a worldy kingdom,—to which, as a matter of course, they applied whatever he said of coming triumph and dominion. Never, probably, were these hopes higher, than a few days before his crucifixion; and even after the resurrection, previously to the giving of the Spirit, whose enlightening influences dispelled all these delusions for ever, we find them asking, "Lord, wilt thou at this time restore again the kingdom to Israel?" This prejudice made these honest believers "slow of heart to understand the many things which the prophets had spoken" of their Master—many things which their Master had spoken of himself. It greatly tried his patience, and greatly obstructed their improvement.

Of its influence in both ways, we have a striking exemplification in the passage which is now to be the subject of our consideration. Perceiving how deeply his announcement of his speedy and solitary departure from them had filled his disciples with anxiety and sorrow, our Lord, with a tenderly wise compassion, calls on them to moderate their excessive trouble of heart; and, to secure this end, bids them believe in God and in him,—believe what God had said, and what in Scripture had been said about God,—believe what he himself had said to them, and was to say to them, and what in Scripture had been said about him. Especially, he calls on them to believe the declaration which he was just about to make to them, a declaration well fitted to relieve their anxieties, both with regard to him, and with regard to themselves. With regard to him, he was indeed going away, but he was going to the magnificent well-furnished dwelling-place of his Father, to dwell with him, and with those who were

1 Acts i. 6.  2 Luke xxiv. 15.
already dwellers in its many mansions. With regard to them, he was going to his Father's house for the purpose of making the arrangements necessary to their being admitted to a place there, and that, when these were made, it was his purpose to return and take them to himself, that where he was and was permanently to reside, they might be, and permanently reside also.

He concludes his consolatory advice with saying, "And whither I go ye know, and the way ye know." The meaning and reference of these words are to us perfectly plain. They do not seem capable of two meanings. We wonder how any one could misapprehend them. But they were misapprehended. We have no reason to doubt that Thomas, when he uttered the words, "Lord, we know not whither thou goest; and how can we know the way?" expressed a difficulty all his brethren felt,—a difficulty arising out of the prejudice that the temporal kingdom must be set up, and that his going must have a reference to his going to do this; but to do it, they neither knew where nor how. Our Lord removes the misapprehension by saying, "I am the way, and the truth, and the life; no man cometh unto the Father but by me."

There are three topics which the subject of discourse brings before our minds for consideration. First, Our Lord's saying, misapprehended by the disciples; secondly, Their misapprehension of his saying; and, thirdly, His correction of their misapprehension, and further illustration of the misapprehended saying. Let us shortly attend to these topics in their order.

§ 1. Our Lord's saying which was misapprehended by the disciples.

Let us first consider our Lord's saying, "And whither I go ye know, and the way ye know." These words have often been interpreted as equivalent to, 'You know, you are quite aware, that I am going to heaven; and you know the way by which I am to go to heaven,—by suffering and death." Now, there is no doubt that our Lord was going to heaven; and that he was going to heaven through suffering and death. But this interpretation is not satisfactory, for the disciples did not know that their Lord was to go to heaven; they seem to have held the faith of their nation, that "the Christ was to abide for ever;" and still less did they know that he was to go there by suffering and death. That was repugnant to all their expectations and feelings. It has been said, 'They might have known it from what the prophets had said, and from what their Lord himself had said,' and that is quite true; but the question is, not what they might have known, but what they did know. And we are assured, that when our Lord spoke of his sufferings, and death, and resur-

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8 "Hoc annunclate Dominus subindiebat se proficisci ad Patrem, sed per mortem crucis. Optabile erat quod adhibat sum, sed iter videtur inanabile. Hoc discipuli necire non poterant, toties auditum a Domino: sed miror et oblivie factus sit quod selebant neeirant." —Exercit.  
4 John xii. 34.
ception, "they understood not that saying, and were afraid to ask him." Besides, it is quite plain, from what our Lord says at the 6th verse, that he spoke not so much of the way, by which he was to go where he was going, as of the way by which they were in due time to follow him."

The right interpretation of this passage, like that of so many others, depends on considering the connection in which it is introduced; "Lord," said Peter, a little before, "Lord, whither goest thou?" and when our Lord had said, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards," he rejoined, "Why cannot I follow thee now?" Both Peter's questions, and they no doubt embodied the wishes of all the disciples, were answered by our Lord in the words immediately preceding our text. It is as if he had said, 'You are troubled in spirit, because you know not whither I go; and because I have said, "Ye cannot follow me now." Be not troubled. "Believe in God, believe in me." I am going to my Father; to his house of many mansions: let not, then, fears about me distress you; and as to your following me,—as to the reason why you cannot follow me now,—and as to the way in which you are to follow me hereafter, know that arrangements must be made for your coming to where I am going, to my Father's house of many mansions. I go to make these arrangements, and when they are completed, I will come and take you to myself, that where I am, there ye may be also. That is whither I am going,—that is the reason why you do not go with me, or follow me, now—that is the way in which you are afterwards to come where I am going; "and," i. e., and thus, "ye know," for I have plainly told you "whither I go,—and the way" in which you are to come, whither I shall have gone.' Such was our Lord's statement as to whither he was going, and the way in which his disciples were to follow him thither, afterwards. It seems very plain and clear. But it was not understood. It was misunderstood.

§ 2. The disciples' misapprehension of our Lord's saying.

This misapprehension is the second topic which the text brings under our consideration: "Thomas answered, and said to his Master, Lord, we know not whither thou goest, and how can we know the way?" Thomas, as his character comes out in the gospel history, seems to have been a thoughtful, considerate man,—a man occupied, however, more with the sensible and rational, than with the spiritual,—greatly more under the influence of sense and reason than faith. We cannot think that he meant to contradict his Lord. He did not mean to deny that now he knew—for his Lord, whom he implicitly believed, had said it—that

5 Mark ix. 32.
6 "Potest interrogando explicari satis commodc."—Semler. Gill also takes this view—"Do you not know whither I go? do you not know the way?"
7 John xiii. 36, 37.
Jesus was going to his Father's house, and that, when he had made certain arrangements, he was to return, and to take them to be with him there. He understood that—he believed that. But then, he did not know what our Lord meant by his Father's house, and by going to it; nor what he meant by coming again, and taking them to that house of many mansions. It might mean heaven, and going to it might mean death. It is likely enough Thomas was afraid that might be the meaning, for he thought his Lord had work to do on earth; and that He should die was something not to be calmly thought of. But his Father's house might mean some place on earth—in Judea, or in some other country—where facilities were to be found for commencing his career of aggrandizement and conquest; and "going away" might be removing to that place; and then their way to it would just be his coming back, when arrangements were made, and taking them with him, to share in the honors of his kingdom. This, though something different from what Thomas had expected, would still have, upon the whole, corresponded with his anticipations and wishes. His reply to our Lord's statement, "And whither I go ye know, and the way ye know," seems equivalent to, 'We do not understand your words; we have no distinct idea respecting where you are going, and how we can have distinct ideas respecting the way in which we are, according to your declaration, by and by to follow you thither?" As Matthew Henry says, "When Christ spoke of going away, and their following him, their fancy ran on his going to some remarkable city or other—Bethlehem, or Nazareth, or Capernaum, or some of the cities of the Gentiles, as David to Hebron, there to be anointed king, and to restore the kingdom of Israel; and which way this place lay, where their castles in the air were to be built—east, west, north, or south, they could not tell, and therefore could not know the way. Thus still," he adds, "we think ourselves more in the dark than we need to be, concerning the future state of the church, because we expect its worldly prosperity, whereas it is spiritual advancement that the promise points at."

§ 3. Our Lord's correction of the disciples' misapprehension.

We are now prepared for entering on the consideration of the third and principal topic suggested by the text—our Lord's correction of the misapprehension of the disciples, and his farther illustration of his misapprehended statement—"I am the way, the truth, and the life; no man cometh to the Father but by me."

*The Fathers, especially the Latin fathers, are not first-rate interpreters; yet they often say striking things. Take a few examples in reference to these words. "Via in exemplo, veritas in promissio, vita in premio." "Ego sum via incipientium: veritas proficiendum, vita pervenientium: Ego sum via lucens et serena, veritas vivens abeque ponat, vita felix et amans: Ego sum via in patibulo, veritas in inferno, vita in resurrectionis gaudio: Ego sum via in qua non est spina vel tribulus; veritas in qua non est falsitatis stimulus, vita qua reviviscit.*
(1.) He is the way.

It is plain that these words, "I am the way," are equivalent to, "I am the way by which you are to come to the Father." These words—so obviously figurative, so unintelligible if taken literally—were intended to put down the false views of the disciples, and to show them that he was speaking, not of "things seen and temporal, but of thing unseen and eternal." The disciples wished to know where he was going; and how—by what way—they were to follow him, when he had gone. In the words before us, he intimates that he was going to the Father—to a state of perfect holy happiness with his Father in heaven; and that his thus going away, so far from permanently separating them from him, was the very way by which they were to be brought to him with the Father—brought to that state of entire reconciliation with, and perfect conformity to, and intimate intercourse and fellowship with, God, his Father and their Father, the perfection and perpetuity of which are to be enjoyed in heaven. If he did not go in the appointed way—of perfect expiation and accepted sacrifice—to the Father, there was—there could be—no way for them to the Father. The way to heaven was shut by sin. He, as the representative of guilty men, must open up a way for himself, by "taking away sin by the sacrifice of himself." He must die, and die a victim for sin; and on the ground of his having, in this obedience to the death, "fulfilled all righteousness"—"finished transgression"—"magnified the law, and made it honorable"—he must be raised from the dead, be "received up into glory," and have "all power given to him in heaven and earth," that by inward influence, and external dispensation, he may in due time give eternal life to "all whom the Father has given him"—in whose place he stood, "the just in the room of the unjust"—to bring them to the possession of perfect holiness and happiness with himself, in his Father's house of many mansions.

He is thus their way to the Father. On the ground of the atonement made by his death—by the agency of the Spirit, for whose influence a channel is opened by that atonement—through the instrumentality of the Gospel, believed, the great subject of which is this atonement, with its results—and in the exercise of a power and authority which were conferred as the reward of mortuus. Ego sum via recta, veritas perfecta, vita sine fine mansura: Ego sum via reconciliationis, veritas retributionis, vita aeternae beatitudinis. Nemo venit ad Patrem nisi per me: q. d. nemo venit ad me veritatem et vitam, nisi per me "Bernard. "Ingrediamur hanc viam, teneamus veritatem, vitam sequamur."—Augustin. "Christus est via sancte conversationis, veritas doctrinae divinae, vita beatitudinis sempiternae."—Leo. Mag. Erasmus' paraphrase is "suou morte"—"very happy. "Si queritis quo vadam, ad Patrem ec: si viam qua consequi possitis, 'Nemo venit ad Patrem, nisi per me.' Ego praecessi—vos sequmini. Quod ego duci credite: quod polliscor certa spe rate."—Matt. iii. 16. Dan. ix. 24. Isa. xlii. 21. 1 Tim. iii. 16. Matt. xxviii. 18. John xvii. 2. 1 Pet. iii. 18.
the great work of atonement, sinful men are put in possession of holy happiness, in the enjoyment of the favor, and image, and fellowship of God; the perfection of which is to be attained, when all the redeemed are together, to be brought by him who made that atonement into that final state of blessedness, which we usually term heaven; a state admitting of no change, but that of constant progression for ever. It is thus that he is the way to the Father,—the way set before all men in the Gospel,—the way by which all who, in believing, enter on it, shall assuredly reach its termination. The mediation of Christ is the way for men to perfect holy happiness in heaven. This is the meaning of "I am the way."

(2.) He is the truth.

Our Lord adds, "I am the truth," "I am the life." These expressions have often, perhaps generally, been interpreted as if they were meant to describe the characteristic excellences of the mediation of Christ, viewed as the way to the Father in heaven, and were equivalent either to 'I am the true and living;' i.e., 'life-giving, conducting to life, way;'-or, 'I am the true way to life:'—intimating that his mediation rightly improved, will certainly conduct to true permanent happiness,—that this is the only true method of obtaining happiness—true in opposition to all false methods, and true in contradistinction to typical representations of itself.

These are truths, and truths of great importance; but they are truths which cannot in this way be brought out of the words, without doing violence to them,—without giving them an unnatural, a very unusual, if not an entirely unwarranted, signification. The two expressions seem rather to mark those characters in Christ himself, the possession of which by him, qualified him to be the effectual mediator between God and man,—fitted him for bringing men to God, in other words, for being "the way."

He is "the truth," the true One. Truth—holy truth—eternal truth—is, all, as it were, embodied in him. He is the reality—the true teacher—expiator—deliverer—of whom all others were either forged resemblances, or typical representations. "The spirit of truth" dwelleth in him without measure: his soul is the shrine of the "light in which there is no darkness at all;" "in him are hid all the treasures of wisdom and knowledge." Every individual, or institution, which ever had professed to be a way to God for man, had either been imposition, or imperfect representation; vanity and a lie, or imperfect symbol, meaning nothing, but in reference to him.

19 ὃντος is much more than ὄντος.
21 Verum viae vitae appellatur in soliloquis apud Augustinum, cap. iv. Sed majorem vim habet textus. Etenim questionis de via respondet hoc—Ego sum via; questionis de scientia—Ego sum veritas; questionis Quorum—Ego sum vita."—Bengel.
23 ἀφήμονα, opposed not only to ψεῦδος, but to σαίδ or νοσίμα. Heb. ix. 28.
23 1 John i. 5. Col. ii. 8.
(3.) He is the life.

He is "the life," not only the true One, but the living One. "In him was life"—the highest capacity of the highest kind of action and enjoyment—and the power of communicating this to others. He was "the word of life"—"the eternal life, which was with the Father, and was manifested to men" when the Word, which was with God, and in which was life, "was made flesh, and dwelt among men." This life belonged to him by necessity of nature, "for the Son has life in himself, as the Father has life in himself;" but the Father who, in the whole restorative economy, sustains the majesty of Divinity—"of whom are all things"—"gave"—appointed—ordained—that he should, in his incarnate state and mediatorial character, "have"—hold—"this life in himself," that he might quicken whom he willed—that he might give eternal life to all whom the Father had given him. He is "the first, and the last, and the living one: he became dead, but is now alive, and lives for evermore; and, as the living one, has the keys of hell and of death."

God, from whom man has departed, is truth and life. In departing from God, man became the victim of falsehood and of death. Man away from God must continue in error and in death. He is false—unfit for communion with Him who is true—who is truth. He is dead—unfit for communion with him who is living—who is life. He must be transformed—he must be quickened; from the darkness of death, he must be brought into "the light of life." He who is true, can make true; He who is light, can give light; He who is life, can give life. The substance of the whole of this wonderful declaration, "I am the way, the truth, and the life," thus seems to be, 'It is through my mediation—specially by my going through death to heaven—that you are to be brought to the enjoyment of perfect holy happiness with the Father and with me there; and my mediation may be safely trusted to, for I am the truth and the life—the true and the living One—having all truth and life in myself, and the power and right to use these, so as to fill you with holy truth and divine life, and thus make you fit for being for ever with the true and living God.'

Indeed, the three clauses seem naturally to follow one another. "I am the way" to the Father—by my atoning death I open a way to heaven. But men are in ignorance and error—they do not know the way—they are in darkness, and know not whither they go. "I am the truth," the light of the world. I show the way I have opened up. But men are dead. "I am the life;" I quicken the dead, and enable them both to see the way and to walk in it. What more is necessary to efficient mediation for bringing man, who is far from God—in the pollution of moral darkness and death—to the enjoyment of holy happiness in the living and true God?

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\[14\] John i. 4. 1 John i. 2. John i. 14. 15 John v. 21, 26; xvii. 2. Rev. i. 18.

16 John viii. 12.
(4.) He is the only way to the Father.

Having thus exhibited himself as the way to the Father, our Lord adds, "No man cometh to the Father but by me,"—i. e., 'There is no other way to the Father.'

In order to the ultimate happiness of a being like man, under the government of a being like God, there must be adequate satisfaction made for the violation of the Divine law. Sin must be expiated in order to its being pardoned. The God of righteousness cannot clear the guilty. And where can expiation be found, but in that blood which, because it is the blood of God's own Son and elect Servant, "cleanseth us from all sin"? And not less necessary is a change of heart in the sinner to make him capable of holy happiness in God. No unholy man can ever enter heaven; and were it possible for him to enter it, he could not participate in its enjoyments. Where is this change to be obtained, but by the operation of the Spirit of Christ? And how could that Spirit, so rich a blessing, ever be conferred on men lying under the curse, had not "He who knew no sin, become sin in their room," had not the blessed One become a curse, "to redeem them from that curse, that they might obtain that Spirit"? And how could darkened, blind, bewildered man, find out this way, even supposing it opened, but by Christ, "the truth," in his word, by his Spirit making it known? And how could man, "without strength," "dead in trespasses and sins," walk in this way, unless Christ "the life" quickened him, and enabled him to "walk up and down in his name"?

Numerous are the plans which perverted human ingenuity has devised to obtain the Divine favor. All these pretended ways to the Father in heaven lead, in reality, in a very different direction. The most likely of these ways into life, is keeping the commandments—understanding by the commandments the whole law. That was once a practicable way to life for man, but since the fall of Adam, the way of entering into life by personal obedience has been completely blocked up. With a depraved nature, will any man ever yield a perfect obedience to the Divine law—holy, just, good, perfectly reasonable, as are all its precepts? And at best, the law speaks on this wise: "He that doeth these things, shall live in them." These were its terms to innocent man. But now, supposing what never has, what never can take place, that man has yielded perfect obedience, from a certain point, What is to become of the guilt previously contracted? how is the curse to be removed? or how is it to be borne? And surely if there be no way into heaven, by doing what the law requires, there cannot be a way to that blessed place, by doing what that law does not require, or what that law forbids; and to one or both of these descriptions belongs every professed way to heaven, but the way which Christ has

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1 John i. 7.  
Rom. v. 6.  
Eph. ii. 1.  
Zech. x. 12.  
Gal. iii. 12.
opened up by his death and intercession, and Spirit, and word, and mediatorial administration. It were strange if we could—by doing what God never commanded, or what God has forbidden,—offering "thousands of rams, pouring out ten thousand of rivers of oil, giving the first born for transgressions, the fruit of the body for the sin of the soul"—propitiate Him whom we had offended, and regain the favor which we had lost by our violating his holy commandments. At the senseless bloody rites of pagan superstition, enlightened humanity shudders and weeps. Man seems bereft of reason in seeking the expiation of his crimes, by committing others still more foul. And though less shocking, not less obviously fruitless, and still more presumptuous, must appear the attempts of enlightened civilized men, calling themselves Christians, to secure the favor of God, and attain eternal happiness, by their own self-devised plans, by their own unassisted exertions, without Christ, or in any other way than by Christ.

There is no salvation in any but Christ. He is—he alone is—the Saviour. "Other foundation no man can lay"—other way no man can open up: "There is none other name under heaven given among men whereby we must be saved, but the name of Jesus." "There is one mediator between God and men, the man Christ Jesus." "His Blood cleanseth us from all sin." No other blood can cleanse from any sin—his Spirit can mortify and destroy all corrupt principles,—no other power in the universe can do this. Under his influence the faith of the truth, as it is in Jesus, can pacify the conscience, and purify the heart, and give confidence before God, and fill with peace, and hope, and holy joy. The belief of nothing else can do this. He can bring us to God. No man—no angel—can.

No truth is more explicitly stated than this. No terms can be plainer than those now before us. If we believe them not, we give the lie to him who "is the truth." Life is to be found only in him who is the life; and all who, seeking life, will not come to him to obtain it, shall find that their conduct is like one who loves death, for they could not take more certain means to obtain it. There is no true happiness but in knowing, and being loved by, and having intercourse and fellowship with, the Father; and the Father cannot be acceptably approached, either on earth or in heaven, but through him who is "the way, the truth, and the life." Those, then, who are, either in whole or in part, expecting to find acceptance with God at last, on any ground but that of Christ having gone, through expiatory suffering, to heaven, as our surety and representative, are assuredly deceiving themselves, and will find, to their everlasting disappointment, that they cannot obtain God's favor and fellowship—nay, that they cannot escape destruction from his presence and the glory of his power—who "neglect this great salvation," and contempt, by overlooking the only Saviour.

1 Macc. vi. 7. Acts iv. 12. 1 Tim. ii. 5. 1 John i. 7. Heb. ii. 3.
To bring a sinner to God—either now, in penitent reception of the gift of his Son, and his salvation, or ultimately, in the enjoyment of perfect holy happiness in heaven,—is a wonderful exercise and manifestation of Divine omnipotence, as well as mercy. All the created powers of the universe are incapable of accomplishing either of these works. Had not God, in the exceeding greatness of his power, by the incarnation, death, and resurrection of his own Son, opened a way for bringing sinners to him as the Father, it must have continued an impossibility for one of our guilty race to experience how good it is to be near him. They must all have perished, being far from him. And, besides these general obstructions in the way of the sinner coming to God, rising out of the perfections of the Divine character, and the principles of the Divine government—difficulties which, from their very nature, are obviously insuperable by any power inferior to infinite,—there are other obstructions in the case of every individual sinner, which, if the application, as well as the impetration, of the blessings of salvation were not the work of Omnipotence, would preclude the possibility of the coming of a single sinful soul to God.

There is a stupidity and thoughtlessness natural to men in their present state in reference to religious relations and interests, so great, that if anything approaching to it were manifested in reference to their other relations and interests, we should, without hesitation, reckon it insanity, and treat it accordingly. While this madness of the heart continues—and, alas! it often continues, with scarcely a lucid interval, till they awake, never to sleep again, amid the dread realities of eternity,—men remain unaware of, or unimpressed with, the misery and danger of those who are far from God, and who never can come to Him in mercy. Nothing but the power of God can dispel this stupor, and rouse men from this spiritual lethargy. The strongest reasoning, and the most persuasive eloquence—strains which, by their sweetness, might charm the adder, and by their energy, waken the dead,—produce no permanent impression. It is the voice that called creation into being that alone can effectually awaken thoughtless men to serious consideration.

And even when aroused, a divine power is necessary to make the awakened sinner come to God, in the only way he can be favorably approached by sinners. In the sinner's mind there is an indisposition, invincible by all human means, to "the way" to the Father. It is, no doubt, a great point gained, to have the deep slumbers of moral insensibility broken, and to have men impressed with the reality of unseen and eternal things, the value of the soul, and the danger of its being lost for ever. Would to God we had any ground to hope that this state of feeling were becoming common among thoughtless men. But this is scarcely even the first step from the city of destruction,—rather it is but the impression that there is no staying there. The sinner is not yet in the way to God, and nothing short of divine power will
bring him into it. "It is the unremitting and indefatigable desire of the natural mind, even when awakened, if possible to do without Christ." In the deep insensibility of his natural state, he had no wish to come to God. Now that he sees that he must come to Him, or perish for ever, he would come to Him in any way rather than by Christ: he will pray, fast, go pilgrimages, perform penances, submit to privations, do anything, indeed, in order to come to God—i.e., obtain pardon and security from endless misery,—except what God requires him to do—to come to Him through Christ—"the way, the truth, and the life"—in believing his Gospel, depending on his atonement, relying on his Spirit. Simple and reasonable as this demand is, man will not comply with it. No. To do this requires such an entire relinquishment of self—the cherished idol of the human heart, in all its forms—of pride of understanding, self-will, self-righteousness, self-dependence, self-glorying,—as nothing but the constraining omnipotence of Divine grace will ever induce any of the children of men cordially to make. Yet thus, my brethren, must we come to God, or we never can come to Him at all. Thus we must come, else we can never enjoy His favor here, nor His heaven hereafter. "No man cometh to the Father but by Christ." These remarks are not intended to throw obstacles in the sinner's way to God, but to remove them. They are intended to impress the conviction, not that sinners cannot be saved but that they cannot be saved except by Christ,—not to make them despair of salvation, but to make them despair of salvation without Christ, without Christ's atonement, without Christ's Spirit. "Men have devised innumerable ways of getting to heaven; but none ever were—none ever will be—successful in their attempts to reach it under the conduct of human reason or human fancy. All other ways, except Christ, are delusive paths that lead down to perdition. There were shadows and representations of the way to heaven under the Mosaic dispensation, which were of great use in directing the steps of ancient believers in the way of peace, by directing their eyes to him who was the truth, pointed out by all the typical ordinances. But, when men's blindness and corruption substituted them in the place of that which they prefigured, they were turned into by-paths, which led to the same end with those ways devised by human ignorance." It was only as the way to Christ that the ceremonies of the law were the way to heaven. I conclude with affectionately warning those who think they are in the way to heaven, while they are not in Christ, "the way, the truth, and the life," that the path they are pursuing will, at the close of life, lead downward, not upwards. Let these "be assured, that the incarnate Only-begotten of God would not have lavished such expense of laboring, and suffering, and blood, to open and consecrate a path to the celestial blessedness, if means less costly could have accomplished the end; and that, as it is the
only way in which it is worthy of Jehovah to grant, so it is the only way in which it is possible for man to receive, access to a holy God, and admission into a holy heaven. While our Lord proclaimed, "I am the way, the truth, and the life," we would proclaim to all wayfarers for eternity that come within the reach of our voice, "This"—this "is the way: walk ye in it."

IV.

OUR KNOWLEDGE OF GOD IS DEPENDENT ON, AND CORRESPONDING TO, OUR KNOWLEDGE OF CHRIST.

John xiv. 7-11.—"If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

One reason why so many of our wants remain unsupplied—so many of our evils unremoved—is ignorance or misapprehension respecting their cause. It is by the cause being removed that the effects are to be got quit of; but while we remain uninformed or misinformed respecting the cause of an evil, we are likely, either to use no means, or to use not the right means, for its removal. We are often painfully sensible of wants which originate in other wants of which we are not sensible at all, and which can never be removed till we become sensible of what may be termed the primary, parent want, and employ the appropriate means of having it supplied.

It is no uncommon thing for professing, and even real, Christians, to complain of a want of comfort; and, it may be, a want of holiness, while quite, or in a great measure, unconscious of that want of faith in which both these other wants originate. Or, if they admit that they want faith, it is not that faith which consists in believing the well-understood statements of the word of God. They think they understand these very well; they think they believe these very firmly. The faith they think they want, is something quite different from this. But they are in a mistake. If they did understand and believe the truth as it is in Jesus, there could not be that want of comfort and holiness which they acknowledge, and of which they complain; and things will never be better till they become sensible of their ignorance and misapprehension, till they discover the primary, parent want, and, in

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the study of truth and its evidence, use the appropriate means of having it supplied.

A man complains of a felt want of love to God, and not without good reason; but, it may be, he does not advert to the fact that the cause of this is an inordinate love of the world, of which he is not conscious. It is because he does love the world in a degree he ought not, that he does not love God in the degree he ought; and while he loves the world as he does, he never will, he never can, love God as he ought. A man is conscious of a restless dissatisfaction, but he is not aware that that restlessness must continue till his mind and heart centre in God, man's only point of rest. We are often conscious of the want of something which we cannot have without something else, of our want of which we are not conscious—ay, of which, somehow or other, we have persuaded ourselves that we are—it may be, that we have long been—possessed.

The cause of felt ignorance on a subject which we are painfully conscious of not understanding, is often real but unfelt ignorance on a subject which we have somehow persuaded ourselves that we fully understand. If we really understood the subject we think we understand, we could not but understand the subject which we feel we do not understand. A person, for example, feels that he does not understand how the atonement of Christ should be so necessary as Scripture represents it to the salvation of man; but he is quite unconscious that he is destitute of true views of the nature of sin, and the character and government of God, without which the necessity of the atonement cannot be discerned,—with which it has all the clearness of a self-evident axiom or a demonstrated proposition. If he had known the truth on the latter subject, he could not but have known the truth on the former; and till he know the truth on the latter subject, he never will—he never can—know the truth on the former.

The portion of our Lord's valedictory discourse, to the illustration of which we now proceed, furnishes us with a striking exemplification of the important principle just stated. Our Lord's disciples had a painfully-felt want, which originated in another want of which they were not at all conscious; and our Lord turns their attention to this primary, parent want, that, by getting it supplied, they might have the other want supplied also. They were painfully sensible of a want of distinct notions respecting his approaching departure. They knew not whither he was going—how he was going—where was his Father's house, to which he said he was going, and how and when they were to be brought to him there; but they were not at all conscious that they wanted justly extended views of the person and official character of their Master, of the design of his mission, of the nature of the deliverance he had come to accomplish, and of the kingdom which it was his purpose to establish. They thought they knew Him, though they felt they did not know the Father. They were in a mistake; they greatly overrated their knowledge of Him, and they did not
at all perceive that their ignorance of the Father, which they painfully felt, was indeed the effect of their ignorance of their Master, the Son, of which they were not at all conscious.

Our Lord informs them that the true cause of their distressing haziness of view respecting the Father and the Father's house, and his and their way to them, was a deficiency of right views respecting him, and gives them the joyful intimation that the period was just at hand when the attainment of just views of him would lead them into just and satisfactory views of the Father also. Light was about to be shed on a subject which they were not aware needed it; and the light shed on that subject would illuminate also what at present they painfully felt to be covered with obscurity. "If ye had known me, ye should have known my Father also: and from henceforth ye know Him, and have seen Him."

The first part of these words bears a very striking resemblance to what our Lord on a former occasion had said to the unbelieving Jews. When they tauntingly said to him, "Where is thy Father?" he replied, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." The general truth is the same in both cases. The true knowledge of the Father, cannot be obtained but by the true knowledge of the Son; and if the Son be really known, the Father is known also. The Father is known just so far as the Son is known—no farther. The circumstances of the two cases, however, were very different; and the same words have by no means the same meaning when addressed to the disciples, as when addressed to the unbelieving Jews.

The Jews recognized in Jesus nothing but a low-born uneducated man of Nazareth, acting the part of a public teacher, for which they thought him unqualified, laying claim apparently to honors to which, in their apprehension, he had no right, and supporting these claims by miracles which they attributed to an infernal influence. They had very incorrect notions of the character of Jehovah, whom they called their God, and were shocked at the shameless blasphemy, as they chose to consider it, of Jesus calling Him "his own, his proper Father," They were entirely wrong in their whole views with regard to the character both of Jesus and the Father.

It was far otherwise with the disciples. They knew the excellence of their Master's character, and they acknowledged the justice of his claims. They considered him not only as "a teacher sent from God," but as the Christ, the Son of David, who was to come in the name of Jehovah to deliver Israel; nay, they considered him as the Son of God, though their views as to the constitution of his person seem to have been very imperfect, confused, and wavering. They knew the truth, to a certain extent, in reference to Jehovah's true character as a God of holiness and mercy; and they knew that He was, in a peculiar sense, though a sense

1 John viii. 19.
2 πατίνα Ιησοῦν John v. 18.
they did not clearly apprehend, their Lord's Father. They were thus already in possession of the elements of that knowledge of the only true God, and of Jesus Christ whom He has sent, which is eternal life; and they were desirous of more distinct and extensive knowledge on these most important of all subjects. They knew, and were following on to know; but still they were greatly deficient both in the extent and clearness of their knowledge. They knew little of the Father in comparison of what they might have known, and ought to have known; and the reason of this was, they knew little of their Master in comparison of what they might have known, and ought to have known; and it was because they knew so little of the Son, that they knew so little of the Father.

"If ye had known me, ye should have known my Father also." Had they distinctly known what was the truth regarding Jesus, what has been fully revealed to us, and what was partially revealed to them,—had they known that Jesus was an incarnation of the Divinity, the Only-begotten of God in human nature, sent to redeem lost men from a state of otherwise hopeless ignorance, and error, and guilt, and depravity, and misery, by making complete atonement for their sins by the sacrifice of himself, and by the power of truth and divine influence, making foolish men wise, depraved man holy, and miserable man happy,—had they thus known Him, they would have known his Father,—they would have recognized in Him, not the peculiar God of the Jews, but the Father of the spirits of all flesh, the holy righteous Governor, the benignant Father, of mankind. These truths were not revealed to them so clearly as they are to us, and therefore they were by no means so much to blame for their misapprehensions as we are for our misapprehensions,—often as great, though of a somewhat different character.

Yet still they might have known more of this truth than they did. They seem plainly to have viewed their Master as sent primarily to work out deliverance for his nation from gentile dominion—to "restore the kingdom to Israel." They thought that he was to be, though not only, still really, a temporal deliverer, a secular prince; and this false notion bemisted all their views. They could not understand to what house of his Father he was to go, and prepare a place for them, to take them to which, he was in good time to return; they could not see how these things could be understood, in consistency with the false notions of the nature and design of their Master's mission, which all his teaching had failed to dislodge. Had they understood that he came not to punish the world, but to save the world,—that he came to give his life a ransom for many—that he was to give his flesh for the life of the world,—had they known this, they would have recognized in Jehovah, as his Father, not the exclusive God of one nation, but the God who loves the world, who would have all men to be saved—the God of the Gentiles as well as of the...
Jews; and, their mistaken views being cleared away, they would have seen that the course which their Lord was following, and which so filled them with perplexity, and sorrow, and fear, was just that by which he was carrying into effect the benignant designs of his Father.

It has been justly said, that "it is in the way of distinctly comprehending the precise object for which the Messiah was anointed to be the spiritual Saviour and Lord of mankind—the author of a spiritual deliverance—the founder and sovereign of a spiritual empire,—it is only by this knowledge of him, that we can see in his face the glory of his Father—the illustration given in his person, and doctrine, and work, of the power and wisdom, the righteousness and benignity, which adorn the nature, and characterize the government, of Jehovah." In the degree, then, in which the disciples were ignorant of the true nature and object of our Lord's mission, in that degree were they ignorant of the character of God: in the degree their conceptions of his mediatorial office and saving work admitted of correction and improvement, in the same degree did their conceptions of the character and counsels of the sovereign Divinity require to be enlarged and rectified. It was mistake about Jesus that led them into confused notions about his Father, and his Father's house; and they could not better know the Father, but by better knowing the Son, in whom the Father was revealed.

There is reproof in these words of our Lord, as well as in some that follow; but it is mild reproof, and fitted to moderate the perplexity which their ignorance of the Father was giving them, by tracing it to its source in their very limited and incorrect views with respect to himself, especially connected, as it is, with a declaration that they should soon be better acquainted both with him and with his Father; for he immediately adds, "And from henceforth ye know Him and have seen Him."

These words, taken by themselves, and interpreted strictly, would signify, 'From this moment, your ignorance of the Father ceases; henceforth ye know Him, for ye know me; yea, so intimate, and clear, and satisfactory is your knowledge, that it may be said henceforth ye have seen Him.' That it was a possible thing for Him, to whom nothing is impossible, instantaneously to have effected such a change in the minds of the disciples, I would be far from questioning. But that no such overwhelmingly clear and satisfactory miraculous revelation was made, is abundantly obvious. Philip's request, which immediately followed, is a plain proof of it. Indeed, with such a view of the Father, and, of course, of the Son, the events which took place could never have occurred. The disciples would not that night have been offended at what befell their Master; Peter would not have denied him; nor would all the rest have forsaken him and fled. It is plain that the state of mind of the disciples continued materially the same, "till the Spirit was poured down from on high;" for even

3 Rom. iii. 29.
after the resurrection we find them saying—still dreaming of a visible theocracy, a secular empire—"Lord, wilt thou at this time restore the kingdom to Israel?"

The words must be explained so as to accord with the facts of the case; and there is no difficulty in bringing out of them a meaning, entirely harmonizing with what indeed took place. The word translated, "from henceforth," is not unfrequently used as equivalent to "hereafter," and is, indeed, in a number of passages so rendered: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom."

"Hereafter shall ye see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven." "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

The words of our Lord are a prediction, which, like many predictions, is uttered in the past tense—the event not only being as certain as if it had already taken place, but appearing as accomplished to the mind of the prophet, rapt into the future by the inspiring impulse. It is equivalent to, 'Yet a very little while, and ye shall know Him—know Him so clearly, that it may be said you see Him.' The prediction was accomplished fully on the day of Pentecost. From the time these words were uttered, a series of events took place, in close succession, in which, through the atoning sufferings, and death, and glorious resurrection of our Lord Jesus, the character of God the Father was gloriously illustrated. But, till after the resurrection, the disciples saw only the dark side of the cloud in which Jehovah was; and even "till the Spirit was poured out from on high," they but indistinctly discerned the true meaning of these events. Then, indeed, "the darkness was passed, and the true light shone." The Holy Spirit "took of the things of Christ, and showed them to them." "The mystery became manifest." "They saw the face of God unveiled, and themselves, unveiled and contemplating the glory of God, became changed into its image—were made luminous by its light—"light in the Lord." "He who commanded the light to shine out of darkness, shined in their minds, making them fit to give to others the light of the knowledge of his glory, in the face of his Son." Then they knew Jesus, not as a mere man, but "the Word made flesh"—"Immanuel, God with us"—"God manifest in flesh." Then "they knew Christ, no longer after the flesh," but, as he is, the spiritual, the universal, deliverer—knew him "in the power of his resurrection, the fellowship of his suffering,"—not the rescuer by conquering armies of the nation of Israel from gentile domination, but the Saviour of the world by the blood of his cross, and by the power of his Spirit. And knowing the Son, they knew the Father. They knew him to be "the God of peace,"

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the reconciled Divinity: they knew Him to be "the God, not of the Jews only, but of the Gentiles also;" they knew Him to be "God in Christ, reconciling the world to himself, not imputing to men their trespasses; seeing He had made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

And this knowledge of Christ, and of the Father in him, put an end to all perplexity about His house, and Christ's going to it, and preparing a place for them there, and coming again, and taking them to himself, that where he was, there they might be also. Then they knew whither he had gone; and they knew the way whereby he had gone, and whereby, in good time, they were to go likewise. Then they knew the Father, for they had, as it were, seen Him. "The Only-begotten, who was in his bosom," had, as "the brightness of his glory, and the express image of his person," "revealed Him," and the Spirit had so opened their eyes, that they beheld what was equally the glory of the Father and the Son—the fulness, the infinitude, of grace and of truth.

How far they were from such distinct satisfactory views at this time, is affectingly demonstrated by the request of Philip, who probably spoke the sentiments and wishes of all his brethren; "Philip saith unto him, Lord, show us the Father, and it sufficeth us." The disciples were thorough Jews in their expectations and desires: "The Jews require a sign." Philip could attach to the expression, "seeing the Father," no idea but that of having presented to the bodily eye some visible manifestation of the glorious presence and power of the Divinity—such a representation as was given to Moses, in answer to earnest prayer, when he was "put in a cleft of the rock," and, while the unsufferable brightness had passed by, was allowed to gaze on the milder lustre of its retiring glories; or, as Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel, were privileged to behold when "they saw the God of Israel, and under his feet, as it were, a paved work of a sapphire stone, and, as it were, the body of heaven in his clearness;" or as when, at the dedication of the temple, "the holy house was filled with a cloud, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God," or as when Isaiah "saw the Lord sitting on a throne high and lifted up—while his train filled the temple"—and before Him stood the cherubim, with outspread wings and veiled faces, hymning his praises, as the thrice Holy One; or, as when Ezekiel, by the river Chebar, saw the Almighty borne on his cherub-drawn car, with wheels of beryl, amid flames of fire, out of which went forth flashes of lightning." Such appearances, with

1 Isa. xxxii. 16. 1 John ii. 8. John xvi. 15. Rom. xvi. 25, 26. 2 Cor. iii. 18; iv. 6. John i. 23. Matt. i. 23. 2 Cor. v. 16, 19-21.
2 John i. 14, 18. Heb. i. 3.
3 Exod. xxxiii. 19-23; xxiv. 5-8; xxiv. 9-11. 1 Kings viii. 10, 11. Isa. vi. 1-4. Ezek. i. 4-28; ii. 12-14; viii. 2; x. 1-22; xiii. 9-12.
even increased splendor, were expected by the Jews to characterize the economy of the Messiah; and of them they interpreted such passages as the following: “The glory of the Lord shall be revealed, and all flesh shall see it together.” “Say to the cities of Zion, Behold your God. Behold, the Lord God shall come with a strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him.” “The Lord whom ye seek shall come suddenly to his temple.”

With such predictions, probably, in his mind, and anticipating, from our Lord’s words, their speedy fulfilment, Philip exclaimed, “Show us the Father, and this sufficeth us.” ‘Let us but see the long-lost Shechinah restored. Let us see Jehovah in the pillar of cloud and flame—we can ask no more; for when He appears, we are sure the time is come for the restoration of the kingdom to Israel.’ “When God thus arises, his enemies will be scattered, and they that hate Him will flee before Him.”

Our Lord’s reply, though fitted to dissipate Philip’s hopes of such a visible manifestation of the Father’s glory, was well calculated to lead him into juster views and expectations respecting a spiritual revelation of the Divine character, and a spiritual vision of the Divine glory:—“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works.” ‘Believe me that I am in the Father and the Father in me; or else believe me for the very works’ sake.’

The question, fundamental to a right interpretation of these very remarkable words, is, Does our Lord here refer to the manifestation which he had made of the Divine character in his doctrine? Is his statement equivalent to, ‘It is strange that you should be asking to have the Father shown to you, when I have, for these three years and a half, been manifesting his character to you?’ Or, Does our Lord refer to the manifestation of the Divinity in his person as God-man, and to his sayings and doings as divine sayings and doings? Is his statement equivalent to, ‘Philip, you seek a visible manifestation of the Divinity, like the Shechinah; a far more complete manifestation has been given you in ME—the Word, who was with God, who was God, made flesh,—the substantial image of the Father: Have you never yet apprehended who I am?’

I cannot doubt that the latter is the true view of the passage. It is the more natural meaning of the words, as we shall see when we proceed to consider them somewhat more minutely, and it
meets Philip's request more directly and satisfactorily than the other interpretation does. Our Lord, speaking like a prophet, to whom future events appear present, plainly had said, "Henceforth ye have seen the Father." 'Very soon ye shall be fully informed of the true character and will of the Father; so informed as to get rid of all your present perplexities.' Philip, clearly seeing that he spoke of something future—something near at hand,—but misapplying what he said to a visible representation of the Divine glory, exclaimed, "Show us the Father,"—"Let us thus see Him, and we shall be satisfied.' Our Lord's reply, "Have I been so long time with you, and yet hast thou not known me, Philip?" &c., is equivalent to, 'Such a representation as you wish for is not necessary; a representation of the invisible God, far more adequate and glorious than the Shechinah, has been for some time, and is now, in the midst of you. "The Word made flesh" has been dwelling among you; and ye might have seen "his glory, the glory as of the Only-begotten of the Father, full of grace and truth."' You have something far better than what you desire. Had you been aware of the truth, you never could have made the request you have done. He that hath seen me hath seen the Father; Jehovah dwells in me in a far higher sense than He ever did in the cloud of glory.' Men might not be aware of this; but it was not therefore the less true. The cloud of glory, to all but instructed Israelites, appeared just an extraordinary appearance in the heavens; it was not, on this account, the less the symbol of the Divine presence. Jesus, the God-man, appeared to many just a man like other men; but he was not the less an incarnation of God. Whosoever saw the cloud of glory, saw what was the symbol of the Divine presence. Whosoever saw Jesus of Nazareth, saw him who was God "manifested in flesh;" and if he did not see him to be God manifest in the flesh, it was his own fault.

"I am in the Father, and the Father in me." That is, 'There is the most perfect union, consistent with distinction of some kind, between the Father and me; a union, not merely of sentiment and design, but of agency and power, indicative of a unity of essence.'

"The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." This declaration is, in one sense, elliptical; in another, complete. The ellipsis in each clause is supplied in the other. The meaning obviously is, 'The words that I speak I do not speak as of myself—i.e., as separate from the Father,—the Father, dwelling in me, speaks the words. The works that I do, I do not as of myself—i.e., as separate from the Father,—the Father that dwelleth in me doeth the works. My doctrine is the revelation of that

13 "Quomodo separas inseparabiles, et altero conspecto, alterum desideras conspiciere: altero cognito, credis ignorantum alterum? Si Pater ipse vobis loqueretur, non alius vobis, quam Ego loquor, loquatur: si Pater ipse operaretur, non alius operaretur, quam Ego operor."—EXAMINES.

44 John 1:14.
divine mind which is common to me and the Father; these works are the result of the divine power which is common to me and the Father. He who hears me speak, hears God speak; he who sees me work, sees God work; he who sees me, sees “God manifest in flesh”—sees “the eternal Life which was with the Father, and was manifested unto men.”

Our Lord intimates that Philip might have known—Philip ought to have known—this. Our Lord had never, indeed, said in so many words, “I am a divine person.” He had never used, with regard to his divinity, such plain direct terms as his apostles do when they call him “God over all, blessed for ever”—“the great God”—“the true God.” There were good and obvious reasons why he should not have done this. But he had said, “No man knoweth the Son, but the Father: neither knoweth any one the Father, but the Son, and he to whom the Son shall reveal him. As the Father knoweth me, so know I the Father. My Father worketh hitherto, and I work. Whatsoever things the Father doeth, the same things also doeth the Son likewise”—the same things in the same way. “The Father hath life in himself—the Son hath life in himself. The Father quickeneth whom He will—the Son quickeneth whom He will. The Father hath committed all judgment to the Son: it is the will of the Father that all should honor the Son, as they honor himself. I and my Father are one.” Plainly speaking of himself, he said, “I AM—was before Abraham.” When accused of making himself equal to God, by calling him his own Father, he never denied the charge, nor explained away the words on which it was grounded. He had, in announcing divine doctrine and law, not used the prophet’s formula, “Thus saith the Lord,” but “I say unto you.” He had pronounced sins forgiven; he had declared he had “power on earth to forgive sins.”

If Philip, then, did not know that, when he saw Jesus, he saw a representation of the Father, surely he was to blame. He had had opportunities in abundance—he had been long with him—during the whole course of his ministry. Philip was one of the earliest called of the disciples. It was not that his Master had not said what ought to have led him to this conclusion; nor was it because the statements made by our Lord were not accompanied with satisfactory evidence. “Believe me,” says he, in the revelation I have made of this truth, “that the Father is in me, and I in the Father;” or, if you do not feel disposed to credit my word on its own account, “believe me for the very works’ sake.” ‘Surely they prove me a teacher sent from God, for no man could do the works I have done unless God were with him; and, if I am a teacher sent from God, I am undoubtedly something more, for I, accredited from God, claim to be

15 1 Tim. iii. 16. 1 John i. 2.
God. Why should Philip, then, say, "Show us the Father?" For three years he and his highly-favored brethren had been gazing on a more exact and luminous manifestation of the Godhead, than had they been permitted, with Moses and the elders of Israel, to see the God of Israel throned on the sapphire firmament; or to pass with the high priest, in the earlier ages of the Jewish economy, through the curtains of that profound and awful sanctuary, where the symbol of Jehovah sparkled amid the thick darkness, above the cherub-guarded ark of testimony."

Our Lord obviously speaks of his proper divinity—his oneness with the Father—as a matter of highest importance to Philip. He reiterates it, and presses it on his attention and faith. It is, indeed, a doctrine of paramount importance. If a truth at all, it is a truth the importance of which cannot be over-estimated. The whole system of christian truth, the whole fabric of human hope, rests on it. It is a doctrine we should need to be well established in. It is, I have little doubt, admitted verbally by all of us. But oh, how little have the best of us realized it! How much holier, how much happier, should we be, if we habitually lived under its power! What a book of delight to us would be his holy Gospel! What a resting-place for our conscience and heart, his great atonement! What an authority would clothe all his commands! What a power would his promises have to soothe, sustain, and comfort, amid all tribulation and sorrows, could we keep constantly before the mind "the great God, our Saviour Jesus Christ!" The incarnate God does not now go up and down among his disciples. We have not the true Shechinah in the midst of us. That is in heaven, the heaven of heavens, its proper place. Where should the shrine of the Divinity be, but in the adytum of his temple? Yet, in his divine essence, which fills all things—in his wonderful providence—in his appointed ordinances—in his word of truth and grace—in his vivifying, transforming, comforting Spirit, he is in the midst of us. Alas! has He no reason to say to many of us, "Have I been so long with you, and have ye not known me?" Some of us, I am afraid, do not know Him at all. "It is the three-and-twentieth year," said Jeremiah to his countrymen, "that I have spoken in the name of the Lord, and ye have not obeyed his voice." All our lives, Jesus the Saviour, has been in the midst of us, stretching out his hand to us, and, alas! alas! are not many of us still rebellious and gainsaying? None of us know him as we ought to do—as we might do. "For the time, we might have been teachers; but do not many of us need some one to teach us which be the first principles of the oracles of God?" Let those who know him not seek to know him. All knowledge is lost, compared to this excellent knowledge. Let those who know him follow on to know him—to know him as the expiatory of guilt—the great teacher—the efficacious purifier—the supreme

7 Brown Patterson. 15 Jer. xxv. 5. 16 Heb. vi. 12.
governor—their Saviour—their Lord—their God. Let us seek to grow in his knowledge; and, for this purpose, let us study the revelation he has made of himself; and of the Father in him, and pray, with earnest perseverance, that he would shed forth on us abundantly the Spirit of wisdom and revelation in his knowledge; and let us look forward, with earnest desire and humble hope, to that blissful period when he will accomplish his work of bringing us to the Father—when, “in his light we shall see light clearly”—when, perfectly purified in heart, we shall “see God,”—Father, Son, and Holy Ghost—not “darkly in a glass, but face to face, knowing even as we are known.” That will suffice us—it well may.

V.

THE PRIVILEGES TO BE ENJOYED BY THE APOSTLES, AFTER THEIR LORD’S RETURN TO THE FATHER.

John xiv. 12-14.—“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.”

The text, if I may use the expression, of our Lord’s valedictory discourse to his disciples, is to be found in its commencing words, “Let not your hearts be troubled.” All that follows, is the assigning of reasons why their hearts should not be troubled in the excessive degree in which they were troubled, at the prospect of his approaching departure. The topics of consolation which he had already brought forward, are the following: He was going to his Father’s house of many mansions; he was going there to prepare a place for them; and when he had prepared that place for them, he was to return and conduct them to it, that along with him they might dwell in the house of his Father and their Father for ever.

Our Lord’s development of the topics of consolation, which he meant to bring before the minds of the disciples, was interrupted by the question of Thomas and the request of Philip, both of which indicated great indistinctness of apprehension in reference to the character and work of their Master, but which he, however, made the occasion of stating, with peculiar plainness, the truth respecting the divinity of his person, and the design of his mission. Having, in reply to Thomas question, as to the way in which they were to be brought to the Father, declared that he was “the way, and the truth, and the life,” and that “no one could come to the Father but by him;” and in reply to Philip’s request,

*Psalm xxxvi. 9.—met. ver.  Matt. v. 8.  1 Cor. xiii. 12.
"Show us the Father," stated that they had in him, who was indeed an incarnation of the Divinity, a far more adequate representation of the Father than could be given by any such visible display of glory as Philip wished for,—he, in the verse before us, reverts to his great object, and brings forward farther reasons, why the sorrowing disciples should not let their hearts be troubled.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

§ 1. The privileges to be enjoyed by the apostles after their Lord's departure.

(1.) They shall continue to work miracles.

The first question to be attended to at present is, What are the works of which our Lord here speaks? There can be no reasonable doubt—though it has not only been doubted, but denied, by many interpreters—that the works here spoken of as having been done by our Lord, are his miraculous works. The works spoken of in this verse, are, without doubt, the same works that are spoken of in the two preceding verses—works which the Father dwelling in him did by him—works to which, as obviously divine, he appealed as evidence that what he had said about the Father being in him, and about his being in the Father, was worthy of credit.

The settling this question will go far to settle the next inquiry which presents itself.—To whom does the expression "He that believeth on me" refer, and what is its meaning? It has by some interpreters been considered as referring to all the genuine followers of Christ, and the faith spoken of has been considered as that belief of the saving truth respecting him, which, by the constitution of the economy of salvation, gives the individual believing it a personal participation in his saving benefits. It is obvious, however, that if the works which our Lord did, spoken of here, signify the miracles he performed, this cannot be the reference—this cannot be the meaning—for nothing is more certain than that the power of working miracles is neither possessed nor exercised by every believer of Christ in this sense of the term. All Christians are not miracle-workers. Neither of the two ways in which it has been attempted to meet this difficulty is at all satisfactory. Some have held that every Christian might work miracles, if it was not for a deficiency in his faith; but it is enough to say in reply to this, that our Lord's declaration is not, 'He that believeth on me may do the works which I do'—but, "he that believeth on me shall do the works that I do." Others have sought to escape the difficulty by giving a mystical meaning to the words,—"He that believeth on me shall work moral miracles, he shall be strong in weakness—he shall live in death—

1 Heuman inserts "e vobis" to bring out the meaning. "Recte," says Semler.
shall conquer the world—he shall trample Satan under his feet. This is, however, most evidently to force a sense into the words, instead of bringing the sense out of the words.

It seems clear that the expression, "He that believeth on me," here, like the similar expression, "Them that believe," in the gospel by Mark, of whom it is said that "signs should follow them," that they should "cast out devils, speak with new tongues, take up serpents, and that if they drink any deadly thing it should not hurt them, and that they should lay their hands on the sick, and that they should recover;" it seems clear that these expressions must be interpreted as referring to a particular class of persons, and that their meaning must be modified by their reference. Now, the natural principle of limitation in both cases is, our Lord is speaking of those he is speaking to. He is in both instances speaking to his apostles, and making a statement to encourage and comfort them. Indeed, the only safe way of interpreting the whole of this interesting valedictory discourse, and many other passages in the gospels, is to remember that it was addressed to the apostles—that everything in it has a direct reference to them—that much is said of them, and to them, may be said of, and to, all christian ministers, all christian men—but that much that is said of them and to them, cannot be truly said either of the one or the other of these classes, and the propriety of applying what is applicable to them, must be grounded on some other foundation than its being found in this discourse, and couched-in words which, taken by themselves, might not be inapplicable to them.

It is quite plain that the believers on Christ here referred to, and those who should do the works he did, are the same individuals. The class referred to are the apostles and the miracle-workers of the primitive age—we say of the primitive age, for we have no satisfactory proof of miracle-working subsequent to that age. How then are we to understand the phrase, "believing on Christ," as applied to this class?

It is plain from the New Testament that there was a faith which was connected with miraculous powers. The Apostle Paul speaks of a "faith which could remove mountains," and speaks of it as something which naturally is classed with speaking with "the tongues of men and of angels," the gift of "prophecy," and the "understanding of mysteries." This was faith or belief, and faith or belief on Christ; but here, the great question, as it always is when faith is the subject of discussion, is, The faith of what? The answer does not seem difficult or doubtful. The faith that Christ is possessed of omnipotence, and that he intends, through my instrumentality, to manifest his omnipotence in the performance of a miracle. This faith must, like all faith, rest on a revelation

\footnote{Mark xvi. 17.}
\footnote{See Middleton's "Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Churches from the Earliest Ages through several successive Centuries."

1 Cor. xiii. 1, 2.}
made to the individual; when this is not the case, there can be no faith—there may be fancy—there may be presumption, but there can be no faith. Such a revelation Christ made to the apostles and to the seventy disciples, when "he gave them power against unclean spirits, and to heal diseases, power to tread on serpents, and on all the power of the enemy." No man, to whom such a revelation has not been made, can work a miracle, and it would seem that, even in the case of those to whom such a revelation was made, a firm belief of the revelation and reliance on the power and faithfulness of him who made it, was necessary to the miraculous effect being produced in any particular instance.

Keeping these undoubted facts in view, there is little difficulty in interpreting the words. The disciples had derived great advantages of various kinds from the exercise of their Master's power to work miracles. They were quite aware that their miraculous powers were entirely derived from him, and they probably anticipated that if he should leave them, not only would they be deprived of the advantage of his supernatural powers, but that their own, which were entirely dependent on him, would be withdrawn also. Now our Lord assures them in the most emphatic manner, by a repetition of the formula of affirmation, "Verily, verily, I say unto you," that his miraculous power was to continue to be exerted though he himself was about to depart; that it was to be exerted through them as a medium, and that, to its being exerted henceforth, as hitherto, faith on him, on their part, would be at once necessary and effectual.

Such a statement was obviously calculated to re-assure their shaken minds, and comfort their sorrowful hearts. And we find the declaration fulfilled to the letter. They, believing on him, did the works which he did. We find them, like him, instantaneously healing the sick, casting out devils, and raising the dead.

(2.) They shall do greater things than work miracles.

But our Lord not only promises that after he had left them, they, believing on him, should do the same miraculous works which he had been in the habit of doing; but adds, "and greater works than these shall he do, because I go to the Father,"—q. d., 'My going away shall not deprive you of the advantage of miracles; you shall still, believing on me, do the works I have done; but this is not all, my going to the Father will secure that you, through the power I obtain by going to the Father, shall do greater things than I have ever done.'

It is not wonderful that interpreters should have felt difficulty in satisfactorily interpreting these words. What miracles could be greater miracles than those which our Lord had been in the habit of working? Could there be anything more miraculous, more obviously miraculous, than calming the raging ocean in an instant by a word—restoring the maimed to wholeness, and those

*Luke x. 19.*
laboring under chronic and fatal distempers, to perfect health in a moment,—calling back to life not only from the powerlessness of death, but from the begun decomposition of the grave?

Some have supposed that the term, "greater," may refer to the supposed greater tendency of some of the miracles of the apostles to make an impression, such as their speaking in a foreign language, which they had not learned; their smiting, by a word, Elymas with blindness, and Ananias and Sapphira with death; their healing of the sick by their passing shadow: "but surely, though these miracles were unexampled, they were not unmatched, if not even surpassed, by our Lord's miracles. Surely, in this respect, the servants were not above their Master.

Others have supposed that the word translated "greater," has reference to "number," but such an interpretation is in opposition to the usage of the New Testament language; and if it were not so, there is no reason to suppose, but every reason to the contrary, that any one of the apostles was honored to perform more miracles than He of whom our evangelist has said, "Many other signs truly did Jesus, in the presence of his disciples, which are not written in this book; the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Working miracles seems to have been an occasional, comparatively a rare, employment, with the apostles. With our Lord, it was his every day work.

A third class have supposed that the term "do" here refers, not to actual performance, but to ability—"he shall have the power to do;" and our Lord's own declaration has been appealed to as a parallel in language,—"If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you,"—that is, 'If your faith does not fail you, the greatest obstacles in the way of establishing my kingdom shall be surmounted by you.' But the cases are plainly not parallel.

A fourth class have supposed that the word greater refers, not to the nature of the miracles, nor to their number, but to their effect. 'Ye shall do miracles which will produce greater effects than have been produced by my miracles.' This is, I apprehend, very nearly the true meaning; but this is not the right way of bringing it out of the words. Greater miraculous works does not naturally describe the greater magnitude of moral effect produced by the miracles.

If you look at your Bibles narrowly, you will find the word works, in the expression, "greater works," is printed in the italic character, which, you are all aware, intimates that there is no word in the original text answering to the English one. I apprehend that there is no reference to miracles, properly so called, in this case, but to something which our Lord means to con-

* Acts ii. 1-18; v. 1-11, 15; xiii. 8-12.
* John xxii. 25.
* μεγα, not μεγίστη.
trast, as to magnitude and importance, with the miracles both of himself and of his apostles. Our Lord’s statement, if I do not greatly mistake, is, “He that believeth in me, the works which I do shall he also; and he shall do greater things than these”—i.e., than these works,—“because I go to the Father.”

And there is no difficulty in saying what were the things, greater than all the miracles which either our Lord or themselves had done, that were to be done by the apostles. The preaching of a clear, full revelation of the economy of mercy to a lost world,—the making manifest “the mystery which has been hid in God” since the unbeginning ages of eternity,—the turning even a single soul, far more an innumerable multitude of souls, “from darkness to light, and from the power of Satan to the service of the living God,”—“the pulling down strongholds,” and making lofty imaginations bow before the authority and the grace of the Redeemer,—the making idolaters, with their own hands, demolish their temples, or convert them into places for Christ’s worship,—the laying the foundation, and greatly advancing the superstructure, of that building of God, of which Jesus Christ is the corner-stone, a temple of living stones worthy of the living God—“a building fitly framed together, growing into a holy temple to the Lord,” far surpassing “the magnificent house” at Jerusalem, on which all that was rich and beautiful in nature and art had been so profusely lavished,—this was, in its own nature, a greater thing than any miracle."

This was to be done through the instrumentality of the apostles; and to give them even this indistinct glimpse of the glorious work before them, was well fitted to prevent them from being swallowed up of overmuch sorrow,—especially as these greater things, than any mere miraculous events, were to be the effect of that very departure, the prospect of which had filled them with dark forebodings. For our Lord plainly intimates, that their doing these things, greater than all the miracles done either by their Lord or themselves, was to be the result of his going to the Father: “Greater things than these shall he do, because I go to the Father.” ‘He shall do them, but he shall do them because I enable him to do them; and I enable him to do them because I go to the Father.’

Had he not gone to the Father by an expiatory death, and a glorious resurrection and ascension to heaven, these great things could never have been done. There could have been no good news to man had not the curse been borne—borne away. There could have been no quickening, spiritual influence, had he not died to open a channel for it, and ascended to pour it forth abundantly through that channel into the human heart. “All power in heaven and earth” is given him, because he became “obedient to death, even the death of the cross.” It is, therefore, that he was highly exalted, and that, having “ascended on high, he re-

10 Eph. iii. 3-11. Acts xxvi. 18. 2 Cor. x. 4. Eph. ii. 20. 1 Chron. xxii. 5.
ceived gifts for men." The power they needed for this work was "power from on high," and which he could not give till he was glorified in consequence of his having humbled himself. He obtained the great for his portion, and the strong for his spoil, because he made his soul "a sacrifice for sin," and he commissioned and authorized his apostles to go forth and take possession of the inheritance assigned him by his Father "in ancient covenant, and which he had made his own, by purchase since, and overpaid its value in his blood."

Such is, I apprehend, our Lord's declaration, "Let not your hearts be troubled;" the power of working miracles will still continue among you, believing on me; and ye shall, in consequence of my going to my Father, accomplish far greater things than any interference with the physical laws of nature."

Such a statement was very appropriately introduced with a double amen—"Verily, verily." However strange the words of our Lord may be, they are always to be firmly credited. They are the words of him who cannot lie. When his declarations seem to us hard to be believed, let us consider who it is that speaks, how he speaks, how he confirms his declarations, and let us not be faithless, but believing. His most extraordinary declarations are all fulfilled in due season. What is promise here, has long since become accomplishment. The apostles did the works their Master did; and greater things than any miracles did he accomplish, is he accomplishing, by their instrumentality. But both in their miracles and in their greater works, it was not they, but Christ who was in them. It was "his name, through faith in his name," that healed the diseases of those who were miraculously cured by him. It was through faith in him that the apostles fought the good fight against the powers of darkness, and rescued sinners from the chains of Satan. "Thanks be to God," said the apostle of the Gentiles, "who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge in every place."

§ 2. Manner in which these privileges were to be obtained—Prayer to the Father in the name of the Son.

To strengthen their hope of doing these great things, which they well knew they were in themselves altogether incapable of accomplishing, our Lord informs them that, having gone to his Father, "Whosoever they should ask in his name, he would do it, that the Father might be glorified in the Son;" and to impress it the more deeply on them, he repeats the assurance, "If ye shall ask anything in my name, I will do it."

These words meet a very natural feeling on the part of the disciples,—But how are we to do these great things? The answer

13 "In V. T. adorabant Deum Abrahami, Isaac, Jacobi; in N. T. invocatur Deus et Pater D N I C."—Bezae.
is, 'I will do them in you, and by you; and I, having gone to the Father, will have "all power in heaven and in earth," to employ in fitting you for your work, and making it successful; and your faith in me, without which ye can do nothing (for it is that which unites you to me), must be expressed in prayer to me; and "whatsoever ye ask in my name, I will do it."'

The first thing to be here inquired into is, What is meant by the apostles asking "in the name" of Christ? It is not easy in a few words, to unfold all that is implied in this expression. When the apostles, realizing to their own minds their union, their intimate relation to Jesus Christ as the expiator of their guilt—their great teacher—their supreme Lord—the Mediator between God and them—him who had sent them, as his Father had sent him—asked from the Father, under the influence of Christ's Spirit, what Christ had promised, for the purpose of promoting the interests of his kingdom, the glory of his name, they asked in his name. Now, whatever they thus asked, our Lord assures them he would do it. The Father, now that the Son has gone to Him, hath committed all judgment, all rule, to him. And in the exercise of this power and authority, he gives them the blessings they need and ask.

It was in this way that they were enabled to do the works which their Master had done, and to do those things which were greater than all miracles. This promise of their Lord, carrying a command in its bosom, was probably present to the minds of the apostles, when they lifted up their voices to God with one accord, and said, "Lord, grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by the name (in the name) of thy holy child Jesus." And the prayer was answered, when, in the spirit of that prayer, they said to the lame man, "In the name of Jesus Christ of Nazareth, rise up and walk; he, leaping up, stood, and walked, and leaped, and praised God." "In prayer and supplication, with thanksgiving they made their requests," respecting their high and holy ministry, known to the God and Father of our Lord Jesus Christ, and the result was, "His grace was made sufficient for them: his strength was perfected in their weakness," and Christ "wrought by them to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God;" so that they were enabled "fully to preach the gospel of Christ, with the Holy Ghost sent down from heaven," manifesting itself to be "the power of God unto salvation," to multitudes believing it.

The promise is an assurance that whatever was necessary, either as to inward influence or outward event, to the fulfillment of their high and holy ministry, and the accomplishment of its inestimably important objects, they should certainly obtain as the answer of believing prayer. "I will do it," says the Saviour, "that the Father may be glorified in the Son."

Acts iv. 29, 30; iii. 6-8. Phil. iv. 6. 2 Cor. xii. 9. Rom. xv. 18, 19.
It is done “that the Father may be glorified.” In the economy of salvation the Father sustains the majesty of the Godhead. “That the Father may be glorified,” is, then, just equivalent to —‘that God, the Divinity, may be glorified,—that the infinite power and wisdom, and especially the infinite holiness, righteousness, faithfulness, and benignity of Jehovah may be illustrated, in the execution of his purposes and the fulfilment of his promises respecting the salvation of lost men.

And it is done by our Lord, “that the Father may be glorified in the Son.” The glory of God is the end of the economy of grace—the agency of the Son is the means of gaining that end; all is of and to God the Father—all is by Christ Jesus, through his mediation, by his atoning sacrifice, his prevailing intercession, his all-powerful Spirit.

What an encouraging thought to the apostles!—‘God’s glory is concerned in our doing these great things, and being duly qualified to do these great things; and it is put into the hand of our Lord, who knows us so well, who loves us so well, to see that God be thus glorified; and we have only, in faith in his name, to make our requests known, and we are assured that he will “supply all our need according to his glorious riches.”’ We admire the great things done by the apostles, and the spirit in which they did them; but we see the secret spring of their great strength. Believing in Christ, in his name, they “asked, nothing wavering,” and the faithful Saviour did as he had said, and the Father was glorified in the Son.

The delightful and wondrous assurance is reiterated—“If ye shall ask anything in my name, I will do it.” ‘There is nothing that I will not do for you, which is necessary to the accomplishment of the great objects of your ministry, if ye ask it in my name.” If you ask, Why does he say the same thing almost in the same words? the answer is, The disciples were “slow of heart to understand and believe” his declaration. “Precept” required to be given “upon precept; line upon line.” Such, I am persuaded, is the primary meaning—the direct reference—of this wonderful passage. It is a promise to the apostles, that the power of working miracles should be continued with them, and that they should be enabled to accomplish, as his instruments, something far greater than any miracle, in the ordinary sense of the word—diffuse his Gospel, establish his kingdom in the world, and secure an inestimable revenue of glory to God in the salvation of men innumerable—and that they had nothing to do but to express the earnest desires of their believing minds to him, and he would supply all their need, strengthen them for all their labors, make them more than conquerors over all their enemies—all to the glory of God the Father.

But the passage is full of instruction, and excitement, and consolation, to Christian ministers, and to Christians generally, in all countries and in all ages. Christ does not promise his ministers, nor his people generally, that they shall do also the mirac-
ulous works he did. His miracles, and those of the apostles, set forth in a plain well-accused revelation, render this unnecessary; but he does promise, by his word and Spirit, in every age, within and around his people, to do "greater things" than miraculous works by their instrumentality. The church — i. e., the aggregate body of truly Christian men and ministers — are working out their own salvation, and the salvation of the world; and they are assured that God in Christ is working in them — by them — according to his good pleasure; and that to obtain fitness for their own individual edification, for that of the church, and for the salvation of the world, they have only, in believing prayer for promised blessings, to make their requests known, and the Son will do it, that the Father may be glorified in him.

It is a foolish delusion to suppose that a man has only to work himself up to an expectation that God will hear his prayer, in order to obtain anything he wishes for. But it is a most plainly revealed truth, that believing prayer for promised blessings — especially believing prayer for what is necessary to the advancement of the kingdom of God, in the Christian and around him — is sure of being answered; and that the little progress that that kingdom makes within us and around us, is either "because we ask not, or because we ask amiss." "The Lord is nigh to them that call on him, to all that call on him in truth. He will fulfill the desire of them who fear him; he will also hear their cry, and will save them." "The effectual fervent prayer of a righteous man availeth much." "Ask," says our Lord on another occasion, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." "And if ye, being evil, know how to give good gifts to your children, how much more shall your Father in heaven give good things" — give the Holy Spirit — "to those who ask him?" The Apostle John, after a long life, bears this testimony to the faithfulness of his Lord, — "Whosoever we ask, we receive it of him. And this is the confidence which we have in him, that whatsoever we ask according to his will, he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him." "If any man lack wisdom," says the Apostle James, "let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord."

What an encouragement to hope in prayer is the consideration that the glory of God is concerned in the answering the believing prayers of his people! Christ the Son is engaged in promoting the glory of the Father; and he cannot do this more effectually

1 John v. 14; 16. James i. 5-7.
than in hearing the prayers, and satisfying the desires, and supplying the wants, of his people. Our Father in heaven is glorified in the holiness and happiness of his children; and how delightful to think that Jesus, who died for us, is the depository and dispenser of all blessings to us! "I will do it. "Ask," says he, "and ye shall receive, that your joy may be full." "Hitherto ye have asked nothing." "We are not straitened in him, however we may be straitened in ourselves. He is "a sun and a shield; he will give grace and glory; and no good thing will he withhold" from his believing, desiring, praying people. He will bestow blessings on his poor petitioners, till there is no room to receive. "Open, then, your mouths wide, that he may fill them." Praise him for his munificence—trust in his promises. Let your supplications daily be presented in his name before the throne of God, and look up for an answer. If you pray in sincerity and faith, you shall not pray in vain. Oh, that we were but as desirous of receiving—as ready to receive—the blessings of his salvation, as he is to bestow them!

VI.

KEEPING CHRIST'S COMMANDMENTS A TRUE MANIFESTATION OF LOVE TO HIM.

John xiv. 15—"If ye love me, keep my commandments."

There is an abruptness in these words, an apparent want of connection both with what precedes and with what follows them, that, at the first glance, must strike every attentive reader. They occur in the midst of a number of consolatory considerations, suggested by our Lord to abate the extreme trouble of heart which the intimation of the near approach and painful accompaniments of his departure from his apostles had produced,—considerations admirably fitted, all of them, to answer this benignant purpose.

Previously to his uttering these words, he had told them that he was going home to his Father's "house of many mansions," that his object in going thither was to prepare a residence for them there, and that when the arrangements were completed he would return, and take them all along with him, to dwell with him and his and their Father, for ever, in these heavenly mansions. He had further assured them that the power of working miracles, which they had derived from him, was not to be withdrawn from them at his departure, and that they, in consequence of his departure, were to be enabled to do things which, in magnitude and importance, should far transcend any miraculous works, whether performed by him or by them.

18 John xvi. 23, 24.
And then, immediately after uttering the words before us, he proceeds to assure them that though they were to be deprived of the bodily presence of him who had been their instructor, their monitor, their keeper, their guide, their comforter—for all these ideas are folded up in the word "paraclete," rendered by our translators, here, "comforter," and in the First Epistle by John "advocate"—he would in the spirit of truth send them another instructor, and monitor, and helper, and guide, and comforter, who should more than compensate for the loss of his bodily presence, teaching them all things, leading them into all truth, bringing all things to their remembrance, and remaining with them forever.

It is just in the midst of these most appropriate and powerfully consolatory considerations, which naturally run into each other, that the words of our text are abruptly, to a reader unexpectedly, introduced "If ye love me, keep my commandments." When we call up to our minds the whole circumstances in the scene in the upper chamber after supper, the abruptness, which at first surprises, is seen to be in the highest degree natural, and "the golden words" before us will appear as full of consolation as of instruction, as expressive of benignity as of wisdom.

Sorrow had filled the hearts of the disciples, filled them to an overflow—so filled them, that at present there was no room in them for other thoughts and feelings. Our Lord's exceeding great and precious promises seem to have made no sensible impression. They could not then receive them. They could not realize future good. They only felt that, about to lose their Lord, they were very miserable. Our Lord witnessed, with tender sympathy, but not with entire approbation, their deep distress, their sad countenances, their deep-drawn sighs, their silent tears. He saw in them genuine symptoms of a genuine love, and, with his characteristic wisdom, he appeals to the right affection for the purpose of checking what was wrong in its manifestation. It is as if he had said—'I am sensible of your affection to me—I never doubted it—I see it now very distinctly expressed; but there is a better way of showing your affection for me than this. If ye love me, manifest your love, not by inconsolable regrets for my necessary departure, but by compliance with the injunctions I have laid on you.' "Let not your hearts be troubled: believe in God, believe in me; watch and pray that ye enter not into temptation." 'Take heed that ye be not offended in me this night. That were a proof of your affection to me, which would give me far more satisfaction, and bring you more relief, and in yielding which you would give vent to your affectionate feelings, and thus find consolation and peace.'

This seems the direct reference of our Lord's words, which, however, express the general truths, that obedience to him is the best proof of love; and that this manifestation of love is one of

1 παρακαλέω.
2 "Ne lucina ostendite, amorem, sed obedientiam."—Grotius.
the best ways of obtaining an alleviation of the sorrow produced by his departure.

The case admits of easy illustration from a somewhat parallel one, of no rare occurrence in this world of bereavement and sorrow. A venerated parent, a beloved brother, "a friend that sticketh closer than a brother," is stretched on the bed of suffering, soon, obviously soon, to be the bed of death. The affectionate relatives stand around in deep, speechless sorrow. The eye soon about to be closed in the darkness of death, beaming with a more than natural brightness, rests benignantly on them, and the voice soon to drop for ever into silence, in feeble but distinct accents thanks them for all the proofs of their love, and for this last one also, but requests them to show their regard to him, by habitually living under the influence of that truth, which it had been his most earnest desire to impress on their hearts. And would not compliance with that request be the best proof of their affection,—would it not give unmixt satisfaction to their departed, sainted relative, were he made aware of it—and would they not in this mode of expressing love for their departed relation, sooner and better, than in any other way, rise above the bitterness of the unavailing regrets occasioned by their bereavement?

Oh, how full of wisdom, how full of grace, are the words of our Lord! How kind is he in his reproofs, how considerate in his kindness! He knows our frame—he remembers we are dust. He tells his sorrowing disciples that the acceptable way of expressing affection for him, was not by regretful musings on his departure and their loss, but by active diligence in obeying his commandments, and doing their duty—intimating, though obliquely, what he expresses more distinctly by and by, that such an expression of affection would not pass unnoticed by him, but would be witnessed with delight by him from his throne on high, and send a thrill of holy satisfaction through his heart, even amid the glories and joys of the celestial state. How would these words fix themselves in the disciples' inmost hearts, and what a tide of consolatory sanctifying influence would they pour forth amid all the sacrifices, and toils, and sufferings, and sorrows, which lay before them, ere they rejoined their Lord in their Father's house above! "If ye love me, keep my commandments."

These are words in which we, my brethren, have as deep an interest as they had. Let us endeavor to find out how we may turn them to good account,—first, as a test of character—and then as a guide of conduct.

That was an interesting question which our Lord, a little before his ascension to heaven, put to the apostle Peter:—"Simon, son of Jonas, lovest thou me?" The question was interesting in itself—doubly interesting in the circumstances in which it was proposed. None of the disciples loved their Master better than

Brown Patterson.  

4 John xxi. 15.
Peter did. None of them had made such strong and so frequently-repeated professions of their love to him. It was Peter who,—when our Lord, seeing multitudes, who for a season had been his admiring auditors, withdrawing their attendance on him, said to the twelve, "Will ye also go away?"—replied, "Lord, to whom can we go but to thee? Thou hast the words of eternal life." It was Peter who,—when our Lord asked the disciples, "Whom do ye say that I, the Son of man, am?"—replied, "Thou art the Christ, the Son of the living God!" It was Peter who said, "Though all men should be offended in thee, I will never be offended—I am ready to go to prison and to death with thee—though I should die with thee, yet will I not deny thee."

Now Peter was no hypocrite—he meant all he said—he felt all he expressed; but he was rash and self-confident. He had to learn how mistaken was the estimate he had formed of his own strength—he had to learn that, "without Christ," apart from Him, "he could do nothing." Right affections to Christ depend on faith; and faith is not likely to stand firm in the hour of temptation, if we do not watch and pray. Peter was taught—effectually taught—these lessons, by bitter experience. The hour of temptation came, and it found Peter unprepared. Once, again and again, on a temptation—we may be apt to think by no means very powerful—he, with execrations, denied that he knew the Master to whom, for whom, he had, but a few hours before, declared himself prepared to die.

Was it wonderful, then, that Peter should have felt the question, "Lovest thou me," to be an interesting one?—Was it wonderful that, when Jesus said, the third time, "Simon, son of Jonas, loveth thou me," Peter should have been grieved, remembering that he, a third time, had said, "I know not the man?" Oh, what searchings of heart must that question have caused; and oh, how happy for Peter, that, after them all, he could bare his bosom to the inspection of his Lord, who "searcheth the heart and trieth the reins," and before whom "all things are naked and opened," and say, if not with unaltering lips, with a good conscience and honest heart, "Lord, thou knowest all things, thou knowest that I love thee!"

The question our Lord put to Peter he now puts to us, who, like Peter, profess to be his disciples: he puts it especially to such of us as are purposing to make a very solemn profession of our love to him next Lord's day, over the instituted emblem of his holy suffering humanity.

There is more similarity between our circumstances and those of the apostle than, at first sight, we may readily apprehend. Like him, we have all, again, and again, and again, made profession of our love to our Lord; and have we not all, like him, again, and again, and again, denied him? We have never denied our Lord in the precise form in which Peter denied him—we have


6 John xv. 5.
never been in circumstances in which that was possible. But we have all too often acted in a manner inconsistent with our profession—we have all done what our Lord forbids—we have all neglected to do what our Lord commands; and we do not know ourselves, if we suppose that, were we placed in Peter's circumstances, and left to the natural effects of the operations of the sinful principles of our fallen nature, we would act a better part than he did.

The question should excite in us, as it did in Peter, great searchings of heart; for it is an all-important question. If I love Christ, really love him, supremely love him, all is well with me—all is well with me for ever. For what says the faithful and the true Witness? "If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." And is not he happy "whom God delights in, and in whom he dwells?" On the other hand, if I do not love Christ, love him really, love him supremely, I am in a state of condemnation, and living and dying in that state, I am assuredly undone for ever. "If any man love not the Lord Jesus Christ, he must be Anathema Maran-atha,"—he shall be accursed at the coming of the Lord. It surely becomes us all, then, to endeavor to obtain a satisfactory answer to the question proposed to us by our Lord, "Lovest thou me?" Happy shall he be who, after passing through the investigation, with the means of prosecuting which I am about to present you, shall, with an intelligent, honest conscience, be able to reply with Peter, "Lord, thou knowest all things, thou knowest that I love thee."

He who puts the question furnishes us with the means of answering it. He who says, "Lovest thou me?" says also, "If ye love me, keep my commandments." Does he, think you, who uses this language, need information on the subject? Is it, in any degree, an uncertain thing with him, with regard to any one of us, whether we love him or not? Oh, no. The heart is, indeed, deceitful above all things—who can know it?—He who searcheth the hearts and trieth the reins of the children of men. The darkness, in that dark place, the human heart, is light to him. His eye pierces through the disguise of the most plausible profession, and often sees that there is no love to him where there is the profession of a great deal; and that eye, too, can see genuine affection to him and his cause, mingled with much with which it is ever struggling, in a heart in which its owner is sometimes much at a loss to say whether it be there or not; and, if it be, whether it is to vanish, or to be vanquished.

But, while Christ never can be doubtful as to whether we love him or not—for there is not a thought in our minds, a feeling in our hearts, but, lo, he knoweth it altogether—our fellow-Christs, our fellow-men, may be doubtful of it, ay, must be doubtful of it, if we do not exhibit the appropriate symptoms of true love; and we ourselves, in this case, may be doubtful

1 John xiv. 23.  2 Cowper.  3 1 Cor. xvi. 22.  4 John xvi 17.
—ought to be doubtful. Yes, ought to be doubtful. I do not ‘think’ it at all a desirable thing for a Christian to doubt either of Christ’s love to him, or his love to Christ; and there must be something far wrong with him when he doubts either of the one or the other. His best state is when he cannot doubt of either; the excellence and the kindness of the Saviour being so clearly before his mind, that he cannot doubt them, and these excellences drawing forth so strongly his affections towards Him that he can as little doubt of them. The language of that most desirable—that best—state of things is, “My beloved is mine, and I am his."

But it is a dreadful thing to see a man who is not a Christian, who is clearly not a Christian, flattering himself that he loves Christ, and therefore is safe; and it is a great mercy that God has so fashioned human nature, and the economy of salvation, that no Christian can enjoy the comfort of love to Christ, in the unhesitating testimony of his conscience that he possesses it, unless he is manifesting the fruits of love to Christ, in his temper and behavior. In no case is our persuasion that we love Christ a safe one, if it cannot bear the test contained in the words of our Lord now under consideration.

Let us then set about examining the test, and applying it. “If ye love me, keep my commandments,” that is, not only, “If ye love me,” ye ought to “keep my commandments:” but, if ye love me, ye will keep my commandments. ‘If ye keep my commandments, then, that is satisfactory evidence that ye love me. If ye do not keep my commandments, then, nothing else can be satisfactory evidence that ye love me.’

§ 1. The Test.

But what are Christ’s commandments? The whole revelation of the Divine will, respecting what I am to believe, and feel, and do, and suffer, contained in the Holy Scriptures, is the law of Christ. Both volumes of the Holy Scriptures, are the work of the Spirit of Christ. His first and great commandment is,—“Thou shalt love the Lord thy God with all thy heart, and soul, and strength;” and the second great commandment is like unto the first,—“Thou shalt love thy neighbor as thyself.” The commandments of Christ include whatever is good, and whatever God hath required of us—“the doing justly, the loving mercy, the walking humbly with our God”—“the denying ungodliness and worldly lusts, the living soberly, righteously, and godly, in this world.” His law is “holy, just, and good,” “spiritual,” and “exceeding broad,” and it reaches to “whosoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,”—to all things in which there is virtue, to all things wherein there is praise.’ These commandments are generally expressed in language so clear and simple,
that a child may understand them, and "he may run who reads
them." These are the commandments of our Lord Jesus.

Now to keep these commandments, is just to make them the
rule and the reason of our faith and conduct. To keep all these
commandments perfectly, in thought, word, and deed, is the duty
of every Christian—of every man. The man who should thus
keep all these commandments, would do more than what it is his
duty to do. To keep all these commandments perfectly, as it is
the duty of every man, is the desire of every Christian. This is
his wish, both for himself and his brethren—perfection. To keep
all these commandments perfectly, is not only the Christian’s duty
and desire, but it is his endeavor. The language of his conduct,
as well as his heart is, “I will keep the commandments of my
God.” He is constantly aiming at, “pressing towards the mark
for the prize.”

But though, to keep all the commandments of Christ perfectly
—in thought, word, and deed—be the duty, the desire, and the
endeavor of every Christian, it is not the attainment of any
Christian. They who have made most progress towards complete
conformity to the law of Christ, are most ready to say, “Not that
we have attained, neither are already perfect.” “The law is
spiritual, but I am carnal.” “When I would do good, evil is
present with me.” “If we say we have no sin, we deceive our-
ourselves, and the truth is not in us.”

It is plain, then, that the perfect keeping of the command-
ments of Christ, is not the test of love. Apply that test, and the
result is, there is no such thing as a lover of Christ on the earth.
“For there is not a just man upon the earth, that doeth good and
sinneth not.” Still, obedience to the commandments of Christ is
the test of love to him, and there will be no difficulty in apply-
ing the test, if there be only an honest desire to have the question
fairly settled; for there are certain qualities of obedience, which
are to be found in every lover of Christ, and which are never
found in any one else, and it is to these that we must attend, if
we wish to know what is our character. Every lover of Christ
keeps Christ’s commands implicitly, impartially, cheerfully, and
perseveringly, and no man who is not a lover of Christ keep his
commandments, in any, far less in all, of these ways. Let us
open a little these distinguishing characters of that kind of obe-
dience which is the test of love to Christ, and while doing so, let
us apply, for the purpose of self-inquiry, what is said; and act as
if our Lord were individually addressing us, “Lovest thou me?
If thou love me, keep my commandments. He that keepeth my
commandments, he it is that loveth me. Ye are my friends if ye
do whatsoever I command you.”

If I love Christ, I will keep his commandments implicitly: that
is, I will do what he bids me, because he bids me. There are
many who are in the habit of doing many things which Christ
commands, who never yet, in the whole course of their lives, kept

any of his commandments. The doing what Christ commands, may be agreeable to my inclination, or conducive to my interest; and if on these grounds I do it, I serve myself, not the Lord Christ. What Christ commands, may be commanded by those whose authority I acknowledge, and whose favor I wish to secure. If I do it on these grounds, I keep man's commandment, not Christ's. I keep Christ's commandment only when I do what he bids me, because he bids me. Everything he bids me do is right, and ought to be done for its own sake; everything he bids me do is fitted to promote my happiness, and ought to be done on this account; but it is only so far as I do it for his sake, that I keep his commandment. In many cases, I see many reasons why I should do what he commands; but that He has commanded it, is with me the great reason. In some cases, I can see no reason why I should do what he commands, but that he has commanded it; and this with me is a sufficient reason. If I do not thus keep Christ's commandments, I do not love Christ. If I do thus keep his commandments, I do love him.

If I love Christ, I shall keep his commandments impartially. If I keep them implicitly, it follows as a thing of course, that I shall keep them impartially. It is but too common a thing among the professed lovers of Christ, to be "partial in his law." To use a familiar but expressive phrase, "they pick and choose" among his commandments. They do this, but they leave that undone, though it is commanded with equal explicitness in his law. In every such case, the soul of obedience is wanting. If I do anything, just because Christ commands me to do it, I shall "do whatsoever he commands me." Instead of thinking my strictness as to some portions of his law will be sustained as an excuse for my neglect of other portions of it, I shall, if I really love him, "account his commandments concerning all things to be right; and I shall abhor every false way."

If I love Christ, I shall keep his commandments cheerfully; I shall reckon it a privilege to obey his law, "to be under the law to Christ." The thoughts, that they are the commandments of him whom I love, because of his excellences and his kindness, makes me love his law, for it must be excellent, because it is his, and it must be fitted to promote my happiness for the same reason. And I have pleasure in pleasing him, and I am pained when I am aware of having offended him; and, therefore, I have satisfaction in doing what I am sure will please him, for he has commanded it. There are many who do many things which Christ has commanded, not because they love either him or his law, but because they are afraid if they do them not, they must go to hell; and because they hope if they do them, they shall get to heaven. Their spirit is the spirit of bondage. But it is otherwise with the lover of Christ. "Where the Spirit of the Lord Christ is, there is liberty." The language of him who is under its influence is, "Truly, O Lord, I am thy servant: thou hast loosed my bonds."

14 Psal. ex. 128.
“I will walk at liberty keeping thy commandments.” “I will serve thee without fear, in righteousness, and holiness, all the days of my life.” “Thy commands are not grievous.” “In keeping them there is a great reward.” “I will be thy servant for ever.”

Finally, if I love Christ, I shall keep his commandments perseveringly. There are men who, under the influence of various principles, do many things which Christ commands, for a time—it may be a considerable time—but still they “dure but for awhile.” Alas! how many for a season run well, who are yet hindered, and who, after making, “a fair show in the flesh,” “having put away a good conscience,” “make shipwreck concerning faith,” abandon a christian profession, and come short of eternal life. But if I love Christ, while I love him I shall keep his commandments. If I love him really, I can never cease to love him; and if I never cease to love him, I shall never cease to obey him. It is he who endures to the end, that shall be saved. The command with promise is, “Be faithful unto death, and I will give you a crown of life.”

If I am not persevering in keeping his commandments, it is a proof, not only that I do not love him, but that I never have loved him. Obedience, if implicit, impartial, and cheerful, cannot be abandoned; if obedience be abandoned, it is a proof that, whatever it seemed to be, it was not implicit, impartial, cheerful obedience of Christ. It is not, he that once kept my commandment, “he it is that loveth me;” but “he that keepeth my commandment, he it is that loveth me.”

There is a passive obedience to Christ, that is equally necessary and equally satisfactory, as evidence of love, as that active keeping of his commandments of which we have been speaking. The disciples could not have given a better proof of love to their Saviour, than in their circumstances to have submitted without repining to his will, respecting his departure from them. Their impatience was a proof that they were very far from being “made perfect in love.” Love to Christ in due measure, will make us cheerfully submissive to the appointments of his providence, however opposite they may be to our natural inclinations, inconsistent with our worldly interests, or trying to our natural feelings; and nothing more decidedly proves that a man does not love Christ, than habitual fretful dissatisfaction with any of his dispensations. If I believe that all power in heaven and earth belongs to Christ, and if I love him, I must be persuaded that whatever befalls me is the result of his appointment and agency. I must rest satisfied that he means my good; and however numerous and severe my afflictions may be, I shall hold fast by this, ‘He who gave himself for me, cannot mean me harm: No; nothing unkind can come from the hands which were nailed to the cross for my salvation.’

13 Psal. cxvi. 18; cxix. 46. Luke i. 74, 75. 1 John v. 3. Psal. xix. 11. Delit. xv. 17.
14 Matt. x. 22. Rev. ii. 10.
15 “They also serve who only stand and wait.”—Muz. 33.
§ 2. The Test applied.

Now, my brethren, that we have been abundantly furnished with the means of arriving at a right resolution of the question, it comes back on each of us, "Lovest thou me?" I am afraid there are those here who, if they bring in a verdict according to the evidence, will be obliged to say, 'Lord, thou who knowest all things, thou knowest I do not love thee. I do not keep thy commandments implicitly, impartially, cheerfully, perseveringly; I do not submit to thy dispensions humbly and patiently,—I do not love thy word—I do not love thy day—I do not love thy people—I do not love thy cause—I do not love thee.' You dare not say this, but you feel it to be true.

Now, if it be so, do not attempt to conceal the fearful truth from yourself. It cannot be concealed from "him with whom you have to do." Rather look the fact broad in the face, that you may distinctly perceive its true character. You do not keep His commandments, whose will all nature, inanimate and irrational, obeys—whose commandments the angels do, "hearkening to the voice of his word." This is He whom "ye will not have Lord over you;" He whom "God has made both Lord and Christ;" He who is "Lord of all." This is He of whom Jehovah speaks by Moses:—"I will raise up a prophet from among your brethren, and will put my words in his mouth, and he shall speak all that I shall command him. And it shall come to pass, that whosoever shall not hearken unto my words, which he shall speak in my name, I will require it of him." Reflect for a moment. Why do you not keep his commandments? Is not his law "holy, just, and good"? Is it not right to "hear him who speaks from heaven"? Think what must the end be of disregarding his authority, and disobeying his laws:—"As for these, my enemies, who would not have me to reign over them, bring them forth, and slay them before me." It is they only "who do his commandments, that have a right to the tree of life, and that shall enter in through the gates into the city:" "Oh, foolish people, and unwise!" But you not only do not keep his commandments—that is bad enough,—but you do not love him. This is absolutely monstrous: do not love the love-liest and the most benignant of beings; do not love him who is the Well-beloved of the Father, in whom He is well pleased; do not love him on whom the Spirit rests with infinite complacency—in whom he dwells with perfect delight; do not love him whom saints and angels count worthy of honor, and glory, and blessing; do not love him, who so loved you as to give his life for you,—so loves you, as, in his Gospel, to offer you all heavenly and spiritual blessings—the salvation that is in himself, with eternal glory! Surely, surely you are not in your right mind.

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You need repentance—a thorough change of mind. You cannot reach heaven, nor escape hell, if you do not keep Christ's commandments; and you cannot keep his commandments if you do not love him, for he values not obedience but where it is the fruit, the expression, of love.

What you above all things need, though you may not be aware of it, is "the excellent knowledge of Christ Jesus, our Lord." "Ye have not the love of Christ in you," for ye have not the knowledge of God—God in Christ. That knowledge is here—open your mind to it. Believe Jesus Christ to be what his Father's testimony here declares him to be, and you will find that you cannot but love him—you cannot but obey him. It is only in the faith of the truth that love, and obedience, and happiness, are to be found. Our first advice to the man who does not keep Christ's commandments is, Believe the Gospel. It is only by complying with this that he can ever be made the holy happy being God would have him to be, and which, if he does not become, he must sink into such a state of depravity and wretchedness, as "good had it been for that man that he had never been born."

There are others here, I doubt not, who, after a thorough self-examination of their hearts and lives, can honestly and firmly say with Peter, "Lord, thou knowest all things, thou knowest that I love thee." "Though far, very far, from perfect obedience to thy holy law, thou knowest that I love it; that "I consent to it that it is good;" that "I delight in it in the inner man;" and that my habitual endeavor is implicitly, impartially, cheerfully, perseveringly, to keep thy commandments. "I hate vain thoughts, but thy law do I love." And I love and keep thy commandments, because I love thee. Thou wast once to me as "a root out of dry ground, in which there was no form nor comeliness;" but "He who commanded the light to shine out of darkness shined in my heart, and made me see His glory in thy face, thy person, and work, and salvation; and that glory has thrown into the shade all other glory." "Thou art all fair"—"the chief among ten thousand, and altogether lovely."

To such persons I would say, Seek higher, and still higher, measures of conformity to the holy law of Christ. Seek to know all his law, that you may do it all. Let his law be in your heart, as his Father's was in his heart; and be, like him, obedient—implicitly obedient—impartially obedient—cheerfully obedient—obedient to the death. And, that you may grow in obedience, grow in love, "O love the Lord, all ye his saints!" Your love is far beneath your estimate of his excellence and kindness—how much more is it beneath the reality! You cannot grow in obedience to Christ, but as you grow in love to Christ; you cannot grow in love to Christ, but as you grow in faith in Christ; you cannot grow in faith in Christ, but as you grow in the knowledge of Christ; you cannot grow in the knowledge of Christ, but as you study Christ's word, and receive Christ's Spirit. Grow, then,

22 Rom. vii. 16, 22. Psal. exix. 113. Isa. liii. 2. 2 Cor. iv. 6. Song i. 15; v. 10.
in the knowledge of Christ—of Christ crucified,—that you may
grow in faith, and love, and obedience.

Make the resolution of the apostle more and more your own—
"Yea doubtless, and I count all things but loss for the excellency
of the knowledge of Christ Jesus my Lord: for whom I have suf-
fered the loss of all things, and do count them but dung, that I
may win Christ, and be found in him, not having mine own
righteousness, which is of the law, but that which is through the
faith of Christ, the righteousness which is of God by faith: that I
may know him, and the power of his resurrection, and the fellow-
ship of the sufferings, being made conformable unto his death; if
by any means I might attain unto the resurrection of the dead.
Not as though I had already attained, either were already per-
fect; but I follow after, if that I may apprehend that for which
also I am apprehended of Christ Jesus. Brethren, I count not
myself to have apprehended: but this one thing I do, forgetting
those things which are behind, and reaching forth unto those
things which are before, I press toward the mark" (or, along the
prescribed course) "for the prize of the high calling of God in
Christ Jesus." "

"Let us," then, brethren, "as many as are perfect, be thus
minded." "Let us walk by this same rule, let us mind this same
thing." And gladly and gratefully, when we come together on
next first day of the week to break bread, let us, in the knowl-
dge and love of the Lord, keep his commandment to eat bread
and drink wine in believing commemoration of his stoning sacri-
fice; and, while we do this just because he has bidden us do it,
and because we love him, let us declare to God, angels, and men,
that we will do whatever he bids us do, never seeking a better
reason than his bidding; and feeling that we need no other mo-
tive besides that love which the faith of his loveliness and kind-
ness has made rise in our heart, and which is in us "a well of
living water springing up into everlasting life.""

VII.

THE PROMISE OF THE HOLY SPIRIT AS THE PARACLETE.

John xiv. 16, 17.—"And I will pray the Father, and he shall give you another
Comforter, that he may abide with you for ever; even the Spirit of truth: whom
the world cannot receive, because it seeth him not, neither knoweth him: but ye
know him; for he dwelleth with you, and shall be in you."

It is difficult for us to form an adequate idea of the state of per-
plicity, concern, and sorrow in which the disciples of our Lord
were involved at the time when this valedictory discourse was
addressed to them by their compassionate Master. Impressed by

* Phil. iii. 8-14.

** John iv. 14.
his discourses and miracles—influenced by the signs of the times, in connection with the ancient prophetic oracles, which had excited expectation in so many minds, and led them to wonder whether the long-promised Messiah was not about to appear—and, no doubt, drawn by the Father, through the inward teaching of the Holy Ghost—they had, at his bidding, forsaken all and followed him. They had recognized in him not only "a teacher come from God," but the "Shiloh" of Jacob, the great "prophet" of Moses, the "Messiah" of David, Isaiah, and Daniel, the "Salvation of Israel." In the faith that he would soon take to himself his great power and reign, restoring the kingdom to Israel, and subduing the nations under his feet, they had abandoned their ordinary employments, and become his constant attendants.

In the course of their three years' discipleship, they had met with a good deal to perplex and alarm them. Instead of the ease, and wealth, and honor, which they no doubt anticipated, they had met with nothing but hardship, poverty, and reproach. Still, the miracles of their Master were so numerous and signal, his discourses so full of heavenly wisdom, his whole character so venerable and lovely, and his conduct to themselves so condescending, forbearing, and kind, that against hope they believed in hope, and looked forward to a period—which they thought could not be very far distant—when he should lay aside that, to them, unaccountable reserve which he maintained in reference to his just claims and high purposes; and having, by the exercise of his miraculous power securing the concurrence, or overwhelming the opposition, of the existing authorities, placed himself first on the throne of David, and then on that of the world, should, in substantial marks of his royal favor, more than compensate them for all the privations and hardships to which their attachment to his cause had exposed them. That they expected from him other and better blessings—blessings spiritual in their nature, and eternal in their duration—cannot be doubted, for they were pious, though imperfectly enlightened men; but that their ideas and sentiments respecting the nature of the kingdom, and the design of the mission of Messiah, had much in common with the low secular views and desires of the great body of their countrymen, is not less apparent.

But now, their Master has told them he is about to leave them; and though they can scarcely believe that his words are to be understood in their literal import—to leave them by dying—by being put to death—by being put to death as a felon and a slave—they did not know what to think. How to reconcile his leaving them in any way—still more in a way which, whether the terms were to be understood literally or not, was obviously to be a very undesirable one, with their strong, and, as they thought, well-founded convictions and hopes—they could not tell. That their Master, after all, should prove either a dreaming enthusiast,
or an imposter, was a supposition as irreconcilable with the facts of
the case, as revolting to every feeling of their hearts. Such a
thought they could not—they durst not—entertain; but how he
could be the Messiah—how he could accomplish the expectations he
had awakened in their bosoms—how he could fulfil the promises he
had made to them, if he should now leave them, and leave them thus
—must have appeared to them utterly inexplicable. They had
abandoned all for him, and now he seems to be about to abandon
them. They had sacrificed all earthly attachments and interests for
him, and till now they had never regretted this. In him they had
centered all their hopes, both for this world and the next. To be de-
prived of him was, as it were, to be deprived of every relation—to
be left hopeless and comfortless in the midst of a hostile world.
In consequence of having connected themselves with him, many of
their friends had become their enemies; and their situation, now
that they were about to be deserted by their Master, seemed much
more deplorable than if they had never known him.

The perplexities and sorrows of the disciples deeply affected
the mind of their generous, affectionate Master. "In all their
afflictions he was afflicted;" and he showed that the oracle respect-
ing the Messiah was fulfilled in him,—"The Lord God hath given
me the tongue of the learned, that I should know how to speak a
word in season to him that is weary." He had already assured
them, that if he went away, it was to go to his Father's house of
many mansions—to make preparations for their everlasting resi-
dence there—and that when these arrangements were completed,
he would return, and take them to the place he had prepared for
them, to dwell with him for ever. He had farther intimated, that the
miraculous powers he had entrusted to them were not to be with-
drawn or diminished in consequence of his removal; and that
they were, by power sent down from on high, to be enabled
to accomplish a work far greater than any miracle; and he had
also assured them, that whatever they should ask of the Father
in his name, should certainly be granted them. All this was
well fitted to alleviate the burden of anxiety and sorrow which
weighed down upon their hearts. But still the saddening thought
is uppermost in their minds,—"He is to leave us. We are to hear
his voice—we are to see his face—no more! What can make up
for this loss?" Had all departed, if he had but remained, it
would have been as nothing. He had been everything to them.
He had protected, and guided, and warned, and reproved, and sus-
tained, and comforted them.

The words before us seem plainly intended to meet this state
of mind: "And I will pray the Father, and he shall give you
another Comforter, that he may abide with you for ever; even
the Spirit of truth; whom the world cannot receive, because it
seeth him not, neither knoweth him: but ye know him; for he
dwelleth with you, and shall be in you."*
§ 1. Of the meaning of the term "Paraclete.

To apprehend the meaning, and to perceive the peculiar appropriateness of this consolatory declaration, it is plainly, first of all, necessary that we rightly understand the appellation rendered by our translators "Comforter." It is a word which is never used in the New Testament, but in the writings of the apostle John. In the gospel, our Lord uses it four times, as here, 4 in reference to the Holy Ghost; and in the first epistle, the apostle once uses it in reference to our Lord, where our translators have rendered it advocate: "We have an advocate with the Father, Jesus Christ the righteous." It has received various interpretations besides the two our interpreters have given it. Some have rendered it teacher—others interpreter—others monitor—others intercessor. I rather think that we have no English word that exactly expresses its force. Though there can be no doubt that the Holy Spirit is a comforter to his people, and that, etymologically, the term here employed might have this meaning; we must, if we closely look at the passages where the name is given him, be persuaded that that is not the primary or most prominent idea which it is intended to convey; and it is quite obvious that where the name is given to our Lord in the first epistle of John, that is not at all the idea which is meant to be conveyed. I shall state, as plainly and as briefly as I can, what appears to me to be the import of this remarkable word—paraclete—about which so much has been written. 5

The literal etymological meaning of the word is, "One-called to be beside another." The word is used in classical Greek, and a word of similar etymology, from which our word "advocate" is derived, is used in classical Latin writers to denote a person who patronizes another in a judicial cause, and who appears in sup-

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1 ἀπαραδοτης. The Mohammedans, reading this word παραδοτης—illustrious, which is equivalent in meaning to Mohammed, or Ashmeed in Arabic, consider this, and the other passages where the word occurs, as predictions of their prophet. From misapprehension of this fact, some have erroneously accused Mohammed of pretending to be the Holy Ghost.

4 John xiv. 26; xv. 26; xvi. 7. 1 John ii. 1.

5 From the passages quoted by Suicer, in his most useful Thesaurus, from the Greek fathers, it is plain that most of them connected the word with the Hellenistic use of ἀπαραθητης and παραθητης, as denoting consolation. The earlier Latin fathers followed the classical usage, and considered it as equivalent to their own Advocatus. The Vulgate does not translate the word, but gives Paracletus, or Paracleitus. The Rhemists merely give the word an English termination—Paraclete. Campbell translates it Monitor; Wakefield, Advocate. Wiclif gives Comfortor, but it is doubtful whether he meant exactly what the modern English word "Comforter" expresses; as he translates Luke xxii. 64. "And an angel appeareth to him fro hevane, and comforte him," it is not unlikely that tenderly strengthened was the idea he meant to express. The best discussion of the subject we know, is to be found in Knappii Scripta Varii Argumenti, though we cannot entirely coincide with him in his conclusions. The remark of Asconius Pedianus, an ancient commentator on Cicero, is worth quoting. "Qui defendit alterum in judicio, aut patronus dictus, si orator est; aut advocatus, si aut jus suggesti, aut praesentiam suam commodat amico." Nota ad Or. in Q. Cæcil. Ernesti's dissertation, in his "Opuscula Philologica," deserves to be consulted.

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port of him. It was the custom, before the ancient tribunals, for
the parties to appear in court, attended by one or more of their
most powerful and influential friends, who were called paracletes
—the Greek term—or advocates—the Latin term. They were not
advocates in one sense of the term—fee’d counsel—they were per-
sons who, prompted by affection, were disposed to stand by their
friend; and persons, in whose knowledge, wisdom, and truth, the
individual having the cause had confidence. These paracletes,
or advocates, gave their friends—"pros pelates," or "clients," as
they were called—the advantages of their character and station in
society, and the aid of their counsel. They stood by them in the
court, giving them advice, and speaking in their behalf when it
was necessary. There can scarcely be a doubt that it is in
allusion to this custom, and in this sense of the term, that our
Lord is said to be the paraclete, or advocate, of his people with
the Father—"We have an advocate with the Father." 1 "We
have, with the Father in heaven, one who appears in our place,
and takes care of our interests—who is ever ready to interpose
in our behalf, to patronize our cause, and enforce our plea—"able
to save us to the uttermost"—"ever living," to interpose in our
behalf, "to make intercession for us" 2 —"coming to the Father
through him." 3 And there can be as little reasonable doubt, I
apprehend, that it is in the same sense the word is used here and
in the other passages in the context.

Jesus had been the paraclete of his disciples while he was with
them. He had made their cause his own. He had taught them
how to manage their cause with God. He had taught them to
pray; and he had prayed for them. He had taught them how
to manage their cause with the wicked one; bidding them watch
and pray, lest they should enter into temptation; and he had
prayed for them, that their faith should not fail. When the
Scribes and Pharisees attacked them, as in the case of plucking
the ears of corn on the Sabbath, eating with unwashed hands, and
not fasting as the disciples of the Pharisees and of John did, he
was ever ready to defend them. All his influence was employed
in their behalf. In the great cause which was at once his and
theirs against the principles and powers of evil, he was their
great helper. He instructed them what to say, and how to act.
He gave them miraculous powers, and taught them how to use
them.

Thus he had been their patron—their paraclete. And he was
not to cease to be so; he was, in his Father’s house of many
mansions, still to act, as John, in the passage already repeatedly
quoted, distinctly states, as their advocate,—as the author of the
Epistle to the Hebrews has it, "ever living to interpose in their
behalf." 3 But he was to cease to be their paraclete on earth.
Because he was their paraclete with the Father, he could not be
their paraclete on earth; and, therefore, knowing how much they
needed such a patron and adviser, and monitor and helper, he

1 τυγχάνειν ὑπὲρ αὐτῶν.
2 Heb. vii. 25.
3 Heb. vii. 25.
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says, "I will pray to the Father, and he will send you another
paraclete." 'Instead of losing, you are to gain by my removal.
I still continue your paraclete, when you require one,—at the
court of heaven; but by my going away I obtain for you another,
not less wise, not less kind, not less powerful.'

They had, in becoming his disciples, identified themselves with
his cause. They stood pledged to substantiate, even before the
tribunal of human reason, that the existing forms of religious
belief and usage rested on false grounds, and to establish the
right which their Master's principles had to be universally
embraced and submitted to. This was the great litigation in which
they were engaged. And all the resources of Judaism and
Paganism—all the subtlety of philosophy—all the seductions
of idolatry—all the power of kingdoms and empires—all the craft,
and activity, and energy of hell, were against him. And what
were they? poor, unlearned, obscure men? Truly, they needed
a powerful patron, a wise adviser. They had such a one while
Jesus was with them, and they were not to lose him. But still
he was no more to be with them, and they needed a paraclete on
earth, as well as one in heaven. They needed one to stand by
them when, before an unfavorable tribunal, they had to do with
such crafty, and powerful opponents.

And such a paraclete was he whom the Saviour promises.
He cannot want power, through whose plastic influence the
world was formed—he cannot want wisdom, who "searches all
things, even the deep things of God;" and we know how he
guided them, and enabled them to bring to a triumphant issue
their mighty litigation. He filled their minds with the pure light
of divine truth, and their hearts with the holy fire of divine love,
and he poured grace and power into their lips; and when brought
before councils and synagogues, and governors, and kings, he
gave them a force of reason, and a power of eloquence, that could
not be withstood. "They spake with tongues, as he gave them
utterance," and proclaimed the mysteries of the kingdom, "not
in words taught by human wisdom, but in words taught by the
Holy Ghost."  

He clad them in a panoply of celestial armor, giving them "the
girdle of truth, and the breast-plate of righteousness, and the
helmet of hope, and the shield of faith, and his own sword, the
word of God." "He taught their hands to war, and their fingers
to fight," and with these "weapons, not carnal but mighty
through God,—by pureness, by knowledge, by long-suffering, by
kindness, by love unfeigned, by the word of truth, the armor of
righteousness on the right hand and the left,—by these, even more
than by the mighty signs and wonders—by the power of the
Holy Ghost, did they pull down strongholds, cast down imagina-
tions, and every high thing that exalted itself against the knowl-
dge of God, bringing into captivity every thought to the obe-
dience of Christ." By "the irresistible might of weakness," he
made them "more than conquerors." "Bows of steel were thus
broken by their feeble arms—aliens' armies turned to flight." "He gave them the shield of his salvation, his right hand held them up, and his gentleness made them great." To revert to the figure before us,—He, as their Paraclete, "convinced," i.e., enabled them to convince, "the world of sin, of righteousness, and of judgment," so that "Satan fell as lightning from heaven." "The judgment of the world came, the prince of this world was cast out, and innumerable multitudes of men were drawn to him who had been lifted up." 19

The great controversy is not even yet finally determined. The apostles in their writings, sustained by the Paraclete, continue to plead the cause of Christ, and truth, and holiness, and will continue to do so, till their claims shall, even in this world, be universally acknowledged. "The kingdom of this world shall become the kingdom of our Lord and of his Christ," and the glory of the triumph shall be gladly and gratefully ascribed to the Paraclete who is with the Father, and the Paraclete who is with the church, by the human agents acknowledging that they have "overcome through the blood of the Lamb," and that the battle and the victory have been "not by might, nor by power, but by the Spirit of Jehovah." 20

The meaning of the word "Paraclete," rendered by our translators "comforter," having thus been illustrated, let us attend a little more closely to what our Lord says with regard to this "other Paraclete," and the manner or way in which his assistance is to be secured for the disciples.

With regard to the first of these topics, we are informed that he is "the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but whom the apostles knew, for he dwelt with them, and would be in them." With regard to the second, we are told that our Lord would "pray the Father, and he would give them another Comforter, who should abide with them for ever."

§ 2. Who the Paraclete is.

(1.) He is a person.

The first question is, Who is this Paraclete? Does the word denote a person, or is it merely a personification of action or influence? The question is an important one, for on its determination depends, in some degree, the doctrine of the proper divinity of the Holy Spirit, and of the existence of the one Godhead in a trinity of subsistences. If the Spirit be not a person, then of course he cannot be a divine person; and if he be not a divine person, then the doctrine of the trinity is without foundation.

19 Gen. i. 12. 1 Cor. ii. 14. Acts ii. 4. 2 Cor. iii. 4. Eph. vi. 11-17. 2 Cor. x. 4. Psal. xviii. 32-35. Luke x. 18. John xii. 81-84.
20 Zech. iv. 6.
The means of fully settling this question are numerous, and to be collected from various portions of the inspired volume, but enough is contained in the passage before us, and its immediate connection, to enable us to come to a conclusion on it.

The name is plainly a personal one. When I speak of a patron or advocate, the natural presumption is, that I speak of a person, not an influence, or action, or attribute. It is true, influence, action, and attribute, may be personified; but, not to dwell on the obvious remark, that personification, a high poetical figure, would seem out of place in administering comfort to the disciples, you will notice that the paraclete, here spoken of, is said to be "another paraclete." Our Lord is the one paraclete. There can be no doubt of his personality, though in the insanity of German neology, it has been asserted, that even he is but a personification of the idea of the Jewish Messiah. Surely the other must be a person, not an attribute, or influence. And still further, it may be observed, that the Spirit is spoken of as a person, not a thing. "The Paraclete, the Holy Ghost, whom the Father will send in my name, he," not it, "shall teach you all things." Still more remarkable is the following statement: "When he, the Spirit of truth is come, he will guide you into all truth." Add to all this, that the Paraclete is represented as not only "abiding and dwelling," which may, without much harshness, be said of a quality or influence; but to "testify," to "teach," to "guide into truth," to "bring to remembrance," to "speak," to "hear," to "show things to come." Such is the evidence which the text and the context furnish for the personality of the Paraclete, the Holy Spirit. When, in addition to all this, we take into consideration the manner in which the Holy Spirit is connected, as in the institution of baptism and the apostolic benediction, with the Father and the Son, both of whom are undoubtedly persons, we are surely not going too far, when we say that nothing but the influence of preconceived system could induce any man to deny that the doctrine of the personality of the Holy Spirit is the doctrine of our Lord and his apostles.

(2.) He is a divine person.

If we admit the personality of the Holy Spirit, we can have no difficulty in acknowledging his divinity. To the Spirit are plainly ascribed attributes and works, which, if he is a person, clearly prove him to be a divine person. He who, in the beginning, brooded over the chaotic mass—he who garnished the heavens—he who is everywhere present—he who searches all things, even the deep things of God—he who framed the human nature of Jesus Christ—he who, along with the Father, and the Son, is the object of worship—he to whom if men lie, they lie to God—He surely must be divine."

(3.) He is "the Spirit of truth, whom the world cannot receive."

This divine person is here described as "the Spirit of truth." He is called "the Spirit," to mark both what is common to him with the Father and the Son, and what is distinctive. He is equally with them a spirit—spiritual in his essence—infinitely removed from the imperfections and limitations that characterize matter—and he is the Spirit, breathed forth of the Father and the Son—related to them in a way different from that in which they are related to each other, and of which relation human language furnishes no fitter figurative or analogical expression. "He is the Spirit of truth." The Spirit, not of falsehood, not of error, but of truth; the Spirit who knows, who reveals, who loves the truth. It is this which makes him a fit paraclete. He knows how to counsel, how to direct. Being the Spirit of truth, he can "lead into all truth." It was thus that he fitted the apostles for managing their great cause, and helped them in doing so.

Of this Spirit of truth it is said, "The world cannot receive him, because it seeth him not, neither knoweth him." To receive the Spirit of truth, is descriptive of the appropriate movements of the mind and heart towards this divine person, just as receiving Christ is descriptive of the appropriate movements of the mind and heart to him as the great teacher, expiator, and Lord. He receives the Spirit of truth, who receives his testimony in his word, and yields to his influence on the heart. Now, our Lord says, "the world cannot receive him." "The world" here is a general name for mankind in their natural state, unchanged by divine influence. Such men, while they continue such, cannot receive the Spirit of truth. They are under the power of the spirit of error; and so long as they are so, they cannot receive the Spirit of truth. While a man believes a lie, he cannot believe the truth, in direct opposition to that lie. It is not that it is impossible for a worldly man to become a spiritual man; but it is impossible for him, while a mere worldly man, to receive the Spirit. It is not that there is any physical impossibility in the case—that the man wants any of the faculties which are necessary to the apprehension of truth, or to a correspondent state of feeling—but that it is morally impossible for a man to love falsehood and truth at the same time on the same subject. The teaching of the Spirit was never welcomed by a worldly man.

The Spirit works on man in conformity with his nature.

13 τὸ πνεῦμα τῆς δικαιοσύνης. "Exuisitissima appellatio. Spiritus qui veritatem habet; revelat per cognitionem in intellectu; conferit per praxim et gustum in voluntate; testatur etiam ad alios per hunc quibuscum revellavit; et defendit veritatem illum de qua cap. i. 17, gratia et veritas. Veritas omnes in nobis virtutes versus facit. Aliae est quaedam falsa cognitio, falsa fides, falsa amor, falsa spe; sed non falsa veritas."—Benzi

14 Est quasi Epanodos (in hoc versus). Mundus non accipit quia non novit; vos nostia quia habetis. Itaque nosse et habere ita sunt conjuncta, ut non nosse sit causa non habendi, et habere sit causa noscendi."—Benzi.
fore man receives the Spirit, the Holy Spirit prepares, in a way we do not understand, the mind for his reception; and it is only then that the mind receives him. This plain fact, stated clearly in Scripture—entirely accordant with experience, is in no way, however, inconsistent with the other fact, that the not receiving the Spirit is the effect of immoral causes, and therefore criminal.

The world does not receive the Spirit of truth, "because it does not see him, nor know him." The Spirit cannot be seen, in the strict sense of the word. To see the Spirit, is to perceive his true character—to recognize him in his word and in his work. He is in his word, but the worldly man sees nothing divine there; he is in his work, but he is equally blind to this. "Neither does he know him." This, as contrasted with seeing, seems to designate personal experience of his influence and operation. It is the same general truth announced by the apostle, when he says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.""'

It was once so with the apostles; it was so no longer. "Ye," says our Lord, "know him, for he dwelleth with you, and shall be in you."" The apostles, with the exception of the traitor, seem to have been converted men previously to their call to the discipleship. They were among those emblazoned by the good ground. They were prepared to receive the good seed, and it readily took root and grew in their honest minds. They were to receive the Spirit in a much larger measure of his influence; but they were already under his influence. They probably knew comparatively little of the doctrine of the Holy Spirit as an object of intellectual contemplation; but they experimentally knew him. It was he who had brought them to Jesus—disposed them to believe in him—to take on them his easy yoke and light burden. It was he who had excited in their minds and hearts an apprehension and desire of a spiritual salvation, and led them to Jesus as the Saviour. The Holy Spirit dwelt with them—habitually influenced them; and should remain with them, and be in them—should permanently and more thoroughly influence them.

There is a very striking resemblance between these words of our Lord, and the statements of the apostle Paul, in the second chapter of the First Epistle to the Corinthians. The apostle's statements show how our Lord's promise had been fulfilled: "We have received the Spirit which is of God—the Spirit which searcheth all things, even the deep things of God—and he has revealed to us what eye hath not seen, what ear hath not heard, and what could not have entered into the heart of man; so that we know the things that are freely given us of God, and speak the wisdom of God in a mystery—not in words which man's wisdom teaches, but in words taught by the Holy Spirit—wisdom which, to the world, is foolishness, but to the called ones—"
those who are spiritual—perfect—wisdom indeed. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”

§ 3. How his coming to, and permanent residence with, the disciples, were to be secured.

It only remains that I should turn your attention for a little to our Lord’s statement as to the manner in which the permanent residence of the Paraclete—the Holy Spirit—with them, and in them, was to be secured: “I will pray the Father, and he will send you another Comforter, that he may abide with you for ever.”

The economy of grace—the great plan of saving man,—in its leading features, is here brought strikingly before the mind. In the new creation, “all things are of God”—God the Father, who in that economy sustains the majesty of Divinity: “To us there is one God, the Father, of whom are all things.” In the exercise of His sovereign mercy, He sends the Son to be a paraclete—the powerful, active, influential patron and advocate of the heirs of salvation: “To us there is one Lord, Jesus, and all things by him.” He is the “one Mediator between God and man.”

Blessings come to us only as we are connected with him, and are bestowed on us for his sake, in consequence of his atonement and intercession. The Father sends another paraclete—the Holy Spirit—but He sends him in consequence of the Son having finished the work He gave him to do on the earth, and, on the ground of that finished work, asking Him to do so. To borrow the thoughts, and many of the words, of an accomplished writer,—“As the only foundation on which depraved and guilty men can receive any spiritual blessing, is the obedience and atonement of the Son of God, accomplished in our nature and in our room, it has seemed good to God, in his sovereign wisdom, in order to make this connection conspicuous and palpable, to inform us that Jesus ever lives to make intercession, and that, through this intercession, the great ultimate objects of his atonement are accomplished.” This intercession is addressed by him, as the High Priest within the vail, to the Father, seated on the blood-sprinkled throne of justice and mercy. The Father says, “Ask of me, and I will give thee.” He calls on the Father, and He answers him. He can ask nothing but what is in accordance with the will of the Father, for he and the Father are of one mind. The counsel of peace is between them both. He can ask nothing which can exceed the merits of his sacrifice; and, therefore, “him the Father heareth always.” The mission of the Spirit as a paraclete is, equally with the mission of the Son, the act of the sovereign Father; but the first is the act of sovereign self-moved benignity—no being asked for this,—the other is the manifestation of the
Father's infinite satisfaction with the work of the Son, by which a way for the mission of the saving Spirit to men has been made consistent with—illustrative of—all the perfections of his character—all the principles of his government; and it is every way meet that the communication of the gift should be through his hands, who had accomplished this high and holy object.

This Paraclete, whom the Father, in answer to the prayer of the Son, was to bestow, was to "abide with the apostles for ever." He was to continue to influence and guide them as long as they lived; and in their writings, and by that holy influence whereby men are made to understand and believe their writings, he is to continue in the church till the end of all things.

These words, while they have a direct and primary reference to the apostles, to whom they were spoken, are full of instruction and consolation to all Christian ministers, and all Christian men, in all countries and ages of the world. We are prosecuting the same great cause as the apostles. He who was their patron and guide, is ours also. We have him in his word; but if we are Christian ministers, Christian men, deserving the name, we have him too in our hearts, enabling us to turn to account his word, in the management of the great controversy we are maintaining with the world and its prince, with error and sin, in all their endless forms. To him, given us in answer to the prayer of our exalted Lord, we are to look for all that is necessary to enable us rightly to acquit ourselves in the station he has assigned us, in the sacramental host of his chosen ones. If we live as Christians, we "live in the Spirit." If we would walk as Christians, we must "walk in the Spirit." It is only through the Spirit that we can overcome the flesh, either in ourselves, or in others. But in him—by him—we are invincible: "Greater is he that is in us, than he that is in the world." His anointing teaches us all necessary wisdom. "His strength is made perfect in our weakness." "Let us be strong in the Lord, the Spirit, and in the power of his might." He will never leave us, never forsake us. "He will abide with us for ever." "He will live in us while we live." He will not leave us when we die. He will be the life of our souls in paradise: and even our mortal bodies shall, in due time, be quickened, "because of that Spirit who dwelt in them," as well as because of that Saviour who died for them. Let all who have the Spirit yield more and more to his influence. Let them not disregard him speaking in his word; let them not counteract him working in their minds and hearts; let them not "quench the Spirit;" let them not "grieve the Spirit;" but ever seek growing evidence that "the promised Spirit" is indeed to them "the earnest of the inheritance, till the redemption of the purchased possession," that they are indeed "sealed" by him to that day of complete deliverance."

And let them pity and pray for those who are still what they themselves once were—"sensual, not having the Spirit." Let

\[\text{Eph. i. 13, 14.}\]
them present to these men his pleadings with them in his word; and plead with the Father to send him forth in his invincible influence, and plead with the Son to ask the Father to give the Spirit for the conversion of the world; and while, by bringing the message of warning and salvation, as far as is possible, to every unconverted mind, they "prophesy to the dry bones," and in God's name bid them live, let them also "prophesy unto the wind"—the Spirit, and say to the wind, "Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live."778

What abundant encouragement have we to these exertions! Jesus is glorified—the Spirit has been given—is being given—will be yet more abundantly given. The first paraclete is gone, the second has come, and will not depart. He is here. Let us employ him; he loves to be employed. He is a generous, a "free Spirit"—the Spirit of him who is love,—of him who died "the just in the room of the unjust." The Son is not backward to ask the powerful putting forth of his influence; nor is the Father backward to answer the prayers of his Son, or of his believing people. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"778

VIII.

THE DISCIPLES NOT TO BE LEFT ORPHANS

John xiv. 18, 19.—"I will not leave you comfortless; I will come to you. Yet a little while and the world seeth me no more; but ye see me."

The valedictory discourse of our Lord to his disciples, is equally remarkable for the depth, the delicacy, the tenderness of the sympathy which it breathes, and for the appropriateness, the abundance, and the satisfying nature of the consolations which it imparts. The two characteristics are closely connected. The second is the natural, the necessary, result of the first. It is the friend who can thoroughly sympathize, that alone can effectually console. In proportion to his sympathy, he has at once the knowledge and the disposition, which are equally necessary to make an accomplished comforter.

Our Lord knew all the sources of the anxiety and sorrow of his disciples. He knew them far more intimately than they them—

778 Ezek. xxxvii. 1-10.
selves did; and his infinite wisdom enabled him—his tender compassion induced him—to employ the means best fitted to stop those fountains of bitterness, or sweeten their waters.

He did the disciples the justice to believe that their anxieties and sorrows were not all selfish, and that they feared and grieved for him, as well as for themselves. He therefore tells them, first of all, that on leaving them he was going home to his Father's magnificent palace, in the numerous and ample mansions of which there was room enough for all his friends. However dark and stormy might be the journey, however rough and thorny the road, there was no reason to fear or grieve for him; nay, if they knew all, they would be constrained to rejoice that he was going—that he was gone—to the Father.

But, while he knew that they were anxious about him, he knew, too, that they were anxious about themselves. He therefore goes on to inform them, that the great object of his return to his Father's house, was to make arrangements for their reception there; and that, when these were completed, he would return and conduct them all safely to those everlasting habitations in which, along with him, they were to spend their happy eternity; and assures them that he would open up for them a way, make them acquainted with it, and enable them to walk in it; being to them the way, the truth, and the life, so that not one of them should fail of reaching these celestial abodes.

But how are they to spend the intervening period amid the snares and terrors, the seductions and persecutions of the present evil world? To meet this question, he informs them, that the power of working miracles, which he had conferred on them, was not to be withdrawn from them; and that not only should they be enabled, as heretofore, to do wonderful works in his name, but should, in the establishment of his kingdom among men, accomplish a work far greater than any miracle; and that whatever they needed and asked for, the accomplishment of that work would most assuredly be granted them by his Father. But who is to teach them what to do, and how? what to pray for, and how? He had guided them in the use of the powers he had given them. He had taught them what to pray for as they ought. But when he is gone, who is to be their guide and keeper,—their instructor and guard,—their sun and shield? To meet this question, he assures them that he would pray the Father for them, and He would give them another paraclete,—an instructor,—a guide,—a monitor,—a helper,—who should do for them what he had himself been accustomed to do for them,—the Spirit of truth, who could and would supply all their need,—one who was no stranger to them, and of whose operations, though to a great extent unconsciously, they were already the subjects, and who would never abandon them, but remain with them for ever.

Surely he has now said enough to dry all their tears—to still all their anxieties—to soothe all their sorrows. The compassionate High Priest, who cannot but be touched with a feeling of the
infirmities of his people—for he knows their frame, and has been in all things tried like unto them—was too well acquainted with human nature to think so. The assurance that a beloved friend, who has been parted from us by more than sea and land—removed to the region of the immortals—is happy beyond our warmest wishes, our highest conceptions—the well-grounded hope of, ere long, meeting him there—the finding that his considerate care has secured that his removal should not diminish our external comforts, but, on the contrary, increase them—all this will not repress the yearnings of the heart after the presence and converse of the departed one; we cannot fully realize his happiness unless we are with him, and the very number and importance of the arrangements he had made to render us happy, when he was to be no more with us, by the manifestations they afford of his considerate kindness, deepen our sorrow that we must see his face, and hear his voice, no more. Our regrets are not satisfied with being told that he has secured for us advice as wise, sympathy as kind, as his own; and that they to whom he has committed the management of our affairs will take as good care of them as he could have done. We loved him for himself, still more than for his benefits; and it sounds like mockery to tell us, that in consequence of his prudent and affectionate arrangements, we are to lose nothing. Alas! alas! we have lost himself; and that to us is more than all beside.¹ Had he continued with us, we would not have needed these provisions; and though they increase our gratitude for his kindness, they do not decrease our sorrow for his loss. It was thus with the disciples. 'Our Master is to be happy in his Father's house; but we are not to be with him. He is to come and take us there; but how and when we know not. What though we should be able to work miracles, and accomplish a work greater than any miracle? He is not to be with us, whose smile of approbation was our best reward for doing anything which he commanded and enabled us to perform. We are to have another paraclete—wiser and kinder than we deserve, or can conceive; but still he is not Jesus—our Master—our friend—our brother—our all. What shall we do without him?'

The transcendently tender words which lie before us for consideration—words indicating the deepest insight into the human heart's inmost recesses, and a perfect sympathy with its most sacred sorrows—meet this state of the disciples' mourning minds:

—'I will not leave you comfortless—I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also.'²

The expression, 'I will not leave you comfortless,' gives a very imperfect, and, to a certain extent, incorrect, view of our Lord's meaning. The marginal rendering here, as in so many

¹ Brown Patterson.
² 'What led our translators, from Tyndale downwards, to render ἀφόσιος 'comfortless,' I cannot perceive. Wiclif has 'fadirless.' 'Orphans,' the marginal reading in the authorised version, ought to have been received into the text; for
other instances, is the preferable one—"orphans"—which is, indeed, the original term with an English termination. Orphans are children under age, bereaved of both their parents. The term beautifully describes the situation in which the disciples felt as if about to be placed on their Master's departure from them, and in which, for a short season, they were actually placed.

The endearing appellation which our Lord had given them—"little children"—was, in a variety of respects, very applicable to them. They had much of the ignorance, and somewhat of the waywardness, of little children. They had all the helplessness of little children, and all their confiding dependence on one who was more loved and trusted by them than any earthly parent. He had been the head of their little family—more wise and watchful than any father—more tender and compassionate than any mother.

The state of an orphan family, incapable of providing for themselves, bereft of both parents, and left to the support of strangers, at the mercy of enemies, was but an imperfect figure of what, in the apprehension of the disciples, was now awaiting them. Nor, supposing that the separation between them and their Master had been to be as complete and enduring as they seem to have anticipated, would their forebodings, gloomy as they were, have at all surpassed the dismal reality? Indeed, the word, more than any other language could have furnished, did accurately describe the state in which they found themselves from the fearful time when they parted from their Master in the garden—he in the hands of his armed enemies, officers of the law, they taking to flight, lest they too should be apprehended as criminals—till the joyful moment when, after the resurrection, they were made glad by seeing their Lord. This dreary period, I apprehend, our Lord does mean to describe as a period of orphanhood; for his words do not say that they were not to be orphans—(the death of him who had been to them more than both father and mother, as a matter of course, made them orphans)—but that he will not leave them in that state, just as the promise to Messiah, "Thou wilt not leave my soul in hell," i. e.,—the separate state—does not intimate that his soul was not to be in the separate state,—it obviously proceeds on the supposition that it was,—but that it should not continue there. The state of orphanhood was not to be in their case, as it is usually, a permanent state. Their loss was not like that of ordinary orphans, to be an irreparable one. But they were to become orphans. What are all the anxieties and sorrows of children, watching the last agonies of dear parents, compared with what the apostles felt during that fearful night, and yet more fearful day that followed it. And then, after he, who was dearer, kinder, more necessary to them than parents ever were to children, had died on a cross, and was laid in the grave, never

the force and beauty of the original are much impaired by the change."—Aesch.
was a family of orphan children more perplexed as to what they
should do—more incapable of helping themselves—more entirely
destitute of support and consolation. Owing to their childish
prejudices, they could not get the comfort from their Master's
former declarations which they were fitted to communicate, for
they did not understand them, and "the Spirit was not yet given"
could not be given, till Jesus was glorified; and Jesus must be
humbled—humbled to the dust of earth—before he could be
raised to the throne of his glory. What they were to do, and
where they were to look for direction or help, they knew not.
Bereaved of him, they felt they were bereaved indeed. Oh, how
sad their communings respecting their disappointed hopes, and
fearful though undefined forebodings! "We trusted that it had
been he who should have redeemed Israel." Our Lord was
aware of all this: "Ye shall weep and lament," says he, "while
the world shall rejoice. Ye shall be sorrowful as a woman in
travail hath sorrow, because her hour is come."

It is the part of a wise and a kind comforter not unduly to
extenuate the sufferings of those whom he seeks to console.
Nothing is a better preparative for giving consolation than to
lodge in the mind of the sufferer the conviction that you do not
underrate his sorrows—that you know them—that you acknowledge
they are hard to bear, and that you are ready to share them,
and do what you can to give that alleviation of them which you
see and feel he so much needs. It is in this kind considerate
spirit that our Lord addresses his little children, soon to become
orphans:—"I will not leave you orphans." You must become
orphans, for I must die; but you shall not be left orphans, for I
shall rise again; I must depart from you—and that will make
you orphans; but "I will come to you," and then you shall be
orphans no longer.

There has been, and still is, great variety of opinion among
interpreters as to the meaning and reference of these words, "I
will come to you." Some consider them as referring to our Lord's
coming to his apostles after his resurrection from the dead; others
as referring to his coming to them, and his followers in every
age, in the influences of his Spirit and the blessings of his grace
—his coming to them in this way, to bless them,—his being "in
the midst of them" when met in his name,—his being "with them
always to the end of the world;" and others still, as referring to
the coming mentioned in the beginning of the discourse—when
he is to "come the second time,"—not as a sin-offering, but for
the complete salvation of those who are looking for him—the
coming to take them all together, to be with him where he is, to
behold and participate in his glory.

Something may be said for, and something against, every one
of these views. The fault of them all is, that they are too limited.
The words of our Lord—"I will come to you"—so come to you, as to make it evident that you are not left orphans—are very general, and naturally enough include all these modes of coming. This is not giving different and incompatible meanings to the same words. It is only considering them as a general statement, which may be applicable to a great variety of separate facts. The words are equivalent to, 'I will so come to you, as that you shall cease to be orphans. I will so come to you, as that you shall never be orphans again. I will come to you—will always be coming to you—so that you shall live in my presence, and be guided by my counsel, and be safe and happy under my eye.'

The abundant consolation bound up in this most pregnant declaration, our Lord unfolds in the words which follow:—"Yet a little while and the world seeth me no more; but ye see me." "Yet a little," is a phrase equivalent to, 'In a very short season.' It refers here to the period which elapsed from our Lord's speaking these words in the guest-chamber, on Thursday evening, till the laying his dead body in Joseph's sepulchre, late on the following afternoon—somewhat less than a day. "Yet a little while and the world seeth me no more,"—i. e., no more till time shall be no longer—no more till the voice comes forth from the throne, which once came forth from the cross,—"It is finished."

"The world" here, as usually in the New Testament, signifies, "unbelieving men." To "see" our Lord, is used both in a literal and in a figurative sense in Scripture, and is so even in this context. In the last of these senses, the world never saw—never will see—our Lord. If they did, they should cease to be "the world," and become his disciples. As "the Word who was in the beginning; who was with God, who was God;—by whom all things were made, in whom was life, and that life was the light of men," he had always been "in the world, which was made by him;" but "the world,"—i. e., its unbelieving inhabitants—"knew him not"—did not perceive him. As the light he shone amid the darkness, "but the darkness comprehended him not." As the Word was made flesh dwelling among men, full of grace and truth, his glory as the Only-begotten of the Father, was seen and acknowledged "by as many as received him"—as many as believed in his name; but the world—his unbelieving countrymen—did not see this glory. They saw a poor Nazarene carpenter—that was all they saw; but they saw not the Only-begotten of the Father—they saw not the sent and sealed One—Messiah the Prince, the Saviour of the world.

Yet, in one sense, they had seen him and heard him. They had seen and heard him who really was all this; and they had seen and heard what should have convinced them that he was all this. They had seen him and had not believed in him. Yet a little while, and they shall in no sense see him any more for ever, till the voice be heard, "Behold, he cometh in clouds; then every eye shall see him, and they also which pierced him; and all the

*John i. 1-10.
kindred of the earth”—the world, in the sense of the passage before us—"shall wail because of him. Even so, Amen."

"On the next succeeding day, the unbelieving Jews, for the last time, beheld him transfixed with agony, and crowned with shame; suffering and dying on the tree of pain, and disgrace, and curse; and consigned in lowly funeral, with hasty rites, to the darkness of the sepulchre. Ah! how unlike him, when they are next to behold him, with his countenance shining like the sun in its strength, seated on his great white throne in the heavens, with the assembled millions of the intelligent universe waiting, in silent expectation, their doom from his lips; while all the powers of nature stand ready to carry into execution his high and holy bequests. The world was to see him no more. After his resurrection, he was seen by no man of the world; he was seen by witnesses chosen of God, but God did not show him openly. It was not meet that he should. Would it have been becomimg that his sacred person should again be exposed to the insults and attempted injuries of his enemies? or if that were prevented, was it meet that he should be made a show to satisfy the vacant wonder, and gratify the idle curiosity, of a people thirst for excitemcnt, and voracious of marvels?"

In avoiding such a display of himself, he did no more than a righteous respect for himself and his cause demanded. It was fit that he should refuse to exhibit himself as a spectacle to a people who had already treated him with the last extremes of contumely and of cruelty, when he dwelt among them "a man approved of God, with signs and wonders," well aware, as he was, that they who refused to hear him then, would not now believe though they saw him risen from the dead.

And as the world was no more to see him in human form, so was it no more to see him in the sense of apprehending his true character, of realizing his presence at all times, and in all places. The world seeth not the Saviour. While it is the world it cannot. The "great sight" of God in Christ—the glory of God in the face of his Son—is hidden from the world; whose eyes its own chosen god—the wicked one—the prince of darkness—has blinded, that they may not see it. Blessed be God, the eyes of many of these wilfully blinded ones are opened; but the first sight of Jesus' true character changes their whole character, and they are no more of the world, but of those whom he has chosen out of the world.

No, the world seeth him no more, till time be no more. And then the awful vision of him will be but for a little time. How will they dare to look on him? How shall they be able to look on him? Oh, what a soul-withering glimpse shall be of the majestic countenance—which is to be the unsetting sun of the world of glory—while they are driven from his glorious presence into the blackness of darkness for ever." The tremendous words

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10 Rev. i. 7. 11 Brown Patterson. 12 Acts ii. 22. 13 Brown Patterson.
of Moses' prophecy will then receive their full verification: "The Lord shall smite thee with madness, and blindness, and astonishment of heart;" and "thou shalt be mad for the sight of thine eyes which thou shalt see.""

"Yet a little while, and the world seeth me no more; but ye see me." 'Yet a little while, and ye shall see me. I shall disappear from your view, as well as from the view of the world; but to you I shall re-appear, though not to them; and I will soon re-appear to you.' The promise, for it is a promise, "Ye shall see me," has been fulfilled—is fulfilling—shall yet be more gloriously fulfilled. It was but a little time that he was absent from their view. Some of them, we have reason to believe, witnessed his last agony. Some of them saw him laid in the sepulchre late in the evening of Friday. On the morning of the First-day, the risen Saviour met the affectionate female disciples—who had been last at the cross, first at the sepulchre—retiring, trembling and amazed, from the empty grave, and said to them, "Go, tell my brethren that they go to Galilee, and there they shall see me." To Mary Magdalene, when, in the stupor of her grief, she mistook him for the gardener, he manifested himself by repeating the one word, "Mary," in a tone so familiar to her ear, so dear to her heart, and said to her, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." But his kind heart would not allow him to postpone seeing his brethren—his orphans—his little children—till the solemn gathering in Galilee; that same day he drew near to two of them going to the country, holding sad communion with each other, of what they had lost, and what might be awaiting them. As a courteous stranger, he communicated to them much precious instruction respecting the meaning of the ancient oracles concerning the Messiah, which produced a strange burning of heart in them; and turning aside with them, as if to tarry for the night, "he was known of them in the breaking of bread." As the eleven sat at meat that same evening, he "stood in the midst of them, and said, Peace be unto you," and showed them, in the marks of his wounds, the proof of the identity of his person, as well as of the depth of his love. "And he breathed on them, and said unto them, Receive ye the Holy Ghost." "Then were the disciples glad when they saw the Lord." Next Lord's-day evening he again was in the midst of them; and even doubting Thomas was constrained to exclaim, "My Lord, and my God." In Galilee, whither the apostles repaired according to his command, he appeared "at the sea of Tiberias," and gave Simon Peter an opportunity, by a threefold confession, to wipe away the stain of his threefold denial of him. On a mountain in Galilee, he was seen of five hundred brethren at once. On his first appearance in the distance, the great body of the disciples fell down in lowly worship. Some doubted if the figure in the distance was their Lord, but he was soon in the midst of them, and every doubt and fear..."
gave way to conviction and joy, while he proclaimed "All power is given unto me in heaven and in earth." "Lo, I am with you always to the end of the world." During forty days he often was seen of them, by many infallible proofs, showing himself alive after his passion. And on a day, never to be forgotten on earth or in heaven, he met with them for the last time here below; and having "led them out as far as to Bethany, he lifted up his hands, and blessed them. And, while he blessed them, he was parted from them, and a cloud received him out of their sight, and he was carried up into heaven, and sat down at the right hand of God.""14

Now the heavens had received him, and, so far as his bodily presence is concerned—with some miraculous exceptions—they are to see him thus no more, till they go to be with him, to behold his glory. But he has not left them orphans. He has not left them, though he has left them; and they see him, though they see him not. He is spiritually present with them, and they spiritually behold him. Think ye not he was present with them in the upper room, where abode the apostles, and where they all continued, with one accord, in prayer and supplication, with the women, and Mary his mother, and his brethren? and think ye his presence was not felt and acknowledged there? Did they feel that they were orphans then? Did he not come to them, as well as send, that day, when in that room there "suddenly came from heaven a sound as of a mighty rushing wind, which filled the house where they were sitting, and cloven tongues, like as of fire, appeared unto them, and it sat on each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance?""15 Was not this the gift both of the Father and of the Son, and was it not the gift of a present Divinity? Came he not to Paul in the way, and did not the first sight of his countenance—the first sound of his voice—convert the man of the world into the man of God?" Did he not appear to him in the temple, and commission him to go from thence to the Gentiles?"16 Did he not stand by him at Jerusalem, bidding him "be of good cheer, and telling him he should yet testify of him at Rome?"17 and at Rome, when all men forsook him, did not the Lord stand by and strengthen him?"18 Did he not see the Lord when—"whether in the body or out of the body he could not tell"—he was caught up into paradise, and saw and heard things unutterable in human language?" Did not Stephen behold him standing at the right hand of God?19 and did not John, when in the isle of Patmos, for the word of God and for the testimony of Jesus Christ, see his glory, and speak of him?20 And we have no reason to think that these recorded instances are the only ones in which he miraculously came to his servants; and they, even with the eyes of their flesh, beheld his glory.

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15 Acts ii. 3-4. 16 Acts ix. 3-4.
17 Acts xxii. 11. 18 2 Tim. iv. 17.
19 Acts xxii. 17-31. 20 2 Cor. xii. 2-4.
21 Rev. i. 12-18.
But, beside this, and better far than this, he habitually came to them, habitually dwelt with them—in them—and they, with the eye of the mind, habitually beheld his glory. They were habitually looking to, looking at, Jesus. In the ordinances of his worship, and in the discharge of their duties, official and personal, they were blessed with his presence: "Truly their fellowship was with the Father, and with his Son Jesus Christ." 

Verily, they were not orphans while here: he came to them, and they saw him; and gradually, as the great law of mortality—from whose continued dominion he has, but from whose immediate operation he has not, redeemed his people—removed them from the earth, they went to enjoy in paradise a nearer view of his glories—a more intimate interchange of thoughts and feelings—a more thorough participation in his joys.

Verily, they are not orphans yonder, that innumerable multitude, "who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." No; they hunger no more, neither do they thirst any more; neither does the sun light on them, nor any heat. For the Lamb, who is in the midst of the throne, feeds them, and leads them to living fountains of water; and God wipes away all tears from their eyes.

And it is but a little while—as He with whom a thousand years are as one day, reckons duration—till, having gathered around him the great body of his chosen ones—none remaining but the living tenants of our earth, now grown old, and ready to vanish away—the promise in the text shall receive its final and complete accomplishment. With their glorified spirits, he will descend from heaven, to claim, as a portion of his purchased possession, their bodies, which have long mouldered in the dust under the power of death—his and their last enemy; and, calling forth from their long resting-places these mortal, weak, dishonored bodies, in a power, and incorruptibility, and glory, like his own glorious body—changing his embodied people, whom he finds on earth, so as to fit them to take their place with their elder brethren—he will return, with all whom the Father has given him, not one of them lost; and they shall, with the eye of the mind, and the eye of the body too, behold their King in his beauty, and spend the ages of eternity in his presence. Then, not till then, will be understood what is folded up in these words, "I will not leave you comfortless; I will come to you."

"Yet a little while, and the world seeth me no more; but ye see me." It was our Lord's death that made his disciples orphans and, while he continued dead, they were orphans indeed. It is his renewed life that enables him to come to them, so as to be seen by them, and secures that they shall never be left orphans again. But that is not all. It secures not only that he shall live to be a father to them, but that they shall live to be his

1 John i. 3.  
Rev. vii. 16, 17.
holy, happy children: "Because I live, ye shall live also." This forms our next topic of consideration.

There is something, ay, there is much, in the words we have been considering, which has a peculiar reference to those to whom they were originally uttered. But there is much, too, in which Christians of every country and every age have just as deep an interest as the apostles. Never were any left orphans in the sense in which they were left orphans; and we are not warranted to expect such visits from our Lord as they had from him, previously to his going to heaven, or even such miraculous visions of his glory, as some of them had after the heavens had received him.

But, with these obvious exceptions, the words may be as legitimately used for our comfort, if we really belong to Christ, as they were by the apostles for their support and consolation amid all their privations, and labors, and sufferings. He may allow his people to be placed in circumstances of very deep trial, but, in the deepest flood, in the most desolating storm, in the fiercest fiery furnace, he will be with them, and they shall see him. If he is not seen, it is not because he is not there. But the eye of faith is dim, and our sins, like a malignant, a pestilential vapor, prevents us from seeing him. He still, according to his promise, is with his ministers, and in the midst of his people, when they meet in his name. He is still to be met with, as he has been for ages, in the courts of his house; and it is still true of his chosen ones, "They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary." He never

Ps. lxviii. 24. The homely words of Ralph Erskine have an echo in many a bosom, and awaken sweet remembrances:—

"Mind'st thou the place, the spot of land,

Where Jesus did thee meet,

And how he got thy heart and hand?

Thy Husband then was sweet

"Ah, then the garden, chamber, bark,

A vale of vision seem'd;

Thy joy was full, thy heart was frank,

Thy husband much esteem'd.

"Let thy experience sweet declare,

If able to remind,77

A Bochim here, a Bethel there,

Thy Husband made thee find.

"Was such a corner, such a place,

A paradise to thee?

A Peniel, where, face to face,

Thy Husband thou didst see?

"There did he clear thy cloudy case,

Thy doubts and fears destroy,

And on thy spirit sealed he was

Thy husband with great joy.

"What'er thou found'st him at thy best,

He's at thy worst the same,

And in his love will ever rest,

Thy Husband holds his claim.

77 Scotch for remember.
leaves them, he never forsakes them. His presence is with them, and he gives them rest. He is their keeper, he is their shade at their right hand. He preserves them from all evil; he preserves their soul. He preserves their going out, and their coming in, from henceforth, and for ever. They have sights which the world has not, and spiritual senses to discern them, of which the world is destitute. They see Jesus. To them, the heavens are bright with his glory; the earth is full of his praise. The declaration of his word, the ordinances of his grace, the dispensations of his providence, are all to them mirrors reflecting his excellences. They live in the hope of going to him when their spirit leaves this world; and they are “looking for that blessed hope, the glorious appearing of their Lord Jesus Christ,” which is to complete their deliverance, and bring them, soul and body, into eternal, most intimate communion and fellowship with him. They are looking for him, who is coming for their salvation. They are “looking for the Saviour from heaven”—our Lord Jesus Christ,—“who shall change their vile bodies, and fashion them like unto his own glorious body, according to the working whereby he is able to subdue all things to himself.” And they shall not look in vain. He who has been faithful in so many promises, will fulfil this also. This shall be “yes and amen in him, to the glory of God by us.” “Faithful is he who hath promised; who also will do it.” “He that shall come will come, and will not tarry.” “Amen. Even so come, Lord Jesus.”

Happy are those to whom is secured the fulfilment of all these exceeding great and precious promises. Is this happiness ours? Certainly it once was not. Probably it may not yet be. It is—must be—ours, or we are doubly lost for ever. It may be ours. It is brought near to us—near to us now—in the word of the

“Let faith these visits keep in store,  
These sense the pleasure miss,  
The God of Bethel, as before,  
Thy Husband always is.

“In measuring his approaches kind,  
And timing his descents,  
In free and sov’reign ways thou’lt find  
Thy Husband thee prevents.

“Prescribe not to him in thy heart,  
He’s infinitely wise;  
Yet, when he throws his loving dart,  
Thy Husband does surprise.

“Perhaps a sudden gale thee blast,  
When walking in the road;  
Or in a journey, ere thou wist,  
Thy Husband look’d thee broad.

“Say not he’s gone for ever, tho’  
His visits he adjourns;  
For yet a little while,” and lo!  
Thy Husband will return.”—Gospel Sonnet.

*Psalm cxxx. 5-8.*  
*2 Cor. i. 20. Hebrew x. 29. 2 Thess. iii. 24. Hebrew x. 37. Revelation xxii. 20.*
truth of the Gospel. He who is Christ's shall assuredly "inherit all things," and all are Christ's who, in the faith of the truth, receive him, and give themselves to him in return—none else. Have we, then, in the faith of the truth, come to Christ—received Christ? Then all is well—all is well for ever.

If we have not thus come to Christ and received him, there is no time to lose, for everything is in hazard. The way to security, because the way to him, is now open. It may be shut ere to-morrow. There is no salvation in "the world," "the world lying under the wicked one." Ye must come out and be separate, and not touch the unclean thing, and He whose name is "the everlasting Father"—the Father of the coming, the endless age—will be your Father; and then you will not be orphans, but "sons and daughters of the Lord God Almighty." Remain "in the world," and you must perish with the world. They who persist in seeking their portion there, will be ultimately left orphans—comfortless. It is a poor portion at best. The world cannot make you happy if it would. Jesus Christ is both able and willing to make you happy; but, with all his willingness, all his power to save, he can save you only by that faith which, by bringing you under the power of the world to come, delivers you from this present evil world, lying under a curse, doomed to destruction. "This is the victory that overcometh the world." Oh, the importance of the faith of the Gospel! It will be found, ere long, to make all the difference between salvation and damnation, between heaven and hell. There is no exaggerating the importance of the question, closely connected, 'What is the Gospel?' and, 'Do I believe it?' Happy is he—he only is happy—who can satisfactorily answer both. Can you do it?

IX.
THE CHRISTIAN'S FELLOWSHIP IN CHRIST'S LIFE.

John xiv. 19.—"Because I live, ye shall live also."

These words have been considered by many expounders as so intimately connected with those which immediately precede them, as to form a part of the same sentence. These interpreters render the whole verse thus:—"Yet a little while, and the world seeth me no more; but ye see me, because I live, and ye shall live." There can be no doubt the words admit of being thus rendered, and, viewed merely by themselves, perhaps this is the more natural translation.

Some of these expounders, considering our Lord as referring solely to his soon coming to the apostles after his resurrection,
and being then seen by them, view the words before us as assigning the reason for the assertion "Yet a little while, and ye shall see me;" thus, "Yet a little while, and ye shall see me;" 'for though I am about to die, yet the period of my continuance in the state of death is to be so short, and my resurrection is so certain, that I may say "I live." I am not to continue dead. I shall soon be alive again; "and ye shall live." Those who are to put me to death shall not be permitted to put you to death: you are to be preserved alive: so that I will soon come to you, and you shall see me.'

Others of them, taking wider, and as we think juster, views of the meaning of our Lord's coming to his apostles, and of his being the object of vision, not to the world, but to them, find in the words a reason for both parts of the assertion made in the preceding verse,—"the world seeth me no more: but ye see me," "I live." 'I am, through my death, to enter on a new and higher kind of life. In that new life I shall not be, I cannot be, the object of apprehension by the world. My new life is a spiritual thing, and must be spiritually apprehended. The world is dead,—spiritually dead. Vision, which is just one species of sense, is a function of life. The spiritually dead are of course spiritually blind. "The world," continuing what it is, "cannot see me, neither know me, but ye shall see me;" for not only shall I live to be seen; you shall be so partakers of this life as to be capable of seeing me.' This is truth—and it is truth which the words, taken by themselves, might not unnaturally be considered as conveying; but there appears to me a reconditiveness in the meaning, an over ingenuity in the interpretation, and for that, as well as for other reasons, which will come out in the course of exposition, I prefer, with our translators, to consider the words, "Because I live, ye shall live also," as a separate sentence, and as embodying in them a new and very important topic of consolation.

Our Lord had already said to his disconsolate disciples,—'Let not your hearts be so troubled in the prospect of my leaving you, either about me or about yourselves. As to me, I am going home to my Father's house, and what could you wish better for me than this? And as to yourselves,—my object in going to my Father's house is to make arrangements for bringing you thither, and when these arrangements are finished, I will return for you, and take you to be with Him and with me for ever; and in the meanwhile, the miraculous powers which I have committed to you are not to be withdrawn, and you are to be enabled to accomplish a work greater than any miracle; and in carrying forward that work, you have only to ask of the Father, and whatever is necessary to its successful prosecution will be granted you. And still further, at my request the Father will send you the Holy Spirit who will supply my place, and be your instructor, and guide, and monitor, and helper, and comforter; in one word, your Paraclete. And do not think that I am permanently to
leave you, or that I am to leave you long in that state of orphanhood in which you will be when I am away from you, and the other paraclete has not yet come. I will come—soon come—and though the world shall not see me, ye shall see me. I will be with you, and you shall have the comfort of knowing that I am with you till the end of the world. You will not only have my presence, but the consciousness of my presence,'

'But even this is not all. I shall not only be with you, and you shall be aware of it, but I shall be present with you as the living, life-giving One, and you shall enjoy fellowship with me in my life. Though, as to bodily presence, I am about to withdraw from you, I shall continue to be as really present with you as ever. There is not even to be the withdrawal of my presence as an object of distinct perfection. I shall be as clearly seen to be with you, by the eye of the mind, as I have been seen to be present with you by the eye of the body; but beyond and above all this, it is not to be the withdrawal of my presence as a source of living influence: on the contrary, as I am to live in a higher sense than I have ever yet lived as the God-man—Mediator—you are to enjoy a higher state of life than you yet possess, by communication of fellowship in my life. "Because I live, ye shall live also."

These words strikingly resemble the declaration of our Lord to John in Patmos, when he appeared to him in so glorious a vision that he fell at his feet as dead,—"Fear not; I am the First and the Last: I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Is not this just an expansion of the simpler words, "Let not your heart be troubled—because I live, ye shall live also."

There are three topics which these words bring before our minds, on which I shall endeavor, in their order, to fix your attention for a little:—The life of our Lord—"I live;" the life of his people—"Ye shall live also;" and the connection between these—"Because I live, ye shall live also."

§ 1. Of the life of Christ.

"I live." Our Lord, as a divine person, is possessed of independent, infinite, immutable, eternal, life; that is, capacity of action and enjoyment. In him—as the "Word who was in the beginning—who was with God—who was God; by whom all things were made; without whom nothing was made which was made,"—"in Him was," is, and ever will be, "life." He was "that eternal life,"—that eternal living one, "which was with the Father,"—in his bosom before the world was—"the first, the last, the living One." He, as the Son, had "life in himself; even as the Father hath life in himself." In that Godhead, which is common to both with the Holy Spirit, is "the fountain of life.""
None but one possessed of this independent life could have effectually interposed for the deliverance of man—dead—twice dead. Had he not thus lived, he never could have lived by him, through him, in him.

It is not, however, to the life which belongs to our Lord, considered simply as a divine person, that the reference is in the passages before us. That is a life in which none can participate beyond the sacred circle of Deity. It belongs exclusively to the highest order of existence. The life is the life which belongs to the Son, as God-man, Mediator—the life of a man in union with God charged with the high and holy enterprise of quickening the dead—saving the lost; and it refers to this life in its state of full development, after his resurrection from the dead. It is plainly in reference to his state when, after a little while, he was to return to his disciples—a state in which they were to see him, but the world was not to see him, that he says, "I live."

He had lived the life of a man in union with God, even when he was on the earth in his humbled state—of the God-man commissioned to give life—and many and striking were the demonstrations that he gave of his possession of this life. But, till sin was expiated, this life could not be fully developed nor displayed. That death in the flesh, which was the bearing, and bearing away, of the sins of men, not merely preceded, but was the procuring cause of, that "quickening in the Spirit" which followed. The crucifixion in weakness was the procuring cause of the living by the power of God. The living incarnate One died, so far as he could die; but he became alive again. Not more certain is it that he "died for our sins according to the Scriptures," than that "he rose again from the dead on the third day, according to the Scriptures." Not more certain that he "was delivered for our offences," than that he was "raised again for our justification." Not more certain that he "laid down his life" than that he "took it again." "It was not possible that he, the living One, should continue bound by the bonds of death. He was faithful to Him who appointed him, and shrank not from going down to the mansions of the dead in prosecution of the great object of his appointment as the Saviour; and He who appointed him was faithful to him in fulfilling the promise on which He had caused him to hope: "Thou wilt not leave my soul in hell, neither wilt thou give thine Holy One to see corruption. Thou wilt show me the path of life.""

It is not, however, so much to the life restored by the resurrection, as to the new development of life which accompanied and followed the resurrection, that our Lord refers when he here says, "I live." It includes both "I am alive again," and "I have the keys of hell and of death." The Father said, "Ask and I will give thee:" and "he asked life, and the Father gave it him"—unlimited capacities of action and enjoyment, and un-
bounded power to communicate these—all energy, all authority, all enjoyment, “all power over all flesh, all power in heaven and in earth, that he might give eternal life to all whom the Father has given him, quickening whom he wills, even as the Father quickens whom He wills.” Raised from the dead, “he dies no more: death hath no more dominion over him.” He has dominion over death. Having died under the condemning power of sin, he lives for ever under the powerful influences of the approbation and love of his Father, well pleased for his righteousness’ sake. He “reigns in life.” His life is royal life—the life of a king, of “the King of kings and Lord of lords.” “And the King’s life shall be prolonged; and his years for many generations: he shall abide before God for ever.” “The King joys in Jehovah’s strength, and in his salvation he greatly rejoices; for He has given him his heart’s desire, and not withholden the request of his lips. He has prevented him with the blessings of his goodness; he has set a crown of pure gold on his head. He asked life of Jehovah, and He gave it him; even length of days for ever: his glory is great in his salvation. Honor and majesty has He laid on him: He has made him most blessed for ever. He has made him exceedingly glad with his countenance.” “Jehovah has said to our Lord,—Sit thou at my right hand until I make thine enemies thy footstool. Thy people shall be willing in the day of thy power. Rule in the midst of thine enemies. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.” This is the priest of whom it is equally witnessed, that he died, and “that he liveth” to die no more—that, as “priest on his throne,” “he is able to save to the uttermost all coming to God by him, seeing that he ever liveth to make intercession for them.” According to the ancient oracle, “Having poured out his soul unto death, making it an offering for sin, his days are prolonged to the ages of eternity; he sees his seed, and the pleasure of the Lord,” in the salvation of men, “prospers in his hands.” This is, we apprehend, the life of which our Lord speaks in the text—the joy which was set before him, and the anticipation of which enabled him to “endure the cross, and to despise the shame”—made him long to be baptized with blood—and pant for death as the way to life.

§ 2. Of the life of Christ’s people.

It is now time that we turn our attention to the life of our Lord’s people, “Ye shall live also.” That Christ, when he rose from the dead, rose as “the first-fruits of them that sleep in him,” the first-born of the chosen family, their representative and forerunner, is abundantly evident; and there can be no doubt that, in this sense, “because he lives they shall live also.”

* 1 Cor. xv. 20.
But they strangely misapprehend our Lord’s meaning, and limit the intended range of his statement, who would confine the reference in our text to the blessings of a glorious resurrection at the close of the present economy. It refers to that, but it refers to much besides that.

It announces the glorious doctrine so fully brought out in the apostolical writings, after their authors had received the Holy Spirit, who was to lead them into all truth, that Christians are, by the faith of the Gospel produced in them by the Holy Ghost, so identified with Jesus Christ as to be partakers with him of that holy happy life, on the complete enjoyment of which he entered, when, being raised from the dead, he sat down for ever on the right hand of the Majesty on high. They, enjoying “abundance of grace, and of the gift of righteousness,” “reign in life with him”—in him.

This doctrine is to be found nowhere so fully stated as by the apostle Paul. He with equal clearness teaches us, that if we are true Christians by a living faith, we died in Christ’s death—and live in his life. He assures us that those who have that faith of which profession is made in baptism, are so united to Christ as to have died in his death, to have been buried in his burial, to have been raised in his resurrection, to live in his life, to have been “dead by sin” and to be alive “by God in Christ Jesus our Lord.” He speaks of them as “quickened together with Christ,” as “raised up together with him,” as “made to sit together in heavenly places in Christ Jesus.” He says they have “risen with Christ”—that they “have died, but that they now live,” and “their life is hid with Christ in God.” He says of himself, that “through law he had become dead to the law,” that he “might live to God,” and he explains that by saying that he had been “crucified with Christ,” and so had died in him, but that he “yet lives”—lives in him; yea, “the life which he now lives in the flesh is by the faith of the Son of God, who loved him and gave himself for him.”

Guided by these divinely-inspired declarations, let us endeavor to unfold, a little, the nature and enjoyments of this life along with Christ, this life in Christ, of which our Lord speaks, that we may see how well the belief of it is fitted to support and comfort the hearts of his people, amid all the perplexities, and anxieties, and sorrows of the present state. The life our Lord refers to, in the text, is a life of holy activity and enjoyment, rising primarily out of the manifestation of the divine favor to him, as having in his obedience to death, as the surety of sinners, “magnified the Divine law and made it honorable,” and opened a way for “grace reigning through righteousness unto the eternal life” of an innumerable multitude of otherwise hopelessly lost immortals. And in this life, all the people of Christ, all who believe in him, have fellowship with him. This is, by way of eminence, their life as Christians, inasmuch as connected with him

they are delivered from the condemning sentence of the Divine law, dooming them to death, and are brought into a state of favor and fellowship with God, which is "life—better than life." "In him they have redemption through his blood, the forgiveness of sins, according to the riches of God's grace." They "are made accepted in the Beloved," and "God for the great love where-with He loves them, blesses them with all heavenly and spiritual blessings in Christ Jesus;" knowing the joyful sound, "they walk in the light of Jehovah's countenance as well pleased," for "his Son's righteousness' sake," and with them in him; "they rejoice in his name," as "the God of truth," and "the God of peace," "the just God and the Saviour," "the God and Father of our Lord and Saviour Jesus Christ," and our God and Father in him all the day; and are exalted in his righteousness. "In him they have righteousness, in him they have strength." "In him they are justified, in him they glory." As the Divine favor, which is the source of the life of Christ, as God-man—Mediator—manifests itself in the anointing him with the oil of gladness above his fellows, giving him the Holy Spirit as the spirit of holy gladness above measure, so does God fill all the members of the living head with the same Spirit, "the Spirit of life in Christ Jesus," from a regard to the great atone-ment, giving them the promised Spirit, that they may be "sanctified wholly in the whole man, soul, body, and spirit," "strengthened with all might in the inner man," enabled to "walk up and down in his name," "making mention of his righteousness, even of his only." Their life of holiness and happiness proceeds from the same source, and comes through the same channels, as his. It has been with equal truth and beauty said, that "all those exercises of holy thought and holy feeling, of holy disposition and holy conduct, which constitute what is termed the spiritual life, are prompted and sustained by an influence derived from him their exalted Prince and Saviour, the channel through which, according to the constitution of mercy, essential deity, the source of all holy happiness, pours forth its purifying, refreshing streams into the human heart; or, to change the figure, that all the manifestations of holy activity and enjoyment which appear in the character and exercise of Christ's true disciples, are but, as it were, the pulsations and the vital operations in the limbs of the life which, proceeding ultimately from the Deity, the foun-tain of life, is distributed as from a reservoir by him who is the head, and circulates thence through the whole extent of the sacred body, in heaven and in earth, 'the fulness of him who filleth all in all.'" Thus do believers, even here, in this land of darkness and death, live, and live in union to, and in conformity with, their living Lord. "Eating him they live by him." "The Spirit is life because of": his "righteousness."
But "the body is dead"—mortal, and must die, because of sin. It is so now, but it shall not be always so. In all the extent of its meaning, the promise is sure to all the seed: "Because I live ye shall live also." "The body is dead because of sin; but the spirit is life because of righteousness." And "He who raised our Lord Jesus from the dead, shall also quicken our mortal bodies." "Mortality shall be swallowed up of life," and "the last enemy shall be destroyed." The empty grave of Jesus secures that, "yet a little while," and the graves of all his people shall be empty too. "This mortal shall put on immortality; this corruptible shall put on incorruption." "What was sown in weakness shall be raised in power; what was sown in dishonor shall be raised in glory." The bodies of Christ's people shall, as well as their souls, be full of life; "fashioned like unto his glorious body." It is impossible that those whom God, looking on them in Christ, regards as only different parts of one body—one system of holy life—should for ever remain, one part of them enjoying a life of sinless perfection, unmingled felicity, boundless glory—another part, degraded in rank, polluted with sin, afflicted with suffering, trampled on by death." The life in the head will thoroughly pervade and animate all the members. "Your life is hid," says the apostle, "with Christ in God. But when Christ, who is your life, shall appear, then shall ye also appear with him in glory." While their bodies are "fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," their spirits, purified from every stain of depravity, every shade of defect, shall become the perfect mirrors of Christ's life. They shall "be like him, seeing him as he is." Like glorious orbs surrounding him, the Sun of righteousness, attracted by his influence—lightened by his light—made glorious by his glory—they shall, through eternity, in Jehovah's sanctuary—the firmament of power—in songs sweeter than the fabled music of the spheres, show forth the praises of him who called them out of darkness into his marvellous light. Then will be understood the true import of the words, "Because I live, ye shall live also."

§ 3. Of the connection between the life of Christ and that of his people.

It only remains now that, in the third place, we turn your attention to the connection between the life of Christ, and the life of his people. "Because I live, ye shall live also." There are two remarks here which naturally suggest themselves. His life proves that he has done all that is necessary to secure life for them; and his life shows that he possesses all that is necessary in order to bestow life on them.
In the first place, his life proves that he has done all that is necessary, in order to secure life for them. Had he not succeeded in doing this, he himself would not thus have lived. He was their divinely-appointed Saviour; and he was divinely-appointed to save them, by doing what they were bound to do, but were not disposed to do—to suffer what they were bound to suffer, but were not able to suffer—to merit what they absolutely required, but never could have merited. God "made to meet on him the iniquities of us all." Had Christ failed in satisfying the demands of the Divine law and justice on those in whose room he stood, he would have died never to rise again. The grave would have closed on him never to open again. His resurrection and his celestial life are undoubted proofs that, when exaction was made, he fully answered the exaction—that he has indeed "finished transgression, made an end of sin, and brought in an everlasting righteousness"—that he has so been "made sin for us, that we may be made the righteousness of God in him"—that he has so "become a curse for us, as to redeem us who are under the curse"—"that the blessing of Abraham," a free and full justification by faith, "might come on us"—and "that we might receive the promised spirit through believing," that both the sentence adjudging us to death, might be repealed, and the influence that was necessary to make us live might be sent forth.

Were we not to live, the great end for which he died would be frustrated. But he cannot have died, and revived, and risen again, in vain. Given for our offences, raised again for our justification, what can retain us in the fetters of guilt and under the power of depravity? Here is an all-perfect atonement opening the way for the communication of an all-powerful Spirit. What can prevent those who, in the appointed way, are interested in that atonement and Spirit, from obtaining all the activities and enjoyments of the new life?

"Our Surety freed declares us free,
   For whose offences he was nailed;
   In his release our own we see,—
   And joy to view Jehovah pleased."

The second remark which naturally rises in the mind on this subject is, that Christ's life shows that he possesses all that is necessary to bestow life on his people. We have seen what Christ's life is—boundless capacity of holy activity and enjoyment. "He reigns in life." He has "all power in heaven and earth." "Angels, and authorities, and powers, are made subject to him." "The Father hath given to him to have life in himself; so that he quickeneth whom he will;"—that is, the Divinity has willed it, that the glorified God-man Jesus should have all the resources of Divinity at his command, in conferring the blessings of his salvation. "It has pleased the Father, that in him all fulness should dwell," and should dwell in him for this purpose,

“that out of his fulness, his people may receive, and grace for grace.” He is an inexhaustible source of life; and he is not “a well shut up, a fountain sealed.” If the people of Christ do not live, it cannot be owing to want of power on his part. Can it then be owing to want of disposition? Ah! he who was so ready to pour out his own life to secure our life, can never be indisposed to give life where it requires but an act of his will. His hand can never be shortened, his arm never can be weary, and his heart never can be reluctant, in bestowing and sustaining the life of his people. No; all who know anything of his character will be ready to say, ‘If he live, we are sure to live also.’ He will not keep all the life to himself, especially when withholding does not enrich, and giving does not impoverish him. Ye know the grace of our Lord Jesus, that though he was living—though he was life, he, for our sakes, became dead, that we, through his death, might be made alive. All who know the facts of his history, will re-echo his own declaration, “Because he lives, his people shall live also.”

It requires but few words to show how this truth is calculated to sustain and comfort Christians amid all the sufferings, and anxieties, and sorrows of life and death. When the number and difficulty of duties excite alarm, viewed in connection with our own spiritual weakness—life being with us little more than the capacity of feeling our feebleness,—how encouraging the thought, “he lives”—life is strong and active in him,—and he can and will communicates supplies of life and strength commensurate to our need! He can “give power to the faint, and to them that have no power he increaseth strength.” He can “strengthen the things that remain, and are ready to die.” We hear his voice, “My grace is sufficient for thee; my strength is made perfect in weakness;” and we learn to rejoice in infirmities, and find out the meaning of that paradox, “when I am weak, then am I strong;” “dying, yet, behold, we live;” “the life of our Lord Jesus is manifest in our mortal bodies.” When the number and strength of our spiritual enemies frighten us, and we feel our hearts dying within us, how does it give new life to think “our Redeemer is the living One”—“our Redeemer is strong; the Lord of hosts is his name: he will plead our cause”—“the Lord our God in the midst of us is mighty; he will save!” “Rejoice not against me, O mine enemy.”

When our nearest and dearest friends are taken from us—when father and mother, brother and sister, wife or husband, forsake us, and death seems to reign all around,—how consoling to think the great God our Saviour lives! “He lives for evermore, and has the keys of hell and of death.” When those who were dear to us, not only in the flesh, but in the Lord, are torn from us, how consoling and full of comfort, that “this thing is true in
them and in us!" He is still their life, still our life; they live in him, we live in him; and this common life binds us still in most endearing union. They have a higher degree of life in him than they could have in this land of death. Like him, having become dead in the flesh, they are quickened in the Spirit. They seemed often to be "the life of our life," but we are to learn that the source of our life is elsewhere. They were but channels. Though they die we live—live in him. When holy, and able, and active, and useful christian men and ministers are removed from the midst of us, and our hearts tremble for the ark of God, how does this re-assure the heart—"the great Shepherd is immortal, and so is his cause!" "Jesus is the same yesterday, today, and for ever." When the ravages of disease, or the gradual approach of old age, tell us death is drawing near ourselves—when heart and flesh are fainting and failing,—how delightful to think, Jesus "is the strength of our heart—our portion for ever!"

He has redeemed our souls from the lowest hell; and with outstretched arms he stands ready to receive them to the mansions he has prepared for them; and he has ransomed our bodies, too, from the power of the grave, so that we fear not to go down to the place where the Lord lay. Listening to him proclaiming, "Thy dead men shall live; my dead body shall arise; awake, and sing, ye that dwell in the dust; your dew shall be as the dew of herbs, and the earth shall cast forth his dead,"—we go down singing, "We know that our Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after our skin worms destroy this body, yet in our flesh shall we see God: whom we shall see for ourselves, and our eyes shall behold, and not another; though our reins be consumed within us."

"Oh death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." "Because he lives, we shall live also." And oh, how transporting the anticipation, when those who were once dead, but made alive in him—first in spirit, then in body,—shall all be gathered together around him, a multitude no man can number, the living in the Jerusalem above,—to think how every eye and heart of those—completely redeemed from death—full of life as they can hold—their life, ever growing with their growing capacity—knowing and feeling that this double growth is to be eternal,—shall be turned towards Him who is their life; while the words of affectionate gratitude and confidence shall burst from every mouth, "Because he died, we live; because he lives, we live; because he lives"—because he is the living One—"we shall live also!" Happy, surely, are the living disciples of the living Saviour! Happy in prosperity—happy in adversity—happy in life—happy in death—happy for ever!

But this bright cloud has a dark side. The Saviour's unending life is full of terror to his enemies. Because he ever lives, he is mighty to save; but it is just as true, because he ever lives, he
is mighty to destroy. To his obstinate enemies he will say at last, 'Because I live, you must perish for ever.' They would not come to him that they might have life; then they must depart from him, who is the life, into the lake of fire and brimstone, which is the second death. Their happiness might have been permanent as his everlasting kingdom—his eternal nature. What might have been the measure of their term of enjoyment, must now be the measure of their term of punishment. "Depart from me, into everlasting punishment, prepared for the devil and his angels." How dreadful to think that these should be the last words of him who so often, so earnestly, said, "Come!" They are not yet his words to any of you. Even to those who have longest lent a deaf ear to his merciful invitations, he is still saying "Come." He is still proclaiming, "As I live, I have no pleasure in the death of the wicked." 'I will that they would turn—I will that they would live. Because I live, they may live. If they will but listen and believe, because I live, they shall live. But if they will not live, they must die.' "Awake, O sleeper; call on thy God." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!" and life. Hast thou made "a covenant with death, and with hell art thou at agreement"? Art thou making lies thy refuge, and under falsehood art thou hiding thyself? Ah, when "judgment is laid to the line, and righteousness to the plummet, the hail will sweep away the refuge of lies, and the waters shall overflow the hiding-place. And thy covenant with death shall be disannulled, and thine agreement with hell shall not stand; when the overflowing scourge shall pass through, then shalt thou be trodden down by it." These are not vain words. They are the words of "Him that lives for ever and ever;" and his word is like himself, "quick and powerful, sharper than a two-edged sword; piercing even to the dividing asunder of the soul and spirit, the joints and marrow, and proving itself to be a discerner of the thoughts and intents of the heart." "It is a fearful thing to fall into the hands of the living God," who "lifts up his hand, and swears, I live for ever; I will whet my glittering sword; I will lay hold on judgment; my sword is whetted; my bow is bent; the arrows of death are on the string. They who are far from me shall perish. The wicked shall be turned into hell, and all the nations that forget God." Oh, how much better to cast ourselves into the arms of the compassionate Saviour, who is proclaiming, "Come to me," "Hearken to me ye stout-hearted and far from righteousness." "Behold, my righteousness is brought near to you; my salvation shall not tarry." "Hear, and your soul shall live." "Repent; believe the Gospel." In believing the Gospel, you receive him who is the life, and who says to all who believe in him, "He that believeth in me, though he were dead,

25 Deut. xxxii. 40-42. Psal. vii. 11-13; ix. 17.
26 Matt. xi. 28. Isa. lv. 3; xli. 13.

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yet shall he live." "He that believeth in me shall never die."
"Because I live, ye shall live also." Happy, happy they who thus pass from death to life—from the congregation of the dead unto the land of the living. They are written among the living in Jerusalem, and "over such the second death hath no power."

X.
CHRIST IN THE FATHER—HIS DISCIPLES IN HIM, AND HE IN THEM.

John xiv. 20.—"At that day ye shall know that I am in my Father, and ye in me, and I in you."

The importance of a definite knowledge and firm belief of the peculiar, and what may be considered as the more recondite, doctrines of Christianity, is very dimly apprehended, very greatly underrated, even by many who profess to believe these doctrines. The doctrines I refer to are such as the trinity—the incarnation—the distinctness of our Lord's natures, notwithstanding the intimacy and indissolubility of their union—the absolute unity of his person as God-man—the atonement, in its reality and efficacy—the personality, divinity, and influence of the Holy Spirit.

By the infidel these doctrines are considered as mystical dreams, scholastic abstractions, characterized by self-contradiction and absurdity, fitted for no purpose but to perplex and confound the mind; and because he clearly perceives that such doctrines are contained in Holy Scripture, he rejects its claim to a divine origin. The rational Christian, as he is pleased to style himself, with an implied assumption, which he scarcely attempts to conceal, that all others who bear the name are irrational, does not differ materially from the infidel in the opinion he entertains of these doctrines; so he sets himself to the difficult work of attempting to show that those passages of the sacred writings which seem to teach them, have been misinterpreted, and that those passages in the copies of these sacred writings which we possess, which it cannot be denied do teach them, are interpolations, and did not belong to these writings, as they came from the hand of their authors; while he, in no ambiguous language, intimates that he would rather give up the authority of the Scriptures, than acknowledge the truth of these doctrines—that he is fully as much convinced of the falsehood of the latter, as he is of the truth of the former, and that if he must either receive both or reject both, he would find little difficulty in choosing his alternative.

All this is very absurd, and wrong, and deplorable; but it is

17 John xi. 25, 26.
exactly what might be expected from the avowed principles of the infidel and the self-called rationalist.

These, however, are not the only persons who dimly apprehend and greatly underrate these great distinctive doctrines of the Christian revelation. There are men—loud in proclaiming their belief of all these doctrines, bitter in defending it—who would yet be a good deal put about if required to give a clear statement of any one of them—whose belief of them, if it deserve the name, is little more than a belief that certain propositions in which they are generally stated (which propositions to them might nearly as well be couched in an unknown tongue), are true—who have no doubt that they reckon them most indubitably true, but who plainly consider them as having little connection with the formation of character and guidance of conduct, and on whose tempers and behaviour they seem to have—how should it be otherwise?—no perceptible influence. With the name Christian, and observing the external institutions of Christianity, they are yet in the inner man—in the understanding, the conscience, the affections—just exactly what they would have been had the subjects of these doctrines no existence—had there been no Trinity, no incarnation, no atonement, no Holy Ghost, or had these topics formed no part of the Divine revelation. They seem utterly unaware of the truth, that the vitality, the great strength, of the system of Christianity, lies in these doctrines, that it is only in the degree that a man understands, and believes, and is influenced by these doctrines, that he can be properly called a Christian, and that, till a man is influenced by them, he has no sufficient evidence that he believes them. Professed, conscious, infidels, are not the only unbelievers.

I do not worship the christian God, if I do not worship God in Christ; and as christian worship is rational worship, I cannot worship God in Christ, without knowing what is meant by God being in Christ, and believing it. The Saviour, on whose atonement I as a Christian am called to rely, is the Son of God, who is in his Father, and the efficacy of his atonement depends on this. How can I rely on this atonement, if I do not know what is meant by his being the Son of God—meant by his being in the Father? That holiness without which I cannot see the Lord, is the work of the Holy Ghost, the Spirit of the Father and the Son. How can I obtain—how can I even seek—this holiness if I do not know that there is a Holy Ghost—know who he is, know how the exercise of his influence is connected with the grace of the Father, and the atonement of the Son? All christian motive, all christian comfort, flows from christian doctrine, understood and believed. The importance of the knowledge and belief of the peculiar doctrines of Christianity is written in letters of light, in every page of the New Testament, but I do not know if, in its whole compass, a more impressive exhibition of this truth, is to be met with than in the words of our Lord, to which we are now for a little to direct your attention.
One of the causes of the deep regret of the disciples at the prospect of their Lord's immediately impending separation from them was their deep conviction and feeling, equally of the importance of the doctrines he had taught them respecting the Father being in him, and him being in the Father—respecting him being in them, and them being in him—and other similar subjects; and of the very indistinct conceptions they as yet had obtained of these important doctrines. Feeling that they had never rightly estimated their privilege in having him with them till they were about to lose him, it is very probable they deeply regretted that they had not better improved the opportunities, while he was yet with them, of obtaining from him what he was never backward to communicate, a fuller development of these truths.

They knew well these were things which "eye had not seen, ear had not heard, and which it never could have entered into the heart of man to conceive." They were persuaded that none but he who had been in the Father's bosom, and had come down from heaven, could reveal, or could farther explain to them, these obviously incalculably important, but to them very dimly apprehended, disclosures. And now that he, the true light, is about to leave them—leave them in some respects more bewildered by these new lights than they were when he found them—was "the mystery which had been hid from former ages and generations," "hid in God from before the foundation of the world," and which seemed just unfolding to them, to be again shrouded in thick darkness, and to become more a mystery than ever? Who shall complete the work of revelation, which he, the great teacher, had left unfinished? They felt they did not understand much that he had said to them; and when he was gone, who was to be their teacher, who was to be his interpreter? The promise of the Holy Spirit, in the context, as the paraclete, and the promises in the text of full illumination on these subjects referred to, precisely met this state of mind, and administered the appropriate support and consolation.

It would be very unreasonable and unnatural to expect, in such an address as that under consideration, the strict formal method that is desirable in a regular treatise or discourse; but there is more method and connection in it than a careless reader is apt to suppose—there is that order which is always to be found in the workings of a sound, well-furnished mind, however much under the influence of feeling. The thoughts are just the thoughts which the occasion demanded, and are poured forth from the heart in an order suggested by the circumstances, and well-fitted to gain the end in view. It may serve a good purpose, that we very briefly recapitulate the train of consolatory thought.

It is as if our Lord had said, 'Let not your hearts be thus overwhelmed with regret, perplexity, fear, and sorrow, at the prospect of my leaving you—thus leaving you. You have no sufficient reason for such trouble of heart on my account. I am going home

1 1 Cor. ii. 9.
to my Father's house in heaven. What could even your kind hearts wish better for me than this? You have no sufficient reason for such trouble of heart on your own account. My object in going to my Father's house, is to make arrangements for your everlasting residence there; and when these are finished, I will return and take you all, soul and body, to be with Him and with me for ever. As the way, I will open a way for you. As the truth, I will instruct you in that way. As the life, I will enable you to walk in that way to the Father. And, meanwhile, the miraculous powers I have entrusted to you are not to be withdrawn till, in the establishment of my kingdom among men, you have accomplished a work far more glorious than any miracle; and in performing this work, you are sure of obtaining from my Father whatever is necessary for its accomplishment, if you ask it of the Father. Nor is this all: I will pray the Father, and he will send you the Holy Spirit, who will do all, and in a larger measure, and higher degree, which I did for you while with you, as your instructor, and monitor, and guide, and protector, and governor,—in one word, your paraclete;—and when he comes, he never will depart. You are not to be deprived, permanently, or even long, of my presence. For a little time, indeed, you are to be orphans, but it is only for a very little time. I will very soon be again bodily present with you, and though that kind of presence with you is not to continue, I will be often visiting you—nay, I will be always with you, and so with you, as that you shall be sensible that I am with you. Moreover, in that life, on the full possession of which I am through death just about to enter, you are to be participants. And the consequence of this my spiritual coming to you, and of your experience of fellowship with me in my life, and of the mission of the Holy Ghost, will be, that your views of those truths—glimpses of which only you have obtained but such glimpses, as have impressed you with the conviction, that all knowledge is valueless compared with the excellent knowledge of these, your views of these truths shall become far more clear, and comprehensive, and influential. Their meaning and their evidence will come distinctly out. You will understand and believe them, and feel their powerful practical influence to strengthen for duty, and to support under trial. "At that day,"—"or in that day,"—"ye shall know that I am in the Father, and you in me, and I in you."

The phrase, "that day," does not seem here to refer, as some have supposed, to some one day, or short fixed period,—as the time when our Lord returned to the disciples after his resurrection,—or, the time of the giving of the Holy Spirit at Pentecost,—or, the time of the second coming. I have already endeavored to show you that the promises, "I will come to you," "because I live, ye shall live also," refer to the whole period from our Lord's coming after the resurrection, to his coming the second

1 "Dies certus non describitur, sed tempus, quod jam secuturum erat, et quæ Spiritus Sanctus animo ipsorum illapsurus erat."—Sermo.
time for their complete salvation. The phrase, "in that day," refers to the whole of that period. It is just equivalent to then. The phrase is very often used in this way in the Old Testament Scriptures to signify the whole period of the kingdom of God; as in Isaiah: "In that day thou shalt say, O Lord, I will praise thee;" and in Zechariah, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem;" and, "In that day there shall be one Lord, and his name one, over all the earth." The promise contained in the text was to be fulfilled during that period; it was to begin to be fulfilled when our Lord returned to them after the resurrection,—more fully at the giving of the Spirit,—most fully at the second coming of the Lord. In the remaining part of this discussion, I shall endeavor to show,—First, What are the great fundamental doctrines referred to by our Lord; what is meant by being in the Father—his being in his disciples, and his disciples being in him: then, Secondly, What is meant by their knowing—as at present they did not know—these doctrines: and, Finally, How this declaration was fulfilled—how the disciples of Christ, at or during the period referred to, did know that he was in the Father, and they in him, and he in them.

§ 1. The doctrines referred to.

Let us first, then, endeavor to ascertain the meaning of our Lord's assertion, that he was in the Father, and that his disciples were in him, and he in his disciples. The general idea, is intimate relation. 'You shall know that the Father and I are most intimately related, and that I and you are most intimately related; and you shall not only know the fact, but you shall understand much that at present you do not understand, respecting the nature, and properties, and design, and effects, of these intimate relations. Ye shall understand and believe the truth respecting these relations.' Though the same phrase is used of all these relations, we are by no means to conclude that they are all of the same nature, and that whatever is true of one is true of all. We shall, by and by, see that that is not the case—cannot possibly be the case; but they have all this in common, that they are very intimate, and properly expressed by the one person being represented, as not only with, but in, the other.

(1.) Christ is in the Father.

Let us look at the statements in their order:—First, "I am in the Father,"—i. e., 'I am most intimately related to the Father.' The sentiment is more fully expressed at the 10th and 11th verses, to which the words before us look back:—"He that hath seen me hath seen the Father. Believeth thou not that I am in the Father, and the Father in me? The words that I speak

* Isa. xii. 1. Zech. xiii. 1; xiv. 9.
unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."

The general principle is, there is a most intimate relation between our Lord and the Father. He is in the Father, and the Father is in him. The principle holds with regard to our Lord in the three aspects in which he is so often held up to us in Scripture, and without attending to which, we can understand nothing aright in reference to him—as a divine person—as the man Christ Jesus—as the God-man Mediator between God and man. In all these respects Christ is in the Father, and the Father in him; but not in every case in precisely the same sense. A most intimate relation subsists between them in all these aspects; but that relation is not in every case of the same nature.

Let us inquire, first, What is the relation which subsists between our Lord and the Father as divine persons? How is the Son in the Father, and the Father in the Son? They are, with the Holy Spirit, possessors of the one divine essence—they are possessed of equal, which in such a case means the same, perfections—they have the same prerogatives of absolute universal property and dominion—they are the only living and true God. It is of Jehovah, Father, Son, and Holy Ghost, that it is said, "Jehovah is our God—Jehovah is one"—"of whom, and through whom, and to whom, are all things." This relation is more properly expressed by the word unity than union. It is the most intimate relation in the universe. It never began, it never can change, it never can end. The Father and the Son are one."

This is a union with the Father common to the Son and to the Spirit but there is a union with the Father peculiar to the Son. He is the Son of the Father—the Father is his father. What that relation is we cannot comprehend, What the expression does not denote—what it does denote—we may partially apprehend. It does not intimate inferiority of rank, or posteriority of being. The very nature of Divine essence and perfection, in the possession of which they are united, makes that evident enough. And it does intimate at once identity of nature, and some kind of distinction not inconsistent with unity, so that the Father is not the Son, nor the Son the Father; and it intimates also, perfect resemblance and infinite mutual complacency. More I dare not say on this subject, dark as it is with excess of brightness, lest I darken it in multiplying words—"darken counsel, by these words being without knowledge."

The second question here is, What is the relation which subsists between our Lord as the man Christ Jesus, and the Father? As the man Christ Jesus, he could say, "I am in the Father, and the Father in me." In our first inquiry, the Father was
considered simply as a divine person, the first personal subsistence in the Godhead. In this, and the succeeding inquiry, He is to be considered as, in the economy of redemption, sustaining the majesty of the Godhead—the fountain of all being, power, and authority. What is the relation in which the man Christ Jesus stands to the Godhead?

The question has two answers. The fact is, The man Christ Jesus is in personal union with the Divinity. He is related to God as no man ever was, ever will be, ever can be. He was "God manifest in flesh." In him "the Word which was in the beginning, which was with God, which was God, by whom all things were created, in whom was life, who was the light of men" —the author of all truth, life, and power, and holiness and happiness among men—in him the Word "was made flesh, and dwelt among men." He whom the apostles "saw with their eyes, looked upon, and whom their hands handled," was "the eternal Life"—the eternal living one, "which was, with the Father, manifested to them." Thus God was in him, and he was in God. God was united to him—he was united to God. "Great is this mystery of godliness." This is the first answer to the question, What is the relation in which the man Christ Jesus stands to God?

The second answer is, The man Christ Jesus was, from the very moment of his beginning to exist as a man, brought entirely under the influence of the Holy Spirit, through whom the one Divinity does all things. "The Holy Spirit came upon that most honored of women, his virgin mother," and "the power of the Highest overshadowed her, and that which was born of her was a holy thing—the Son of God." The Spirit was given him "not by measure."" The whole frame of his nature was animated by a holy influence. His entire nature, and all its workings, were thus in perfect accordance with the will of God.

In the relations hitherto spoken of, the Son stands alone. Here he stands, not alone, but at the head of an innumerable multitude of brethren; but having, as he well deserves, in an infinite degree the pre-eminence. In this second sense, he was in God, and God was in him—in the same general sense as every truly good man is in God, and God in him—but the relation exists in a degree and measure in which it never existed in any other human being.

There is still a third aspect in which we must contemplate our Lord as saying, "I am in the Father, and the Father in me"—that of the God-man Mediator between God and man—and the question we have to reply to now is, 'What is the relation which subsists between our Lord and the Father in this aspect? How is he, as God-man Mediator, in the Father, and how is the Father in him?' It belonged to the Father, as sustaining the majesty of Godhead, to appoint the Mediator. Our Lord took not this honor on himself. He came not unwillingly; but it is

* 1 Tim. iii. 16. John i. 1-14. 1 John i. 1, 2. 7 Luke i. 35. John iii. 34.
equally true, he came not unsent: "I came not of myself; the Father sent me." He was in the Father, in this respect, as the ambassador is in his prince or sovereign; and the Father was in him, as the prince or sovereign is in his ambassador. His doctrine was the doctrine of God; his works were the works of God. God spoke by him—in him. God did the works: "My Father worketh hitherto, and I work." God's name was in him. The Father appointed the Son—the Son represented the Father.

And, from the relation in which he stood to the Father, both as a divine person, and as an incarnation of God, it is plain that there was, in his economical character, a closeness of union with God, which never did—never can—exist with regard to any other agent or messenger. The prince was in the ambassador, and the ambassador in the prince, in a manner and degree altogether peculiar. He was the substantial image of the Father; all others who made revelations were but shadows. The manner in which inspired men were in God, and in which God was in inspired men, is an image of the manner in which the Son, as sent, was in the Father, and the Father, as the sender, was in the Son; but the difference is greater than that of the east from the west—of earth from heaven. These are some hints as to what is involved in the declaration, "I am in the Father." There subsists a most intimate relation between our Lord and the Father—as a divine person—as the man Christ Jesus—as the God-man Mediator between God and man.

(2.) Christ's people are in him.

Our Lord's second statement is, "Ye are in me,"—i.e., 'You are most intimately related to me.' What is the meaning of this? There is a meaning in it peculiar to the apostles; there is a meaning in it common to all true Christians in every country and every age. Let us endeavor to bring out the meaning in reference to both. To the apostles, as apostles, our Lord says, "Ye are in me." 'You are identified with me; the cause you sustain is my cause; you are no less safe, as to ultimate injury, than I am; if God take care of me, He will take care of you, for you are in me.'

It will require a little more time to show the import of these words to the apostles as Christians. By the Divine constitution, every believer is brought into such an intimacy of relation with Jesus Christ, as that he is treated as if he had done what Christ has done—suffered what Christ suffered—merited what Christ merited—obtained what Christ obtained. Christ's death is, as it were, his death—Christ's resurrection his resurrection. He has the same interest in Christ's atoning death, as if he himself had offered a satisfactory expiatory sacrifice; the same interest in his meritorious obedience, as if he had himself fulfilled all righteous-

*John v. 17.*
nes. So that “in him they are justified, sanctified, and redeemed”—absolutely secured of a complete salvation, from their connection with him. Besides, Christ’s people are in him—united to him—as the branch to the vine, as the members to the head. The life that is in him is their life. They live in him—through him. Thus they are in him as their substitute and suerity, who “was wounded for their transgressions, and bruised for their iniquities”—who died for them, and in whom, therefore, they died—and who is thus “the Lord their righteousness,” while they are made “the righteousness of God in him;” and they are in him, too, as their living, life-giving Head. As new creatures, in him “they live, and move, and have their being.” According to his own wonderful declaration, “As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.”

(8.) Christ is in his people.

Our Lord’s third statement is, “I am in you.” This, like the former declaration, has a meaning peculiar to the apostles, and a meaning common to them and to all genuine Christians. Viewed in reference to the apostles, the meaning is, ‘I am in you, as my Father is in me: He sent me, and He endowed me with his Spirit; I send you, and I endow you with my Spirit. I was never alone; the Father, who sent me, was always with me—was in me. You will never be alone, for I, who send you, will be with you—will be in you—always with you—in you—to the end of the world. When I spake, it was His speaking; when I worked miracles, it was He who did the works; and so shall it be with you. I will be a mouth to you—I will be wisdom to you. When you speak, I will speak in you; when you work miracles, it will not be you, but the grace of Christ in you. I, in you, will make you wise to speak, wise to act, strong to do, strong to suffer.’ Such is the force of the expression, ‘I am in you,’ in reference to the apostles.

It is true, however, of all Christians, as well as the apostles, that Christ is in them. They are animated by his Spirit. But that Spirit, enabling them to understand and believe his word, makes them think along with him, will along with him, choose along with him, walk as he also walked; so that they are his animated images—they are his living epistles. They are in the world, as he was in the world. It is not so much they who live, as Christ who lives in them, for “the life which they live in the flesh, they live by the faith of the Son of God, who loved them and who gave himself for them.”

Such a mass of important, vital, influential truth is condensed in these few words of our Lord, “I am in the Father; ye are in me; I am in you.”

These intimate relations are closely connected together. The

* 1 Cor. i. 30. 10 Is. liii. 5. John vi. 57.
essential relations of the Father and the Son, as divine persons, are the foundations on which rest the economical relations between the Father and the Son; and on them again rest the saving relations between Christ and his people.

§ 2. What it is to know these doctrines.

Let us now inquire into the import of the words, "In that day ye shall know that I am in the Father, and ye in me, and I in you." When these words were uttered, our Lord’s disciples did not know these things as they were to know them. They had heard these statements again and again from the lips of their Lord, and they had likely some misty general conception of what they referred to; but they had no distinct clear apprehension of the truths which the outpouring of the Spirit, leading to the writing of the apostolic epistles, has enabled us to state, and which are plainly folded up in his words. But the time was approaching—was, indeed, very near at hand—when their views should be enlarged, and their faith confirmed, and, in a number of the points referred to, experience should be called in to the aid of faith. They should, by the influence of the Spirit shedding light both on events and doctrines, and by changes wrought in them and by them, be made intelligent and firm believers of these sublime truths, so far beyond the reach of the natural mind, and so come to know and be sure that Christ was in the Father, and the Father in Christ—that they were in Christ, and that Christ was in them.

§ 3. The fulfilment of the promise.

It only remains that we, very shortly, show how this declaration of our Lord was fulfilled, and how, in that day—in the day of the gospel dispensation, beginning with the resurrection from the dead, and reaching to our Lord’s second coming—Christians have indeed been made to know that Christ is in the Father, and they in Christ, and Christ in them.

The resurrection, to some extent, cleared the minds of the disciples as to some of these points. They saw that their Master was in the Father—most intimately connected with Him. He was powerfully declared, by the resurrection, to be the Son of God, "according to the Spirit of holiness"—i. e., probably, "according to his divine nature." The whole apostles were so impressed with this, that they worshipped their risen Lord; and even doubting Thomas was constrained to exclaim, "My Lord, and my God."*55

The outpouring of the Holy Spirit went still farther in extending their views and confirming their faith. How wonderful the difference between the state of Peter’s mind, as to the meaning and evidence of these words, at the time they were uttered

and six weeks afterwards, when, to a great assembly of his
countrymen, he proclaimed, "The God of Abraham, and of
Isaac, and of Jacob, the God of our Fathers, hath glorified his
Son Jesus." "Ye denied the Holy One and the Just; and
killed the Prince of life, whom God hath raised from the dead." Then he knew that Christ was in the Father, and the Father in
Christ.

And when he who had quailed at the voice of a woman, was
enabled, before the incensed Sanhedrim, to declare,—"We
ought to obey God rather than men. The God of our Fathers
raised up Jesus, whom ye slew, and hanged on a tree: him hath
God exalted, with his right hand, to be a Prince and a Saviour,
for to give repentance to Israel, and forgiveness of sins. And
we are his witnesses of these things; and so is also the Holy
Ghost, whom God hath given to them that obey him,"—how
must he have known and felt within himself, that he now knew
that Christ was in him, and he was in Christ! All the apostles,
with one voice, could declare, "Truly our fellowship is with the
Father, and his Son Jesus Christ." Their writings make us un-
derstand their knowledge of "the mystery of God, and of the
Father, and of Christ." And, not satisfied with their knowledge,
so far as it was experimental, they were still seeking a larger
measure of this excellent knowledge, that they might so know
their Lord as to "win him, and be found in him, not having their
own righteousness, which is of the law, but the righteousness
that is by the faith of Christ, the righteousness of God by faith,
that they might know him in the power of his resurrection, and
fellowship of his sufferings."

And all the true followers of our Lord, in every country and
every age, find that he is faithful who hath promised; and that
this promise, as well as all the rest is, "Yea, and amen, to the
glory of God by them." They are all made to know, by the
教学 of his Spirit through the word, and the working of the
Spirit in their hearts,—that Christ is in the Father, and the
Father in Christ,—that they are in Christ, and Christ is in them.
These doctrines lie at the very foundation of all their hopes, and
all their holiness. As they gradually rise to the world of light,
they grow in their knowledge of God, of Christ, and of them-

13 Acts iii. 18.
14 1 John i. 2. Eph. iii. 4. Col. ii. 2. Phil. iii. 8-10.
15 Acts v. 29-32.
16 2 Cor. i. 20.
world may know that thou hast sent me, and hast loved them, as thou hast loved me."  

And at the great day of doom, when he comes in his own glory, and in the glory of his Father, with the holy angels—when he sits on the throne of universal judgment, while all created beings stand before his tribunal, and all the powers of created nature wait to execute his sentences,—then they shall know that he is in the Father, and the Father in him. And when they find themselves clothed in bodies fashioned like unto his glorious body,—ranged at his right hand,—pronounced by him his own blessed ones—his brethren—his children—his bride,—about to enter into the full possession of the predestined, prepared, inheritance,—caught up to meet him in the air,—carried along with him into the heaven of heavens,—presented before the presence of the Father’s glory with exceeding joy,—welcomed by him to the mansions prepared for them,—then will they know that they are in Christ, and Christ is in them. They are his, and he is theirs. They enter into his joy,—they sit done on his throne; and as eternity rolls on, new depths of meaning are found in these unfathomable words, “The Father is in me, and I in the Father; I am in you, and ye are in me.”

Even a glimpse of these things was surely well fitted to reassure the disciples’ hearts, and to prevent them from being swallowed up with overmuch sorrow. Surely the clear view the eye of faith may now have of them, should make Christians joyful in all tribulations,—“triumphing in God through Jesus Christ, by whom we have received the reconciliation.”

There may be some of Christ’s genuine people here ready to complain,—“It is the day that Christ spoke of, the day of the gospel dispensation—far on in the day,—and yet we know but very imperfectly these glorious, delightful doctrines—especially, we know but little of them in our own experience. They who know most will be most likely to feel in this way. Brethren, we ought to be ashamed of the little progress we have made in this excellent knowledge. But we ought not to be too deeply depressed by a sense of the narrowness of our minds—and their apprehensions—the feebleness and the scantiness of our attainments. Let us continue studying his word—praying for his Spirit—and “then shall we know if we follow on to know the Lord.” How happy the man who knows and is sure, on solid grounds, that Christ is in him, and he is in Christ—who can, not in a moment of excitement, but in the exercise of the truth, and soberness of a sound mind, say,—‘My beloved is mine, and I am his—I am Christ’s, and Christ is God’s.’

What conceivable blessing is not secured by such a union! And the blessings thus secured are secured for ever. “This is a union which, once formed, can never be destroyed. Its bond is stronger and more permanent than that of adamant. The shocks of earthly change cannot rent it. The touch of death,

10 John xvii. 22, 23. 17 Rom. x. 11. 18 Hos. vi. 3.
the great disposer, cannot dissolve it. The lapse of endless ages cannot waste it. For ever, and ever, and ever, he dwells in them, and they in him: he is the finisher of their redemption—they his completely ransomed ones.

Let us all, then, in the faith of the truth, through the influence of the good Spirit, seek for this knowledge—that the Son is in the Father, and the Father in the Son; and we in the Son, and the Son in us. For the excellency of this knowledge let us reckon all but loss; and let us be daily seeking to acquire larger and larger measures of clearer, wider, and more influential views of it, till we reach at last the world of unmingled light and glory, and there beholding, with unveiled face, the magnificent truth, in all its reality, respecting the union of the Father and the Son, in their own infinite essence, and in the wondrous plan for man's deliverance, and the union of the ransomed church with the Son, and through him with the Father; and enjoying, in our own experience, the results of these marvellous unions, in the possession of the salvation that is in Christ, with eternal glory, proceeding eternally from the Father as its source, through the mediation of the Son, "comprehend, with all saints, the height, and depth, and length, and breadth," of this promise:—"At that day ye shall know that I am in the Father, and you in me and I in you." Happy they who shall for ever dwell by this river of life, clear as crystal, welling forth from beneath the throne of God and the Lamb, and "drink their fill of its pure immortal streams," and strike their harps of gold to the honor of the wisdom, and faithfulness, and mercy, of the Father and the Son. The counsel of peace is, was, will be, between them both.—"Salvation to our God, and to the Lamb, for ever and ever."

XI.

THE CHARACTER AND PRIVILEGE OF TRUE CHRISTIANS, AND THE CONNECTION BETWEEN THESE.

John xiv. 21-24.—"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

These words form a part of the exhortation which was addressed by "the Master" to his disciples, after the first administration of the Lord's Supper, and though peculiarly appropriate to them, in their, in many respects, singular circumstances, they

18 Brown Patterson.
are well fitted to minister to the spiritual edification of us, who now, after a lapse of more than eighteen hundred years, have observed that holy ordinance,¹ and to that of all our brethren, who in future times, shall, after the due order, "show the Lord's death till he come" the second time, not as a sin-offering, but for the complete salvation of all who are looking for him.

To relieve his disciples from that extreme depression of spirit, into which the announcement of his speedily approaching departure from them had plunged them, our Lord, among other things, had assured them, that though a season of orphanhood awaited them, that season should be a very short one. They were not to be "left orphans." He was to "come to them," and they were to see him, and were to be partakers of that life into which we have to enter by dying, and the result of his return to them, and their seeing him, and becoming partakers with him of his life, was to be their knowing, in a way in which as yet they did not know, "that he was in the Father, and they in him, and he in them."

To prevent misapprehension which might have occasioned perplexities and doubts afterwards, to show them that what he had said of his coming to them, and being seen by them, and of the results of this coming on his part, and vision on theirs, was not to be understood only or chiefly of his bodily returns to them after his resurrection, and their bodily vision of him, both of which were to continue only for a few weeks—till he had sufficient opportunity to present them with infallible proofs of his being alive after his passion, and give the apostles whom he had chosen commandments respecting their conduct, till they had received the promise of the Father—(the Holy Ghost)—he, in the words before us, intimates to them that his presence with them, and his manifestation of himself to them, and their vision of him, and their perception of the union of the Father and him, and of him and them, were all of them to be of a spiritual kind, and were to depend on their having and maintaining that love to him, which is based on knowing and believing his truth, and is manifested by living under the influence of this truth, and is equally the object of the complacential regard of his Father and himself. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."²

Our Lord's words were probably but very imperfectly understood by the apostles. It was plain to them, however, that as formerly when he said "the world seeth me no more, but ye see me," he was speaking of some kind of manifestation which was to be peculiar to them, not common to their countrymen. This was altogether inconsistent with their notions respecting the kingdom they expected him to set up, a kingdom that was to "come with observation." How was he to ascend the throne of David—how

¹ What follows is the substance of a discourse after the administration of the Lord's Supper.
² John xiv. 21.
was he to subdue the nations—how was he to redeem Israel—if the world was not to see him—if he was to manifest himself only to those who, like themselves, loved him, having received and kept his sayings?

This, like much that he had said of late, seemed to them "a hard saying," and they did not know how to understand it. Such a feeling was probably universal among the apostles, and Judas, our Lord's near relative, used the freedom of expressing it in the question, "How is it that thou wilt manifest thyself unto us, and not unto the world?" a question which naturally expresses an inquiry, both as to the how and the wherefore. 'In what manner art thou to manifest thyself to us, while thou dost not manifest thyself to the world? and what is the reason why thou art to manifest thyself to us and not to the world?' Judas, and the rest of the apostles, probably thought there was much more need for him to manifest himself to the world than to them. They were already convinced that he was the Christ. The great matter was to get the world to be equally convinced of this truth.

Our Lord, in words, the meaning of which was probably very dimly apprehended by them at this time, but became very evident to them after the giving of the Spirit, and is abundantly plain to us, answered the question in both of its aspects. "If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

This reply is substantially, 'My manifestation, and the evidence of the Father and me being with you, are of a spiritual nature, and the reason why this manifestation is made to you is, because through the continued faith of the truth, ye are capable of it; and the reason why it is not made to the world, is because they, being destitute of the faith of the truth, are not capable of it. The kind of manifestation I speak of is such as is competent only to a man who loves me, having my word and keeping it. It is by my word, understood and believed, which necessarily produces love to me—it is by my word, through my Spirit, that I will manifest myself to you, and that I and the Father—for my word is his word—will come to you, and make our abode with you. The men of the world who do not love me—not having, not keeping my sayings—are, while they continue so, that is, while they continue of the world, not capable of such a manifestation—not capable of such an habitation.'

Such is the general meaning of the text in its reference to the apostles; but it is plainly a statement which is equally applicable to the true followers of our Lord in all countries, and in all ages; and my intention, in the sequel, is to turn your attention to the three following important topics:—First, The peculiar character of true Christians; Secondly, The peculiar privileges of true Christians; and, Thirdly, The connection which subsists between

* John xiv. 23, 24.
the peculiar character and the peculiar privileges of true Christians. The peculiar character of true Christians is: they love Christ; they love Christ, because they have his commandment or words; and they prove that they love Christ by keeping his commandment or words. The peculiar privileges of true Christians are: the Father loves them; Christ loves them; Christ manifests himself to them; and the Father and Christ come unto them, and make their abode with them. The connection between this peculiar character, and these peculiar privileges is: the latter is enjoyed by all those, and can be enjoyed by those only, who possess the former. Such is the outline that, in the remaining part of the discourse, I shall attempt to fill up.

§ 1. The peculiar character of true Christians.

And first, of the peculiar character of true Christians as delineated in the text. They love Christ—they love him because they have his commandment or words, and they manifest this love in keeping his commandment or words. This is their character—their peculiar character. It belongs to every one of them. It belongs to none but them.

(1.) They love Christ.

Of every one of them it can be said—what can be truly said of none but them—they “love the Lord Jesus in sincerity.” Though unseen they love him. He is the object of their supreme affection. As a divine person, he appears to them “the Holy, Holy, Holy One,” “glorious in holiness,” in moral perfection and loveliness. As the incarnate Divinity, they regard him as “the glorious effulgence, the personal image,” of Him whom it is most reasonable that all beings capable of love should love to the utmost limit of their capacity—“love with all the heart, and soul, and strength.” As the God-man Mediator they regard him as full of all excellence and all blessings, full of holiness and benignity, truth and grace. His glory is “the glory of the Only-begotten” of Him whose name and nature is love—holy love. As the man Christ Jesus, they regard him as the “holy, harmless, undefiled” One—“all fair, no spot in him”—possessed of every quality which can command esteem and excite love; and then, the benefits the Christian has received, and hopes to receive, from him, are seen to be incalculable in number, inappreciable in excellence, immeasurable in duration—benefits gaining an inconceivable additional value from the manner in which they were procured, and the medium through which they are bestowed, Jesus Christ appears to the Christian at once infinitely excellent, and infinitely kind; and for both these reasons is felt to be infinitely lovely. When the believer fixes his mind on the Saviour’s excellences, he says in his heart, he is the “chiefest among ten thousand, and altogether lovely.” When he

*Eph. vi. 94.
fixes his mind on the deeds of kindness he has done, and the gifts of kindness he has bestowed, he says, "I love him who hath so loved me." The love of the Christian to Christ is the union of supreme esteem, admiration, gratitude, and complacency. The Christian has other objects of affection besides the Saviour, but he is the object of his supreme affection. In comparison of him, he hates even his father and mother.

This love extends to everything in the Saviour—everything about the Saviour. Believers love his holiness, as well as his grace; they love his laws, as well as his promises; they love the yoke he lays on them, as well as the crown he is to confer on them; they "love the habitation of his house," and "the place of his feet is to them glorious;" they love his word, they love his day, they love his people, they love his cause. They count his reproach greater honor than all worldly dignity; and they all say, 'God forbid that we should not glory in his cross.' This love leads them to seek intercourse with him; they cannot be happy away from him. Continually do they make prayer for the extension of his dominion, and daily do they praise him; and habitually are they longing to depart to be with him—which, they are persuaded, must be "far better" than anything that can be enjoyed here below—to be "with him where he is, and to behold" and share "his glory." This love is common to all the saints. There is not one of them who does not thus love Christ. They have not all the same measure of love—that depends on the measure and knowledge of their faith, and on the measure, too, of their natural capacity of affection; but they have all the same kind of love. And as this love is common to all the saints, so it is peculiar to them. The Christ of the Bible is—the object of affection only to the Christian. To the unbelieving world, as to his unbelieving countrymen, he is "a root out of a dry ground—he has no form nor comeliness;" and, when called to contemplate him, they see in him no beauty why he should be desired. He is "despised and rejected of men."

The question naturally presents itself, And how do Christians come to love him? They are not naturally distinguished from other men by perspicacity in discerning, or by sensibility in appreciating, those holy excellences, or those spiritual benefits, which, when discerned, necessarily make Christ the object of supreme love. The text furnishes us with the means of answering that question: they "have his commandments" or "his words." This is the next feature in the true Christian's character, to which we were to turn your attention.

* "Habere praepcepta significant, in illis esse recte institutum; servare autem, se et vitam formare ad regulam eorum."—Calvin. "ο ἐξω τῆς ἐντολῆς μου—audiendo; σει τῷ δινῇ αὐτῶ—obediendo. Utroque autem evangelice, non legaliter, accipienda."—Eras. Soran. "Qui habet in memoria et servat in vita, qui habet in sermonibus et servat operibus, qui habet in audiendo et servat faciendo, qui habet faciendo et se vrat perseverando, illis est qui diliget me."—Augustin.
(2.) They have his commandments.

The commandments and the sayings—the words—of our Lord, seem terms of equivalent import. They are not to be confined to what was, strictly speaking, perceptive in our Lord’s teaching; they include all the communications he has made, directly or indirectly, in his personal teaching, or by the holy prophets and apostles. All his words may be termed his commandments, as they were all a revelation committed to him by the Father, and commanded to be given by him to the world,—“The Father hath given me commandment what I should say, and what I should speak;” and therefore, all of them have a high authoritative character; the doctrines, as we are accustomed to call them, being intended to regulate human opinion, just as really and as extensively as the precepts were intended to regulate human disposition and conduct. The whole of Revelation is “the law of the Lord.”

To “have” this revelation, which has for its great subject the person and work of our Lord, is something more than to possess the book in which the revelation is made, or even to have a general knowledge of what it contains. It is to have it in the mind and the heart. These commandments are received when, in consequence of their meaning and evidence being apprehended, they are understood and believed from a regard to the authority of him by whom they are given; and he has them who, having thus received them, makes them the subject of his habitual contemplation and continued belief. It is the belief of the “testimony of God,” which is just another expression for the “words of Christ” (for, saith he, “the doctrine is not mine, but his that sent me,”) that leads to the love of Christ. We may love an unseen object, but we cannot love an unknown object. They who do not receive our Lord’s words cannot love him. They do not know, they do not believe, him to be a proper object of affection.

They who do receive our Lord’s words cannot but love him, for they, in the degree in which they receive him, know and believe him to be the proper object of supreme affection. It is by believing the Gospel, that men “know the grace of the Lord Jesus in truth,” it is thus that his love is shed abroad in their hearts—i. e., such a conviction produced in reference to it, as necessarily, in its turn, produces a reciprocal love; and it is in the enjoyment of these heavenly and spiritual blessings, all of which are bestowed “through the knowledge of our Lord and Saviour”—i. e., through the truth respecting him believed and understood—that men experimentally “taste that the Lord is gracious,” and feel that he is sweet. Nothing more is necessary to make a man who was indifferent to Christ—careless about him, nay, who disliked and hated him—a lover of him, than to

* John xii. 48  
* John vii. 1  
* 2 Pet. i. 2
receive—to possess—his words. Had the Jews known our Lord as the Lord of glory, they would not have crucified him. Did men know him as they who have his words do, they could not reject him—they could not but love him.

But such is the state of fallen man, that these words of our Lord, in themselves spirit and life—plain words—words easy to be understood—never were, never will be, received by any man—never will find their way into the understanding as true—into the conscience as right and imperative, and into the affections as good—without the influence of the Holy Ghost. The words of Christ are among those "things of God" which "the natural man receiveth not," and of knowing and believing which he is morally incapable. The grace of Christ in the Gospel is never shed abroad in the heart but through the Holy Ghost given to us. It is thus that men begin to love Christ when, under the influence of the Holy Spirit, they begin to believe the truth respecting him; and men grow in the love of Christ just in the degree in which they receive, and "have," and hold fast, his words.

This having Christ's word, by which men are brought to love him, is equally, with love to him, a feature—a peculiar feature—of true Christians. It is common to all that class. It is peculiar to it. They have all received, they all are in possession of, Christ's words, and Christ's words are in possession of them. And of all who love not our Lord Jesus, not one of them has received, not one of them is in possession of, the words of Christ; and that is the reason why they do not love him.

(8.) They keep his commandments.

As it is by having the words of Christ that men come to love him, so it is by keeping his words that they manifest and prove their love to him. "He that hath my commandments, and keepeth them, he it is that loveth me." "If any man loveth me, he will keep my words." These statements are nearly synonymous with that which I lately explained to you at some length,—"If ye love me, keep my commandments;" and with that other saying of our Lord Jesus, "Ye are my friends, if ye do whatsoever I command you." To keep the words or commandments of our Lord, is a phrase of very comprehensive meaning. It includes the keeping them pure and entire as Christ has given them; the keeping them in the mind as habitual subjects of thought—the keeping them in memory; and it includes, too, that for which they are to be received into the mind, and kept in the mind—the keeping them as commandments—the turning them to the practical purpose which they are intended and fitted to serve.

They must be kept as he gives us them. We must not detract from them; we must not add to them; we must in no way modify them; we must keep them as we have got them; we must not mingle them with human ordinances, or traditions, or specula-
tions. The command is, "Ye shall not add unto the word which
I command you, neither shall ye diminish ought from it, that ye
may keep the commandments of the Lord your God." "What
thing soever I command you, observe to do it; thou shalt not add
to it; thou shalt not diminish from it."

The words and commandments of our Lord are to be kept in
the mind. They are not to be expelled; they are not to be al-
lowed to depart; they are not to be permitted to be taken out of
the mind. There are men who, when divine truth has, to a cer-
tain extent, entered into the mind, find it disquieting to them, and
seek to get rid of it as soon as possible. There are others who,
ceasing to give it any attention, suffer it to "slip out of their
mind." And there are others who permit, who invite, "the
wicked one to come and take away what was sown in their hearts."
But the lover of Christ "lets the word of Christ dwell" in him;
he lays it up in his heart, and often reviews it as his most precious
treasure. He keeps in memory the Gospel which has been preached
to him, knowing that it is only thus that he can be saved by it,;
and that forgotten truth must be uninfluential truth. He "re-
members the words of the Lord Jesus." But this species of keep-
ing the words and commandments of our Lord, is intended mere-
ly as subservient to another kind of keeping them—the turning
them to the practical purposes for which they are intended.

The doctrines of our Lord are to be kept by our having no
other opinions on the subjects to which they refer than those un-
folded in them, and by fashioning the whole system of our senti-
ments and judgments with a reference to them—rejecting what-
ever is opposed to them. Christians should be very free-thinkers,
so far as their fellow-men are concerned; but, so far as their
Master is concerned, they are to be implicit believers. They are
to think as he thinks; and they are to do so because he so thinks.
The promises of our Lord are to be kept by firmly believing, in
the most trying circumstances, that they will be accomplished—
hoping against hope,—deriving from them the comfort and sup-
port which, when believed, they are so well fitted to communi-
cate, and employing them as motives to "purify ourselves from
all filthiness of the flesh and of the spirit, and to perfect holiness
in the fear of God."" The warnings of our Lord are to be kept
by keeping at a distance from whatever are their subjects, and by
cherishing a habitual holy fear of temptation and of sin. "The
word of his patience"" is to be kept by readily, cheerfully, sub-
mitting to suffering in his cause, and carefully avoiding whatever
may lead us to make shipwreck of faith and a good conscience.
His commandments, with regard to inward tempers and disposi-
tions, are to be kept by "keeping our hearts with all diligence,"
seeing that "the mind be in us, that was also in him;" that we
"sanctify the Lord in our hearts," and "worship him with our
spirits according to his Gospel.""

[Deut. iv. 2. 11 Matt. xxiii. 19. 12 1 Cor. xv. 2. 13 2 Cor. vii. 1.
14 Rev. iii. 10. 15 Prov. iv. 21. Phil. ii. 5. 1 Pet. iii. 15. Rom. i. 9.]
gard to our general conduct, are to be kept by our not following
"the course of this world," or "fashioning ourselves according to
our former lusts in our ignorance, but walking according to the
will of God," seeking to "stand perfect and complete in it." His
commandments, with regard to positive institutions, are to be
kept by "observing all things whatsoever he has commanded"
his churches, and their members,—"walking in all his command-
ments and ordinances blameless." So comprehensive is the
meaning of our Lord's expression, "keeping his commandments
or words."

Now our Lord's statement is, that every one who really loves
him, thus keeps his commandments and words; and that the man
who does not thus keep his commandments and words, does not
love him. It is quite obvious that love to an individual, has a
tendency to make him who cherishes it attentive to that indi-
gual's commandments and words. And the general principle,
as applied to the case before us, holds with peculiar force. He
who loves our Lord with that love which grows out of the faith
of his words, must be characterized by habitually keeping his
commandments in all the various aspects in which we have con-
sidered that wide-reaching expression. You may recollect that,
when illustrating the 15th verse, I showed you at some length,
that to keep the commandments of our Lord Jesus, in the widest
and strictest sense that can be given to the words,—that to keep
these commandments, all these commandments, perfectly, is the
duty of every Christian, ay, of every man,—that it is the desire
of every Christian,—that it is the endeavor of every Christian,—
but that, in the present state, it is not the attainment of any
Christian: but that while this is undoubtedly the case, every
Christian does yield an implicit, an impartial, a persevering ob-
pliance to the commandments of Christ, so far as he knows them.
He not only consents to his law that it is good, and delights in it
in the inner man,—he not only accounts his commandments con-
cerning all things to be right, and abhors every wicked way, but
he constantly seeks perfect conformity of mind, and heart, and
life, to the law of Christ—the royal law—the perfect law of lib-
erty,—"not counting himself to have obtained, neither to be
already perfect, but doing this one thing; forgetting the things
which are behind, and reaching forth to those which are before,
and pressing to the mark for the prize of the high calling of God
in Christ Jesus."

This keeping Christ's words—like the having these words, and
the loving Christ, which originates in the latter, and is manifested
by the former—is a feature, a peculiar feature, of true Christians.
Every true Christian possesses it, though by no means in equal
degree; and no man who is not a true Christian possesses it.
Such a man may do many things which Christ commands, but he
does not keep one of Christ's commandments. He does nothing
just because Jesus Christ commands him to do it. Every true

PART XI.] CHARACTER OF TRUE CHRISTIANS.

Christian is habitually—many times every day of his life—doing this. So much, then, for the character of the true Christian, as delineated in the passage before us:—He loves Christ Jesus; his love rises out of his having Christ's words, and is manifested and proved by his keeping them.

The appropriate use of the statements now made is, serious self-examination. Is the character delineated mine? Have I Christ's words? Have I understood and believed the Gospel? Do I love Christ? And am I showing my love to Christ by keeping his words?

I trust that there any many here who can, intelligently and honestly, repeat the declarations tacitly, but most expressively, given in their taking the symbolical bread and eating it—taking the pignoral cup, and drinking it. To such persons I have to say, Having "taken" again "the cup of salvation, and called on the name of the Lord," see that ye now "pay your vows to the Lord, in the presence of all his people;" see that ye "walk before the Lord in the land of the living;" see that ye "serve him without fear, in righteousness and holiness all the days of your life;" see that, having his commandments, ye continue to keep them; see that, loving him, ye "walk at liberty, keeping his law continually."

But I am afraid there are others who, if honest, in applying the test furnished them, will be obliged to say, No, no, we do not love Christ—we have not his words—we do not keep them. Is there nobody here who, if the question were put to him, Is the character delineated in the text yours? would, if he told the truth—what he knows to be truth—be compelled to say, 'No, I do not love Christ—I have not his commandments—I keep not his sayings—I know little about him—I care less—I have no interest in, no love to, any person or thing that belongs to him, merely because it is his. I do not keep his commandments—I do not submit to his appointments—I seldom think of him; and when I do, I am not delighted, but troubled, and the language of my heart towards him is, "Depart from me—I desire not the knowledge of thy ways."—"Let me alone—what have I to do with thee?"' The conduct of multitudes makes it plain that this is the state of their hearts. They have not the love of Christ in them. Many of these persons, notwithstanding, say that they love Christ; but surely they cannot expect others to believe them. They cannot surely believe themselves. Least of all, can they reasonably expect him with whom they have to do to believe them. "He cannot be deceived—he will not be mocked." And what is it but to mock him, to say, in effect, 'I love thee, but I never think of thee; I love thee, but I never speak of thee, and I loathe to hear of thee. I love thee, but I shun all intercourse with thee. I love thee, but I habitually do what I know is displeasing to thee. I love thee, but I serve thine enemies.' How can the love of Christ dwell in such a man?

Reflect, my poor fellow-sinner, to whose conscience these remarks may have come close—reflect how degraded must be the intellectual and moral state of the man who does not love Christ—who has no esteem for him who is infinitely excellent—no complacency in him who is infinitely beautiful—no love to him who is infinitely lovely—no gratitude to him who has been infinitely kind. Surely this argues gross stupidity—deep, deep depravity. How hazardous must be the situation of such a man! He has no saving relationship to God; for, says our Lord, "If God were your Father you would love me." He has no solid hope for eternity. "If any man love not the Lord Jesus Christ, he must be Anathema Maran-atha,"—accursed at the coming of the Lord. There is no room in heaven but for those who are lovers of our Lord Jesus Christ. None but those who love him who so loved them, can join in that song,—"To him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory for ever and ever."

Allow me to expostulate a little with you on a subject in which your eternal interests are so deeply involved. Shut not your eyes to the dreadful truth, that you do not love Jesus Christ. Do not deny it—do not extenuate it—do not attempt to deny it. Ask yourselves, "Is it reasonable, is it right, is it safe, that I should continue not to love Jesus Christ? What must saints, what must angels, what must God, think of me? And what must the end be?—hopeless perdition. Where must I make my abode?—in hell. There is no other region of the universe which will receive me as an inhabitant—I must dwell for ever with devils and damned human spirits. They alone sympathize with me in my unnatural dislike of him who, in the estimation of all other beings, is "altogether lovely." But why should you continue in a state so degrading and so dangerous? Why should you not love Christ? I think you will have some difficulty in answering that question. Sure I am, he is infinitely lovely and loving. He loves his enemies. He loves you. He wills that you turn to him, and live, and love, and be happy for ever. You cannot love him unless you know him; and the only knowledge of him that can produce love, and that is sure to produce love, is the knowledge of "his words,"—that is, of the testimony of his Father concerning him "in the word of truth in the Gospel." You must know his loveliness—you must believe his love—in order to your loving him. "We love him, because he first loved us."

We invite you, then, to contemplate him as exhibited in that testimony. Behold him, from the unbeginning ages of eternity, having his delights in the sons of men, foreseeing your guilt and wretchedness, and preparing his heart to approach to the Father in your behalf, and for your salvation. Behold him, in the prosecution of his plan of salvation, taking on him the nature of a

10 Rev. i. 5, 6. 20 I John iv. 19.
man, the form of a servant, the likeness of a sinner. See him
bearing, and bearing away, your sins, wounded for your trans-
gressions, bruised for your iniquities; see him agonizing in
Gethsemane, expiring on Calvary; behold him ascending to
heaven with uplifted, blessing hands; see him on the throne of
the universe a prince and a saviour, “able to save to the utter-
most all coming to God by him”—“The Captain of Salvation,”
able, and as willing as able, to conduct you to glory.” See him
holding out for acceptance to men, to you, “all heavenly and
spiritual blessings,” and beseeching you to be, through him,
“reconciled to God.” Look at these things as what they are—
what they will, are long, be seen to be—realities. Count these
statements to be what assuredly they are, faithful sayings, and
worthy of all acceptation, and the most hell-hardened heart in
this assembly, ay, in our world, will dissolve in the love of the
Saviour. I know no way that the love of Christ can be excited
in the heart of man, but by the faith of the Gospel; and of that
faith it is the necessary fruit. “Faith worketh by love.” Believe
the Gospel, and, as a matter of course, you will love the Savi-
our. “Then,” as that great and good man, John Howe, says,
“the foundations are laid for all thy future duty, and all thy fu-
ture felicity. Then how pleasantly henceforth wilt thou obey,
and how blessedly wilt thou enjoy, Christ, and God in Christ, for
ever and ever.”

§ 2. The peculiar privileges of Christians.

I proceed now to the consideration of the statement respecting
the true Christian’s peculiar privilege. “He that loveth me
shall be loved of my Father, and I will love him, and manifest
myself to him, and we will come to him, and make our abode
with him.” The peculiar privilege of the true Christian is, that
he is the object of the peculiar love of the Father and of Christ,
which love displays itself in Christ’s manifesting himself to him,
and in the Father and Christ coming to him and making their
abode with him. This is the proposition contained in the text,
and we now set ourselves to its illustration.

(1.) They are loved of the Father and the Son.

There are three different senses in which Christians may be
considered as objects of the special love or favor of the Father
and of the Son, as persons elected in sovereign love to eternal
life, as persons actually united to Christ by believing, and as
persons transformed and sanctified by the Holy Spirit.

When, in the first of these aspects, we say that Christians are
the objects of the love of the Father and the Son, we mean that
from a principle of pure sovereign benignity, for which no cause
can be found but in the Divine nature and will, the Father pre-

* Heb. ii. 10; vii. 25.  
** Gal. v. 6.
destinated, in love, all those of the human race, viewed as fallen, who should be heirs of salvation, and the Son, voluntarily undertaking to do all that was necessary to make their salvation consistent with, and illustrative of, the holy Divine character, and the righteous Divine government, "from everlasting, in the beginning ere ever the earth was," had "his delights in these sons of men." They were the objects of the favor and love of the Father and the Son, inasmuch as the Father determined that they should be saved, and the Son engaged to save them.

"They who shall be heirs of salvation," are in their native condition, as to state and character, just on a level with the rest of the fallen race of which they form a part. They are guilty and depraved, the objects of the judicial displeasure, and of the moral disapprobation, of God. They are under the sentence—"Cursed is every one who continueth not in all things, written in the book of the law to do them."—they are "children of wrath," condemned already; and there is nothing in their character or conduct, on which the eye of Omniscient purity can rest with complacency. Many of their principles and actions are positively condemned by God in his word, which is just the declaration of the state of his mind, and not one of these principles or actions is such as He can entirely approve of, for not one of them originates in what must lay the foundation of all approbation in the Divine mind, not one of them originates in holy love.

When the purpose of mercy is developed towards the individual elect sinner in his conversion through the faith of the truth, a great alteration takes place, both relatively and really—both in reference to him, and in him. Such changes take place, both in his state and character, as open the way for the manifestation of the special love of the Father and the Son, in forms which otherwise it never could have assumed.

According to the economy of salvation, the effectually called sinner is by faith united to the Saviour, connected with him by a relation so close, that it becomes a righteous thing to confer on him blessings which he does not deserve, but which the Saviour merited. "He who was a child of wrath," is now actually "an heir of salvation." He whose only inheritance was the curse, now becomes "an heir according to the promise," is "begotten again to an inheritance incorruptible, undefiled, and unfading." "For the great love wherewith he loves him, God blesses him with all heavenly and spiritual blessings in Christ Jesus." He is "justified freely by God's grace, through the redemption which is in Christ Jesus." He has "in him redemption through his blood, the forgiveness of sins," and is "made accepted in the Beloved." God delights in him, "to do him good," and the Saviour, out of the exhaustless fulness which he hath pleased the Father should dwell in him, gives him "grace for grace.""'

Nor is this all. The special love of the Father and the Son,

\[\text{Heb. i. 14.} \quad \text{Gal. iii. 29.} \quad \text{Eph. i. 3, 6, 7.} \quad \text{Rom. iii. 24.} \quad \text{1 Pet. i. 4.}\]
towards the converted sinner, in consequence of his union with the Saviour, not only takes the form of the bestowal of saving benefits, but it assumes also the form of complacential approbation and delight. The converted sinner is not only justified but sanctified. His character as well as his state is changed. He becomes “a new creature,” by being brought into a new creation. He is “born again of the word of truth,” obeying which, in the spirit, purifies his soul. He is “transformed through the renewing of his mind.” He “puts off the old man who is corrupt, with his lusts,” the object of the holy abhorrence of God, and “puts on the new man, after God, renewed in knowledge and true holiness,” the object of the holy complacency of God. So far as thus renewed, he appears in the eye of God as “very good.” He is, in a new signification of the term, “in the love of God,” and while he thinks and acts according to his new nature, he “keeps himself in the love of God;” and as the principles of this new nature develop themselves, he “grows in the grace,” that is, the favor, the love of God, as he grows in that knowledge of God, by which his holiness is promoted. He regains, in some measure, “the glory,” the good opinion, of God, which he lost by sin, and he rejoices in the hope of one day completely enjoying it, have become the holy, happy being God would have him to be.

The love of God and of Christ, in the first two senses, is the origin, not the result, of the Christian's character. In these respects God and Christ do not love him, because he loved them—he loves them, because they first loved him; but in the last sense, both the Father and Christ say of the Christian—“I love them that love me.”

It is plainly of the love of the Father and of Christ, in this last sense, that our Lord here speaks. It is love that has for its object men, not viewed simply as elect, or as justified, but as lovers of Christ, having and keeping his commandments. This is our Lord's own account of it. “As the Father hath loved me, so have I loved you.” He kept the Father's commandments, and on this account the Father loved him. He continued to keep his Father's commandments, and he abode or continued in his love. His disciples had received and hitherto kept his commandments; on this account he loved them—he approved of them—he had complacency in them; and he says, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.”

Having thus endeavored to ascertain the precise meaning and reference of “the love of God and of Christ” in this passage, let us now proceed to illustrate our proposition, that this special love of the Father and of Christ—this complacential approbation and delight, in the displays it naturally makes of itself, in the

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2 Cor. x. 17. James i. 18. 1 Pet. i. 22. Rom. xii. 2. Eph. iv. 22-24.
2 Pet. iii. 18. ἐσθάνονται. Rom. iii. 23; v. 2, comp. John v. 41, 44.
Prov. viii. 17.
John xv. 9, 10.
Saviour's manifesting himself, and in the Father and him coming and making abode with its objects—is the grand peculiar privilege of those who are possessed of the peculiar character of true Christians—the loving Christ arising out of having his word, and leading to the keeping of his words. 'He that loveth me, in consequence of his having my commandments, and who shows that he loveth me, by keeping these commandments, shall be loved of my Father.'

Such men are already the objects of the Father's love. They were, from eternity, the objects of the Father's love. It was because He loved them, that He gave them to his Son—that He drew them to his Son—that He circumcised their hearts to love his Son—but He now loves them, as he never loved them before; He is now loving them, because they have his Son's commandments—because they love him—and prove this by keeping his commandments. Before such men loved Christ, all you could say of the Father's love to them was, He loved them because He loved them; and, when they began to love Christ, the true account of the matter was, because the Father loved them, He disposed them, by his Spirit, to love and obey his Son, as the necessary and effectual means of gaining the object of his eternal sovereign love to them—their complete and everlasting salvation.

But now He loves them for what He has himself made them to be and do, as believing, obedient, lovers of his Son. He is well pleased with having his Son's commandment received, attended to, understood, and believed; He is well pleased with having his Son loved; He is well pleased with this love being manifested in the keeping of his commandments; and He cannot but be well pleased with those who, having Christ's commandments, love him, and who, loving Christ, keep his commandments. Christ's word is His own word. "My doctrine," said our Lord, "is not mine, but his who sent me." 'God cannot but be displeased with those who neglect or reject the revelation of his will; He cannot but be pleased with those who attend to it and believe it.

"The Father loves the Son," and therefore He can have no complacency in those who do not love him; and He cannot but be pleased with those who do.

It pleases God to see his rational creatures of one mind and heart with Him: pleases Him, because it is right; pleases Him, because it is necessary to their happiness; and no kind of conformity of mind and heart with Him pleases Him so much, as conformity of mind and heart in reference to his well-beloved Son, with whom—in whom—He is well pleased. A common object of affection is one of the most solid grounds—the strongest bonds—of mutual affection.

Christ's commandments are his Father's commandments. He must, then, be displeased with those who break them; He must be pleased with those who observe them, and observe them because they love him who gives them. This, then, is the privilege
of him who loves Christ, and shows that he loves Christ, by keeping his commandments.

And is not this, my brethren, a privilege of a very high order? To be an object of the esteem and love of good and wise men—to have our characters and actions the objects of their approbation, and our persons of their complacent affection, and our happiness of their sincere and ardent wishes,—is a privilege far more valuable than any amount of worldly wealth or sensuous enjoyment. But what is the concentrated esteem and affection of all holy creatures, human and angelic, in the highest degree they are capable of entertaining them, in comparison of the privileges here promised by our Lord to those who love and obey him: to be approved of—to be loved—to be delighted in, by Him, who is infinite in loveliness and in love—in holiness and benignity—in power and wisdom! Think on his infinite, eternal, immutable grandeur and grace! think on his disposition and his power to bless the objects of his approbation and complacency! His power is omnipotence; "his kingdom ruleth over all." Think on his unsearchable wisdom, in choosing what is to make the objects of his love happy, and the means of putting them in possession of these objects!—none of his kind designs can either be misdirected or miscarry; and, in fine, think of the intensity of the affection, which corresponds with the perfections of Him who cherishes it; and to give us some distant conception of which, the sacred writers (under the guidance of that Spirit who knows what is in God, as the spirit of a man knows what is in him—who searches "the deep things of God,"—the—to all the other beings—unsearchable "riches of his grace—in kindness" towards his people), exhaust all the stores of imagery supplied by the nearest and dearest relations of created beings. Think that, "as the bridegroom rejoiceth over the bride," so does the Father rejoice over him who loves and obeys the Son; and that, "as a father pitieth his children," and "spares his own Son who serves him," so He pities and spares him who loves and obeys Him and His Son. Hear him proclaiming to the lover of his Son, "Can a woman forget her sucking child, that she should not have compassion on the fruit of her womb? yea, she may forget, yet will I not forget thee." Surely to be thus loved by the Father is a privilege indeed.

But this is not all. The Saviour adds, "And I will love him," "I will love him who, having my commandments, loves me, and who, loving me, keeps my commandments." Everything that has been said about the Father's love of complacency being the natural, necessary, result of enlightened influential love to Christ, and of the greatness of this privilege, is equally applicable to the love of the Son as a divine person. But our Lord plainly speaks of himself as the man Christ Jesus—the mediator between God and man. It is as if he had said, 'Such love on your part will delight my heart, and call forth sentiments of the most compla-

\[1\text{ Cor. ii. 10. \text{Isa.} lxxi. 5. \text{Psalm.} cii. 13. \text{Mal.} iii. 17. \text{Isa.} xliv. 15.\]
sentimental approval. Your kindness will not be met with coldness
or indifference; "I love them that love me." In your love to
me, and obedience to me, I see the end of my mediation gained,
in the glory of my Father, and your salvation. When you love
and obey me, you glorify me, and the Father is glorified in the
Son. Loving me, you love Him; obeying me, you obey Him,
It was for this I labored, and suffered, and died; and when I see
you loving and obeying me, I "see of the travail of my soul,
and am satisfied." "The pleasure of the Lord prospers in my
hand." When ye keep my commandments from love to me, ye
"continue in my love, and my joy is fulfilled in you." What a
privilege to be the object of the complacent regard of him, "in
whom are hid all the treasures of wisdom and knowledge," who
has "all power in heaven and in earth to give eternal life" to all
who love and obey him: who—himself a man—knows what is
necessary to make man happy; who "can be touched with the
feeling of our infirmities, having been in all things tempted like
as we are;" and who retains, on the throne of universal govern-
ment, that power to sympathize, which "he learned by the things
which he suffered." What is the disapprobation of the world,
if we have his approval? what their cold contempt, or cruel per-
secution, if we have his sympathy? what their hatred, if we have
his love?

(2.) This love is discovered in the Son's manifesting himself to them,
and in the Father and the Son coming to them, and making their
abode with them.

But even this is not all. The Saviour adds, "And I will mani-
fest myself to him." 287 "I will not only love him, but I will clear-
ly show him that I love him. I will reveal myself in my true
character to him; I will show him that I am His friend—His
Saviour. I will give him distinct and perceptible tokens of my
affection; I will afford him experimental conviction of my love.'
The reference is not here to our Lord's appearance to his disci-
ples after his resurrection, nor to such miraculous appearances
as those which he made after his ascension to heaven—to Saul
in the way, and Paul in the temple, and John in Patmos. 288 The
promise is made to him who, in every age, having his command-
ments, love him, and loving him, keep his commandments.

The reference is plainly not to sensible but to spiritual mani-
festations. The promise seems to me to imply two things, very
closely—indeed indissolubly—connected, but so distinct, as to ad-
mit of separate consideration by the mind. The general idea is,
'I will make them know who and what I am as a Saviour—as
their Saviour;' and the Saviour does this by enabling them,

288 The connection between the love and the manifestation of Divinity as the
proof of love, is beautifully illustrated in the words of Moses, as they stand in
the LXX.—Exod. xxxii. 14, αι σην εφραζ ἐχαρίν ἐναρτίον αυτοῦ, ἰδώναδο μη σαώτατε.
289 Acts ix. 3-7 Rev. i. 10-18.
through the working of the good Spirit, to understand and believe the revelation of the truth respecting his character and work, made in the Scriptures, and also by actually bestowing on them the blessings of his salvation, making them experimentally know that he is a Saviour—their Saviour.

The whole Bible is a revelation of the glory of God in the face of his Son. Its great object is to unfold the truth respecting his person and work—the necessity and efficacy of his mediation—the perfection of his atonement—the prevalence of his intercession—the fulness and freeness of his salvation—his unlimited and uncontrollable dominion—and his rich and boundless grace. This revelation is laid open to all to whom the Gospel comes. But to the great body of mankind it is not "a manifestation of Jesus Christ." He is there in the midst of them, plainly set forth—the Saviour—the divinely-qualified Saviour—the divinely-accredited Saviour—the divine Saviour. But they do not see him, neither do they know him. The god of this world has so blinded their eyes, that they believe not. It is by a manifestation of himself, produced by the Holy Spirit fixing the mind of the sinner on the meaning and evidence of the truth respecting him, that Christ produces love in his heart; and one of the principal ways in which he shows his complacent regard for those who have thus been brought to love him and keep his commands, is just by the Spirit keeping the truth and its evidence before the mind; thus giving them wider, deeper, more influential views of his person and character. He in this way shows them his glory, unfolds to them the inexhaustible treasures of his grace. It is in this way he declares the Father—it is in this way he manifests himself. It is thus that they become more intimately acquainted with him, and know how great and how gracious he is. On the Christian who, knowing his Lord, loves him, and, loving him, keeps his commandment, the Holy Ghost, as the Spirit of wisdom and good understanding, is shed forth abundantly by the Saviour, and he follows on to know the Lord—grows in the excellent knowledge of our Lord Jesus Christ—while his love grows with his knowledge and judgment; and the eyes of his understanding being enlightened, he obtains the full assurance of understanding, and knows whom he has believed. The Saviour is no stranger to him—no merely occasional visitant. He habitually manifests himself to him when reading, or hearing, or meditating on, the word of the truth of the Gospel. In the exercise of faith, under the influence of the Spirit, he sees Jesus, and thinks and feels in reference to him and his salvation, not as the world thinks and feels—not as if they were fictions or abstractions—but glorious realities.

While, we apprehend, the words, "I will manifest myself to him," imply this, we are persuaded also they are intended to convey another idea: 'I will actually bestow on him the blessings of my salvation; I will experimentally manifest myself to him as a Saviour—as his Saviour; I will give him peace and holi-
ness; I will sustain him in weakness; I will comfort him in sorrow; I will counsel him in perplexity; I will supply all his need, according to my glorious riches; I will manifest myself to him in the character which suits his circumstances; I will show him how powerful, and how gracious, how wise, and how faithful I am as a Saviour.

This kind of manifestation is the result of that which we have already been considering, for it is by enabling his people to believe the truth about him, that he strengthens, and supports, and comforts, and guides, and blesses them as their Saviour. The manifestation of Christ, then, spoken of in the text, does not refer to new revelations, or to miraculous interpositions, or to unaccountable impressions. It is not by an audible voice from heaven, nor in any similar way, that we are warranted to look for the manifestation of the Saviour. These manifestations are imparted in a way suited to the constitution of our nature, and the declarations of his word. Of him we can know nothing but by his Gospel; and that Gospel can produce no saving effect on us, but in the measure in which it is known and believed. It is through the truth understood and believed, under the influence of the Spirit, that our Lord performs to his people all the various functions of a Saviour from sin.

"Inattention to this principle," it has been justly observed by a judicious living writer, "has frequently been the cause of no small distress to many genuine Christians. Instead of laboring to know the truth respecting the Saviour, and to trust in him, as revealed in the Scriptures, they pant after manifestations of him, of which they themselves can form no definite idea—manifestations that, somehow or other, are to affect their senses, and awaken their feelings. They suspend their comfort on such experiences, and, when disappointed in realizing them, they are thrown into great perplexity. They are ready to envy the privileges of the ancient believers, to whom the Son of God appeared in human form—whom he instructed by sensible representations—whose faith he sometimes condescended to confirm by visible signs; and they are disposed to think that, if such manifestations were vouchsafed to them, their trust, and love, and hope, would all be greatly invigorated. They forget that that mode of dispensation arose out of the weak and infantine state of the church—that the revelation of the Divine will was then incomplete—that the more sensible the mode and means of life are, the less spiritual and god-like the life itself must be—that the written word is declared to be at least as sure as any voice from the holy mount, and that this word is appointed by God to be the exclusive medium of saving manifestation in the present state. 'To the law and to the testimony,'—if religious experience, as well as doctrine, are not conformable to this word, it is because there is no light in it."

The peculiar privilege of a true Christian is farther described by our Lord as his Father's and his "coming to him, and making

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PART XI.] PRIVILEGE OF TRUE CHRISTIANS.

their abode with him:” “If any man love me, he will keep my words: and my Father will love him, and we will come to him, and make our abode with him.” The language is figurative, but it is not on that account the less impressive. It is plain that local motion is utterly inapplicable to Him who is omnipresent; and, so far as our Lord is concerned in the statement, it is obvious that it is not his bodily but his spiritual presence that it referred to. “Coming,” when used in reference to God, as it not unfrequently is in the Scriptures, refers to the manifestation of his presence—as when it is said, “Where I record my name, I will come.” “In the place I appoint for worshipping me, I will give tokens of my presence, in bestowing blessings on the worshippers. I will come—I will bless. “Our God shall come and save us”—shall manifest his presence by saving us. In like manner, our Lord is said to “come in his kingdom,” when he proves his presence among men, by setting up his kingdom within them and among them. There does, indeed, seem to be, in the whole passage, a tacit reference to the promise of Jehovah to Israel—“I will come, and I will bless. I will meet with the children of Israel, and Israel shall be sanctified by my glory. And I will dwell among the children of Israel, and will be their God.” When the Father and the Son are said to come to the man who loves Christ, and keeps his words, the meaning is, that they will give evidence, in the heavenly and spiritual blessings which they bestow on him, that they are near him to protect, and guide, and comfort, and bless him. When a man is abandoned to ruin, God is said to depart from him; and when a man prospers, in the best sense of the word, then it is said the Lord is with him. The general meaning is, ‘It shall be made plain to the lover of Christ, that he enjoys the guardianship of a present God and Saviour.’

And this shall not be an occasional or transient enjoyment. The Father and Christ will not only come to him, but abide with him for ever. However lowly his habitation, these High and Holy Ones will dwell with him, not as a stranger, turning aside to tarry as for a night, but as permanent residents—nay, they will dwell in him, and walk in him, and he shall be one of their people, and they will be his God and Saviour. With regard to every lover of Christ, they will say, ‘This is our rest—here will we dwell, for we have desired it!’

This is a privilege which belongs to all true Christians. The Spirit of God dwells in them all; and “if any man have not the Spirit of Christ,”—i.e., have not Christ spiritually dwelling in him,—“he is none of his.” They are “temples of God.”

31 Semler would refer ἀκρόω, in the last clause, to the Father:—‘μας,’ that is, and he who loves me and keeps my words, ‘shall come to Him, and abide with Him.’ This brings out a very good sense; but it would require a very strong reason to make it right to give a different reference to ἀκρόω in the two successive clauses of the same sentence. It is scarcely what he calls it—‘fasellimae explication.”

32 Exod. xxix. 43-45.
"lives in them"—"dwells in their hearts by faith." He "comes in to them, and sups with them, and they with him."

And what a wonderful privilege is this—"God in very deed dwelling with man on the earth." We cannot, in the present state, ascend to heaven, to be with God and Christ. In this respect we must, till death permits us to go home, be "absent from the Lord." but the Father and the Son, of their infinite kindness, come to us by the Spirit, and dwell with us till we go to dwell with them. "What is man that God should thus visit him?" Men count it a great honor when an earthly sovereign takes up his residence, but for a night, under their roof; what, then, is the dignity of being the continual residence of the King of kings and Lord of lords? And the advantage is equal to the honor, which is not usually the case with the visits of earthly sovereigns. These celestial guests bring with them their unexhausted treasures, bring them with them to distribute them with liberal hand. What the apocryphal writer says of wisdom is true of them—"All good things came to me with her, and innumerable treasures were in her hands." And then all these blessings are for perpetuity. "They make their abode with him—in him." They will never leave him—never forsake him. When they enter, they say, "This is our rest for ever." How inconceivably great the blessedness of the true Christian whom God loves, and with whom he makes his abode—

"Whom God delights in, and in whom he dwells." 38

Is not the presence of the Father and the Son enough to protect him amid all dangers, to embolden him in the presence of all enemies? If the presence of two divine persons be not sufficient to assure him of safety and happiness in the way of holiness, he has the promise of the Spirit likewise. "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost," shall be on all lovers of Christ, keepers of his sayings, from henceforth and for evermore, world without end. Amen. "The tabernacle of God is with these men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." 41

§ 3. The connection which subsists between the peculiar character of Christians and their peculiar privileges.

It only remains now, that we point out the connection which subsists between the peculiar character, and the peculiar privilege of true Christians. The whole truth on that interesting subject may be stated in three propositions:—He alone who possesses the character can enjoy the privilege; and, the measure in which the character is possessed is the measure in which the privilege is en-

joyed. These propositions, after what has been said, must appear to be nearly self-evident; but I shall say a few words in illustration of each of them.

(1.) He only who possesses the character can enjoy the privilege.

He alone who possesses the peculiar character of the true Christian, can enjoy the peculiar privileges of the true Christian. What are these peculiar privileges? God and his Son regard him with complacent love, and show this by manifesting themselves to him as his reconciled Father and effectual Saviour, coming to him, and abiding with him. How could an impenitent, unsanctified sinner enjoy these privileges? Could God regard with complacency the man who tramples equally on his authority and grace? Could Christ regard with complacency the man who "counts the blood of the covenant an unholy thing, and does despite to the Spirit of grace"? Could God manifest himself to such a one, as well pleased with his character and conduct? or Jesus Christ regard him with the love which he bears to those who love him? Is it not clear as a sun-beam, that the man who does not receive Christ's words does not love him, and does not keep his commandments, just because he does not receive his words? and, so long as he does not receive them, he is, in the very nature of things, incapable of the privilege of being the object of the complacent regard of God and of Christ, and of having this complacency manifested to him in their coming to him, and dwelling in him. What cares he about their love? Their companionship would be a source of anything but pleasure to him. He bars the door of his mind and heart against them; and were they, in this unchanged state, to enter, instead of gladly receiving, he would contumeliously expel, them.

(2.) He who possesses the character must enjoy the privilege.

Then, in the second place, he who possesses the character must enjoy the privilege. Can God, infinitely wise, and holy, and good, but approve of receiving Christ's word, loving him, keeping his commandments—can he but complacently regard him who, having Christ's words, loves him—who, loving him, keeps his commandments? Can Christ see of the travail of his soul, and not be satisfied? Can he who is love do anything but love those who love him, and give them all appropriate manifestations of his love? After God and Christ have fashioned a fit, though humble, dwelling-place for themselves in a human heart, can they refuse to occupy it? The very faith of the truth, by which the Christian comes to love Christ, is the means by which his dwelling in the heart is realized; for he "dwells in the heart by faith." The truth, believed and obeyed, believing obediential regard to Christ's saying, is the very medium through which Christ manifests himself to his own, as he does not to the world. None,
then, but a lover of Christ can enjoy the privilege; and every lover of Christ must enjoy the privilege.

(8.) The measure in which the character is possessed is the measure in which the privilege is enjoyed.

The third proposition is, The measure of the possession of the character is the measure of the enjoyment of the privilege. This follows as a matter of course, from what has been already said. The more a man loves Christ, the more must both God and Christ love him. The more holy he is,—i.e., the more he keeps Christ’s commandments,—the more must he be the object of their complacent regard. The better he knows, the firmer he believes, the word of Christ,—the fuller, clearer, manifestation must he have of Christ, the greater assurance must he have that the Father and the Son have taken up their abode with him, and will never forsake their chosen dwelling-place; while, on the other hand, every declension in faith, and love, and holiness, must, from the very nature of the case, lead to a diminution in the enjoyment of the privileges described in the text.

In establishing this connection between the peculiar character and the peculiar privileges of Christians, God strikingly illustrates his holiness, his wisdom, and his benignity. Were Christ not manifesting himself in a way he does not to the world, to those who, having his word, love him, and loving him, keep his commandments—were he and his Father not to give to those possessed of this character peculiar tokens of his love—were he involving in deep spiritual distress the soul that trusts in him with humble confidence, embraces him with pure and ardent affection, and keeps his word—would not a dark shade be cast on his character, and a heavy discouragement thrown in the way of becoming his servants? Were spiritual comforts communicated—supposing such a thing possible—without reference to holy character, would not a darker shadow still fall on the Divine character, and a leading motive to the cultivation of holiness in heart and life be destroyed? There was one instance,—only one,—in the whole history of God’s dealings with man, in which the comforts of God’s salvation were withdrawn from a soul delighting to do God’s will, one in which He forsook a heart which had not forsaken Him, but was cleaving to Him with the most perfect faith and love. That perfectly holy man was our surety, standing in our place, suffering our deserts. Hence the loud and exceeding bitter cry, “My God, my God, why hast thou forsaken me?” The absolute singularity of his position accounts for the absolute singularity of his experience.

The lover of Christ, the man who has and keeps his sayings, may be visited with severe afflictions, but amid all his afflictions he will, in the measure of his faith, and love, and obedience, have the satisfaction arising from the knowledge that God loves him,

41 Matt. xxvii. 46.
that Christ loves him, that Christ is manifesting himself to him—that the Father and the Son are come to him, and making their abode with him.

But if Christ’s words are not held fast—if the love of the Saviour waxes cold—if his words are not kept—then it is not wonderful that the consolations of God are small with the backsliding Christian—then it is not wonderful that suspicion and mistrust, creating terror and alienation, should fill the soul. The Saviour is not manifesting himself; but what is the reason? His word is not kept; therefore he does not come and make his abode with the soul. Our sins have separated between us and our God. Our iniquities have hid his face from us. He has withdrawn from us, for we have withdrawn from him; and it will be well for us if we learn effectually the lesson—"It is an evil thing, and a bitter, to depart from the living God."

The point of Christian experience which is thus brought up, is a very important one, and, I am afraid, a very ill understood one. I shall conclude these illustrations with a few remarks on it, in which I shall avail myself of some of the well-digested thoughts and "sound words" of one of the ornaments of our religious denomination in his valuable discourse on the "Character of Divine Manifestation." "It may be said—it has often been said—'Is it not a fact that many true Christians are often without comfort, and enjoy but in a small degree the peace of God, which passeth all understanding?' Admitting the fact, the question naturally arises, 'What is the state of their mind and heart in reference to Christ and his words, when they are in this condition?' Are they, having his word, loving him? are they, loving him, keeping his sayings? If they are, we deny that they are—that they can be—destitute of comfort, except from the influence of mental or bodily disease. We must never doubt the declaration of the faithful and true Witness—'If any man will love me, and keep my words, my Father will love him; and we will come to him, and make our abode with him.' These words are too plain to be misunderstood; and while none can misapprehend their meaning, who dare question their truth? With the exception already made, want of spiritual comfort on the part of Christians, must be traced to deficient or mistaken views of the Gospel—of the salvation of Christ—or of the way in which it is brought near to them as sinners, and is to be received by them; or to some prejudice against the way of salvation, in its absolute freedom, originating in these deficient and mistaken views, leading them to expect comfort from themselves, and not from the finished work of Christ clearly revealed in the Gospel, and to place that dependence on fluctuating feelings which can be safely rested only on eternal truth; or, finally, to the indulgence of some sinful affection, or the neglect of some duty—the commission of some sin. They are not keeping Christ’s word; and it is therefore that he does not manifest himself to them—that he does not come and make his abode with

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them. The fellowship with God and Christ, which yields comfort, must be fellowship in truth, and love, and holiness. If the Christian puts the psalmist's question, 'Oh, when wilt thou come to me?' the words which follow suggest the answer—'Walk in a perfect way. He meeteth him that rejoiceth and worketh righteousness.' Live in faith, and let faith work by love. Hold fast the truth. Do not 'hold it'—confine it—'in unrighteousness,' and you shall not want comfort or peace."

"Let Christians beware of ascribing their want of the manifestations spoken of in the text, merely or chiefly to Divine sovereignty. God's sovereignty invariably harmonizes with his wisdom, righteousness, and benignity. But this would not be the fact if—after having declared that He is the rewarer of them who diligently seek Him—that He fills such persons with joy and peace in believing—that they who love his law have great peace—that He will keep in perfect peace those whose minds are stayed on Him—that they who wait on Him shall renew their strength—that to them who, having his word, love his Son, and loving his Son keep his commands, He will come and make his abode with them—if, after all this, He should yet, without any reason but sovereign will, withhold or withdraw peace, hope, and joy, from those who are seeking Him, trusting in Him, waiting on Him, keeping his word, and involve them in darkness, perplexity, and cheerless despondency. He affronts God who, even in thought, imputes such caprice to Him. No; though sovereign, He is not capricious. He never withholds—He never withdraws—without a reason, and a good one. And when a Christian loses his comfort, it is wise in him to inquire, Is there not a cause? and what is it?"

"The practical consequences of indulging these mistaken views, as to the cause of want of Christian comfort, to which we are adverted, are most injurious. They prevent us from looking into our own hearts and lives for the causes of the want of spiritual comfort in the enjoyment of manifestations of the Saviour, and the presence of the Father with us; and from using the appropriate means of having these causes removed; they teach us to look on God with an unkindly and jealous eye, as if He were treating us with undue severity; they lead us to regard the despondency, and perplexity, and terror, which are the natural and threatened effects of backsliding in heart or life from God, as afflictions imposed on us for our trial—under which we may confidently look both to Christ and to our brethren for compassion and sympathy, without any exposure of our sin, or reproofs for it—and they discourage faith in the truth, depending on the Saviour, and holy obedience, by representing them as not effectual for the purpose which they are certainly intended to serve as the open channel for the communication of peace and comfort to the soul."

But while we are to remember that they are the open channel,
we are never to suppose they are the source of peace and comfort. When we want comfortable manifestations of Christ—the felt delight of fellowship with the Father and the Son—we may be assured there is some wrong in us, as the cause of this. This we may oftentimes be able, if we are honest and diligent in our search, to discover; at other times, from whatever cause, we may not be able to discover it.

One thing is absolutely certain: poring over our sorrows, and endeavoring to dig out a channel for Divine comfort by our own regrets, resolutions, and endeavors, will do little good—may do much harm. We must go directly to the word, the sayings, the commandments of Christ. We must look to him, and we shall be lightened. Looking at him in his person and work, we shall love him; loving him, we shall walk at liberty, keeping his commandments; and then, most assuredly, we shall find how true is the promise, Christ will manifest himself to us, and the Father and he will come and make their abode with us. Our case will never improve while we remain away from him, and we can come to him only in the faith of the truth in reference to him. “Nor should we suppose that we may not depend with confidence on him for the benefit of his atoning blood, and reviving sanctifying grace, till we have attained some satisfactory evidence that we are his children—till we be satisfied that our former religious exercises and enjoyments were no delusion. This is to build our confidence, not on the rock of ages—the character and work of the Saviour—but on ourselves, and to establish another reason and rule of dependence and hope, than the free exhibition to sinners as such, of all the blessings of the Christian salvation, to become theirs in the belief of the truth.”

It does seem very plain, that the power of the truth to comfort can be experienced only by believing it. It is God dwelling in the heart, through the belief of the truth, “who is “the God of all consolation.” It is Christ in us, through believing, who is “the hope of glory,” “the consolation of” the spiritual “Israel.” His personal excellences—the truth and freeness of his love—the perfection and infinite worth of his saving work—the fulness of his redemption, so dearly purchased, so freely bestowed, presented in the Gospel to mankind-sinners, as such, for their acceptance and use,—if known and believed, will infaillibly revive and restore the soul—will “give it beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.” The appointed way of obtaining spiritual comfort, is that so clearly pointed out in the text—the faith of the truth—the love of the Saviour—the keeping his commandments—the habitual enjoyment of his manifestations of himself, and of the coming and abode of him and of his Father. This is the beginning—this is the progress—this is the end, of true Christian religion. The elements are the same throughout; the only difference is, when the Christian keeps in the way his faith becomes more firm.

41 Rom. xv. 5. Col. i. 27. Luke ii. 25.
—his love more ardent—his obedience more uniform—the manifestations of the Divine love are more clear and less interrupted—the Divine presence is more habitually realized and experienced in all its sanctifying and blissful results.

Alas, how little of this holy happiness is enjoyed by us Christians, in comparison of what might be. And what is, and what can be, the reason? Ah, it is not far to seek. It is to be found in our ignorance, our unbelief, our indolence, our love of the world, our neglect of what we know to be right, our doing what we know to be wrong. And shall we rather forego these manifestations of the Redeemer, shall we shut the door against the heavenly visitant, who would come and make his abode with us, rather than renounce and crucify our sinful propensities, mortify our worldly affections, and give all diligence to grow in knowledge, and faith, and love, and holiness? "Ah, how much do we, by our indolence and worldliness, deprive ourselves of! And for what do we sacrifice such high and holy delights? For some paltry perishing gratification, or because we will not be at the pains rightly to understand our privileges, or the order established for obtaining the enjoyment of them."

Let us form a juster estimate of these high and holy privileges. Let us be persuaded that, in comparison of them, everything called enjoyment is insipid and worthless. Let us seek a larger measure of the character, with the possession of which their enjoyment is so inseparably connected. Oh, let us avoid everything that unites us for the manifestations of Christ, for the coming and abode of the Father—everything fitted to quench and grieve the Holy Spirit who brings the Father and the Son to us. Let us study the Scriptures. Let us abound in prayer. Let us deny ourselves. Oh, let us more and more hold fast our Lord’s sayings—more and more love him—more and more keep his commandments. Thus will he ever clearly manifest himself to us more and more, as he does not to the world. Then will he and his Father love us, and show that they love us by coming and abiding with us, and then, in due time, shall we be taken to that blessed world, where we shall see him as he is, and be for ever with the Lord. And now "beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life."

I cannot persuade myself to close the illustration of this subject, without one word to those who are entirely destitute of the privileges we have been speaking of. Continuing destitute of them, they must be strangers to all true happiness in life and in death, through time and eternity. They are incapable of enjoying it, and they are so because they are wilfully ignorant, unbelieving, impenitent. Let them know that their destitution is not a matter of arbitrary arrangement. It grows out of their own depraved character. The words we have been illustrating

"Jude 20, 21."
are, as it were, but one side of an antithesis. The other is, 'He that loveth me not keepeth not my saying;' and he is not, he cannot be, while he continues what he is, the object of the complacent regard, the subject of the favorable fellowship, either of Christ or his Father. They cannot love him—they cannot come and make their abode with him. If he would enjoy these privileges, he must repent and be converted. God does love him, Christ does love him, inasmuch as they have no pleasure in his death. They will that he turn from his evil ways, and live in the enjoyment of their favor and fellowship; but he must come to the knowledge of the truth, in order to being thus saved. God and Christ cannot love him with a love of complacency—cannot come and dwell with him—unless he keep their sayings; he cannot keep their sayings unless he love themselves—he cannot love them unless he know them—he cannot know them unless he receive and hold fast their words. Here we are again at the point at which we so often arrive in the course of our teaching. There is no holiness, no happiness, for the sinner, but through the faith of the truth as it is in Jesus. This is the sinner's immediate duty—this is the gate of life—the entrance equally to true holiness and true happiness—the means equally of the formation of the peculiar character, and the enjoyment of the peculiar privileges, of the true Christian. Believe in the Lord Jesus, and thou shalt be sweetly constrained to love him and keep his commandments, and, loving him and keeping his commandments, he and his Father will love you, and will manifest themselves to you, and will come to you, and make their abode with you. Remain in unbelief, and thou must remain estranged from God and his Son—unacquainted with the holy satisfactions of their love and fellowship—the object of their disapprobation and displeasure—and thus, far from God, thou must perish.

XII.

THE HOLY SPIRIT AS THE PARACLETE, THE GREAT TEACHER AND REMEMBERER.

John XIV. 26, 26.—"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The inferiority of the epistles to the gospels in the New Testament, as to authority and importance, is a favorite dogma of those who have assumed to themselves the distinctive appellation of rational Christians; and "Not Paul but Jesus," or "Jesus and not Paul," is the quaint title of a very weak book, by a very able man, in support of his dogma. The professed object of the
book is to demolish the authority of the apostles, in order to establish the authority of their Master. The author would have us seek our religion exclusively in the Gospels. According to him, the sayings of Jesus, as recorded there, are divine oracles; the writings of the apostles are only human, and sometimes mistaken, commentaries on these oracles.

The distinction thus attempted to be established, as to the origin and authority of the two constituent portions of the New Testament, the gospels and the epistles, is utterly unfounded. The authority of Christ and his apostles must stand or fall together. The doctrine taught by the apostles in the epistles, is not "diverse" from that taught by their Master in the gospels. It is substantially the same. All the doctrines of Christianity, as taught by the apostles—even those of them most unpalatable to self-called rational Christians,—such as the trinal distinction in the one divine nature—the true divinity of the Son—the distinct personality and divinity of the Holy Spirit—redemption through substitutionary and expiatory suffering—justification by faith of the truth—transformation of character through Divine influence—the resurrection of the body,—all these doctrines in their elements, many of them very clearly expressed, are to be found in our Lord's discourses.

The authority claimed for these doctrines by the apostles, and attested by their miracles, was as really and entirely divine as the authority claimed by Jesus for his doctrine. They declared that they spake "the wisdom of God in a mystery, hidden from the world, revealed to them by his Spirit," who "searcheth all things, even the deep things of God;" and that they spake this divine wisdom, not in words taught them by man, but in words taught them by the same Spirit who had revealed to them the doctrine. They declared that they were "ambassadors of Christ," as he was the ambassador of God; that "they had his mind," and that "he spoke in them;" and they warned those who rejected their testimony, or disobeyed their injunctions, that "he that despised, despised not man, but God, who had also given to them his Holy Spirit."

And, in making such claims, they were fully warranted by the declarations of our Lord, as recorded in the gospels; so that he who refuses to submit implicitly to the teaching of the apostles, must, to be consistent, renounce the authority of Jesus. If we take him for the one Master, we must take them for the qualified and accredited, infallible interpreters of his doctrine. "As the Father hath sent me," said he to them, "even so send I you."

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1 "I should be astonished at the opinion of some divines who make light of the Epistles, did I not plainly perceive why they do so. It seems probable they cannot reconcile many things in these with their favorite notions. It is not the difficulty of understanding them that leads them to these sentiments. The scheme of exalting the evangelists above the epistles was first begun by Thomas Churck of Salisbury, in a tract which he styled "The True Gospel of Christ."—Job Omron. There is but little original in late infidel literature.

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1 Cor. ii. 7, 10, 18, 19. 2 Cor. v. 20. 1 Thess. iv. 8.
Receive ye the Holy Ghost.” “He that receiveth you, receiveth me; he that despiseth you, despiseth me.” Their doctrine, like his, then, was not theirs, but his who sent them.” If a distinction is to be taken, not as to authority, but as to importance, between the gospels and the epistles, viewed as sources of doctrinal instruction, the advantage is on the side of the latter. The great design of our Lord’s mission was, no doubt, to make that revelation of God which the circumstances of man required; but that was a revelation to be made fully more by what he was and did than even by what he said—in his person and work, than in his personal teaching; and, for obvious reasons, the full development of the doctrine of his person and work could not properly be given till that work was accomplished; and that development is given—professedly given—in the apostolical epistles. He as really spoke from his throne in the heavens, through his apostles in the apostolical epistles, inspired by his Spirit, as he did, when on the earth, through the medium of his human nature; and if they escaped not who refused to hear him speaking on earth, they are not likely to escape who refuse to hear him speaking from heaven.

One of the most remarkable of our Lord’s personal attestations of the authority of apostolical teaching, is given in that passage of his valedictory discourse which now comes before us for exposition,—“These things have I spoken to you, being yet present with you; but the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.” Nor is it a singular attestation. We have others, and, if possible, still more explicit ones, in the sequel of the discourse:—“When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me, and ye also shall bear witness.” “Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come. He will glorify me; for he shall receive of mine, and shall show it unto you.”

These remarks, naturally suggested by the words for exposition, are intended, and if well understood and seriously reflected on, will be found sufficient, to put down that disposition which exists in many minds which, though they would revolt with horror from the doctrine, “Jesus, and not Paul,” are yet inclined to consider the epistolary part of the New Testament, though of great value, as of but secondary importance, when viewed alongside the evangelical history. We cannot overrate the gospels, but we may—I am afraid many of us do—practically underrate the epistles. We do not study them with the frequency and attention they deserve, as containing in them the completed revelation of the mystery of Divine power and wisdom, right-

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2 John xx. 21, 22. Luke x. 16.  
eousness and grace, in the redemption of man; and, therefore, we are so far from "comprehending its height and depth, and length and breadth, and being filled with all the fulness of God." Let us now proceed to examine somewhat more particularly the words which lie before us.

§ 1. The introductory statement.

"These things" have I spoken unto you, being yet present with you." The expression, "these things," has, by some interpreters, been referred to the whole statements made by our Lord to his disciples, during the entire period of their companying with him; we think it more natural to understand them of the communications he had made to them at this time, "these things," here, being contrasted with the "all things" in the next verse, which he had said to them, and which the Holy Spirit was to call to their remembrance. The whole statement in the verse is just equivalent to, 'I have said these things to you while I remain with you.' The words express no more than this, but they naturally suggest, they seem plainly intended to suggest, more. It is as if he had said, 'My time is short,—the hour is at hand when I must leave you. I have not said all that is in my heart. I have many things to say to you, but I have not time to say them,—you are not prepared to hear them;—but "these things." I felt it necessary to say,—I feel it sufficient to have said. Had these things not been said, you would have been unprepared for what is about to take place; they will conduce to allay your fears, and to strengthen your faith. I have said these things now that I am with you, and just about to depart from you. I shall have more, much more, to say when we meet again. I, as your paraclete, have made these revelations to instruct, and sustain, and guide, and comfort you. Another paraclete ere long, will still more fully, still more effectually, give you all necessary instruction and consolation.' I cannot help thinking, that they were especially intended to convey this idea, as introductory to what follows; 'I have said these things to you, but I perceive they have very imperfectly found their way into your minds and hearts. You have a very indistinct apprehension of them; and you are likely to have but an indistinct recollection of them. I know, I see, they have not entirely cleared up your difficulties, nor removed your fears, nor calmed your sorrows: but they are not lost,—they have had some effect,—they will have their full effect in due time. I have said these things, but the Holy Ghost will teach you them. He will be their interpreter, and your remembrancer. He will teach you these things, and all things that I have spoken to you. He will bring these things, and all things that I have spoken to you, to remembrance.'

5 Eph. iii. 18, 19. 6 "ratio—am, non plur."—Benj.
§ 2. A farther description of the paraclete.

I have already had an opportunity of explaining to you at large, the import of the remarkable designation here given to the Holy Spirit, rendered by our translators, "Comforter," but in reality suggesting the idea of instructor, monitor, and helper, as well and fully as much as consoler.

(1.) The Holy Ghost.

This paraclete, who, when first promised, was called "the Spirit of truth," is here termed, "the Holy Ghost," or "Spirit;" the appellation by which the third person of the Trinity is most usually in the Scriptures designated. The name, "Spirit," not only indicates the immateriality of the divine nature of which, in common with the Father and the Son, he is possessed, but probably also indicates the peculiar relation he stands in to the two other divine persons. He is their Spirit, or breath, just as the second person is the Son of the first. It may be doubted if anything more is intended by such analogical expressions than to indicate the truth, that the divine persons, though most intimately united, are in some way distinct from each other, and that the relations of each to each are peculiar. The epithet, "holy," indicates that absolute perfection, especially that absolute moral perfection, by which the Holy Spirit is immeasurably removed from the imperfections of all created spirits, dwelling apart with the Father and the Son, in the pure inaccessible light.

(2.) Sent by the Father in the name of the Son.

It is said that the Father would send this Holy Spirit as the paraclete, and send him in the name of the Son. When the Holy Spirit is said to be sent by the Father, the idea is, that remarkable communication of his influence, and manifestation of his operations, which were to characterize the new dispensation, were, like the mission of the Son, the execution of a portion of that Divine saving purpose, in the formation and execution of which the Father is always represented as sustaining the majesty of the Godhead, and the Son and the Spirit as the great agents by which the mighty scheme is carried into accomplishment; and when he is said to be sent "in the name" of the Son, we are taught, either that he is sent as his representative, or substitute; or rather, that he is sent on his account, through his mediation, in consequence of his atonement and intercession. The apostle Paul tells us, that "Christ has redeemed us from the curse of the law, having become a curse for us, that we might receive the promise of the Spirit by faith;" i.e., "the promised Spirit through believing." And our Lord himself says, that "if he went

7 Gal. iii. 13, 14.
not away” (by his expiratory death, and by the glorious exaltation which testified the efficacy of that expiration), “the Comforter would not come, but that if he went away he would pray the Father, who would send him” to the disciples; and we are informed that the Holy Ghost, by whom we are renewed, is “shed on us abundantly, through Jesus Christ our Saviour.” It deserves to be remarked by the way, that the insertion of the personal pronoun ἐκ, between the appellation, the Holy Spirit, which is in the neuter gender in the original, and the verbs with which it agrees, renders the passage before us one of the most distinct attestations of the personality of the Holy Ghost: it being difficult to account for such an insertion on any other supposition, than that it took place for the express purpose of guarding us against supposing that the Holy Spirit was a mere personification of divine influence.

§ 8. The work of the Paraclete to explain and bring to remembrance all that Christ had said.

This divine person, our Lord assures the disciples, when sent by the Father in his name, should “teach them all things,” and bring to their remembrance whatever (literally, all things) he had said to them.” When it is said that the Holy Spirit was to teach the apostles “all things,” it is plain we are not to understand the words in the greatest extent of meaning of which they are susceptible. He was not to make them omniscient. That was, in the nature of things, impossible; nor was he to make them know everything which it is possible for men to know. It was not to acquaint them with all the facts of the past history of all nations and individuals, nor to lay open to their minds all the secrets of futurity, or treasures of science and of art. We are plainly to understand the declaration with a reference to the subject concerning which it was made. Some have supposed the meaning to be, ‘He will teach you all things that are necessary to your savingly understanding, and infallibly teaching, the way of salvation through Christ,’ considering it as just equivalent to the expression used elsewhere, “He will lead you into all truth,” or rather all the truth,—“the truth as it is in Jesus.” There is no doubt that it was so, and that the words not unnaturally express this; but I think it more natural to connect the words “all things,” in both cases, with the concluding words, “which I have said unto you.” ‘He will teach you’—i.e., ‘he will make you understand—all things that I have said to you; and, in order to this, he will bring all these things to your remembrance. I have

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8 John xvi. 7.
9 ξείωνος πρὸς ξείωνος. Significatur haec enallage Spiritum Sanctum esse veré personam.”—GILBERTUS.
10 ξείωνος. Iux pro ime. Non filius sine Spiritu Sancto dicit, nec dicit sine filio Spiritus Sanctus, sed omnis dicit et dicit Trinitas: sed nix liceo sigillationem commerciarem, eam nullo modo humana caperet infirmitas.”—AUGUSTINUS.
11 Eph. iv. 21.
said many things which you did not, which you do not understand. I know you often understood not my sayings, and were afraid to ask me; but he will teach you all these things. He will make you fully to understand the meaning of my declarations, and to perceive their harmony from seeing their connections and dependencies. All the strange and hard sayings will be fully explained to you; you will no longer marvel at its being said, "Ye must be born again:" the lifting up of the Son of man will be no longer a mystery: you will then know whither I have gone, and you will know the way: He will teach you what you do not now know—how "I am the way, and the truth, and the life"—how "the Father is in me, and I in the Father"—how "ye are in me, and I in you." He will make you understand how and why "I manifest myself to you, and not to the world," and how "the Father and I are to come to you and abide with you." He will so teach you, as that you will no longer need to ask me any questions. Everything I have said, whether in parabolical or in literal statement, he will fully illustrate. The whole mystery of the gospel economy will be unfolded to you.

'And that he may thus teach you the meaning of all things which I have said unto you, he will bring all these things to your remembrance—that you, remembering them, and understanding them, may be enabled to communicate infallibly an accurate knowledge of them to men of all nations and generations.'

The New Testament writings—the gospels and the epistles—are most satisfactory evidence that this remarkable prediction has been accomplished. Without such an influence how could such books have been written by any set of men? especially, how could they have been written by the men who, we know, did write them? If the genuineness of the New Testament writings be but admitted—and few facts of equal antiquity, if any, are so abundantly attested—the inspiration of the writers is the only hypothesis which can satisfactorily account for the appearances.

There can be no doubt that the painful consciousness of the dimness of their apprehensions, respecting much of what their Master had said to them on former occasions, and even at this time, must have added to the trouble of heart which they now experienced; and this declaration was well fitted to re-assure and comfort them.

These words, though in their primary and full extent applicable only to the apostles, are replete both with instruction and comfort to Christians of every age. Who does not feel how imperfectly he understands—how easily he forgets—the sayings of our Lord and of his apostles? Though we are not to expect the miraculous teaching of the inspiring Spirit, we are warranted to expect, if we ask in faith, and use the appropriate means, that what we know not, God will teach us; that by the aids of his Spirit he will enable us to understand his word, calling it season-
ably to our recollection, and enabling as wisely to apply it to our peculiar circumstances, "for doctrine and reproof, for cor-
rection and instruction in righteousness." John was not writing
to apostles, but to ordinary Christians, when he said, "Ye have
an unction from the Holy One, and ye know all things." We
are exhorted to "be filled with the Spirit"—an exhortation
which plainly implies that God is ready to communicate the
influences of the Spirit, in an abundant measure to those who
seek them according to the due order.

Let us, then, fill our minds with the words of Christ, even
although we may but imperfectly understand them. We may
afterwards be made to understand them, by him who is the great
teacher and remembrancer. We are not to expect that he will
reveal to us truths that are not in his word; but we may rea-
sonably expect that he will enable us better to understand, and more
wisely to improve, these truths. He will make us more fully
apprehend their meaning, perceive their evidence, taste their
sweetness, and behold their glory. The word of Christ is the
means by which the Holy Spirit sanctifies and comforts the soul.
It is unreasonable to expect the enlightening, transforming in-
fluence, if we neglect the means along with which that influence
is usually put forth. Our prayers for the Spirit to enable us to
understand saving truth, are vile hypocrisy, if we do not read
and hear with attention that word which was dictated by him,
and is employed by him in the performance of his most glorious
work—the "creating men anew in Christ Jesus, after the image
of God, in knowledge, and righteousness, and true holiness." 18

XIII.

CHRIST'S PEACE HIS LEGACY TO HIS PEOPLE.

John xiv. 27.—"Peace I leave with you, my peace I give unto you: not as
the world giveth, give I unto you."

A new topic of consolation is brought forward in the 27th
verse. The topics already introduced are these: 'I go to a state
of the highest honor and happiness; I go there to make provision
for your coming there, and, when that is completed, I will re-
turn, and conduct you thither. I have opened the way for you;
I will make you acquainted with the way; I will give you the
energy necessary to go along that way. I will not withdraw
from you the miraculous powers I have conferred on you; I will
enable you to perform a work far greater than any miracle.
Whatever you need for the discharge of this work, on asking, you
shall assuredly obtain. A divine person will be sent to supply

12 1 John ii. 20. 14 Eph. v. 18. 16 Eph. iv. 24. Col. iii. 10.
my place, as your instructor, guide, monitor, helper, and comforter. You shall be left in an orphan state only for a short season. I will return to you—return to you in the possession of a higher life, of which you shall be made partakers. You shall obtain a much more extended, and accurate, and influential view of all that is most important and delightful in my doctrine; and, in proportion to your love of me, I will manifest myself to you, and my Father and myself, as proof of our love, will come to you, and abide with you; and, through the effectual operation of the Holy Spirit, you shall be made to remember and understand all the declarations of truth I have made to you.

The new topic of consolation is, 'Though about to part from you, I will leave you a valuable legacy—peace—my own peace; and this, like all my gifts, is very different from—is far superior to—the gifts bestowed by the world on its favorites: 'Peace I leave with you, my peace I give' unto you. Let not your heart be troubled, neither let it be afraid.'

The words, "Peace I leave with you, my peace I give unto you," have been considered by some learned interpreters as just equivalent to a solemn farewell. There seems no reason to doubt that "Peace be to you" was an ordinary parting, as well as meeting salutation, among the Jews; but there is no evidence that "I leave peace to or with you," "I give peace to you," were formulas of salutation.

The more satisfactory interpretation is that which represents our dying, departing Lord as leaving a legacy to those he left behind him, and illustrating the value of that legacy, by contrasting it with the legacies or gifts which the world, or mankind generally, confer on their favorites. There are four questions here which require to be answered: What is this peace? how is it Christ's peace? why is it represented as his legacy or his gift? and how does this legacy of our Lord differ from the legacies the world leaves to, the gifts the world confers on, its favorites?

§ 1. What is Christ's peace?

It is common to say, that peace is happiness, and no doubt that is true; but it is happiness viewed in a peculiar aspect, as peace—a state of reconciliation and tranquillity—in opposition to a state of enmity, and warfare, and tumult. The fundamental part of the blessing here spoken of is reconciliation with God—the bringing us into a state, in which our final happiness is made consistent with—is secured by—the perfections of the Divine character, and the principles of the Divine government. Then there is the well-grounded assurance of this, rising out of the faith of the Gospel, produced in the heart by the effectual operation of the good Spirit; then there is the tranquillity of conscience which springs out of this; then there is the harmonious

1 "Δίκαιος is the stronger expression; while ἀδικήμα is rather the negative term, δίκαιος expresses positively imparting, bestowing actively.—Olahavan.
operation of all the faculties of the mind in the Divine service, which is the native result of these; and, finally, there is an agreement of mind and heart with all the wise and good part of the creation, so that the peace here mentioned is peace with God, peace with ourselves, and peace with all the innocent and restored creatures of God.

§ 2. How is it Christ's peace?

The second question is, How is this peace Christ's peace? It has often been said, Because he procures it by his atonement, reveals it in his word, bestows it by his Spirit. This is all true; but I rather think, with Jonathan Edwards, that our Lord's idea is, that the peace he bestows is substantially the same as what he himself enjoys. He is in a state of the most perfect amity with God. He enjoys the most perfect inward tranquillity, all the principles of his nature are in complete unison, and he is of one mind and heart with all the wise and holy throughout the universe. "The peace here described," as the great divine referred to remarks, "is a participation of the peace which their glorious Lord and Master himself enjoys by virtue of the same blood by which Christ himself entered into rest. It is a participation of the same justification, for believers are justified with Christ. He was justified when he rose from the dead, and as he was made free from our guilt which he had as our surety, so believers are justified in him and through him, as being accepted of God in the same righteousness. It is in the favor of the same God and heavenly Father, that they enjoy peace. 'I ascend to my Father, and your Father, to my God, and your God.' It is in a participation of the same Spirit, that they, as believers, have the peace of Christ.

"He had that Spirit given him without measure, and 'out of his fulness do they all receive, and grace for grace.' It is the oil of gladness shed on the head of the mystical body, that refreshes and delights all the members. It is as partakers of Jesus Christ, that believers enjoy this peace."

§ 3. How is this peace a legacy?

The third question, Why is this peace represented as a legacy, a gift?—"Peace I leave with you, or to you; my peace I give to you,"—is easily answered. As to the first point, It is a legacy, for it could become ours only through our Lord's death. He made peace through the blood of his cross. Our Lord goes, but he leaves behind a perfect accepted atonement—transgression finished—sin taken away—reconciliation for iniquity fully made—everlasting righteousness brought in—all this left as his legacy, becoming ours through his death. He was "delivered for our offences, raised again for our justification." "Being then justified by faith, we have peace with God through our Lord Jesus  

*John i. 15.
Christ." Without his atoning death these blessings never could have been ours. "A testament has force after men are dead, otherwise it is of no strength at all whilst the testator liveth." And as to the second point, it is a gift, not bestowed as a reward for work done, an equivalent for a price paid by us. It is "the gift of God, through Jesus Christ our Lord." "By grace are we saved, through faith, and that not of ourselves, it is the gift of God."\*\*

§ 4. How is it given—not as the world giveth.

It now only remains that we propose the question, What is meant by our Lord’s leaving this legacy, giving this gift, "not as the world giveth." "Not as the world giveth, give I unto you." It has been common to suppose, that the contrast here is between the peace which Christ leaves as a legacy—gives as a gift—to his people, with the peace which the world gives, or professes to give, to her favorites; and it has been justly said, "all the peace that the world can give is, at the best, but superficial and external. It is not heart-peace; while, on the other hand, Christ’s peace is profound and spiritual, reaching to the deepest springs of feeling, and in the heart, as its peculiar sphere, laying to rest all turbulence, saying, Peace, be still. The peace which the world bestows is uncertain and inconstant; Christ’s peace is solid, stable, and immutable. The peace which the world gives is scared by death, and extinguished in eternity. The Saviour’s peace converts death into a messenger of joy, and eternity into a scene of boundless blessedness and glory. The world often promises far more than it can bestow; but the promises of Jesus are not merely realized, but far outdone, in the accomplishment."\*

All this is truth,—important, most important, truth; but the contrast seems to us to be, not so much between the peace Christ gives, and the peace the world gives, or pretends to give, as between the legacy and gift of our Lord, and the legacies and gifts of the world generally. The world’s legacies and gifts are like itself. They consist in its own riches, or honors, or pleasures. How far inferior are those to our Saviour’s legacy and gift!—Peace—including favor and fellowship with God,—peace of

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\* "Verum quidem est quod observarunt viri docti, mundum sempe mentiri quum dat pacem, mundum sempe aggredi quantum non potest prætare, cum dat pacem, utiam quum non mentitur sed serio agit. Nam mundus vel fallax est, vel inops consilii et virium; itaque qui nittantur mundo non consultum sibi, niuntur enim eo quod vel desperatus fraudet vel defect imbecillitate virium. Hae quidem verissima sunt et altius insignia animo. Sed aliud tamen videtur voluisse Christum, atque inaequales ficti locumique hanc fuisset Christi mentem, nespe, mundus dat pacem ut amalitur res adversae carnii: Christus non ita dat pacem, sed pac Christi tum demum viget, quem rebus secundum carmina adversus non premiram modo, sed peeta oppressum. Confessur cum hoc loco cap. iv. ad Phil., ver. 6 et 7, et res eis manifesta."—CARM. "καθώς δὲ κατάγεις δήσωμι. Sempe satias lubricam, fallacem, inadissam, periculosam, et damnosem."—Exa. SCAND.

\* Brown Patterson.
conscience, and joy in the Holy Ghost,—a composed, tranquil mind, and a heart filled to an overflow with ennobling love and triumphant hope. Surely, silver shall not be weighed for the price of such a gift or legacy as this. "It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for its price is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." Ask him who has felt his need of the gift of this peace, and, in the faith of the truth, has obtained possession of it, as Christ’s legacy,—ask him how he estimates it? We have his answer in the words of the Christian poet:—

"Tis heaven, all heaven, descending on the wings
Of the glad legion of the King of kings;
*Tis more, *tis God diffus’d in every part,—
*Tis God himself triumphant in the heart."

There is a difference in the manner, as well as in the substance, of the legacy and gift of our Lord, and of the legacies and gifts of the world. The world gives like itself, and so does Christ. It often gives hypocritically; he always gives sincerely. The world often gives capriciously; he gives always wisely. The world often gives selfishly; he always gives disinterestedly. The world often gives penuriously; he gives generously. The world often gives to those who least need its gifts; he bestows his on those who, without his gifts, must perish. The world often “resumes the blessings it bestows;” his gifts are without repentance,—his peace is “assurance for ever;” his salvation an “everlasting salvation.”

Might not our Lord, then, well add, “Let not your heart be troubled, neither be afraid?” Why should he be troubled—why should he be afraid—who is secured of such a legacy—enriched by such a gift? Such a person needs only to believe the truth, and “the peace of God, which passeth all understanding,” must keep his heart and mind through Christ Jesus. Well may he, however exposed to affliction, say and sing, “The lines have fallen to me in pleasant places; yes, I have a goodly heritage.” “I shall not be moved. My heart is glad; my glory rejoiceth; my flesh, also, shall rest in hope.”

It is an important question, which demands the immediate and urgent attention of all of us: Have we received the Saviour’s gift? Do we enjoy the Saviour’s legacy? Have we peace? And, have we his peace? Alas! how many are strangers to peace! Alas! how many are the dupes, soon to be the victims, of a false peace! There can be no safe peace in sin. There can be no real abiding peace from the world. True peace is to be found only in Christ. “He is our peace,”—the procurer—the
bestower—the perfecter—of our peace. It is to be found by all who really seek it,—seek it in the appointed way; by all who are disposed to receive it,—receive it in the appointed way. Come to him in the faith of the truth respecting him, and you will assuredly obtain peace—rest to your souls. Jehovah will proclaim to you, ‘I was angry with you, but now I comfort you; I am pacified towards you for all the iniquity which you have done;’ and being at peace with God, through our Lord Jesus Christ, He, as “the God of peace, will give you peace always, by all means.” “His peace will keep your heart and mind.” He will “keep you in perfect peace,” keeping your mind stayed on him; and though “in the world ye should have tribulation, in him ye shall have peace.” He will make all things contribute to your welfare; “even in the floods of great waters he will preserve you from trouble, and in due time compass you about with songs of deliverance;” and, meanwhile, “He will deliver you in six troubles; yea, in seven no evil shall touch you. In famine he will redeem you from death; and in war from the power of the sword. You shall be hid from the scourge of the tongue; neither shall you be afraid of destruction when it cometh. At destruction and famine you shall laugh; neither shall you be afraid of the beasts of the field. For you shall be in league with the stones of the field; and the beasts of the field shall be at peace with thee.” “And your latter end shall be peace.” You shall not be driven away; you will go in peace. Your body shall rest in the grave in hope; and your spirits enter into the peace of paradise.” Your peace will not be interrupted, but confirmed and perfected by the fearful convulsions which shall put an end to the present order of things. “The issue of all,” as President Edwards says, “will be your arrival, soul and body, in heaven,—that land of rest,—that region of everlasting joy, where your peace and happiness shall be perfect, without the least mixture of trouble or affliction; and never be interrupted, world without end.” Such peace is to be found in Christ—to be found in Christ by all who will but gladly and gratefully receive it in the faith of the truth. It is to be found only in him—not in sin, not in ourselves,—not in the world. It is to be found now. It may not be found to-morrow; nay, it may not be found next hour; for to-morrow—next hour—may find you in eternity; and he who has not found peace in Christ here, will never find peace, even in him, there.”


12 This seems the natural close of the discourse—the Farewell. But our Lord appears loathe to leave his disciples, especially to leave them so sad. There are two or three places in these discourses where you would expect the close, but he still goes on. His kind heart would not allow him to part with them thus. It puts us in mind of the exquisitely beautiful lines of the Roman poet:—

“Ter limen tesi, ter sum revocatus, et ipse
Indulgens animo, pes mihi tardus erat.
Semper vale dicto rursus sum multa locutus,
Et quasi decepsa oesula summa dedi.”
CHRIST’S RETURN TO HIS FATHER A FIT REASON, NOT FOR GRIEF, BUT FOR JOY, TO HIS DISCIPLES.

John xiv. 27, 28.—“Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.”

There is no form of benevolent exertion more needed among mankind in the present state, than the administration of suitable and effectual comfort. Our world is so full of dangers and accidents, bereavements and sufferings, naturally producing fear and anxiety, anguish and sorrow, that he who would do much good in it, must seek to be, like Job, “one that comforteth the mourners.”

To the formation of this character, and to the right discharge of its duties, wisdom as well as kindness, a clear head as well as a tender heart, is absolutely necessary. He needs “the tongue of the learned”—the wise, instructed, experienced tongue,—who would speak with effect “a word in season to him who is weary:” for it is no easy matter to allay fears, and soothe anxieties; to tranquillize the disturbed mind, and to comfort the sorrowful heart. Stirred from its depths, the tide of feeling is not easily stemmed. The billows of grief are scarcely more controllable than the waves of the ocean. There is but one voice that can with effect say to either amid their agitation,—‘Peace, be still.’

Even in the very subordinate part man can act in comforting the mourner, both the faculties of his mind and the feelings of his heart find full occupation. The topics of consolation must be skilfully selected, and cautiously, as well as kindly and powerfully, urged. The waywardness of the mourner, hardening himself in sorrow, and refusing to be comforted—finding additional reasons for his grief, it may be, in the very considerations employed to assuage it,—must be patiently borne with. Yes; the hurt mind, the broken, bleeding heart, needs dexterous as well as tender handling. The attention must be again, and again, and again, turned towards the sources of consolation; and whatever is fitted to alleviate the burden, or support under it, must be presented in the form in which the enfeebled distempered sufferer is most likely to be induced to make use of it. “Precept” must be “upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” Without paying attention to these things, the comforter, however well-intentioned, is not likely to gain his benevolent object; and, indeed, is in danger of deepening the impression he meant to efface—aggravating the disease he meant to cure.

Our Lord Jesus, who can be touched with human infirmities, having been “in all things tried like his brethren,” has, in this

1 Isa. xxviii. 10.
department of duty, as in every other, "set us an example that we should follow in his steps." How accomplished a comforter does he appear in that valedictory discourse which we have been considering! How wise, how discriminating, how faithful, how tender, how patient, how persevering! The topics he selects are just those best adapted to the anxieties, and fears, and sorrows, both for him and for themselves, with which the intimation of his speedily approaching departure had filled the minds of his disciples. He, no doubt, must go, but he goes home to his Father's house of many mansions; he goes thither to make arrangements for their permanent residence there along with him; and, when these arrangements are completed, he will return to conduct them to the abode he has prepared for them. He will open up a way for them to the Father, he will instruct them as to that way, and enable them to walk in it. His removal is not to involve in it the withdrawal of those miraculous powers which he had bestowed on them; these shall be continued, and they shall be enabled to perform a work far more great and glorious than any physical miracle. In the performance of this work they are assured of whatever they need, if they but ask it of his Father and theirs; and the Spirit of truth is promised to them permanently to take his place as their instructor, and guide, and monitor, and helper, and comforter. For a season, indeed, they are to be left orphans—the season of his absence before the Holy Spirit is given,—but that is to be a very brief season. He is very soon to return to them in the possession of an enlarged and everlasting life, of which they are to be made the partakers; their knowledge of the most interesting and important truth is to become far more clear and extensive: he is to manifest himself to them in a manner and degree altogether peculiar; and his Father and he are to come to them and make their abode with them. He must, indeed, as to his bodily presence, leave them; but he bequeaths them as his legacy—he bestows on them as his parting gift—true peace—peace which the world cannot give, and cannot take away. What could be better fitted, than these considerations, to calm the troubled hearts of the disciples? Surely, if they believed God, if they believed their Lord, they must be comforted.

But the state of their minds, their Jewish prejudices, their very limited and inaccurate views of truth, along with the perturbation of their spirits, prevented these heavenly consolations from producing their proper effects. Indeed, they could but very imperfectly find their way into their minds; how, then, could they appropriately affect the heart? Our Lord saw, in the sadness which still sat on their countenances, that their hearts remained still troubled. But he does not abandon the work of consolation. He again says to them, "Let not your hearts be troubled;" and he adds, "neither be afraid." He recalls their minds to some of the leading topics to which he had already adverted, and intimates to them that, if understood and believed, they would not only alleviate their sorrow, but turn it into joy. "Ye have heard how
I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because (I said) I go unto the Father; for the Father is greater than I.”

Our Lord here sets an example to all his servants, when they are attempting to comfort mourners, to raise up the bowed down, to strengthen the weak hands, to confirm the feeble knees, to bind up the broken-hearted. They should not be discouraged, though what appears to them a very full and plain statement of very appropriate and very powerful consolations should seem to produce but very little effect; and they are to endeavor to recall the mourners’ minds to those truths which are peculiarly fitted to meet their case, and which, if they could be but got into the heart through the understanding, could not fail to give relief.

The words, “Let not your heart be troubled, neither be ye afraid,” stand in at least as close connection with the words that follow as with those which precede them, and probably should have formed the beginning of the 28th verse, rather than the end of the 27th verse. Indeed, the division into such minute portions as our verses does not well suit such compositions as our Lord’s valedictory discourses. It obscures the natural connection. It makes breaks where the course of thought and feeling is continuous, and in this way not merely prevents us from seeing all their beauties, but leads us occasionally to misapprehend their meaning. If you would either understand or enjoy these four wonderful chapters, read them at one sitting, and read them without allowing the distinction into chapters and verses to make any impression on your mind.

The words, “Let not your heart be troubled, neither be ye afraid,” viewed in connection with those which follow, are just equivalent to, “Oh, do not indulge these perplexing anxieties, these gloomy forebodings. If you would but attend to—if you but understood and believed, what I have said, your distressing cares and fears would be dispelled, and joy would take the place of sorrow. “Ye have heard how I said unto you, I go away, and come again to you;” and should not this have been enough to quiet your inward agitation?” “I have said, I go away.” And because he said this, sorrow had filled their hearts; but surely it is because they did not rightly understand these words. It was not—it could not be—agreeable to them to think of his leaving them, and still less to think of the way in which he was to leave them; but still there was much in these words to allay apprehension. They were well-chosen words. It is not, “I am to be taken from you—I am to be reluctantly driven out of the world.” No, our Lord’s going was voluntary. He went like a lamb to the slaughter. The victim was not dragged to the altar. He cheerfully went along both “the path” of death and that “of life” shown him by his Father. No unforeseen accident had befallen him. The appointed time for his going was come, and

1 “beoicor. Hoc quod dixit de abitu, discipuli valde attenderant idque cum tristitia.”—Banner.
2 Psal. xvi. 11.
he was ready to go. "No man took his life from him; he laid it down himself." He was willing to go; why should they be so unwilling to let him go?

And then when he said, "I go away," he told them both whither he was going, and why he was going there. When he said 'I go away,' he said also, 'I go to the Father—I go home.' However rough the road, and stormy the weather, that was the end of the journey, and he was sure to reach it. And he further told them that he went away there for the express purpose of preparing a place for them in that house of many mansions, where they might abide with him for ever. There was nothing so alarming, then, in these words, which had so gone to the disciples' heart, "I go away."

But if there was comfort even in these words, there was "abundant consolation and good hope" in the words which accompanied them. If he had merely said "I go away," it would not have been wonderful that they had been anxious and fearful; but when he had added, "I come again to you," was not that a good reason why their heart should not be troubled, why they should not be afraid? He speaks to them in another way than he does to the world. With regard to the world he says, "I come unto the world, I go to the Father," with regard to them, "I go away, and come again to you."

The coming again of our Lord, as we have already endeavored to show, is descriptive, not of a single passing event, but of a series of comings, all looking forward to his final coming—his coming for their complete salvation. When he said "I come again," the declaration referred to his return to them, immediately after his resurrection from the dead—his coming to them in the way of manifesting himself to them, as he does not to the world—his coming to them along with his Father, and making his abode with them, and his coming to take them altogether to be with him in his Father's house of many mansions, to be spectators and sharers of his glories and felicities for ever.

These statements he had substantially made to them, and even the imperfect apprehension they could have of their meaning, had it been accompanied by firm faith, must have dispelled to a considerable degree their oppressive anxieties, and gloomy apprehensions. It must have led to the reflection, 'If these declarations are to be fulfilled, our future cannot be that region of doleful shades our fears have represented it to us. He is to return—to return to us—to return to us soon—and though he is not permanently to be with us as he has been with us on earth, he is really to be with us—constantly, permanently, with us—and ultimately he is to return to take us to be permanently with him. Surely the words, then, "I go away," and "I come again to you," should have stilled our alarm. Surely he has good reason to say, "Let not your heart be troubled, neither be ye afraid."'

But our Lord intimates to the disciples, that his words which they had heard should not only banish painful anxiety, hopeless
sorrow, and gloomy apprehension, but excite feelings of satisfaction and joy. If he had said he was going without telling them whither, they might have been alarmed. If he had said merely, 'I am going to the bar of the Sanhedrim, to the judgment-hall of the Roman governor, to the cross, to the grave,' they might well have been filled with sorrow and terror; but he had said, again, and again, and again, "I am going to the Father." Now, says he, "If ye loved me ye would rejoice, because I said," or rather (leaving out the words "I said," which are not to be found in the best manuscripts), "ye would rejoice because I go to the Father, for the Father is greater than I." Our Lord had told them that God was his Father in a sense altogether peculiar. They knew, and were sure, that he was the Son of God—his own Son—his beloved only begotten Son. They knew that heaven, the heaven of heavens, the most glorious and happy region of the universe, was the residence of that Divine majesty and glory of which the Shechinah was a dim shadow. There their Lord had dwelt from eternal ages, and thither he was to return, that he might be glorified with that glory which he had with the Father before the world was. When he said to the disciples, "I go to the Father," they could not understand anything less or anything else, than that he was about to depart into a state of the highest dignity and happiness.

The Father, to whom he was going when he departed, is declared by our Lord to be greater than he. These words admit of, and have received, various interpretations. Those who deny the proper deity of our Lord, and who hold that however high may be our Lord's place in the scale of creation, he has his place in that scale, consider this passage as one of the bulwarks of their cause. If, however, as can easily be proved, there are many most explicit testimonies that Jesus Christ was an incarnation of Divinity; that he has all the distinctive perfections and works of Deity ascribed to him in Scripture; that he is possessed of all the prerogatives, and is entitled to all the honors of Deity; and if the words before us are capable of an interpretation quite accordant with these testimonies, it surely would be absurd to impute to them a meaning which would involve our Lord in a contradic- tion, both of his own declaration, and of the declaration of his holy apostles, who "had his mind," because he had given them his Spirit.

The precise import of the words depends on the connection in which they may be considered as standing. They may be considered as in direct and sole connection with the words, "I go to the Father;" and in that case they state the reason why our Lord must go to the Father:—"I go to the Father, for the Father is greater than I;" or, they may be considered as standing in connection with the words, "If ye loved me ye would rejoice, because I go to the Father"—and then they contain in them the reason why the disciples should rejoice that their Master was gone to the Father; because the Father was greater than he.
Viewed in the first connection, the words bring out the doctrine, which is so frequently and clearly stated, both by our Lord and his apostles, and which is in entire accordance with the prophetic representations of the economy of man's salvation,—that the Father, in the whole of this wondrous economy, sustains the majesty of Godhead. He sends the Son to be the saviour of men—He sends the Spirit to be the sanctifier of men—He appoints "mediator between God and man"—He gives him a work to do, by which he was to glorify Him on the earth; and when that work was done, His "righteous servant" returns to give in his account with joy, and to receive from Him his merited reward.

Had the words, "I go to the Father, for the Father is greater than I," stood by themselves, I should have been disposed to think that this was probably their meaning; but looking carefully at the whole statements as forming a part of our Lord's consolatory discourse to the disciples, I think the other mode of connection much more natural. The Father being greater than the Son, seems assigned as the reason why the disciples should rejoice in their Master's going away to be with the Father.

Let us inquire into the meaning of the expression, viewed in this connection, and endeavor to show its force as a reason why the disciples, if they loved their Master, should rejoice because he was going to the Father. Admitting, as we well may, the proper divinity of our Lord, which we have often proved to you, it is plain that it is not in reference to this, that the Father is said to be greater than he. In his divinity, he was one with the Father, and could no more say that the Father was greater than he, than that God was greater than God. Such an assertion implies, nay is, the most monstrous of all incongruities and absurdities.

But he who was in the form of God consented to become a man, and, as God-man, to become God's servant, and man's saviour. Both in his assumed nature, and his official character, he was inferior to the Father. The Father was greater than he. The Father was superior to the man Christ Jesus. The superiority there was immeasurable—it was the superiority of the Uncreated to the created—of the Creator to the creature—of the Infinite to the finite—of the Independent to the dependent. The Father was superior to the Son in his economical character, as well as in his assumed nature. Throughout the whole of this discourse—throughout the whole prophetic and apostolical Scriptures—the Son is represented, in respect of office, as the messenger, the minister, the servant of the Father, from whom he had received commission, and to whom he was to render account; for whose glory, and under whose authority, he spoke and acted at every step of his mediatorial ministry, and to whom, at the close of his mortal life, he thus presented his account:—"I have glorified thee upon the earth: I have finished the work thou gavest me to do."

*John xvii. 4.*
Viewed in either of these ways, it is not difficult to bring out of the words a reason why the disciples should rejoice because their Lord was going to the Father. It is a glorious thing for any man to exchange earth for heaven—for any man to be brought so near God, as every one is who goes there—but it was a peculiarly desirable exchange for the man Jesus—"who was a worm and no man"—"a reproach of men, and despised of the people"—especially as he was to be brought near to God as no man ever had been, or ever would be. It was honorable and blissful beyond what man or angel can conceive, for the Mediator, made perfect through suffering, to go to Him who appointed him, to receive his dearly-purchased reward. Who can wonder if Daniel, the man greatly beloved, when allowed to contemplate the scene, through the far-stretching vista of prophetic vision, had said, as on another occasion, "There remained no strength in me, neither was their breath left in me." "I beheld the Ancient of days, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him." "I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The thought that the man Christ Jesus was to be "crowned," as no man ever had been, with "glory and honor," by being brought to the Father—that the voluntary servant, though the essential equal of the Father, was to have "a name above every name," a throne above every throne, by being brought to the Father—was assuredly fitted to excite lively joy in all who loved him.

At the same time, I apprehend, that as the contrast here is certainly not that which exists between the divinity of the Father and of the Son—for a thing does not admit of comparison with itself—so neither is it that which exists between the economical characters of the Father and the Son, nor that between the human nature of the Son, and the divine essence of the Father. I am inclined to agree with those interpreters, who think the contrast is between the condition of the incarnate Son, now on earth, and that of the Father, in the heaven of heavens. What was the condition of our Lord?" He was in a state of indigence

5 Dan. vii. 9-14. 6 Heb. ii. 9. Phil. ii. 9, 10.
7 "Nihil hic ad naturam quamdam referatur: nihil dieitur quod principium ad humanam aut ad divisionem perinsit: quia nihil ad seopsum et consilium Christi pertinebat. Nulla enim vis ad erigendos disciplorum morientium animos inasset illae orationi:—"Pater major est quam ego, in humana natura spectatus." Tantum describitur altius et amplior status."—SCHLIER. "Neque ad personarum ordineum,
and suffering; "a man of sorrows, and acquainted with grief;" a hated, despised, heart-broken man. "The foxes had holes, the birds of the air lodging-places; he had not where to lay his head." Such had he been all his life long—such was he likely still more to become, continuing on earth. And what was the condition of the Father—"the King eternal, immortal, and invisible"—the ever-blessed God, enthroned on high in the central brightness of the inaccessible light—retaining his glory unclipped, his felicity unimpaired—displaying the full majesty of the supreme Divinity—far elevated above the experience or the fear of change—surrounded by the highest and holiest of created beings, the object of their supreme love, and uninterrupted praise? Is not the Father greater than the Son? and who that loves the Son can but wish that he were with the Father—"glorified with the glory he had with Him before the foundation of the world"? In going to the Father, the incarnate Son would enjoy a vast advancement of condition. He would realize a gain unspeakable. It was reasonable to expect that, by those who truly loved him, the tidings, that he was about to go to the Father, should be received with joy, and not with grief—should be the subject of congratulation, and not of complaint. Surely our Lord might well say, "If ye loved me ye would rejoice, because I go to the Father, for the Father is greater than I."

We are not to suppose, from these words, that our Lord entertained any doubt of the sincerity or ardor of his disciples' regard to him. They loved him as they never had loved any one else; and well did he know, and much did he value, their honest affection. He knew that love to him was one great cause of their present perplexity and sorrow. Had they loved him less, or not loved him at all, their hearts would not have been so troubled. The meaning plainly is, 'You may love me well, but you do not love me wisely.' If ye loved me as ye ought—if you regarded me with an enlightened attachment—if your affection rested on a just acquaintance with all the circumstances, and more especially with all the results, which are to ensue, in reference to myself—the sentiment of affection in your hearts—that pure and generous emotion, which finds one of its deepest satisfactions in the advantage and happiness of the beloved object—would derived a hallowed content from the prospects with which

neque ad distinctionem unius naturæ ab altera dictum istud referatur, sed ut statum suum infirmitatis Christus cum secuturo glorificationis statum contulerit, eundem autorem facit Patrem, suum more sese ad captum rudium adhuc discipulorum accommodans."—BEEZA. "Non confert hic Christus Patris divinitatem cum sua, nec humanam suam naturam divinae Patris essentiam comparat, sed potius statum presentem coelesti gloriae ad quam mox recipiendus erat."—CALVIN. "Non est eur socius meam ad Patrem profectos ferat: Pater enim in longe major gloria est felicite constituens est, atque ego nunc sum; ego enim gloriae paterna, his astantibus, compon et particeps ero."—MOSERUM.

Matt. viii. 20.
*Ino discipuli, quia Christum diligunt, dolent. Diligunt et non diligunt. Diligent dolenter, sed non sapienter."—BEERHARD.
my departure hence is connected. If your affection were as pure, and enlightened, and ardent as it ought to be, you would forget your own apprehended loss in your Master's obvious exceeding gain. Whatever it may be for you, for him to depart and be with the Father is far better.' But if the disciples had understood what was implied in their Lord's departure—to be with the Father, who was greater than he—they would have rejoiced on their own account, as well as his. It was only by going to the Father—by fully finishing the work the Father had given him to do, and then going to receive the promised reward—that he could secure their salvation. He must merit all power in heaven and in earth—in the exercise of which he saves to the uttermost, all that come to God by him—and he must go to the Father to receive it, in order to his becoming "the author of salvation to all who obey him."

If love to the Saviour should have made the disciples rejoice in his going to the Father, surely much more ought we, to whom "the mystery of the Father and of Christ" has been fully manifested, to rejoice that he is gone to, that he is with, the Father. Who would wish to see him again dwelling a man among men, even in the possession of the highest dignity and the enjoyment of the purest happiness earth could afford? Let us admire the love that brought him from heaven to earth, and kept him there till the work which could be done nowhere else was accomplished. Let us rejoice that he has long ago exchanged earth for heaven—the thorny garland for the crown of glory—the "Crucify him, crucify him," of sinful men, for the halleluias of angels.

Let us be thankful for his spiritual presence with us, and never dream of possessing, never desire to possess, on earth, what can be enjoyed only in heaven. An enlightened self-love will heighten our joy, for we believe that he who died for us lives and reigns for us, and will in due time make us sharers of his glory. He has gone to the Father; and in the best possible way, at the appointed season, will he bring all his brethren—the many sons—the heirs of salvation—to his Father and our Father, to his God and our God.

The words of our text, uttered by our Lord to reprove the sorrow of the disciples for themselves, unmitigated as it was by joy for their Lord in the prospect of his going to the Father, are very applicable to those Christians who, having lost christian friends, are mourning for them as if they had no hope.

"Why do we weep, departed friends, Or shake at death's alarms?" 10

They have gone away; they were not driven away. They resigned their spirits; they died at the commandment of the Lord. They would have willingly stayed; but they gladly went. They have gone away; but they have gone home: their bodies to their long, though not last, home in the dust; their spirits to a better

10 Watts.
home in their Father’s house above. They have gone away, but it is from temptation and sin, from suffering and sorrow. They have gone away, but it is to the land of perfect purity and perfect peace. They will come again, come again to us. Their spirits the Lord will bring with him when he comes from heaven the second time, for the complete salvation of all his chosen, and their bodies will come forth out of their graves to meet them, incorruptible, immortal, powerful, glorious, and all death-divided christian friends shall meet to part no more. “Even now, absent from the body, they are present with the Lord.” 11 They are with Christ, who is with the Father. Is it not better—far better—with them, than it ever was, than it ever could have been, on earth? Are they not much better accommodated in the building of God not made with hands, eternal in the heavens, than they were—than they could have been—in the earthly house of this tabernacle? Have they not better companions, nobler employments, sweeter joys? Since we love them, we cannot but grieve for our loss. But if we loved them with an enlightened, pure, christian love, would we not also rejoice for their gain? If we loved them, would we not rejoice that they are gone to the Father? Ought we—if a wish could recall them—ought we to wish them back again? Our nature is so frail that it is well that this is not in our option. The delight of intercourse with departed friends, like every other blessing doubly valuable in our estimation when we are deprived of it, might seem to be so desirable that we could not resist the impulse to recall it by a wish, if a wish could recall it.

“But no, what here we call our life is such,  
So little to be loved, and they so much—  
That we would ill requit them to constrain  
Their unbound spirits into bonds again.” 12

Let us learn from the lesson of our Lord, rather to endeavor to master the selfish part of our affection, and give thanks at once for our Saviour, who has overcome and sat down on his Father’s throne, and for those to whom, having become more than conquerors through his love, he has given to sit down with him on his throne. We would not wish their joys diminished that our sorrows may be abated. No, we will rejoice that He and they are safely housed from all the wintry blasts of this inhospitable region, though ourselves yet exposed to the pelting of its pitiless storms, and instead of indulging a selfish melancholy, by the help of our God, we will follow Him and them, forgetting the things that are behind, and reaching forth to those which are before, if by any means we may partake with them the joys of paradise, and attain with them the glories of the resurrection of the just.

11 2 Cor. v 6.  
12 Cowper.
XV.

THE DESIGN OF OUR LORD IN PREDICTING COMING EVENTS.

John xiv. 29. — "And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

Miracle and prophecy are the two pillars on which rests the stately fabric of the external evidence of divine revelation, and of the divine mission and Messiahship of Jesus Christ. They are well fitted to serve their important purpose. Both involve the exercise of superhuman, of divine, attributes. No power short of divine, can supersede or control the operation of the ordinary laws of nature, and in this the essence of a miracle consists; and no knowledge, no wisdom, inferior to divine, can penetrate the veil which covers futurity, minutely foretelling a series of events, the occurrence of each of which is dependent on the free exercise of the choice and agency of multitudes of unconnected intelligent beings: "declaring the end from the beginning, and from ancient times the things that are not yet done." It is obvious, then, that miracle and prophecy have this in common, that both indicate Divine interposition, and it is this common quality which fits them for being employed as evidences of a Divine revelation.

Miracles may be performed—predictions may be uttered—without any human or created instrumentality, Such miracles would, however, prove nothing but the existence of a power which can control or suspend the ordinary laws of nature, and of a Being to whom this power belongs as an attribute. Such predictions, when fulfilled, would only prove that there is a Being who has the certain knowledge of the future, and the power of so creating or controlling events, that what He foretells shall assuredly take place. They would prove the existence of a Being whose knowledge and power far transcend human knowledge and power, and to which, indeed, we could set no limits; but they would prove nothing more.

But, by employing human instrumentality in connection with miraculous operation and prophetic declaration, God has rendered them far more extensively useful as sources of evidence of important truth. Strictly speaking, God is—must be—the only agent both in miracle and prophecy. It is He who works the wonder. It is He who perceives and unveils the future. But, almost uniformly, He has put forth his miraculous agency in connection with certain individuals speaking certain words, or doing certain actions, which individuals in no proper sense did the miracles; but, in consequence of a revelation made to their minds, indicated that the Divine power was about to be manifested in a miraculous manner. In the case of prophecy, the mind of the prophet is the subject of miraculous operation; God reveals to him what, in the ordinary course of nature, he could not have
known. God does not give the prophet a faculty of seeing the future—He merely communicates to him a portion of his own knowledge of the future, and the prophet merely communicates to others what he has been divinely informed of; and the fulfilment of the prediction is the evidence of the reality of the miracle.

We thus see that miracle and prophecy are by no means things so entirely distinct as they have often been represented. They seem, when closely examined, to melt into each other. Miracle, so far as it is man's work, is just prophecy; and prophecy, as it is God's work, is miracle. The miracle-worker, as he is commonly called, is in reality just the announcer of a revelation miraculously made to him; and the proof of such a revelation having been made, is the external miracle which not he, but God, performs; and the prophet is in himself the subject of a miracle, in having the secrets of futurity laid open to him; and the proof of the reality of this miraculous revelation is the fulfilment, by God, of the prediction, either in the ordinary course of his providence, or otherwise.

We are now in circumstances to perceive how miracle and prophecy, both of them being substantially the reception of a divine communication made to the individual, satisfactorily attested, are fitted to yield attestation to other statements, which the miracle-worker and the prophet declare to be divine communications. The fact that indubitable evidence has been afforded of an individual having had one or more communications from God, which is the case in every true miracle, and in every fulfilled prediction, is the most appropriate and satisfactory way of accrediting that individual as a Divine messenger. The miracle which, in both cases, God alone could work, is the Divine seal appended to the credentials of his messenger. We are constrained to acknowledge men to be teachers sent of God, when, in connection with their instrumentality, works are done, which "no man could do if God were not with him"; and, when the oracle has been ratified by the result, what conclusion can we come to, but that "He, who seeth the end from the beginning, who frustrateth the tokens of the liars, and maketh diviners mad, hath confirmed the word of his servants, and performed the counsel of his messengers"? The pillars of miracle and prophecy, to revert to the figure with which I commenced these observations, are very closely connected. They rest on the same base; and they are again united, where they yield their support to the superincumbent edifice of divine revelation.

These reflections may, perhaps, be of some use in giving simplicity and clearness to our views as to the manner in which miraculous operation and fulfilled prediction yield satisfactory evidence of the truth of doctrines, by proving the divine mission of those through whose instrumentality the first is performed, and the latter uttered; and I have been led to them by observing how our Lord, in the words which constitute the subject of our
exposition, represents his predictions respecting his death and resurrection, and the gift of the Spirit, and other important events in the history of his religion, to follow these, as intended and calculated to strengthen the faith of the disciples in his divine mission, and in the truth of all the doctrines he had taught them, and all the promises he had made to them. — "Now, I have told you before it come to pass, that, when it is come to pass, ye may believe."

"The spirit of prophecy is the testimony of Jesus." It gives evidence of—bears witness to—him. It does so in the predictions spoken and written by the holy men of old, who spoke and wrote under its influence. The Old Testament Scriptures are full of oracles respecting the Messiah; and the exact fulfilment of these oracles in the person, character, work, and history of Jesus Christ, most satisfactorily proves him to be the Messiah. No man acquainted with the facts can doubt, without doing violence to the laws of evidence, that Jesus Christ is the person referred to in these oracles, and that the fulfilment of these predictions affords satisfactory evidence of his divine mission. The language of Philip is the natural expression of the sentiment of every one who, with care and candor, has compared the predictions of the Old Testament and the facts of the New, — "In Jesus of Nazareth we have found him of whom Moses in the law, and the prophets did write."

It is not only, however, in this way, that "the spirit of prophecy is the testimony of Jesus." "The spirit of prophecy" dwelt in Jesus himself. He was the author, as well as the subject, of predictions, and the fulfilment of these predictions was fitted and intended to afford corroborative evidence of the divinity of his mission, and of the truth of his doctrine. They proved him to be a true prophet. He staked his credit on their fulfilment. That fulfilment directly proves, that in these instances he had a knowledge which nothing but intercourse with the Omniscient One could communicate, and warrants the inference that whatever he reveals as of divine authority, is to be received as such. At a very early period of his ministry, he began to utter predictions respecting himself and his cause, sometimes couched in enigmatical language, but so expressed, as that, when the events referred to occurred, there could be no doubt that the prediction related to them; and, as the close of his ministry approached, these predictions became more frequent and more explicit.

The first of these predictions recorded, is the answer he gave to the Jews, when they asked what sign or miracle he had to show to justify his driving the buyers and sellers out of the temple: "Destroy this temple, and in three days I will raise it up." "He spake of the temple of his body." The Jews did not understand him, neither did his disciples; but he spoke this, in order that, when the event referred to, which would identify itself,
took place, they might believe; and it served the purpose; for the evangelist informs us, that "when he was risen from the dead, his disciples remembered that he had said this to them, and they believed the Scripture and the word which Jesus had said." On another occasion he said, "a wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas," "for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." From the time that he made an explicit declaration of being the Messiah to the disciples, he began to show to them, "how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again on the third day." Plain and unmistakable as appears to us the meaning of these words, so powerful was the influence of Jewish prejudice, that the disciples seem to have thought they had some mystical signification; and when he, for the purpose indicated in the text, pressed them to "Let these sayings sink down into their ears," we are told that "they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying." When going up to Jerusalem for the last time with his disciples, we find him saying to them, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him: and the third day he shall rise again." To us it seems all but inconceivable, but still there can be no doubt of the fact so distinctly stated by the Evangelist Luke, that the disciples "understood none of these things: and this saying was hid from them, neither knew they the things which were spoken." On another occasion, he predicted his death and its consequences in these words, so dark to his disciples then, so plain to them afterwards, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said," adds the evangelist, "signifying what death he should die." He predicted the treason of one of the disciples, and gave the reason of his predicting it as the fulfilment of an ancient oracle respecting the Messiah, in words nearly identical with those now under consideration, "Now, I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he." In the discourse which is the subject of exposition, among other things, he predicted that he "was going soon—very soon—to his Father,—that the miraculous powers of his apostles were not to be withdrawn,—and that they were to be enabled to accomplish a work greater than any miracle,—that he would send them the Holy Spirit as their instructor, monitor, remembrancer, guide,
and comforter,—that though he was to leave them for a short season as orphans, he was to return to them in possession of life, of which they were to be made partakers."

That these predictions, like all that went before them, were very imperfectly understood by the disciples, appears from the words of Thomas, and Philip, and Judas: "Lord, we know not whither thou goest, and how can we know the way?"—"show us the Father;"—"How is it that thou wilt manifest thyself to us, and not to the world?" The disciples very probably wondered why their Master should say so many things to them, to which they could attach no definite meaning. The words before us meet this state of mind. It is as if our Lord had said, 'These statements which seem so strange to you, will be plain by and by. They will ere long serve an important purpose, which could not otherwise have been served. It is necessary that they should be made; and the reason why they are made will soon be apparent. 'I tell you these things now, before they come to pass, that when they come to pass you may believe.'" The question naturally occurs, Believe what? That question is answered by referring to the parallel statement in reference to the treason of Judas just quoted, "'That ye may believe that I am He,' 'that I am the Messiah,—the divinely appointed, qualified, promised, accredited Saviour—the divine Saviour—and of course, that all I have taught you is indubitably true; and all I have promised to you absolutely certain.' The disciples did believe this, but their faith was feeble; it required confirmation. It was to be exposed to severe trials, and needed support; and the declaration by him of these events before they took place, was of all things the best fitted for giving their faith that requisite confirmation and support. The word believe seems to be used here in the same way as the evangelist" employs it, when he says, that after the miraculous conversion of water into wine at Cana, our Lord's disciples believed in him,—i.e., had their faith confirmed and strengthened,—for it is plain that before this they had believed in him, and made profession of their faith; Andrew had said, "We have found the Messiah,"—Philip had said, "We have found him of whom Moses in the law, and the prophets did write,"—and Nathaniel had said, "Rabbi, thou art the Son of God; thou art the King of Israel." Some of the events predicted by our Lord were in their own nature fitted to stumble and confound the disciples; to shake their faith even to dissolution. The going away at all was not what they expected—they thought they had read in the law, that Christ abideth for ever; and still less did they expect him to go away as he did. The treason of Judas, the condemnation by the Sanhedrim, the crucifixion by the hands of the Gentiles, were events which, had they come on them unwarned, would have gone far to have convinced them that Jesus, whoever he was, could not be the Christ. Distinctly predicted by him, those very events which would have been

18 John xiii. 19. 11 John ii. 11.
evidence against him, became evidence in his favor. Under the influence of the Spirit, this prevented them,—even stunned and stupefied as they were by amazement and sorrow,—from making shipwreck of faith altogether, in that season of extreme trial which elapsed between their Lord’s betrayal in the garden, and his return to them after his resurrection. And if it saved them from apostasy then, how, in connection with the fulfilment of the other predictions respecting the resurrection, and the giving of the Holy Spirit, and the success of the Gospel, did it afterwards confirm their faith,—make them strong in faith,—stedfast and immovable! Most of these events, being miraculous, would, in themselves, have been convincing evidence of our Lord’s divine mission; but their force, as evidence, was greatly increased by their having been predicted, not only by the ancient prophets, but by himself.

There is a general truth of some importance suggested to us by this passage, which we may notice in passing. We are not to suppose that any word of Christ is unworthy of our closest attention, and of being treasured in our memory, because we do not at the time distinctly perceive its meaning, or see the purpose which it is calculated and intended to serve. Such truths as we cannot at present turn to any account, may at some future period, prove very useful to us, and we may have cause to bless God for putting them in his word, bringing them to our knowledge, and sending his Spirit to recall them to our remembrance. Every word of God, then, should be treasured up in our minds, though we may at present but imperfectly understand it, and though we may not at all perceive our own individual concern in it. The providence of God may place us in circumstances which will give a new light to it, and make us feel that it has a value in itself, and a suitableness to us of which we little dreamt.

XVI.

THE APPROACHING, BUT VAIN, ASSAULT OF THE PRINCE OF THIS WORLD, AND OUR LORD’S READINESS TO MEET IT.

JHOX.XIV.30, 31.—"Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

The words, "Hereafter I will not talk much with you," seem intended to impress on the minds of the disciples the importance of their deeply pondering what he had said, and what he was about to say to them. They were to be among the last words he would speak to them in his humbled state; and they would all be needed to sustain their fainting faith, till he met them again in
greatly altered circumstances. It was a consideration well fitted to serve its purpose. What an interest would we take in every-thing said by a dear friend, if we were aware at the time that we were to see his face and hear his voice no more! How at-tentively would we listen to a discourse which we knew, or even suspected, to be the last we should ever hear from the lips of a revered and beloved minister of Christ! How power-fully, then, must these words have arrested the attention of the disciples, "Henceforth I will not talk much with you!" The sweetest enjoyments we experience, the most valuable privileges we possess here, are transitory and uncertain; and the thought should induce us to improve them to the utmost during their con-tinuance.

The reason why our Lord was henceforth, during his continuance on earth, to have but little conversation with his disciples, is specified in the words that follow: "For the prince of this world cometh." Our Lord was about to be otherwise and fully en-gaged.

When expounding the 31st verse of the twelfth chapter of this gospel, I had an opportunity of illustrating, at full length, the reference and the meaning of this remarkable appellation, "the prince of this world." It is one of the names of the chief of the angels who sinned, and indicates the extensive influence he pos-sesses over fallen man.

Taking for granted that you have not forgotten what was then said, I proceed to inquire, What we are to understand by this powerful and malignant spiritual being coming to our Lord? I apprehend, under this comprehensive and most emphatic ex-pression, our Lord meant to describe the whole of the bodily and mental sufferings which the evil one, whether directly or indirectly, was about to bring upon him, for the purpose of shak-ing his confidence in his Father, and leading him to deny the truth, and abandon the great work of human salvation entrusted to him. Satan had entered into Judas, and the foul treason was fully ripe for execution. Under diabolical influence, the Jewish Sanhedrim, and the Roman governor, the chief priests, and the people, and the Roman soldiers, were all prepared for their various parts in the fearful tragedy. Satan himself, and all his hosts, were ready to do the utmost that infernal craft, malignity, and power, could do, to foil the God-man in the mysterious con-flict, by which he was to accomplish man's deliverance. What a scene must have been before the mind of our Lord when he uttered these words! The apostate angel, at the head, as it were, of all the powers of evil on earth and in hell, was seen approaching him; and whatever created depraved intelligence and power could do, in opposition to the mighty cause of Jeho-vah's glory and man's salvation, was now about to be done. Now was about to take place the decisive struggle, for which he —the man, God's fellow—had been made strong. Once en-gaged in this, there was to be no farther opportunity of talking
with his disciples. He must be separated from them—deprived even of the expression of their sympathy,—and go forth alone to the conflict with the great adversary of God and man. He saw, as it were, the king of the bottomless pit assembling his legions; he saw the spiritual wickednesses mustered and set in array for the onset, and their human instruments ready to perform their work, in the dreadful assault to be made on him. "The prince of this world cometh"—cometh against me.

But he does not fail, neither is he discouraged. He does not sink in despair. He does not even consider the struggle, however severe, as of doubtful issue. He "set his face as a flint:" "He has," he says, "nothing in me." The precise force of these words it is not very easy to apprehend; but the general meaning is plain enough. "There is nothing in my nature or character—nothing in me or about me—by means of which he can obtain the victory over me." There was no personal guilt—there was no inherent depravity—in him.

This was not the first coming of the prince of this world to our Lord. He had come to him in the wilderness, as the cunning old serpent; but all his arts were met, and baffled, by a superior wisdom. He found he had nothing in him. He retired, but it was but for a season. During the whole of our Lord’s ministry, Satan was on the prowl, lurking in secret places, and bearing, as he best might, the dislodgment, by his mysterious opponent, of his emissaries from the bodies and minds of their victims. But he now returns, like a roaring lion. His fury, however, will avail him as little as his fraud, against his invincible antagonist, He is again to find that he has nothing in him." The promise is sure to the First-born, "The enemy shall not exact upon him, nor the son of wickedness master him." There was nothing in our Lord on which he could graft a single temptation. It had been found before that he could not be allured—it is now to be found that he cannot be terrified—into evil. He was "holy, harmless, undefiled, and separate from sinners,"—in this respect altogether unlike Adam, or any of his children, against whom the adversary had so often and so long "practised and prospered." He was not only upright, but infallible. In him was no sin; in him there was a moral impossibility of sinning.

In another sense, too, it may be said that the prince of this

1 Brown Patterson.

"obdēn. Nullam partem juris ant potestas."—Benson. The older interpreters supplied τι των ἰδιων—"He has nothing kindred to him in me." From this explanation came the various reading of ἐπικόσμου. Others supply ποιεῖν, and use Luke xii. 4. for illustration, where ἐγὼ τι ποιεῖν τιμή is used in the sense of having power to do something in reference to a person—"He is powerless, so far as I am concerned; he cannot prevail against me." This is the exegesis of Storr, Morris, and Tholuck, three excellent interpreters. "Adest per suos satellites hujus mundi princeps ille Satanæ, summis viribus aggressurus me, ut prorsus dējiciat et extinguat. Sed nihil ab eo periculī est. Nam in me nihil habet juris, et dum se maxime victorem esse confidet se victum prostratunque comperiet."—Krahmurr.


world had nothing in our Lord. There was nothing in him that could justly subject him to death, or to him who has the power of death. Men who have sinned have given themselves up to the power of the devil; and, as the righteous punishment of this sin, God has delivered them over to the natural consequences of their foolish and wicked choice. But in him who was "made sin," there was no sin. His bitterest enemies could not convict him of sin. His betrayer declared the blood he had sold innocent blood; and the judge who condemned him to the cross declared he could find no fault in him. The accuser of the brethren, with all his effrontery, could not demand liberty to put him to death as a sinner. He was indeed "cut off," but it was "not for himself;" and the prince of this world, in attempting to destroy him, drew down on himself destruction. Our Lord, because he who has the power of death had nothing in him, in dying, destroyed both death and its king. On the cross "he spoiled the principalities and powers" who had attempted to spoil him, and who seemed for a season to have succeeded in their attempt.

Had the prince of this world found anything of his own in his antagonist, he would have conquered. Could he have succeeded in making him diverge, in the minutest degree—in act, in word, in thought, in feeling—from the execution of the benignant will of God—that by the sacrifice of himself he should accomplish the salvation of men—the redemption of man must have "ceased for ever," and the prince of the world have sat on a higher and secure throne than ever.

But the God-man knew this was impossible, and went onward to the conflict, saying, "I shall not be confounded; I shall not be ashamed. He is near that justifieth me: who will contend with me? let us stand together: who is mine adversary? let him come near to me." He submits to enter the lists with the lawless one, not because he was rightfully subject to his attacks, but because his Father had appointed this conflict as the mysterious way of vindicating his own honor, and rescuing the prey from the mighty, and the captives from the terrible one.

This is, I apprehend, the sentiment contained in the concluding verse of the chapter: "But that the world may know that I love the Father: and as the Father gave me commandment, even so I do. Arise, let us go hence." This verse, in our translation, consists of two sentences. The first is obviously elliptical, "But that the world may know that I love the Father: and as the Father gave me commandment, even so I do." Some would supply the ellipsis by such words as, "This comes to pass—this attack of the prince of the world—"that the world may know that I love the Father; and that as the Father gave me commandment, even so I do." The cause of this attack is not that Satan has anything in me, but that I may have an opportunity of showing to all mankind how I love the Father, by submitting cheerfully to his will, in whatever suffering that submission may

5 2 Cor. v. 21. 6 Col. ii. 15. 7 Isa. l. 7, 8.
involve me.' Others would read the whole as one sentence: "But that the world may know that I love the Father, and that, as the Father gave me commandment, even so I do,—arise, let us go hence." 'The prince of the world, who is coming, hath nothing in me; but it is the will of the Father that I should go forth to meet him in conflict, and that the world may know, by my readily complying with the will of the Father, that I love Him, let us go forth and meet the approaching foe.'

Were I to decide between these two modes of interpretation, I should prefer the latter; for ellipses are to be admitted—supplements are to be made—in Scripture, only in cases of obvious necessity. The concluding words, however, from their position, do seem most likely to be a separate sentence; and a slight change in the version—certainly permitted by the original text—makes the first clause of the verse a complete grammatical sentence within itself. "But that the world may know that I love the Father, even as the Father hath given me commandment, so I do,"—i.e., 'I go forth to meet the prince of the world in combat, not because he has anything in me, but because the Father has given me a command to do so. I love Him too well not to do what He commands me; and it is desirable that it should be made manifest to all the world, that this combat is a voluntary one—not shrunk from, but readily engaged in; "Arise, then, let us go hence."' To refer, again, to a prophetical view of the state of the Messiah's mind in the immediate prospect of his conflict—"The Lord God had opened his ear, and he was not rebellious, neither turned he away back. He gave his back to the smiters, and his cheeks to them who plucked off the hair: he hid not his face from shame and spitting.""*

The Father had given the Son a commandment. That commandment was to offer his body once for all, the just in the room of the unjust. This was the will of the Father which he came to do, and with regard to which he says, "Lo, I come to do thy will." The commandment was to lay down his life for the sheep and take it again. And with regard to this he says, "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again; this commandment have I received of the Father."**

This commandment could not be complied with, but in a combat with the prince of this world; for it was through the instrumentality of him and his agents, that that life was to be taken away, which by being laid down and taken up again, was to be the life of the world.

The fulfilment of this commandment is the great proof of the Son's love to the Father. Surely greater love cannot be conceived, than that which is displayed in obedience to such a command of such a Father, by such a Son. Surely the Son loves the Father, when, in obedience to his command, he submits to such degradation and suffering,—submits to struggle with an enemy,
at once so powerful and unworthy, and to lay down his life in the
conflict.

It was meet that the world—i. e., mankind at large—should
distinctly see that the compliance of the Son with the command-
ment of the Father was entirely voluntary; not submission to an
irresistible necessity, but the result and expression of perfect love,
—entire complacent approbation of the commandment of the
Father, and supreme affection towards Him who had given it.
It was meet that so illustrious an instance of love to God should
be clearly seen to be what it was. This perfect free-will—this
complacent satisfaction in doing the will of God—was at once
that which, in connection with his divinity, rendered our Lord's
obedience to the death a suitable and adequate atonement for
sin; and which made it the fit and perfect example which all his
people ought to endeavor to imitate.

Therefore he went forth to meet the prince of the world, and
all his alien armies, not by constraint, but willingly—not with
reluctance, but with a willing mind. He does not stay in the
guest-chamber till the emissaries of hell come for him; still less
does he do what he had done before, and could easily have done
again—withdraw himself and escape out of their hands. He
rises to go to the garden where he knew he was to be betrayed,
and apprehended, and bound in chains, and led away to a double
condemnation, and an accursed death; "Arise," said he, "let us
go hence."\(^{10}\)

In the whole arrangements of our Lord, we see the same care
to show that his sufferings were voluntary, and that he cheerfully
did the will of the Father in laying down his life. Arrived at
the garden, he does not remain in its recesses, to which he had
retired for undisturbed devotion, to be sought out by Judas and
his band. "The hour," says he, "is at hand that the Son of
man is betrayed into the hands of sinners. Rise, let us go: lo,
he that betrayeth me is at hand."\(^{11}\) "Jesus knowing all things
that should come on him, went forth and said unto them, Whom
seek ye?" And on their answering, "Jesus of Nazareth, he
said, I am He," and, when they were smitten without hand to
the ground by his majestic, though mild, eye, instead of availing
himself of their panic to make his escape, he re-assures them by
meekly repeating the question, and surrendering himself, while
he secures the safety of his followers, "I am He. If ye seek me
let these go their way."\(^{12}\) Surely enough has been done, in his
thus doing as the Father gave him commandment, to make the
world know that he loves the Father, that in perfect love he sub-
mits to the most fearful displays of the righteous indignation of

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\(^{10}\) Mr. Burgh, in his valuable little book, "New Marginal Readings and Refer-
ces of the Four Gospels," proposes to point the passage thus:—"The prince of
this world cometh and hath nothing in me; but " (repeat he cometh) "that the
world may know that I love the Father, and (that) as the Father gave me com-
mandment, even so I do.—Arise, let us go hence." See ch. xv. 10. Heb. ii. 10;
v. 8.

\(^{11}\) Matt. xxvi. 46, 46.

\(^{12}\) John xviii. 4-6.
Jehovah, against the sins of those whose sins he bore; that by bearing their sins he might secure their salvation. It has been made very evident that the victim was not dragged to the altar—that he “gave himself” a sacrifice for sin—that he was obedient, not merely submissive, to death—cheerfully obedient, as well as unresistingly submissive, in dying.

On uttering the words, “Arise, let us go hence,” the Saviour appears to have arisen from the table, and what is contained in the three following chapters, seems to have been spoken while tarrying for a short while in the guest-chamber, or during the walk between it and the garden of Gethsemane.

Brethren, that which was the great display of love to the Father on the part of the Son, was also the great display of his love to us. The love that animated and strengthened him, and made him go forth to meet the prince of this world and all his armies, was a love that flowed not merely upwards to the everlasting Father, who well deserved it, but downward to us, who were altogether unworthy of it. “Hereby perceive we the love of Christ, in that he laid down his life for us.” He loved Him, and gave up his life at his command. He loved us and gave himself for us. Oh, let not this demonstration, this “commending” of his love, be lost on us. Let us show that we do know that he loved the Father, that he loved us, by doing as the Father hath given him commandment to do his will, in the offering of his body once for all. Let this love constrain us, and, under the resistless force of its influence, let us learn to make it our great object, doing and suffering, in life and death, to show our love to God in cheerful obedience to his commandment, in humble submission to his will, that at whatever expense of labor, or sacrifice, or endurance, we may, at humble distance, like him glorify “his Father and our Father, his God and our God,” on the earth, and “finish the work which he has given us to do.”

XVII.

THE TRUE VINE.

John xv. 1-8.—“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit. Now ye are clean through the word that I have spoken unto you.”

It is a question among harmonists, where the discourse contained in this and the succeeding chapter, and the prayer contained in the seventeenth chapter, were uttered. It has been supposed by some that, on our Lord saying, “Arise, let us go hence,” the disciples immediately prepared to leave the guest-chamber, where
they had celebrated the passover, but that before they actually departed, while they stood ready to move, our Lord recommenced speaking, and uttered both the discourse and the prayer before leaving the upper room. There is nothing unnatural or improbable in this supposition. All that is recorded by the evangelist in the three following chapters, might have been spoken in such an interval as might naturally elapse between the rising to depart and the actual departure; and this mode of viewing the matter seems best to accord with the words with which the eighteenth chapter commences: "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron."

Others thinking it not probable, that the concluding words of the last chapter, "Arise, let us go hence," would have been introduced at all, had it not been to intimate that the Saviour and his attendants did arise and go thence, having supposed that the discourse and prayer were uttered during their walk to the Mount of Olives," or, which is more probable, on their arrival at some retired spot on the hither side of the brook Cedron, which runs at the hill-foot; for certainly, it could hardly be assumed with propriety that such a discourse, addressed to eleven individuals, and especially such a prayer, were uttered during a hurried walk at midnight through the streets of a city. In this supposition, which we prefer, there is nothing incongruous with the statement in the beginning of the eighteenth chapter, that when our Lord uttered his prayer, he was on the side of Cedron next to Jerusalem, and that, when he had finished it, he went forth from the place where he was—wherever that may have been, whether a room in Jerusalem, or some retired spot in the precincts of the city—and passed over to the side of the brook next to the Mount of Olives.

The probable facts of the case seem to have been these:—Immediately on our Lord's saying, "Arise, let us go hence," he and his disciples rose from the couches which encircled the paschal board, girded themselves, left the chamber, and, probably in silence, proceeded along the streets of Jerusalem towards the valley of Cedron, which divided the holy hill of Mount Zion from the opposite Mount of Olives. Leaving the city behind them, they turned from the path into some quiet retired spot and sat down on the banks of the brook, it may be by the side of some rock, overhung with clustering grapes, while the full moon shed her soft lustre over the dark mountain and the silver stream, and the silence of the night was broken, but not disturbed, by the murmurings of its passing waters. Such were likely the circumstances in which the interesting discourse, on the illustration of which we are about to enter, and the still more interesting prayer that followed it, were originally uttered.

The discourse is substantially a continuation of that which he had addressed to the disciples in the guest-chamber, and has, like it, obviously two great objects—their consolation in the prospect of his leaving them, and their instruction as to how they ought

1 Matt. xxvi. 50.
to conduct themselves after he had left them. The first part of
the discourse is occupied in conveying into their minds, by means
of an appropriate figure, just views of the nature and permanence
of the divinely-constituted relation in which he and they mutually
stood,—views equally fitted to comfort them in their present, and
to guide them in their future, circumstances. He intimates to
them that, though he is about to leave them as to his bodily pre-
sence, he and they are one social body, constituted so by God's
appointment, and watched, and protected, and guided by his
providence, for the purpose of producing important salutary re-
sults,—results glorifying to God, and advantageous to mankind:
that he is the centre of union to this society, all its members
being united to him, and thus united with each other: that he is
also the source of active influence in this society, all its members
being capable of serving their common purpose, just in proportion
to the intimacy and constancy of their adherence to him, and, of
course, that their great duty is, "abiding in him," clinging to
him, in faith in his doctrines, trust in his promises, and obedience
to his commandments.

The society which, in its elementary form, was composed of
Jesus and his apostles, was not to be dissolved by his death and
departure from this world. Originating in Divine appointment,
it was permanently to exist; and, watched over by Divine pro-
vidence, it was to accomplish the great and salutary objects of its
Divine founder. Of that society, Jesus, though bodily absent,
though unseen, was to be the very soul. It was to be enlivened
by his Spirit. He was to be its bond of connection—its animating,
guiding, strengthening power. It was only as connected with
him, influenced by him—only in proportion to the intimacy of
this union, the constancy and power of this influence—that indi-
vidual members of it were to gain the object for which the
society exists. This is the substance of the first eight verses of
the chapter, to the more particular illustration of which I now
proceed.

The figurative representation which our Lord employs as the
vehicle of the important consolations and instructions of which we
have given a brief abstract, is that of a fruit-bearing vine:
"I am the true vine, and my Father is the husbandman"—rather
'the cultivator.' It has been a question among interpreters, how
our Lord came to employ this particular image to shadow forth
these truths. Some have supposed that he had reference to what
probably he and his disciples had that day seen,—the golden
vine, with bunches of pearls to represent the clusters of grapes,
with which, as Josephus informs us, Herod had ornamented the
doorways of the temple. "Under the crown work,"—says the
Jewish historian, "was spread out a golden vine, with its branches
hanging down from a great height, the largeness and fine work-
manship of which was a surprising sight to the spectators to see
what vast materials there were, and with what great skill the work-

"Neander."
manship was done." Others, with more probability, suppose that, wherever the discourse was delivered, a vine, with its branches, and leaves, and fruit, was in view by the moonlight. It is certain that they had been lately using the fruit of the vine, both in the paschal and eucharistic supper. But the question is a comparatively unimportant one; for though our Lord often—perhaps, usually—borrowed his imagery from present sensible objects, we are not warranted to conclude that he always did so; and it is enough for us to know, that in selecting this image, he made choice of one very well fitted for conveying, with clearness and impression, the truth of which he meant it to be the embodiment.

§ 1. The vine and its branches.

Let us proceed, then, to inquire into the only points that are of real importance here—What does our Lord mean when he says, "I am the vine"? What does he mean when he says, "I am the true vine"?

And, first, What does our Lord mean when he says, "I am the vine"? To answer that question satisfactorily, it is necessary to meet some others. Does our Lord, in using the word ιέριον, use it exclusively of himself as a personal individual, or does he use it of himself as the head of his body, the church—use it as including them as well as himself? and is the vine here, as it obviously is at the 5th verse, the rooted stock, as distinguished from the branches; or, is it the vine, with all its branches, and leaves, and fruits? Were we to take the first of these views, we should say, that whatever similarities an ingenious fancy may find between our Lord and a vine—such as that it is the produce of the earth—that it is weak and slender—that it is full of sap—that it has a refreshing odor—that it is wide-spreading—that it is very fruitful, one vine having been known to produce thousands of clusters of grapes—and that it produces delicious and useful fruit—it is obvious, from the context, that the great truths which he means to shadow forth by this figurative representation are, that he is the centre of union, and the source of influence to his disciples—that he and they are mutually, intimately, related, and that all their capacity of being or doing what they are designed to be or do, is derived from him; and this, we have no doubt, is the force of the 5th verse, "I am the vine, ye are the branches." I cannot

9 See Antiq. xlv. 11. 3. Whiston.
4 "Hic ut in omnibus parabolis tenenda est regula:—'Non euntes expendas esse singulas proprietates vitissae tantum summatim spectandum esse, quem in finem Christus simile istud accommodet.'"—Calvin. Athanasius overlooks this rule when he fancifully finds a resemblance to the cross in the stake to which the vine is attached: "κατάρας αὐτὸν (Χριστὸν), ὡς ἐν καθαρία ἐμπέλει, ἐν τούτοις ἐνσαυρω."—Athan. Const. Aug. Opp. i. 138. Cornelius a Lapide gives us twelve reasons from the fathers why Christ is compared to the vine rather than to any other tree, some of them fanciful enough.
5 If the vine here be the rooted stock, as distinguished from the branches, then the sense would be, 'I am truly the vine; you are not the branches—you are entirely dependent on me.'
help thinking, however, that the second view I have mentioned of the reference both of the word "I" and the word "the vine" here, is the true one. It is the announcement of the complete parable, opened up in the following context; and it is not in reference merely, nor, I apprehend, chiefly, to our Lord, individually considered, but in reference to his church, and to him as united to that church, that the Father is represented as the husbandman, or rather the cultivator; for you will observe, that immediately after announcing this truth, our Lord goes on to show, not what the Father, as the cultivator, does to him, the rooted stock, but to his disciples, the branches. "Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."

Viewed in this, which in my apprehension is the true light, the idea is, 'My church'—i.e., I and my people—'is like the vine, a living, wide-spreading, fruit-bearing thing; and all its life, all its capacity to diffuse itself, all its fruitfulness, is derived from me.' The society Christ had formed seemed as if it were about to be extinguished. He was going away, and how could they, who were connected with each other entirely in consequence of being connected with him, continue as a society? The bond which united them was about to be loosed, and they would become what they were before they had attached themselves to him—unconnected individuals. But, says our Lord, the connection between me and you is not dissolved—the connection between you and each other is not dissolved,—neither your common connection, nor your mutual connection, which grows out of it, shall be dissolved. 'The living, spreading, fruit-bearing vine, is the emblem of my church—of me, and my people.' Such, if I mistake not, is the import of these words in the 1st verse, "I am the vine."

Let us now inquire what is the import of the words, "I am the true vine." Those who consider the words as referring to our Lord personally, as an individual, have found some difficulty in giving a satisfactory account of the origin and meaning of the epithet "true." Some have supposed that our Lord refers to the difference between the wild and poisonous vine, of which we read at 2 Kings iv. 39, and the cultivated and wholesome fruit-bearing vine,—q.d., 'My emblem is not the wild vine, which is a false vine. My emblem is the true vine—the vine which alone deserves the name. I bear fruit, and good fruit.' This, though ingenious, is plainly not satisfactory. It is, indeed, too ingenious. Others consider the word as employed in the same way—as when Christ is called "the true light," and "the true bread." He has

6 The LXX. render what our translators call "a noble vine," ἀμπελόκηλωθήνη.—Jer. ii. 21.
7 "ἀληθινόν. Graecis sepe dicitur quod nomini suo respondet et vere tale est quale esse perhibetur. Ἀληθινὸ φυτάμαυμα vocal Xenophon (Exped. Cyr. lib. 1.), qui vere diei exercitus mecenter, id est, prestantisimum.—Harr. "Vera, ratione effectus sciliot, quia longe nobiliss et perfectissimus in suis palmite—homines—esseum, vigorem, alimentum, vitam, quam vitis naturalis in sarmenta

sua. Quisquis modi sensu vocatur ipse Jo. i. 9, vera lux et Jo. 6, panis vitus. Non
in him that which really answers to the idea which these words figuratively represent. He has, in the highest degree, all the spiritual excellences, of which the natural qualities of these substances are figures: in the one case, truly enlightening and beautifying; in the other, truly sustaining and strengthening man, in the highest aspect of his nature, as an intelligent moral immortal. He is the true vine. The natural vine is but a type or shadow of the reality which finds place in the spiritual life. He is, and does all, and more than all, that the vine, however full of life and sap,—however expansive and fruitful it may be—can represent. Even this is not very distinct or satisfactory.

It is an additional recommendation to the mode of exposition which I have followed above, in reference to the vine here being the type, not of Christ, personally considered, but of him and his church as one body, that it leads to a natural and satisfactory interpretation of the epithet true—"I am the true vine." The Jewish church is not only often spoken of as a vineyard—as in the beautiful allegories of Isaiah,—but also as a vine. Thus, in the eightieth psalm, "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs into the sea, and her branches to the river." Everything under the Old Testament economy was a shadow, and "the body is of Christ." The law, which was a shadow of good things, came by Moses; the truth, as well as the grace, came by —in—Christ Jesus." He is, personally, the true bread from heaven, in contradistinction to the manna. He is the true priest, the true sacrifice. He, as the head of the church—or, in other words, his church, with him as their head,—is the true mystical vine, of which the figurative vine of the Jewish church was but a type—just as they are the true "circumcision"—the true "chosen nation"—the true "peculiar people"—the true "royal priesthood"—the true "sons of God." The church of Christ, with him at its head, fully realizes, in vitality, in expansion, in fruitfulness, all that the Jewish church, as the vine of God's planting, figuratively represented. Such, then, is, I apprehend, the import of these words, spoken by our Lord, as the head of his body the church—"I am the true vine." 'My church, united to me, and in consequence of being united to me, shall completely verify the ancient emblem under which the Jewish church, itself an emblem, was represented.'

§ 2. Its cultivator, and his work.

It is now time that we turn to the consideration of the second clause of this very remarkable verse—"My Father is the husband, quondam corporalis illa lux, vel panis, sed quia tam vera, impro, longue verius et perfectius, illuminat et nutrit, quam lux aut panis."—JANSENTIUS.

PART XVII.]  

THE TRUE VINE.  

bandman”—the cultivator. ‘He stands in a relation to me and my church—to my church as united to me,—analogous to that in which the proprietor-cultivator—for that plainly is the idea—stands to the fruit-bearing vine-tree.’ The whole system is divine; all things in this economy are of God. It originates in the Divine will; it is accomplished by the Divine power; it is regulated by the Divine wisdom. It is entirely owing to the will of the Divine cultivator that there is such a vine at all, and that it is planted, and grows, and spreads, and brings forth fruit as it does. Whether, by the planting of the vine, you refer to the eternal decree of mercy, in which the saved and the Saviour were equally appointed—in which that was done, of which all that has taken place—all that ever will take place, in reference to the true vine, is only the development,—or to the union of the two natures in the Son of God, fitting him to be the root and stock of the true vine,—it is equally the work of God. Under the influences of his Spirit, he grew up before Him; and the Spirit, without measure conferred on him by the Father, fitted him to send forth fruit-bearing branches. The Father gave him to have or hold life in himself, that he might quicken whom he would—give life to all whom the Father had given him. It was by the appointment, and through the agency, of the Father, that the axe of divine justice was laid to the root of the young vine; but it was not to destroy it, but to give it new power to send forth strong and fruit-bearing branches. And still more completely to gain the end, he transplanted the vine, root and stock, to a richer soil and more congenial climate; and the ancient oracle respecting Joseph is verified in him who still more remarkably was “separated from his brethren.” He is “a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.” Planted by the river of the water of life, in the heaven of heavens, he shoots forth his branches, even to earth; and, nourished by vital influence from him, they bring forth fruit in their season, and their leaves fail not. There is no branch in him respecting which the Father does not take an interest; no fruit-bearing branch, which does not owe its fruitfulness to his care.

The import of the declaration, “My Father is the husbandman,” or cultivator, in reference to the branches, is unfolded in the 2d verse: “Every branch in me” that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit.” The vine is the property of the cultivator. His object in planting it was that it might bring forth fruit to him; and all that he does in reference to it, is in order to the gaining, in the highest degree, this designed end. The design of God, in constituting such a body as the church, with his Son as its head, is the accomplishment of great results.

11 "γεμυρός ὑπὸ ἀμπελωρύγος: const. Græc. disandis chapters."—Paley.
12 Gen. xlix. 22.
13 ἐὰν ἐμπορία may be connected either with κλῆμα, or with μη πέπον καρπών.

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connected with the glory of his name. "This people"—as well as that people who were their type—"This people has He formed for himself, that they may show forth his praise."

"Every branch" in Christ "which brings not forth good fruit," the Father—the proprietor-­cultivator—"taketh away." Under the conviction—a sound one—that all who are vitally connected with Christ Jesus are indissolubly connected with him, some interpreters have rendered these words, "Every branch that bringeth not forth fruit in me He taketh away," and have supposed the meaning to be, 'every man who does not live a holy and a useful life, in connection with me, the Father will destroy.' This is an undoubted truth; but it is not the truth stated in the words. Both kinds of branches—the branch that is barren, and the branch that is fruitful—are equally spoken of as being in the vine; and it is only as being in the vine, that the Father, as the husbandman, or cultivator, takes cognizance of them as branches. It is quite plain that the vine is here the figure of the visible church of Christ—of those who profess, and who, in consequence of profession, appear to be connected with him. Now, it is with the mystical vine, as with the natural vine. There are many branches in the natural vine which do not bear fruit—from some cause or other not receiving from the stock, fructifying sap,—or, though receiving it, not capable of so elaborating it as to produce fruit. There are many men who, from a variety of causes, by profession connect themselves with the visible society bearing the name of Christ, who do not live holy, useful lives—whose character and conduct have no tendency to glorify God, or do good to mankind. The cultivator of vines, when he sees branches continuing barren when they should be fruitful, concludes that these branches are, from some cause or other, not partakers of the fruit-bearing influence of the vine; and, perceiving that they are doing no good, but rather evil, cuts them off, and removes them. In like manner, the great Proprietor-cultivator of the spiritual vine, when He perceives that branches are not fruitful, is said to "take them away."

Now, what is meant by such branches not bearing fruit? and what is meant by their being taken away by the cultivator? The branches which bear not fruit, are men who profess to belong to the church of Christ, and are acknowledged by men to belong to the church of Christ—rightly acknowledged, for they seem to be Christians,—but who, notwithstanding all this, are not characterized by those habits which glorify God, and do good to mankind; who, while they say they love Christ, do not keep his commandments; who call him "Lord, Lord, but do not the things which he says to them." These men are like branches which, it may be, have foliage—it may be, have blossoms—but which have no fruit. All such, however abundant their foliage—however beautiful their blossoms—the Proprietor-­cultivator will "take away." What does that mean? It ob-

11 Isa. xiii. 21.
viously means, that all whose professed and outward attachment to the Saviour is not verified by a christian character and practice, shall be finally expelled from all connection with Jesus Christ and his church.

The awful threatening is not unfrequently executed, even in the present state. The false professor is placed in circumstances in which his real character becomes manifest. He falls into such obviously dangerous and destructive errors, or into such gross practical violations of the law of Christ, that it becomes obvious to all that he is none of Christ's. Sometimes the fruitless branch gradually withers and drops off of its own accord; at other times, excision is made by the knife of excommunication.

In many instances, however, such unfruitful branches continue apparently in the vine, so long as they continue in this world. But every such branch is taken away at death. "What is the hope of the hypocrite, though he have gained, when God taketh away his soul?" The branch which "bringeth forth his fruit in his season: even its leaf shall not wither." But "the ungodly are not so: but are like the chaff which the wind driveth away." The ungodly, by whatever name they may have been called among men, "shall not stand in the judgment, nor sinners in the congregation of the righteous." It will be to no purpose to urge, 'Were we not called by thy name?'—no, nor to urge, 'Did we not prophesy—did we not do miracles—in thy name?' The answer will be, "Depart from me, I never knew you, ye that work iniquity."

I think it not unlikely, that, in the words before us, our Lord had a reference to the state and doom of Judas, a reference which he meant should in due time be recognized by the disciples. He was a branch in the true vine; but he did not bring forth fruit, and he was taken away. He was given up to his own heart's lusts, so as to act a part which completely cut him off from all fellowship with his brethren, even before he went to his own place; that place of outer darkness, where "are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whatsoever loveth and maketh a lie."

But while the Proprietor-cultivator, sooner or later, in this or in the other world, removes all from apparent connection with the true vine, who, by habitual and continued unfruitfulness, show that they have no real connection with it, we are told that "he purgeth every branch that beareth fruit, that it may bring forth more fruit." The branch that bears fruit is the professor of Christianity—the member of the church—who is distinguished by a truly holy, useful life, who shows that he really draws vital influence from the true vine, by bringing forth those fruits of righteousness which are to the praise and glory of God;—the man who not only calls Jesus, Lord, Lord, but who does the things which he says to him. With regard to such a person our Lord

15 Job xxvii. 8. 14 Psalm i. 4. 17 Matt. vii. 23.
16 Rev. xxii. 10. 16 "Mundites et secundites se invicem adjuvunt."—Benson.
says, that as a "fruit-bearing branch he purgeth it, that it may bring forth more fruit." It is a fine remark of an ancient writer, "Our heavenly Father seeks that all should be pure and fruitful. Purity and fruitfulness mutually promote each other." "

It has been common to explain the word "purgeth," or purifieth, as if it were quite synonymous with *pruneth*—removes the useless wood and leaves. It includes this, but it includes more than this. It refers to the cleaning the fruit-bearing branch of the deposits of insects, of moss, and of all other parasitical plants which have a tendency to prevent or to lessen its fruitfulness. The meaning of the figurative language is not difficult to discover. 'God employs appropriate means for removing whatever is calculated to prevent Christians from growing in holiness and in usefulness.'

It has been justly remarked, "that even the believer in the present state, when left long unvisited by the severe applications of God's word and providence, is apt to feel a spirit of easy self-indulgent indolence creeping over his spiritual faculties, under which the display of Christian character, and the exercise of Christian principles, and the exhibition of Christian conduct, become faint and languid; while, like a luxuriance of idle foliage, enfeebles his soul's productive energies, a profusion of worldly lusts, and principles, and habits, effloresces and overruns his soul." "

It is the will of the great Husbandman, that the fruitful branches should become yet more fruitful—that their fruit should improve both in quality and quantity—and he uses the appropriate means. His word and his providence are the means he employs. When God comes with his pruning-knife to lop off those luxuriations—to remove those pollutions of the world which prevent our fruitfulness—we are sometimes ready to think that He is come to destroy us as barren branches, fit only for the fire; but the great Husbandman is wise and merciful—He knows what He is doing, though we do not—and all his thoughts towards "the trees of righteousness, the branches of his own planting," are "thoughts of peace and not of evil." However keen, then, the stroke, however deep the wound, this is the true Christian's comfort—'He chastens me that I may be a partaker of his holiness; these chastisements, not joyous, but grievous as they are, will end in a more abundant production of the peaceable fruits of righteousness.'

Happy is that man who, when "chastened by the Lord, that he may not be condemned with the wicked," has the testimony in himself, that under the power of divine truth and influence, his afflictions are serving their purpose—who has the consciousness that he is waiting for that expected day when, transplanted from this bleak climate, and sterile soil, he shall be planted by the river of life, under the direct genial influence of the Sun of righteousness, where he shall no more be in danger of the curse of barrenness, but, bringing forth fruit, both in kind and abundance, *\footnote{Kustath, quoted by Bengel.} *\footnote{Brown Patterson.}
worthy of Him by whom he is dressed, shall obtain "blessing of God.")

As in the former clause, I think it probable that our Lord's mind glanced toward Judas, so here I apprehend he had a direct reference to the case of the other disciples. It is as if he had said, 'God is now pruning and cleaning you; but be not afraid, He will not take you away—cut you off; ye are fruit-bearing branches—ye have brought forth fruit—ye shall yet bring forth much more fruit.' This thought comes clearly out in the 8d verse, "Now are ye clean through the word which I have spoken to you."

These words are figurative, like the very similar words used by our Lord on a former occasion, "Ye are clean, but not all." The figure, in the two cases, however, is different. In the former case the figure was, 'Ye are like persons whose whole bodies have been bathed, and who, therefore, need only to have their feet washed;' i. e., 'Ye are justified and sanctified persons, and need only to have particular sins into which you may fall forgiven, and remaining depravity mortified as it occasionally manifests itself.' In this case the figure is, 'Now ye are clean branches, fit for bearing fruit, and you are so "through"—or rather on account of,"—because of—"the word which I have spoken to you."' They had become branches when they had attached themselves to him as his disciples. They were from the beginning vitally united to him, for they were true believers. Still there was much in their mistaken worldly opinions and expectations to prevent their bearing fruit— their acting their part as his disciples in enlightened, holy, useful service. To correct these, and thus to cleanse them as branches of the true vine, was the great design of our Lord's discourses to them, and these had, so far as they were understood and believed, served the purpose. They always were true branches, but they now were, what at one time they were not, clean branches, fit for bearing fruit. It was the word of Christ that had made them thus clean, that had made them fit for yielding fruit. They were sanctified through the truth. The words, especially when viewed in connection with what follows, naturally suggest the thought—'Ye are now clean branches—clean because of my word spoken by me, understood and believed by you; but if ye forget my words, you may become like branches which, running to wood, or encrusted with adventitious matters, are incapable of bearing fruit, at any rate of bearing much fruit. If you would remain clean—if you would become more clean, that ye may continue to bear fruit—that ye may increase in bearing fruit—ye must "Abide in me;" i. e., by the continued faith of my word, you must become more completely identified with me, so as that it should not be so much you who think, and feel, and act, as I, by my Spirit dwelling in you; for your fruitfulness, your capacity for holy, useful exertion, depends entirely, not only on the existence, but

22 Heb. vi. 7.
23 John xiii. 10.
24 "with the accusative."
the realization, the practically exemplifying this relation to their union with me.'

The words we have been illustrating were addressed to the eleven apostles, and have a peculiar appropriateness, and point, and emphasis, as addressed to them. But they are replete with "doctrine, and reproof, and correction, and instruction in righteousness," to Christians in every country, and in every age.

The great majority of us, my brethren, are component parts of the mystic vine. We belong to the visible church: and for this we have great cause to be grateful. But it is plain from the emblem used by our Lord, that every kind of connection with the church, and of course with the church's Head, does not secure final safety. There are two kinds of branches of the vine planted in the vineyard of the Lord—branches which bear nothing but leaves, or at best blossoms; and branches that bear fruit. Branches of the former kind, unless they become fruitful, will assuredly be cut off and cast into the fire—burnt just as if they had been briers and thorns growing in the open field. The persons emblematised by them will be visibly separated from Christ's church—visibly shown to have no vital connection with him—and be cast into hell, destroyed, along with the openly wicked, who made no profession of the faith of Christ. Let us, my brethren, seriously ask ourselves to which of these classes we belong. The test furnished by our text is a plain and easily applied one. By your fruits—or by your no fruits—may you be known. The fruit-bearing branches are all of them much less fruitful than they might be,—than they ought to be. But nothing short of fruit can prove vital connection with the vine: being in the vine will not do it—leaves will not do it—blossoms will not do it—nothing will do it but fruit. What cause of thankfulness that there is so wise, so kind, a cultivator! The Father is the husbandman. Oh, how does He bear with the unfruitful branches. He does not immediately cut them off. It is not till full proof is given of their incurable barrenness, that He takes them away, and casts them into the fire to be burned; and how wisely, how kindly, how faithfully, does He deal with the branches which bring forth fruit, but not enough of fruit! How does He by his word, by his Spirit, by his providence, promote their fruitfulness! He does not unnecessarily cut and wound them: but his object is their fruitfulness, and He will not spare to use the knife, and to use it freely, when it is necessary to serve this purpose. He is determined that his people shall be fruitful. Let us never forget that it is the word of Christ which, under the influence of the Spirit of Christ, is the grand means of spiritual fruitfulness, and of that spiritual cleansing which is necessary to fruitfulness. Christ gave himself for the church he loved, and he gives his Spirit to that church, that she may be cleansed "by the washing of water through the word." That word is not only pure, but purifying.

If we would be fruitful in every good word and work, let us

see that the word of Christ dwell in us richly in all wisdom." Let us hide his law in our heart, that we may not sin against him. Let us bring our thoughts and feelings as much as possible into direct, habitual, permanent contact with the oracles of God, that we may "purify our hearts in obeying the truth through the Spirit." The reason why so many Christians are comparatively unfruitful, is that they are so overgrown with the moss of worldliness; and the reason of their worldliness is that they do not attend to and believe, as they ought, that word, the faith of which delivers men from the present evil world, by bringing them under the power of the world that is to come.

Believing study of the word of Christ is radical in the Christian's life. Nothing can be its substitute. The excitement of ever-recurring public meetings, the restless activity of external service, however good in their own way, ought not to take its place, for they cannot serve its purpose. The neglect of it in our times, even by multitudes of professed Christians, and the casual, unfrequent, perfunctory, manner in which many real Christians attend to it, sufficiently account for that comparative want of fruit, amid abundance of leaves, and even of blossoms, which is, I am afraid, one of the characters of our age. If we continue in his word—in believing it—studying it—working it into our inmost minds and hearts—if we continue in his word, then shall we be his disciples indeed; not otherwise.

XVIII.

THE DUTY OF CHRISTIANS TO ABIDE IN CHRIST, AND LET CHRIST ABIDE IN THEM, ENJOINED AND ENFORCED.

JOHN XV. 4-8.—"Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

No person who reads the Holy Scriptures with attention, can help observing how closely connected are the principles they unfold, and the precepts they promulgate. These stand in relation to each other as means and ends—as foundation and superstructure—as soul and body. The truth is revealed that the duty may be performed; and the duty is performed, because the doctrine is believed. Truth animates duty, and duty embodies truth. The doctrines of the Bible are all practical, and its laws are all reason-
able. Every doctrine has its practical therefore, and every law its, doctrinal because. The Scriptures not only say this is true, that is right—but they say, if this be true, that must be right,—they say, this is right, because that is true. The doctrines thus at once furnish the basis on which the precepts rest, and the motives which urge to compliance with them.

These remarks, which admit of a very wide application, are illustrated in that portion of our Lord's farewell discourse, which now becomes the subject of our consideration. The whole of the first paragraph of this chapter, ending with the 8th verse, naturally ranges itself under the three following heads:—First, A doctrinal statement respecting the very peculiar, divinely-established, relation subsisting between our Lord and his disciples. He is the rooted stock of the vine of which the Father is the husbandman, and they are the branches. He is to them, by Divine appointment, the bond of union, and the source of spiritual life and active power. Secondly, A practical injunction, founded on this doctrinal statement, "Abide in me, and I in you." Thirdly, An enforcement of this practical injunction, by motives springing out of, or rather folded up in, the doctrinal statement on which it is founded. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples:"—i. e., 'Ye must abide in me, and seek that I abide in you, for thus only can unfruitfulness and its fearful consequences be avoided—thus only can fruitfulness and its blessed results be secured.'

The greater part of the last division of our exposition was occupied with the illustration of the doctrinal statement, 'Jesus Christ is the rooted stock, and his people are the branches, of that mystical vine, of which the Father is the cultivator:' in plain words, 'Jesus Christ is, by Divine appointment, the centre of union, and the source of holy influence to his people.' The practical injunction founded on that statement, and the motives by which it is enforced, come now to be considered.

§ 1. The duty enjoined.

Let us first, then, turn our attention to the practical injunction which our Lord thus founds on his doctrinal statement, "I am the vine, ye are the branches: my Father is the husbandman," therefore "abide in me, and I in you." There is a slight difficulty in the construction of the words. There can be no doubt but that "abide in me," whatever these words may mean, is an injunction
a command; but what are we to make of the words which follow—"and I in you"? Is it also an injunction—a command? The construction is plainly elliptical; something must be supplied to bring out the meaning in English. Most interpreters have supplied the word will, thus—"Abide in me, and I will abide in you." In this case, while the first clause is a command, the second is a promise, and may be considered as the first motive urged for compliance with the command. In all such cases, however, as that before us (and they are common in all languages), where two clauses are so closely connected, if there be an ellipsis in the last clause, it must be supplied in conformity to the construction of the first and complete clause,—e. g., 'Ye abide in me, and I in you'—i. e., 'I abide in you.' 'Ye did abide in me, and I in you'—i. e., 'I did abide in you.' 'Ye will abide in me, and I in you'—i. e., 'I will abide in you.' Following out this principle, there can be no doubt that the second clause of the expression before us, as well as the first, ought to be understood as having the nature of injunction—'Do you abide in me, and let me abide in you.' The words indicate that Christ's people have a duty to perform, both in reference to their abiding in him, and his abiding in them. In this light, I mean to consider the two clauses as two injunctions very intimately connected—'Do you abide in Christ—let Christ abide in you.'

(1.) Abide in me.

And, first, of the injunction, "Abide in me." The meaning obviously is, 'Maintain permanently an intimate connection with me. In a spiritual sense, make me the abode of your souls—identify yourselves with me.' It has been justly said, that the command is not—abide with me—abide near me—abide under me; but, abide in me. The fruit-bearing branch is not only in the same place with the vine—near it, under its shadow,—it is in it, and it abides in it. It is difficult—it is impossible—to bring all that is in the expression. It is not the obscurity of the expression, but the magnitude of the thought, that perplexes us. The statement, though perfectly clear, is unfathomably deep. Let us endeavor to draw from a fountain we cannot exhaust. The ideas suggested by the word "abide" or "dwell," are, residence and continuance. When our Lord says, "Abide in me," it is as if he had said, 'Think as I think; feel as I feel; will as I will; choose as I choose; and let my views of all objects and all events be yours, because they are mine; let my feelings, my volitions, my choices, all be yours, and let them be yours because they are mine. Prosecute my ends—use my means—rely on me, entirely on me. Let my wisdom be your wisdom—my righteousness your righteousness—my strength your strength. Come out of yourselves. "Renounce yourselves," your own understandings, your

1 subj. Ex imperativo manete prima persona supplebitur per periphrasin: facies, ut maneat in me, et ut maneam in vobis."—Bengel.
own righteousness, your own will, your own strength. Come out of the creature. Let no creature, no combination of creatures, be the lord of your faith—the chief subject of your thoughts—the chief object of your affections—the chief ground of your dependence. Come into me—unite your mind to my mind, your heart to my heart, and continue to do all this."

This can be done only by believing the truth respecting the Saviour. It is faith that thus unites us to the Saviour, and it is continued faith which keeps us thus united to the Saviour. It is by faith that we are in him—it is by continued faith that we abide in him. Life in Christ is "the life which we live in the flesh, by the faith of the Son of God, who loved us, and gave himself for us." "If that which we have heard from the beginning remain in us," if we continue to believe the Gospel, "we also shall continue in the Son, and in the Father." In mind, in will, in choice, in enjoyment, according to our faith, will be "our fellowship with the Father, and with his Son Jesus Christ." "He that eateth my flesh and drinketh my blood,"—that is, "He that believeth the truth respecting my sufferings, and through that faith participates in their saving effects," "He that eateth my flesh and drinketh my blood, dwelleth"—the same word as here, "abideth"—"in me, and I in him."" The general meaning of the first clause of the injunction is now, I hope, clear. 'By the faith of the truth respecting my person and work, continue to credit my doctrines, to rely on my righteousness, to depend on my strength, to submit to my authority, to follow my guidance, to rejoice in my joy.' All this, and oh, how much more than all this, is implied in these pregnant words, "Abide in me!"

(2.) Let me abide in you.

Let us now shortly inquire into the meaning of the second part of the injunction, "And I in you;"—that is, as we have endeavored to show, "Let me abide in you." Here there are two things we must do: first, show what is meant by Christ's dwelling—abiding—in his people, and then unfold the import of the injunction, "Let me abide in you."

With regard to the first of these questions, the best answer is to be found in our Lord's own language, at the 7th verse, where he says, "my words abide in you," as equivalent to "I abide in you;" and in the words of the beloved disciple, "He that keepeth the commandments of Jesus Christ, dwelleth—or abideth—in Him, and He in him; and by this we know that he abideth in us, by the Spirit which he has given us."" Christ abides in his people, by continuously making them, through the agency of the Holy Spirit, and the instrumentality of his word, understood and believed under his influence, think along with him—feel along with him—choose along with him—enjoy along with him. Christ is so "formed in them" that, in so far as they become new creas-

Gal. ii. 20. 1 John ii. 24. John vi. 56. 1 John iii. 24.
taries in him, it is not so much they who live, as Christ who lives in them. He is, as it were, the soul of their soul. He dwells in them—he walks in them—he works all their works in them—he writes on the fleshy tables of their hearts. They are his living epistles—he is the indwelling Divinity—they are his spiritual temples. Such is the meaning of Christ's abiding in a man; by the influence of his Spirit making him, like himself, holy and happy; instructing, and guiding, and sustaining, and comforting, and blessing him.

The second question here may seem one not so readily answered: What is the import of the injunction, as addressed to Christians by Christ—"Let me dwell in you"? Christ never does come into any man, so as to dwell in him, against the man's will. Indeed, the very idea is absurd. Were the thing possible, it would be to degrade man into a mere machine, and involve the incongruity, than which none can be greater, that He who of old inhabited his own eternity, and has heaven for his throne and earth for his footstool, should, as if in want of a house, force an entrance where He was not desired.  In every case where Christ comes into a man, he finds man indisposed—so far as all mere human means are concerned, invincibly indisposed—to receive him; but as his language is, "Behold, I stand at the door and knock; if any man will open the door to me, I will come in and sup with him, and he with me." And he shows his omnipotence, not by breaking open the door, but, by his victorious, invincible grace, breaking the hard heart of him who kept it shut, persuading and enabling him to open it, and gladly and gratefully, with all his heart, welcoming the celestial guest. And it is in the same way that the renewed mind is made to desire larger and larger measures of sanctifying and comforting influence; and, in answer to prayer, and by means of the word carefully studied, Christ comes more and more influentially into his people's hearts. In the language of the mystic song—the voice of the heavenly bridegroom to his chosen one is, "Open to me, my sister, my love." The Christian lets his Lord come, when, instead of grieving the Holy Spirit, or quenching him, he carefully uses the means for securing his influence, and cherishes with grateful delight every token of his presence; and he lets him abide (and he is not disposed to go away—he is no way-faring man, turned aside to tarry but for a night), by carefully avoiding what he knows will offend him, and by doing the things which are well-pleasing in his sight. 'Let me abide in you,' is equivalent to, 'oppose not the designs of my kindness. Let my word dwell in you richly—let my Spirit be cherished as a most honored guest—open your mouth wide, and I will fill it.'

The two parts of the injunction are closely connected. Christians will abide in Christ just in the degree in which they let Christ abide in them. It is by yielding to the influence of his Spirit, working by his word, that that spiritual identification of

* Howe. 7 Rev. iii. 20. 8 Song v. 2.
character with Christ, which is termed abiding in him, and which is the sum and substance of christian sanctification and comfort, is to be obtained.

§ 2. *The duty enforced.*

Having thus endeavored to throw some light on the injunction, "Abide in me, and I in you," I proceed to consider the motives by which that injunction is enforced. These are two. The first is,—"Compliance with this injunction can alone prevent unfruitfulness and its fearful consequences: "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me; for without me ye can do nothing." And this is not all—"If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." The second motive is,—'compliance with this injunction can alone secure fruitfulness, and all its blessed results." "He that abideth in me, and I in him, the same bringeth forth much fruit. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Let us attend to these two motives in their order.

(1.) *It is necessary to prevent unfruitfulness and its consequences.*

First, then, compliance with the injunction, "Abide in me, and let me abide in you," is necessary to prevent unfruitfulness and its fearful consequences. "As the branch cannot bear fruit of itself unless it abide in the vine, so neither can ye, except ye abide in the vine. I am the vine, ye are the branches; without me ye can do nothing." These words very strongly assert the impossibility of being fruitful,—i.e., characterized by holy, useful actions, apart from Christ. The branch cannot bring forth fruit of itself—a vine branch by itself can bring forth nothing, not even blossoms or leaves. Its fruitfulness depends entirely on its being in the stock, and continuing to be in the stock. To be in the vine is here more than to be attached to the tree. It means, to be so attached as that the fibres of the branches communicate...
with the vessels of the stock which contain the fructifying juice. A branch must be thus in the vine, and continue to be thus in the vine, otherwise it cannot, according to the laws of the natural world, produce grapes. Apart from its stock, it can do nothing in the way of bringing forth fruit. Just so is it in the spiritual world. Union—continued union—with Christ, is the only way in which a man can become and continue really holy and useful.

Men, all men, are naturally unholy and unprofitable. They are barren; or rather, they bring forth fruit unto death. There is no way in which they can be made fruitful, except by being cut off from their original stock, the first Adam, and being grafted into him who is the true vine. When men are awakened to a sense of the dangers of a state of spiritual barrenness, they often endeavor to become “fruitful of themselves.” They go about to make themselves holy, “as it were, by the works of the law;” but the thing is impossible. Law can as little sanctify as justify fallen man. It has become “weak through the flesh.” Indeed, it cannot sanctify, just because it cannot justify. They must “become dead to the law by the body of Christ; and be married to another, even to him who is raised from the dead, that they may bring forth fruit unto God.” There is no good fruit but what is the product of divine influence; and no channel for divine influence to flow into the human heart, but the mediation of Jesus Christ. He is the point of union between God and man. It is in him men become acceptable to God,—conformed to God. The brightest displays of heroic character, and amiable feeling, which have no spring but the principles of unchanged human nature,—“that which is born of the flesh,”—when tried by the standard of truth, which finds nothing genuinely good but what springs from a due regard to God, are indeed but what an ancient father of the church termed them, plausible, or splendid sins.” There is not only always much wanting, much wrong, but the very principle of true holiness is not there. And even after men are, by the faith of the Gospel, united to Christ, their holiness and usefulness depend entirely on the divine influence which, in consequence of that union, flows into their hearts. “In them (that is, in their flesh) dwelleth no good thing.” and what the apostle says of himself and his brethren, as to their official duties, is equally true of all Christians, as to their duties of whatever kind.

We are not “sufficient of ourselves, to think anything as of ourselves.” It is God, through the influence of his Spirit, through the mediation of his Son, that “worketh in Christians, both to will and to do, of his good pleasure.” If they do anything really good, it is not they, but the grace of Christ that is in them. The declaration, “without me”—separate from me—“ye can do nothing,” is very emphatic. It is difficult here, as in the similar passage”—“and all that he doth shall prosper,” to say

11 Rom. viii. 3. 12 Rom. vii. 4. 13 “Splendidia pecosa.”—Augustin.
14 Rom. vii. 18. 15 2 Cor. iii. 5. 16 Psal. i. 3.
whether the language is figurative or literal. In the psalm it may either be, ’Whosoever the tree planted by the running water does, whether it put forth leaves, or blossoms, or fruits, it does so prosperously:’ or, ’The man represented by this tree, prospers in all his ways.’ So here, it may either be, ’As branches separated from me, the vine, ye can produce nothing;’ or, in plain terms, ’Separate from me ye can do nothing acceptable to God—really good.’ The meaning is the same in either case, and so is the emphasis. It is not ’Without you I can do nothing.’ In gaining the great ends of his kingdom, he employs the instrumentality of his people, but that is not a matter of necessity, but choice with him; he could do without them, as well as with them. It is, ’Without me ye can do nothing.’ It is not simply, ’Ye can do nothing,’ for, says one of his people speaking by his Spirit, ’I can do all things through Christ strengthening me;’ but it is, ’Without me ye can do nothing.’ It is not, ’Without me ye can do little;’ it is, ’Without me ye cannot do nothing.’ It is not, ’Without me ye will do nothing,’—that is true too,—but it is, ’Without me ye can do nothing.’ It is not, ’Without me you can accomplish—finish nothing,’ it is, ’Without me ye can do nothing.’

To men living in irreligion and sin, we say, ’You must be holy if you would go to heaven; and if you would be holy, you must come to Christ.’ To mere nominal Christians we say, ’It is not enough that you be externally connected with Christ’s church; you must be internally connected with Christ himself, otherwise you never can obtain that holiness without which you cannot see God.’ And to the Christian we say, ’The degree of your holiness depends on the degree in which you abide in Christ, and let Christ abide in you. Without him,—apart from him,—you cannot bring forth fruit,—you can do nothing pleasing to God,—nothing to promote the true, the spiritual, the everlasting welfare either of yourselves, or others.’ And we say further, to all professors of Christianity, ’‘Take heed to yourselves; let no man deceive you,” and do not deceive yourselves. If you are not bringing forth fruit, you have reason to fear that you are apart from Christ,—and continuing to be so, you must continue fruitless,—and continuing fruitless, you are undone for ever.’ For, says our Lord, ’If a man abide not in me,”—and, as a matter of course, do not bring forth fruit,—he “is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” Such is the final destiny of the unfruitful branches. And surely this places in a still more striking light, the importance of that being in Christ, and having Christ in us,—of our abiding in Christ, and Christ abiding in us,—which alone can prevent these tremendous and remediless calamities.

"Non dicit, sine me parum potestas facere; nec dicit, ardui aliquid sine me non potestas facere, vel difficulter sine me potestas; sed nihil sine me potestas. Nec dicit, sine me non potestas perfacere, sed nihil potestas facere sine m. Augustin.
There are two classes of persons who do not bring forth fruit; those who are not connected with Christ, as the vine, at all—the grossly ignorant, the professedly unbelieving, the openly profane—and those who are visibly connected with Christ, by being professors of his Gospel, members of his church, but who are not vitally connected with him by the faith of the truth. Both will perish; but it is to the second class our Lord obviously refers in the passage before us. He cannot be cast out of the vine, who has in no way been connected with it. The person who, while making a Christian profession, does not possess and exhibit that holy useful character, which it is the design of the Gospel to form, in consequence of his not believing the Gospel, and thus drawing spiritual transforming influence from Christ—that person is compared to those branches of a fruitful vine which, though they may have leaves and blossoms, have no fruit. These branches, when their barrenness has been proved, "are cut off and cast away, and become withered," fit for fuel, "and men gather them and they are burned." Not unfrequently the persons, of which these barren branches are the emblems, wither on the tree, as it were, and of themselves drop off, falling on the ground—gradually lose all appearance of religion, give up with its profession, and return to the world lying under the wicked one. At other times, their character becoming distinctly manifest, they are, in the righteous exercise of church discipline, cut off; and that not serving its purpose, they do not seek to be again restored to the church, but, losing all the semblance they once possessed of spiritual life and holy beauty, become plainly vessels of wrath fit for destruction. The history of many an apostate is strikingly given by Matthew Henry, "They flourish awhile in a plausible, at least passable, profession; but not abiding in Christ, they wither and come to nothing—their parts and gifts wither—their zeal and devotion wither—their credit and reputation wither—their hopes and comforts wither. They that bear no fruit, after awhile bear no leaves." And even in cases where no such visible separation takes place during life, a complete separation takes place at death. Then they are cast out. And the period is coming when all these cast out ones shall be collected and consumed. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Then shall He "send forth his angels, and they shall gather out of his kingdom all things that offend," that stumble others—and there are no greater stumbling-blocks than barren professors—"and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Who does not shrink from the slightest hazard of meeting this doom? There is but one way—the being in Christ, and having Christ in us—

1 Thess. i. 7-9. Matt. xiii. 41, 42.
the abiding in Christ, and having Christ abiding in us. How powerfully then does the motive, contained in the words we have illustrated, urge compliance with our Lord’s injunction, "Abide in me, and let me abide in you!"

(2.) It is necessary to secure fruitfulness and its consequences.

The second motive brought forward by our Lord is equally appropriate and powerful. Compliance with this injunction alone can, and certainly will, secure fruitfulness, with all its blessed results: "He that abideth in me, and I in him, the same bringeth forth much fruit.” “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” Conformity of mind and heart to Christ, and constant supplies of divine influence, enabling us to understand, believe, and practically apply, the declarations of his word, are at once absolutely necessary, and completely sufficient, to make a Christian fruitful in every good word and work. Without this, in some measure, there plainly can be no fruit; wherever this is, in any measure, there will be fruit; and the more a man abides in Christ, and has Christ abiding in him, the more holy, the more useful, will he be—the more will he abound in the fruits of righteousness. The truth of the statement, when its meaning is clearly apprehended, is self-evident. He who has the mind of Christ in his mind—the heart of Christ in his heart—will manifest the life of Christ in his life; and he who has most of the mind and heart of Christ within him, will manifest most of Christ’s life in his external conduct. Just views, right feelings, will produce right conduct; nothing else can. A christian life can flow only from a christian character; and it must flow from it. No stream without a fountain; no fountain, unless obstructed, without a stream. It is plain, then, that abiding in Christ, and having Christ abiding in us, is at once the necessary and the certain means of fruitfulness.

But the importance of our compliance with our Lord’s command appears not only in this, but also in its securing many important salutary results, the accompaniments and consequence of fruitfulness—abundant fruitfulness. There are three of these mentioned by our Lord: the answer of whatever prayers we present to God; the glorification of God; and the clearly proving to ourselves and others that we are really the disciples of Christ. The first of these is represented as flowing directly from our abiding in Christ, and Christ’s abiding in us; the other two from the same source, but through means of its making us bring forth much fruit. Let us look at these results as motives to “abide in Christ, and to let Christ abide in us.”

By doing so, we shall secure the answer of our prayers: "If

18 "It is impossible to be holy, not being in him; and being truly in him, it is as impossible not to be holy.”—LACTERIOX.
ye abide in me, and my words abide in you, ye shall ask what ye will," and it shall be done unto you." This declaration, like that of the promises of answers to the prayer of faith, has, under the influence of different principles, been represented as meaning that Christians may have anything—it matters not what it may be—for the asking, if they can but persuade themselves that they shall have it. The declaration before us is a hypothetical one; and the condition is something very different from a baseless assurance of having whatever we may choose to ask. The promise is made to the Christian alone who abides in Christ, and in whom alone Christ abides; and it is made to him just so far as he abides in Christ, and Christ’s words abide in him. So far as that is any man’s character, he cannot will to ask of God anything but what God is disposed—what God has promised—to grant him. The words before us, indeed, are just equivalent to a declaration, that he who dwells in Christ, and in whom Christ dwells, so far as this is the truth, has no desire which God is not disposed to gratify. It has been justly and finely said, "The will which is the ruling power of the universe, is expressed in Christ’s word. For a man to have this word abiding in him, therefore, is to have, for the regulation of his desires, the same principle which is the regulator of all beings and of all events; and surely there can be no more infallible security against the possibility of disappointment, than to have one’s will in accordance with that of the supreme proprietor and governor of all beings, and disposer of all events." His will shall be done; and, if his word is abiding in us, so shall ours. If we “delight ourselves in the Lord,” as we will do if we dwell in Christ, and his word dwell in us, then it is quite certain he will give us the desires of our heart."

"Two things," as Matthew Henry says, "are implied in this promise. First, That if we abide in Christ, and his word abide in us, we shall not ask anything but what is proper to be done for us. The promises abiding in us lie ready to be turned into prayers; and the prayers, so regulated, must succeed. Secondly, That if we abide in Christ, and his word abide in us, we shall have such an interest in God’s favor, and Christ’s mediation, as that we shall have an answer of peace to all our prayers." "What is good He will give us;" "No good thing will He withhold from us;" and what can we will—what can we ask—more? Surely it is desirable to be in such a state, as to desire nothing but what God is disposed to give; to ask for nothing but what God is sure to grant. Would we wish to be thus happy,

*Phil. ii. 13.
*Ps. xxxvii. 4.
*Ps. lxvi. 11.

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let us comply with our Lord's injunction, "Abide in me, and let me abide in you." 35

A further motive to such compliance is to be found in the fact, that the Father is glorified in that abundant fruit-bearing, which will spring from abiding in Christ, and letting Christ abide in us; and can spring from nothing else: "Herein is my Father glorified, that ye bear much fruit." 36 What do we mean by God being glorified? God is glorified by himself when he manifests his excellences—when He shows himself to be glorious; and He is glorified by others when they acknowledge and declare his manifested excellences, prove that they think Him glorious, and proclaim him to be glorious. Now, in all these respects is God glorified when Christ's disciples bring forth much fruit—are holy and useful—are signally holy and useful.

As to the first of these views of the subject, it is to the praise and credit of a vine-cultivator—it shows his knowledge, and wisdom, and diligence—when his vines yield abundance of fruit, of fine flavor and delicious taste, especially if there are great difficulties in the nature of the soil, or otherwise, to contend with. When God, the great vine-cultivator, takes branches of the wild, degenerate vine, which brings forth nothing but useless or poisonous fruits, and, by grafting them into the true vine, and making them partakers of the root and fruitifying juice, secures their bringing forth abundance of the most wholesome and beautiful grapes, what a glorious manifestation is there made of its power, and wisdom, and kindness! What a display of the Divine character is made in the conversion of such a man as Paul, and in its results on his character and conduct! How was God glorified in Paul! The more holy and useful Christians are, the more is the Divine character, in making them so, displayed.

Then, as to the second view of the subject. Bearing fruit, being holy and useful, is just the appropriate practical acknowledgment of the Divine excellences on the part of the Christian. It is the allowing them to produce their natural effect on the mind and heart. He who continues unfruitful, dishonors God—shows that he has no due impressions of the Divine excellence. He who brings forth little fruit, proves that he has but very weak impressions of the Divine excellence. He who brings forth much fruit, shows that he has deep impressions of the Divine

35 "Preces ipsae sunt fructus, et fructum augent."—Bosio. "Ratio hujus singularis omnis est illa: qua constellation et proposition vestrum haec ratione semper conveniet cum consilio Dei; itaque si et quod rogatis, quia rogatis id quod Deus fieri voluit. Sed homines difficilissime hoc discunt, putant per ipsas omnes humanae suae more agenda et efficienda esse; Deum, qui per alios multa facere instituit, si quas non admittunt in societatem rerum gerundarum."—Seneca.
36 It deserves inquiry whether in tânyk does not refer to "abiding in Christ, and having his words abiding in them." In this is the Father glorified, tânyk, in order to their bringing forth much fruit, and being indeed Christ's disciples. In this case nòa has its proper signification—'and,' not 'so.' God is glorified in Christians abiding in Christ; for thus, thus alone, can they "bring forth much fruit," and be indeed "disciples" worthy of the name. Olshausen seems to think that en -nâa pneu fân hîfîrre in = en tânyk pneu fân hîfîrre.
excellence, and, in some measure, thinks and feels towards God in the way he ought to do, "sanctifying Him in the heart."

And then, as to the third view of the subject. A holy, useful life on the part of Christians, is a tacit, but still a very powerful declaration to others that they do account God glorious. It is by being fruitful in every good word and work, abounding in all goodness, and righteousness, and truth, in love, joy, peace, long-suffering, gentleness, faith, meekness, temperance, in the things that are true, and honest, and just, and pure, and lovely, the things that are virtuous and praiseworthy, that Christians "show forth the praises of Him who hath called them out of darkness, into his marvellous light." No hymn glorifies God like a holy, useful life. This leads other Christians to glorify God in them; and even men generally, while they see such good works, are constrained to "glorify their Father in heaven." Thus, whatever view we take of it, "the fruits of righteousness are to the praise and to the glory of God."

This tendency of bringing forth much fruit to promote the glory of God, must be felt by every true Christian, who is a rebel reclaimed to allegiance, and zealous for the honor of his rightful sovereign, as a powerful motive to that course which is at once necessary and sufficient to secure this effect—the abiding in Christ, and letting Christ abide in them; no glorifying God without being fruitful—no being fruitful but by abiding in Christ, and Christ abiding in us. Surely this is a strong motive to fruitfulness, and to abiding in Christ in order to fruitfulness. It is he who abides in Christ, and in whom Christ abides, that alone will—that alone can—"add to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity;" and who is thus "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

A still farther motive to fruitfulness, and to abiding in Christ in order to fruitfulness, is, that thus—thus alone—can we satisfactorily prove, either to ourselves or to others, that we are Christ's disciples. "So,"—i. e., by bearing much fruit, and in order to this, abiding in Christ, and Christ in you,—"ye shall be my disciples,"—i. e., 'Ye shall show that ye are my disciples.' These words receive light from our Lord's words elsewhere, "If ye continue in my word, then are ye my disciples indeed." To be Christ's disciples, in both the passages, is equivalent to, 'to prove yourself to be,'—'a man must be a disciple indeed, in order to be fruitful,' or 'to continue in Christ's word.' It is not fruitfulness that creates true discipleship. It is true discipleship that produces fruitfulness. If continuance in Christ's word were necessary to constitute true discipleship, there could be no true
disciples, for it is plain a man must, as a true disciple, first receive Christ's word in order to his continuing in it. But fruitfulness as the result of continuing in Christ's word, is the proof, the only permanent satisfactory proof, of genuine discipleship. If I do not continue in Christ's word—if I am not fruitful—it is a proof I never was a true disciple, whatever profession I may have made.

It is plainly a very important matter for a man to be well informed on this point, whether he is, or is not, a disciple of Christ. Ignorance or mistake, on such a subject, cannot but be hazardous. How dangerous to think ourselves Christ's disciples when we are not! What a dreadful disappointment are we in that case laying up for ourselves! How are we perilling the loss of an opportunity of becoming his disciples, which we must be or we must perish, by cherishing the idea that we are his disciples already, when indeed we are not! How delightful to know that we are his disciples, and that we may safely count on all that he says of his disciples, as true in reference to ourselves!

This can only be done by being fruitful; and we cannot be fruitful, but in the degree that we abide in Christ, and Christ abides in us. The name Christian, is the very highest style of man. High-born, noble, learned, wise, renowned, are empty sounds compared with Christian; but no man is entitled to this high distinction but the man who, by his character and conduct—by being "transformed by the renewing of his mind," and "proving"—experimentally exemplifying—"what is the good, and perfect, and acceptable will of God,"—shows that he really understands and believes the living oracles of Him who is the life.

How beautifully does this first paragraph, which to many seems made up of unconnected sentences, hang together! There is first the great doctrinal principle laid down, 'Christ is the divinely-appointed centre of union—the source of vivifying active influence to his disciples.' Then there is the great practical injunction, "Abide in Christ, and let Christ abide in you;" and then there are the powerful motives, 'Nothing else can prevent unfruitfulness and its fearful consequences. Nothing else can secure fruitfulness and its blessed accompaniments and results.' The substance of this wonderful paragraph has never been so concisely, clearly, profoundly, impressively stated, as in the words of the great evangelical ecclesiastical historian of Germany. "Christianity is not a power which springs up out of the hidden depths of man's nature, but one which has descended from above, because heaven opened itself for the rescue of revolted humanity; a power which, as it is exalted above all that human nature can create out of its own resources, must impart to that nature a new life, and change it from its inmost centre. The great source of this power is the person, whose life its appearance exhibits to us, Jesus of Nazareth—the Redeemer of mankind, when alienated from God by sin. In the submission of faith to him, and the
appropriation of the truth which he revealed, consists the essence of Christianity. Out of this springs the common consciousness which unites all true Christians in a holy fellowship, however separated from each other by space or time.  

The passage we have been considering throws a flood of light on two points of fundamental importance. The true origin of real Christianity—vital religion; and the true test of real Christianity—vital religion. The origin of vital religion is Christ in the heart, and the test of vital religion is Christ in the life; or to phrase it differently, We in Christ—the origin of religion; Christ in us—the proof of religion. However you phrase it, the sum and substance of the truth is, “Christ is all.” Fellowship with Christ—so intimate that we live in him, he lives in us—this is—this only is—vital religion; this is—this only is—true Christianity. Oh, what a different thing from what many take for religion and Christianity, who think themselves deeply religious, genuine Christians! So far from realizing in any good measure this leading New Testament idea of religion and Christianity, the idea has never entered into their minds. The words that express it sound like nonsense; and they would not scruple to call them so, had they not met with them in the Bible, which they profess to consider as a divine revelation. Men’s natural state, is a state of distance from God—separation from Christ. Their life is a worldly life—a sensual life—a devilish life—a Godless, Christless life. Their whole views and volitions are unconnected with—different from—opposed to—God’s. It is only God in Christ, to whom estranged man can come near. By the faith of the truth as it is in Jesus, a man enters into the mind and will of God,—not only apprehends what they are, but has them made his own in the measure of his faith.—Christ, who is God manifested, becomes, as it were, the dwelling-place of his mind and heart; and then this state leads to, or rather is necessarily connected with, God in Christ, dwelling in the believer. By His Spirit, through His word, he makes the man follow out His designs—live not to himself, but to the Lord. God in Christ lives in him—acts in him—acts by him—not destroying his individual powers of will and action, but giving them a new direction, and guiding and sustaining them in following out that new direction.

Do we know anything of this kind of religion? If we do not, the sooner we do the better; for it is the only religion that will carry us to heaven. Let us come to Christ: by faith let us enter into him, as the dwelling-place of our minds and hearts; and let us seek “that he may dwell in our minds and hearts by faith, that, being rooted and grounded in him, we may grow up in all things to Him who is the head.”

If we do know anything of this kind of religion, let us seek to know more of it. Let us abide in him, and let him abide in us.

24 Neander.
25 ἄθεος, χωρίς Χριστοῦ—in the world—in the wicked one, who is the god of this world; not in God, not in Christ—without God, without Christ.
Let us seek to have his mind more and more in us, that more and more we may walk as he also walked. There is no other way of being truly holy, truly happy, truly useful, than by seeking to come out of ourselves into Christ, and by seeking that, emptied of ourselves, we may be filled with his fulness. Let us beware of saying, 'We abide in him, and he abides in us,' when it is not so. "If we say we have fellowship with him who is light, and walk in darkness, we lie and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another"—he with us, we with him; we abide in him, and he abides in us; "and his blood cleanseth us from all sins." "He that saith he abideth in him, ought himself also to walk even as he walked." And now, "little children, abide in him," for thus only when he appears, can you have confidence at his coming. "He that keepeth his commandments, abideth in him, and he in him; and hereby we know that he abideth in us, by his Spirit which he hath given us." "In this case Christ is ours and we are Christ's—Christ is God's, and we are God's, and God is ours; and the universe—all things—so far as they can do us good, are ours.

But "if any man have not the Spirit of Christ"—does not abide in Christ and let Christ abide in him—"he is none of his," and if we are not his, his salvation cannot be our salvation, his Father cannot be our Father, his God cannot be our God. Without him, apart from him, we perish—hopelessly perish—perish for ever. "In him," only in him, is there "redemption, the forgiveness of sins;" only in him can we be justified, sanctified, redeemed; only in him is there salvation with eternal glory. There is no salvation in any other—no, "none other name under heaven given among men whereby we must be saved." To win him, to be found in him, that is the matter of supreme importance. Secure this, and you secure everything; lose this, and all is lost.

We began this section of the Exposition with calling your attention to the close connection between doctrine and law; we conclude it, with calling your attention to the equally close connection between duty and privilege. To abide in Christ, and to have Christ abiding in us, is at once the great duty and the great happiness of man. The mind, the heart, the conscience, all find rest, complete rest, in Christ. They can find it nowhere else; and Christ dwelling within us is not only the hope of glory, but also the source of present peace, and strength, and joy. Can the world, his great rival, in any of its forms, give us what he gives us? Our immortal souls are abiding things. They need an abiding dwelling-place. They may find it in Christ. "He is "Jesus—the same yesterday, to-day, and for ever." Where else can they find it? Not assuredly where they are seeking it, in the world—"for the world passeth away and the lust thereof."

1 John i. 6, 7. 1 John ii. 28; iii. 24. Acts iv. 12.
Our hearts cannot be empty; if they be not filled by Christ abiding in them, diffusing life and light, peace and purity—they will be "the habitation of devils"—the hold of every foul spirit—"the cage of every unclean and hateful bird." He only can expel these—he only can keep them out when they are expelled; and for this purpose he must abide in us. This, then, is the conclusion of the whole matter: If we wish to be happy—truly happy—permanently happy—happy in all the variety of ways in which we are susceptible of happiness—happy up to our largest capacity of happiness—happy during the whole eternity of our being—we must abide in Christ, and have Christ abiding in us. "He that thus hath the Son,"—in one point of view, as the dwelling-place of his soul, in another, as the dweller in his soul—"he that thus hath the Son, hath life; he who hath not the Son thus, shall never see life, but the wrath of God abideth on him."

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**XIX.**

**THE DUTY OF CONTINUING IN CHRIST'S LOVE.**

John xv. 9-11.—"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

An attentive observer of mankind must have remarked, that the mode of stating or illustrating a sentiment often betokens the origin, education, character, circumstances, profession, or pursuits, of him who employs it. The same subject, the same principle, is very differently stated and illustrated by different men. The man of noble, and the man of plebeian, descent—the educated, and the uneducated man—the mathematician, and the metaphysician—the practitioner in law, and the practitioner in medicine—the agriculturist, and the merchant—the soldier, and the sailor—the schoolmaster, and the minister of religion,—will generally, when speaking unrestrainedly on any subject, furnish, to a sagacious listener, the means of at least a shrewd conjecture, as to their respective origin, training, professions, and pursuits. Men belonging to each of these classes naturally avail themselves of the objects and events with which they are most familiar; and illustrations spontaneously suggest themselves to one man, which could never by possibility have occurred to another.

This general principle, now and formerly referred to, is ap-

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pleasing to our Lord. We find him employing illustrations, which naturally grow out of his altogether peculiar character and circumstances, and which never would have arisen in any other mind. In his mode of stating, and explaining, and enforcing principles and duties, he not unfrequently makes it plain that "his soul was like a star, and dwelt apart," that he was "not of this world;" that he was from above. He borrows his illustrations from the heavenly world—from the celestial temple—from its very adytum, the holy of holies—the holiest of all. Who but he, whose habitual dwelling-place had been heaven, would have enforced a command to beware of offending, or making stumble, his little children, by stating that, in heaven, "their angels always stand before the face of his Father"? Who but he, who was familiar with celestial life, would have sought, in the ineffable intimacies of the Father and his Only-begotten, an illustration of the mutual intimate knowledge and complacent intercourse of himself and his chosen ones on earth—"I know my sheep, and am known of mine; even as the Father knoweth me, and I know the Father"? Who but he could have said, "As my Father hath appointed to me a kingdom, so do I appoint to you a kingdom"? And who but he who had been in the bosom of the Father, would have employed such an image as that contained in the words with which our subject of discourse commences, "As the Father hath loved me, so have I loved you"? Such illustrations, which come so naturally from our Lord, could scarcely have entered into any mere human imagination; and, with regard to the two last, we may safely say, that if by any means they had, he must have been a bold, if not an impious man, who should have dared to utter them.

The three verses which follow are closely connected, and furnish one great theme of discourse—"The duty of the apostles, and of Christians generally, to continue in Christ's love." They call our attention to the principle on which this duty is based—"As the Father hath loved me, so have I loved you:" to the duty itself—"Continue ye in my love:" to the manner of performing this duty—"If ye keep my commandments, ye shall continue in my love; even as I have kept my Father's commandment, and continue in his love:" and, finally, to the motives to this duty, brought forward in our Lord's statement of the object he had in view in announcing the principle, enforcing the duty, and pointing out the manner in which it should be performed: "These things have I spoken unto you, that my joy may remain in you, and that your joy may be full." It is my design to turn your attention to these four important topics in their order.

§ 1. The principle on which the precept is based.

Let us first, then, consider the principle stated by our Lord as the basis on which he rests the precept, "Continue ye in my

* Wordsworth
love." That principle is, that he had loved them as the Father had loved him: "As the Father hath loved me, so have I loved you." It is obvious—so obvious, as scarcely to require to be taken notice of—that the particle AS does not here indicate equality but similitude; and that even the similitude indicated is not absolute. From the very nature of the objects—the one, the Son—infinite—the other, Christians—finite, the love borne by the Father to the Son must, both in nature and degree, exceed the love which the Son bears to his people; and, as will soon appear, there is at least one point, and that, one of high importance, in which the love of the Father to the Son has no likeness to that of the Son to his people—in which there is not resemblance, but strong contrast.

By many interpreters, the words before us have been considered as stating, in a general form, the principle, that there is a very striking and important resemblance between the love which the Father bears to the Son, and the love which the Son bears to his people, as elect ones—persons whom he is determined to make happy for ever.

This view of the matter opens up a wide field of very delightful contemplation; and though, for reasons which I shall by and by assign, I have been led to the conclusion, that our Lord's statement here was not intended to be understood with so extensive a range of meaning, but must be limited by the context, I shall hastily sketch, what, but for this conviction, should have formed the great theme of discourse on this department of the subject. Like the love of the Father to the Son, the love of the Son to his elect ones is unbeginning, ardent, active, unvarying, unending.

There never was a period when the Father began to love his Son. "The Word was in the beginning with God." The only begotten Son was, from eternity, in the Father's bosom: "The Lord possessed him in the beginning of his ways, before his works of old. He was set up from everlasting, in the beginning, ere ever the earth was." "Then was he with his Father, as one brought up with Him: and he was daily his delight, rejoicing always before Him." In this respect, as the Father loved the Son, so the Son loved his chosen people, predestinated, as they were, in him before the foundation of the world. There was a time when they did not love him—a time when they could not love him—for they did not exist; a time when, though they might have loved him, so far as physical capacity was concerned, they did not—they would not—love him; but there never was a time when he did not love them. In the recesses of the past eternity, if we may use the phrase, when the delight of the Father was in him, "his delights were in the sons of men," who, in a distant futurity, were to be the objects of his redeeming power—the subjects of his transforming grace. The Saviour loves them that love him; but in every case in which a human

\[8\] Prov viii. 22, 23, 30

\[9\] Prov. viii. 31
being has been turned from estrangement from—from positive dislike to—the Saviour, to love to him, the conversion has been, not the cause, but the consequence of the Saviour's love. He loved that man with an unbeginning love; and therefore, with loving-kindness he has drawn him to himself, by the cords of love—the bands of a man. When they love him, they love one who first loved them.

The love of the Father to the Son is, in the strictest sense of the term, infinite. The excellences of the Son, which are the ground of the Father's love, are infinite; and so is—so must be—the Father's love. It is the love of the infinite for the finite. The object and the subject of the affection are both infinite. The love of the Son to his people is not—cannot be, in this sense—infinite; but it is an affection which is like the infinite affection of the Father to the Son—it is liker that than any other kind of affection in the universe; we can set no bounds to it. They are "his brethren—his sisters—his mother;" and "though a woman may forget her sucking child, and cease to have compassion on the son of her womb," yet he never can forget—never can cease to have compassion on them. They are his bride—his wife—whom he loves as himself. They are his body; and what man ever hated his own body? Nay, more than this, they are one Spirit with him.

The infinite love of the Father to the Son is an active love. It is not "a spring shut up, a fountain sealed." How it manifested itself when there was nothing but Deity in the universe, we cannot tell. But the whole of the wonderful part which the Son has taken in the divine economies of nature, and providence, and grace, is to be traced to the love of "the Father, of whom are all things." The declaration in reference to one of these economies is true of them all. "The Father loveth the Son, and,"—i.e., therefore—"He hath put all things into his hand." The boundless love of the Son to his people is like the love of the Father to him, an active love. It has produced much exertion—much sacrifice; it has manifested itself in the communication of blessings infinite in number, inestimable in value. It has proved itself stronger than death. Floods could not quench it. Whether we fix our minds on the value of the innumerable blessings it bestows, or on the cost of these blessings to him, though freely bestowed on us, surely we must say, this love to us, like his Father's love to him, has "a height and a depth, a length and a breadth, that pass knowledge"—not only our knowledge, but the knowledge of the most powerful created intellect in the universe.

The love of the Father to the Son is unchangeable, and so is the love of Christ to his people. Immutability is equally the attribute of the Father and the Son; and therefore it is impossible that there should be any change in the affection with which the one regards the other. There was, indeed, a brief period when the Father, in external dispensation, treated his Son

* John iii. 35.
as if He did not love him—"It pleased the Lord to bruise him; He put him to grief." But it was love to the Son, as well as to those who were to be saved by him, that placed him in those circumstances in which he could become an accomplished Saviour, only through suffering; and never did the Father regard his Son with more complacency than when he did his will, in the offering of his body once for all—than when, as the good Shepherd, he gave his life for the sheep:—"Therefore," says he, "doth my Father love me, because I lay down my life, that I might take it again." In like manner, as the Father loves the Son with an unchanging love, so does the Son love his people. He "rests in his love"—"Jesus is the same yesterday, to-day, and for ever." The invariableness of his love to them is one of the foundations on which the invariable love of the Father to him rests. He never changes; but they often do. And these changes necessitate changes in his dispensations to them, which sometimes are of a kind which seem to indicate dislike rather than love. He afflicts them, often severely; but this is not because he loves them not, but because he loves them. His love is wise love, and he will not spare the rod when it is necessary to save the child. But though his dispensations vary, his love never changes; and it is the invariableness of his love that produces the change of his dispensations. The cause of his love to them as his elect ones—his determination to save them—is not in them, but in himself, and if he remains unchangeable, it must continue unaltered. The mountains may shake—the everlasting hills may be removed—but his love continues amid all vicissitudes unchangeable—unchangeable.

The love of the Father to the Son, as it never had a beginning, shall never have an end. While the Father and the Son continue to exist, they must continue to regard each other with infinite love; and as a token of his everlasting love, the Father has given the Son an everlasting kingdom. The love of the Son to his people is also everlasting, and proves itself in the bestowal of eternal blessings. Him whom he loves, he loves to the end of life—to the end of time—throughout eternity. "They shall never perish—they shall have everlasting life. Who shall separate them from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things they are more than conquerors, through him who loves them." And they have good reason to rest persuaded, that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God which is in Christ Jesus, their Lord." Thus, as the Father regards the Son with an unbeginning, immeasurable, active, unchanging, unending, love—even so does the Son regard his people.

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8 Isa. lxxx. 10. 17 John i. 17. 6 Heb. xiii. 8.
9 Rom. viii. 35, 37. 10 Rom. viii. 38, 39.
But the analogy between the love of the Father to the Son, and
the love of the Son to his people, though thus holding in so many
points, is not universal and complete. There is one point in which
the contrast is as strong and striking, as the resemblance in the
many points now illustrated. The love of the Father to the Son
was richly merited. Infinite excellence deserves infinite esteem
and complacency. The Son is the glorious effulgence, the sub-
stantial image, of the Father. “In him dwelleth all the fulness
of the Godhead bodily.” His human nature, untainted by sin,
was adorned by every excellence. His obedience was perfect.
He was all fair; there was no spot in him—the chief among ten
thousand, and altogether lovely.” But what were the objects of
the love of the Son? Did they deserve his love? As creatures
standing at an infinite distance from Him who is God over all,
blessed for ever, it would have been wonderful if the Son had
loved man, in his best estate, as the Father loved Him: “What
is man, that He should be thus mindful of him; or the Son of
man, that He should thus visit him;” but how much more does
the contrast come out, when we remember what they are—viola-
ters of the Divine law—rebels against the Divine authority—
guilty, depraved, meriting destruction, incapable of ever meriting
anything else. Such were those whom the Son loved. Oh, what
a contrast to him, the object of his Father’s love! The Father’s
love to the Son was love to dignity, to moral beauty, to innocence,
to excellence, to perfection; but the Son’s love to men, fallen men,
is love to the degraded—the morally deformed and disgusting—
the righteously condemned—the (but for his love) hopelessly lost
in a bottomless gulf of ever-increasing depravity and wretched-
ness. “He commendeth his love to them, in that, while they
were sinners,” he loved them—so loved them, as to take his
place beside them on earth, that he might raise them to take a
place beside him in heaven.

Such is the train of thought—a very delightful and profitable
one—to which the strange assertion in the text, viewed in the
widest sense it is capable of, naturally gives rise. I hope our
meditation on it has been sweet, and will be profitable. A sweeter,
a more profitable, subject of meditation, cannot well be conceived.
I am persuaded, however, that if we would exactly apprehend
the meaning and design of our Lord in these words, we must, in
a good degree, restrict their reference. We must look on them
in their connection with what follows, and understand them as
bearing on the object which they, as thus related, are intended to
serve.

The love to his disciples, which the Saviour here compares to
the Father’s love to him, is obviously the same love in which he
exhorts them to continue. To continue in the love with which
his Son regards all his elect ones—that is, his unchangeable de-
termination to save them,—is secured to every one of them as
completely as the perfections, and covenant, and oath of God can

11 Col. ii. 9. 12 Song v. 16. 13 Psal. viii. 4. 14 Rom. v. 8.
secure it; but it cannot with propriety be made the subject of exhortation. The love in which the apostles were to continue, was the complacential regard of the Son towards them, as a portion of his called ones,—like himself, not of the world, because selected out of it. They became the objects of this love when they were made new creatures by his Spirit, and as his sheep were brought into his fold; and they were to continue in it, by conducting themselves as his called ones—his sheep,—so as to obtain his approbation and complacent smile. It is this love to them, that he compares to the Father's love to him; and, by carefully considering the preceding context, I do not think that we shall find it very difficult clearly to perceive what is the point of analogy which he represents as existing between this love to them, and his Father's love to him, and how it lays a foundation for the precept which is plainly grounded on it—"Continue ye in my love.”

In the preceding context our Lord hath represented the Father as the husbandman—constituting Him the true vine,—and himself as the true vine, producing them as the branches of the true vine. The Father so loves the Son, that He makes him his great agent in that restorative economy, by which He is to secure fruits of righteousness—bestow innumerable blessings on innumerable beings, to the praise of his own glory. The Father so loved the Son, as to give all things connected with this economy into his hands. He chose him—not the highest angel—to this work, so replete with honor, and said of him, “Behold my servant whom I uphold, mine elect one, in whom I am well pleased.” “This is my beloved Son; hear ye him!” In doing this, He gave an ineffable proof of his love to him. "He made his First-born higher than the kings of the earth.” He said, "By him will I be glorified.” He constituted him the only redeemer of men—the great benefactor of the intelligent and moral universe.

Thus the Father loved the Son; and the Son, in an analogous manner, loved them to whom he was addressing himself. The Father had constituted him the true vine; he had constituted them the fruit-bearing branches of this vine. As the Father had sent him, so had he sent them. He was the Father's apostle, and they were his apostles. The Father had chosen him and ordained him to be the root and stock of the true vine; and he had "chosen them and ordained them” to be fruit-bearing branches of the true vine, “that they might go and bring forth fruit, and that their fruit might remain.” What a proof of his love, his peculiar regard, in calling them to a situation of such honor and usefulness; and how analogous to the proof given to him of the Father's love, in appointing him to the principal management of that mighty work of holy benevolence, in which he had graciously allotted them a subordinate, yet still important, part! How much higher the honor done these men, in seating them like princes on twelve thrones, to judge the twelve tribes of the spiritual Israel.

16 Isa. xlii. 1. Matt. xvii. 5. 18 Psal. lxxxix. 27.
throughout all the regions of the earth, and throughout all ages of time, than if he had partitioned the earth among them! What a far more distinct manifestation of his love to them, in constituting them heralds of salvation—the leaders of his "sacramental host,"—than if he had sent them forth, at the head of conquering armies, to subdue the world! God's love to his Son was more remarkably displayed in constituting him "the repairer of the breach," the redeemer of men, than had He made him, in the ordinary sense of the word, the emperor of the world. As the Father had loved him, and showed his love to him, in making him his representative in the great work of mercy, so had he loved them, and shown his love to them, in making them his representatives, so that he who received or rejected them, received or rejected HIM, just as he that received or rejected HIM, received or rejected HIM who sent him.

It may seem to some an objection to this mode of exposition, that it gives the words so special a reference to the apostles as to exclude all others. I have always felt it to be a recommendation to an exposition, that it gave the passage a peculiar force and meaning with regard to those to whom it was primarily addressed. But though there is a special and peculiar extent of meaning here, so far as the apostles are concerned, there is no exclusion of all others. In their own measure, every christian minister, ay, every christian man, is a branch in the true vine. It is peculiarly true of the apostles, but it is true of all christian ministers, all christian men, that they are "the light of the world," "the salt of the earth." It is true of all christian ministers, of all christian men, as well as of the apostles, that "As the Father has loved the Son, so as to make him the grand agent of his mighty scheme of mercy, so has the Son loved them, so as to make them subordinate agents in this glorious enterprise."

The apostles considered their being chosen to their office, as they well might, a high honor, a striking proof of the love of their Master. Hear how one of them, in terms of grateful triumph, speaks of an office which entailed on him such a load of labor, and sacrifice, and suffering, as perhaps no other human being ever sustained. "I was made a minister" of the mystery which from the beginning of the world had been hid in God—the Gospel—"according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." "Thanks be to God, who always causeth me to triumph in Christ." "Let no man trouble me, I bear in my body the marks of the Lord Jesus."

Oh, how highly should Christians—whether ministers or private Christians—estimate the mark of the love which Christ bestows on them, in making them fruit-bearing branches in him as the true vine, in employing them in a subordinate station as

"Eph. iii. 7-9. 2 Cor. ii. 14. Gal. vi. 17."
fellow-laborers in the great work, the foundation of which he alone laid on the cross,—the superstructure of which he, now seated on the throne, is building up by the instrumentality of his followers! It is a token of his love, a token of love analogous to that given him by his Father, when He sent him forth to be "a light to lighten the Gentiles, to be the glory of his people Israel, and to be his salvation to the end of the earth."" Such, then, is the principle stated by our Lord—in reference, primarily, to the apostles to whom it was directly addressed; secondarily, to all Christian ministers, and indeed all Christian men, "As the Father hath loved me, so have I loved you."

§ 2. The duty enjoined.

We proceed now to the consideration of the duty which our Lord enjoins, as naturally resulting from, or based on, the principle which he had stated, "Continue in my love." There are here plainly two questions which must be answered,—What is meant by Christ’s love? and, What is meant by continuance in Christ’s love?

(1.) What is meant by Christ’s love?

As to the first of these questions, the expression "my love," may either refer to the love which the disciples cherished to him, or to the love which he cherished towards them." Some very good interpreters and divines have preferred the first mode of exposition. Thinking apparently that the love of Christ could mean only that unbeginning, unchanging, unending, kind regard which the Son cherishes towards all who have been "chosen in him before the foundation of the world, predestinated in him according to the good pleasure of the Divine will;" and seeing clearly that it involves an absurdity to exhort Christians to continue in what is, from its very nature, something of which they cannot be deprived, they consider the expression, "continue in my love," as equivalent to ‘persevere in loving me.’

There can be no doubt that this is the duty of all Christians. It is their duty to love Christ, and to persevere in loving him. It would have been their duty to love him, though he had never loved them; for he is the most amiable and excellent of beings, and therefore, the proper object of the love of all beings capable of affection; and their obligations to love him are greatly increased by the consideration of what he has done, and suffered, and procured for them. They ought carefully to guard against everything that has a tendency to abate the fervor of their love to him. As his excellences never lose any of their beauty, and his benefits never lose any of their value, Christians should take care that their love never lose any of its ardor; but, in propor-

Luke ii. 82.
" "Hic dicitur ὁ δυνάμεν ὁ λόγος, non dicitur δυνάμεν ὁ λόγος."—St. Cyprian. The Vulgate renders the phrase, not "dilectione mei," but "dilectione mea."
tion as they know more of his excellences, and experience more of his benefits, their love should "abound more and more in all knowledge and in all judgment." They ought to manifest their love to the Saviour, by abounding in exercises of kindness towards him—by often thinking of him—often speaking to him—often speaking of him to their fellow-saints, and to their fellow-sinners—and by habitually walking in his footsteps, promoting his cause, and obeying his commandments. No doubt this is the Christian's duty; and knowing these things, we shall be happy if we do them.

But I cannot doubt that those interpreters have more justly apprehended our Lord's meaning, who consider the expression "my love," as meaning the love which Christ had cherished and manifested towards them. The love of Christ never, so far as I have remarked, in the New Testament means anything but Christ's love to his people; and certainly in the passage before us, Christ has been speaking of his love to his people—not their love to him; and the cognate expression "my joy," in the immediate context, does not signify 'a joy experienced by you in reference to me,' but 'the joy which I have in you.'

(2.) What is meant by continuing in Christ's love?

The meaning of the injunction "continue in my love," is not difficult to fix, after we have settled, as we have endeavored to do, the sense and reference of the phrase "my love." It is equivalent to, 'Habitually cherish those tempers, and follow that course of conduct, which, being accordant to my will respecting your behavior in the situation in which you are placed, will secure the continuance of that complacent regard which I showed to you in placing you in that situation, and which will also secure for you continued manifestations of that complacent regard.' It is, indeed, very nearly synonymous with that precept of the apostle Jude, "Keep yourselves in the love of God."

Some very good divines have discovered a reluctance to this mode of interpretation, which the rules of a sound exposition seem to me to require, lest some shadow of doubt should be cast on the doctrine of the perseverance of the saints in a state of grace. But every foundation of such a fear, is removed by reflecting that, while there is a special favor—equivalent to a determination to save—with regard to all the elect, which nothing can change, either in the way of diminution or increase, there is a love of complacent approbation, arising out of what Christ, by his Spirit, has made them, which, though it never will be entirely withdrawn—for the permanence of the influence of the Spirit, on which it rests, is secured by the tenor of the new covenant, "I will put my law in their heart, and they shall not depart from me,"—may be diminished, will be diminished, when they wax

"Keep your place in my affection."—Campbell.
Jude 31.
Jer. xxxii. 40.
weary in well-doing, and fall into sin; may be increased, will be
increased, when they "grow up in all things to Him who is the
head." To continue in Christ's love is to continue in cherishing
those affections, and doing those actions, which are well-pleasing
in his sight; and to continue in the enjoyment of an humble as-
surance, that he continues to regard us with complacent satisfac-
tion—which two things are necessarily connected, for he never
withdraws the light of his countenance but when declining holy
affection, and sinful feeling and conduct. raise a cloud between
him and us.

The subject we have been considering teaches us, if we are
real Christians, how we should regard official station or personal
standing in the Church of Christ. We should regard it as the
being made branches of the true vine; we should consider it as
a token of the love of Christ—a token of love to us, similar to
that which the Father gave to him when He constituted him the
true vine. To be a good minister, a living member of the church
of Christ, is a far higher honor than to be a member or office-
bearer in the most distinguished literary or political societies in
the world; to be a christian member of a christian church, is a
greater thing than to be a knight of the garter; to be a minister
of Christ, is a greater thing than to be a minister of state—ay,
than to be the master of such ministers. It teaches us, however,
also, what is the duty of those who, through the love of Christ,
have been placed in such circumstances. It is to continue in his
love. The branch is put forth by the vine, or grafted into it, not
for its own honor, but that it may grow, and blossom, and bring
forth fruit, to the glory of the vine, and the vine-dresser. Let
every minister—every church member—see that he act such a
part, as shall please the Son and the Father, and draw down on him
tokens of their approbation. Let him see that he "bring forth
much fruit"—"bring forth fruit with patience,"—that is, perse-
vere in bringing forth much fruit. In doing so, he may assure
himself of tokens of the continued love of his Lord. Larger
and larger measures of fruitifying influence will be given forth
to him. He will become more holy, useful, and happy, till at
last he be placed for ever beyond the reach of the possibility of,
in any degree, not continuing in the Saviour's love. A morning
without clouds shall break on him; and, during the long day of
eternity, he shall bask for ever in that light of the Divine coun-
tenance which, even when transiently lifted up on him here be-
low, makes the light of worldly enjoyment lose its radiance, and
is felt to be "life—better than life." So much for instruction
and encouragement to those who are in the love of Christ, and
whose duty is to continue in his love.

But what shall we say to those who are not in his love—who
are the objects of his judicial disapprobation—his moral displeas-
ure? and such are all; who are living in worldliness and sin; in
other words, who have not been "born again." What a fearful

thought, 'I am not in the love of Christ! He does not esteem me—he does not approve of me!' Though all created beings esteemed and loved you, if he did not, what would that avail you? Could it give you hope in death—confidence in the judgment—happiness for ever? Ah, no. Seek, then, to become objects of the approbation of Christ; seek to be in his love. Though he does not—cannot—love you, in the sense of complacency, in your present state, he pities you in it, and has made provision for delivering you out of it. There is an all-efficacious atonement—an all-prevailing intercession—an all-powerful Spirit. There is a plain well-accredited account of the way—the only way—in which you can ever become objects of the complacent approbation of Jesus Christ—through the faith of the truth as it is in him—submitting yourselves to the Divine method of justification and sanctification. Believe the Gospel—Jesus will approve of that; that is the first thing you can do that will please him, and that will lead to a transformation, by the renewing of the mind, which will manifest itself in a practically proving what is the good, and perfect, and acceptable will of God in Christ Jesus. You will be in the love of Christ; and it will become your high privilege, and your delightful duty, to "continue in his love."

That the meaning of the injunction, "continue ye in my love," which we have endeavored to illustrate, is the true one, is greatly confirmed by that statement made by our Lord—in reference to the manner in which compliance with the injunction was to be yielded. This forms the third great topic of discussion furnished by the text, to the illustration of which we now proceed.

§ 3. The manner in which compliance with the precept is to be yielded.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." It is by keeping our Lord's commandments, as he kept his Father's commandments, that we are to continue in his love, as he continues in his Father's love. When our Lord calls men by his grace, and constitutes them his representatives and agents in the world, he gives them commandments by which they are to regulate themselves; and it is only by regulating themselves according to these commandments, that they can habitually enjoy his complacent approbation,—that, in other words, they can "continue in his love." It is obviously impossible, in a discourse of this kind, that I should lay before you all the commandments of our Lord, by keeping which we are to continue in his love,—for the commandments of Christ include the whole preceptive part of the inspired volume, with the exception of those ritual and political statutes which refer to the introductory dispensations which have passed away. It will suffice to advert to a few of our Lord's leading commandments, and to show how indissolubly connected is the keeping of these with continuing in his love.

The following may be considered as among the most compre-
hensive and important of our Lord's commandments to his disciples:—"If any man will be my disciple, let him deny himself, take up his cross, and follow me." "Seek first the kingdom of God and his righteousness." "Freely ye have received, freely give." "Lay not up treasures for yourselves on earth, where moth and rust corrupt, and thieves break through and steal; but lay up treasures for yourselves in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "Take heed and beware of covetousness." "A new commandment I give to you, That ye love one another; as I have loved you, that ye also love one another."™

Now, when a disciple, from regard to his Lord's authority, and from love to his person, yields a cheerful habitual obedience to these commandments,—when he renounces his own wisdom, and righteousness, and will, and strength, and, regardless of all consequences, follows him wherever he leads him, as his teacher—his exemplar—his Lord,—making it the great business of life to seek the advancement of his kingdom,—"the kingdom which is righteousness, and peace, and joy in the Holy Ghost,"™—in his own heart, and among his brethren of mankind, showing that "for him to live is Christ," readily communicating, to the utmost extent in his power, the blessings which have been graciously vouchsafed to himself, not setting his affections on the things that are on the earth, but placing them on the things which are above, where Christ is at God's right hand, and endeavoring "to do good to all men, as he has opportunity, especially to them who are of the household of faith;"™—when a disciple thus keeps these commandments of his Lord, he cannot but continue in his love. The eye of the Saviour cannot but rest complacently on him. He approves of him, he loves him, and he gives him tokens of his love. In his own words, "he loves him, and manifests himself to him, coming to him, and making his abode in him,"™ filling him with inward peace, and holy joy and humble confident hope.

And this is the only way in which a disciple can continue in his Master's complacental love. If he be unduly self-indulgent or self-reliant,—if he do not follow his Lord fully,—if he become weary in well-doing,—if his love to the brethren and to all men wax cold,—if he allow the world to occupy a place in his attention and affection to which it is not entitled,—in a word, if he neglect or violate any of his Lord's commandments, he, just in that measure, does not—cannot—continue in his Master's love. His conduct cannot be regarded with approbation or complacency; and tokens of the displeasure of his Master will not be wanting in the reproaches of conscience, and in the want of the delights of conscious fellowship with the Father and the Son. Every disciple of Christ will find that in keeping his commandments is the great reward of enjoying, and knowing that we enjoy, his complacent ap-

™ Matt. xvi. 24; vi. 33, x. 8; vi. 19, 20. Luke xii. 15. John xiii. 34.
™ Rom. xiv. 17
™ Gal. vi. 10.
™ John xiv. 23.
probation; and that this cannot continue to be enjoyed, if any of these commandments are knowingly neglected or violated. It is a most unreasonable expectation on the part of the indolent, or the worldly-minded disciple, the disciple who is habitually living in the neglect or violation of any of his Lord's commandments, that he should be the object of his approbation; or should have the inward satisfaction that is connected with knowing on good grounds that he is so. It is not more certain, that if disciples keep the Master's commandments, they shall "continue in his love," than it is, that if they do not keep his commandments, they shall not—they cannot—continue in his love of complacent regard. If they are really his, that love of special benevolence of which they are the objects, and of which they cannot be deprived, will induce him to show that he is pleased at them, and will make the very manifestations of his displeasure the means of bringing them back, through renewed faith and penitence, to that state of mind and course of conduct with which only he can be well pleased.

The distinguishing character of thus keeping the commandments of Christ, which is the necessary means of continuing in his love, is indicated by our Lord when he says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." 'If ye keep my commandments, as I have kept my Father's commandments, ye shall continue in my love, as I have continued in my Father's love.'

When the Father manifested his love to his Son, by constituting him as the great agent in the restorative economy, He gave him a commandment. He sent him to do a particular work, in a particular way. "Behold," said he, coming into the world, "I come to do thy will; thy law is within my heart." The making this inward writing visible—in word, and deed, and suffering—was the business of his life on earth. He fully conformed himself to this law, under which he was made, in all its requirements, preceptive and sanctionary. And in doing so, he continued in his Father's love. He was the object of his entire approbation—"His beloved Son in whom He was well pleased." It was the Father's command that he should lay down his life for the sheep, and he did so—most cheerfully did so; and "the Father loved the Son because he laid down his life for the sheep." He kept his Father's commandment till he could say, "It is finished;" and the Father showed that He loved him, for thus keeping his commandments to the end, by raising him from the dust of death and setting him at his own right hand, and making him most blessed for ever. "Even in the days of his flesh," while he was keeping his Father's commandments, amid difficulties and dangers, such as never put human love and obedience to the trial, the Father's complacency was manifested by many practical tokens and special declarations, so that he was "declared to be a man

**Psalm xl. 7, 8.**
approved of God, with signs, and wonders, and miracles," and voices, from the most excellent Glory; and when he had done all his Father's will, that complacency was gloriously displayed in the name above every name—in the throne above all thrones but the Supreme—in the fulness of joy, in the rivers of pleasure, that are at the Father's right hand for evermore. Thus did he keep the Father's commandments, and thus did he continue in his love.

Our obedience must have the same leading characters as our Lord's had—"If ye keep my commandments as I have kept my Father's commandments." The particle as here, as in the preceding verse, indicates not equality, but similitude. If we could not retain the complacential love of our Lord, but by keeping his commandments in every respect as he kept his Father's commandments, the continuing in it would be an absolute impossibility. It would soon be lost never to be found again. He always did the will of the Father—always did it perfectly. He was all fair—there was no spot in him. It is, and ever will be, so long as we remain on earth, far otherwise with us. There will always be much wanting—always something wrong; but still our obedience must have the characteristic marks of our Lord's obedience, in order to its answering the purpose here referred to. If we would continue in his love, we must keep his commandments, as he kept the Father's commandments. His obedience was the obedience of love, and so must ours be. He obeyed the Father, for he loved the Father. His obedience was but the expression of his love. External obedience to Christ's commandments, if not the expression of love, is, in his estimation, of less than no value, for he sees it to be what it is—vile hypocrisy, or mean selfishness. No man will continue in his love by such obedience. His obedience to his Father was, in consequence of its being the result of love, cheerful obedience. He delighted to do the will of his Father. It was his meat to finish his work; and so must be our obedience to him. We must run in the way of his commandments with enlarged hearts. We are to keep them, not so much because we must keep them as because we choose to keep them; or, if a necessity is felt to be laid on us, it should be the sweet necessity resulting from perfect approbation of the law, and supreme love to the Lawgiver. His obedience to the Father was universal—it extended to every requisition of the law. There was no omission—no violation; and in our obedience to our Saviour, there must be no reserves—there must be no allowed omissions or violations—we must count his commandments to be in all things, what they are—right—and we must abhor every wicked way. His obedience to the Father was persevering. He was faithful to death; and so must we be. It is he who endures to the end, that so continues in the Saviour's love as to be saved. This is his promise: "To him that overcometh will I give to sit with me on my throne, even as I have overcome, and am set down with my Father on his throne."

*Rev. iii. 21.*
§ 4. Motives to comply with the injunction.

The fourth great topic of consideration still remains for discussion:—The motives which ought to urge Christians to continue in the love of Christ, by keeping his commandments, even as he kept the commandments of the Father. The motives suggested by the words of our Lord are these:—Continue in the love of Christ, by keeping his commandments; for thus "will you resemble your Lord and Master"—thus will you minister to his enjoyment—thus will you obtain solid permanent happiness to yourselves. Let us attend to these motives in their order.

(1.) Thus will they resemble their Lord.

By continuing in Christ's love, by keeping his commandments, you will be conformed to him, your Lord and Master. Ought not the "disciple to be as his teacher, and the servant as his lord?" It is the great design of the Father of the whole family in heaven and in earth, that the younger members, the many brethren, should all be conformed to their elder brother, the first-born. He obeyed and suffered for us, "leaving us an example that we should follow in his steps." He was faithful to his Father,—"Him who appointed him" to be his agent; and it is meet that we should be faithful to him who has appointed us to be his agents. He obtained continued love from his Father as the reward of persevering obedience; and it is meet and becoming that we should obtain an analogous reward by an analogous service. Surely if he, the Son, obtained continuance in his Father's love, by a constant continuance in well-doing, we should find in this an additional reason why we, in implicit, universal, cheerful, persevering obedience to his law, should seek to obtain his continued complacency; and the encouraging token of this in a well-grounded assurance of his unaltered, unalterable, love. This is one of the marks that we belong to Christ—that we are seeking, in keeping his commandments, to continue in his love, even as he, by keeping his Father's commandments, obtained continuance in his love. He succeeded in his great object; and through his grace, which is sufficient for assisting us, so shall we.

(2.) Thus will they minister to their Lord's enjoyment.

A second motive suggested by our Lord for our keeping his commandments, so as to continue in his love, is, that thus we shall minister to his enjoyment. His joy in us will remain, if, keeping his commandments, we continue in his love. "These
things have I spoken unto you that my joy may remain in you, and that your joy may be full." "These things" plainly refer to the statements which immediately go before. It does not materially affect the sense if they are viewed as referring also to the preceding statement about the true vine and its branches, followed up by the injunction, "Abide in me, and I in you," enforced by the appropriate and powerful motives — this is equally necessary to prevent unfruitfulness and its dreadful consequences, and to secure fruitfulness and its glorious results. The meaning plainly is, 'I have made these statements, that through your continuing in my love, by keeping my commandments, my joy may remain in you, and that your joy may be full.' The benevolent object of our Lord in saying these things, obviously involves in it a double powerful motive why they should comply with his injunction. It would continue his happiness; it would secure and perpetuate theirs. The reference and meaning of the expression "my joy," have been differently apprehended by interpreters. Some have supposed that, in both clauses, our Lord refers to the joy of the disciples. They consider him as calling the joy they had his joy, either because he was the author of it, or he had given it them, or because it was a joy of the same kind, and resting on the same basis, as that which he himself possessed, just as, in the close of the last chapter, he calls the peace he bestowed on them his peace, and as the good and faithful servant is said to enter into the joy of his Lord. The whole passage is thus viewed as equivalent to, 'that the joy which ye have in me may continue and be increased.' But as the original words equally admit of the rendering, "that my joy in you might remain," as "that my joy may remain in you," and from the very form of expression, "my joy," and "your joy," there seems no reasonable doubt, that our Lord announces two separate objects as the ends contemplated by him in his preceding statements and exhortations — that his joy in them might remain, and that their joy in him might abound; and that there are thus two closely-connected, but still distinct, motives suggested by him, to wit, that by complying with his command they would minister to his enjoyment, and that by complying with his command they would advance their own happiness.

They would thus minister to his happiness. His joy in them would remain. The disciple whom Jesus loved breathed the spirit of him on whose bosom he had been accustomed to lean, when he said, "I have no greater joy than to hear that my children walk in the truth." And Paul proved that he had indeed "the mind of Christ," when stirring up Philemon to keep the commandments of Christ, he says, "Yea, brother, let me have joy of you in the Lord: refresh my bowels in the Lord." Our Lord had joy in his disciples. When the seventy returned, having obeyed his commandment, we are told, that, "in that hour Jesus rejoiced in Spirit, and said, I thank thee Lord of

21 3 John 4. 22 Phil. 20.
heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes." His joy in
them was proportioned to the degree in which they were made
holy, useful, and happy, through the influence of his word and
Spirit. His joy in them was interrupted and diminished, when
they showed themselves slow in heart to believe. He was grieved
at their unbelief, when they all forsook him and fled; when, with
oaths and execrations, Peter denied him, his joy was turned into
sorrow: when, after the communication of the Holy Spirit, they
in keeping his commandment to go into all the world and preach
the Gospel to every creature, continued in his love, his joy con-
tinued in them and unbounded. In their devoted labor, and in the
glorious results of their labors, he saw "of the travail of his
soul," and was satisfied.

To bring such a prospect before the minds of the apostles, was
well fitted to operate as a motive to their keeping his command-
ments, so as to continue in his love. What could exercise a
more sweetly constraining influence over their minds to a par-
ticular course of conduct, than the reflection, "by doing so, I
shall continue to be a source of satisfaction to my best friend—
by acting a different part, I shall not continue in his love, and
his joy will not continue in me?"

It was not a peculiarity of the apostles and primitive disciples,
that Christ had joy in them. He has joy in all his genuine
disciples in every age—joy in them just in proportion as they act
the part of genuine disciples. He rejoices over every one of
them in the day of conversion, as the shepherd does over the lost
sheep which he has found; and over them all, walking in the
paths of righteousness, "resting in his love, he joys over them
with singing." It is easy to trace this holy exultation to its
source in the holiness and benignity of the Saviour, in his desire
for the Creator's honor, and the creature's happiness. Both
are promoted, just in the degree in which Christians, by keeping
his commandments, continue in his love. There is something
very touching to a christian heart in the motive here presented.
It has been well said, "Can there be a more persuasive argu-
ment for inducing Christians to labor, with ever-increasing
intensity of desire and diligence of endeavor, after a constant
continuance in well-doing—a stedfast, immovable, attachment
to his cause—a uniform, cheerful, persevering, obedience to his
law, than the consideration, that thus we may, that we certainly
shall, minister to his enjoyment, send a thrill of gladness through
that heart which for us was sorrowful, very sorrowful, sorrowful
even to death? And from what ought we to shrink with more
instinctive horror than from a course which will make us cease
to be a source of satisfaction to him—which will make it impos-
sible that his joy in us should remain, which, on the contrary,
will vex and grieve his holy Spirit?" So much for the illus-
tration of the second motive to continue in Christ's love, by

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32 Matt. xi. 28. 33 Zeph. iii. 17. 34 Brown Patterson.
keeping his commandments. We shall thus minister to his enjoyment—we shall be—I speak it with reverence, but with no doubt of the truth of the wondrous statement—we shall, according to our measure, be workers together with Jehovah, in one of the highest and holiest of his works—the rewarding his Son, making him most blessed for ever, for his disinterested sacrifices and labors in the cause of God's glory and man's salvation.

(3.) Thus will they promote their own happiness.

The third motive to continuing in Christ's love, by keeping his commandments, suggested by our Lord's words, is, that thus we shall obtain true, permanent, complete happiness to ourselves. While Christ's joy in us remains, our joy in him will be full." It is by continuing in Christ's love, by keeping his commandments, that we are to have solid permanent joy. The grounds of the Christian's joy are not in himself, but in Christ—in God in Christ. But we cannot have this joy, unless through that faith which is not "dead, being alone," but which works by love, purifying the heart, influencing the conduct. The measure of our faith is the measure of our joy; but it is just as true, that the measure of our faith is the measure of our holiness. It is the same truth which fills the heart with joy, and makes the feet run in the way of Christ's commandments. Whenever his people wander from that way, they, as a matter of course, lose their comfort. A declining Christian is not, cannot be, a joyful Christian. "Great peace have they who love his law." In keeping his commandments there is great reward. Holy obedience is a means of joy, as it is the appropriate proof of the genuineness of faith, and consequently of the reality of the individual's interest in the blessings of the Christian salvation. But, besides this, "there is a joy in the act itself of obedience, as that in which the powers of the regenerate nature find their proper employment, and the tastes of the regenerate nature their proper satisfaction." And not only is holy obedience the means of increasing holy joy here, but it is the appointed way to perfect holy joy in heaven. It is "in a patient continuance in well-doing" that we seek, and that we shall obtain, "glory, honor, and immortality." It is by "adding to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity"—it is by thus making "our calling and election sure"—it is by doing these things, and abounding in doing them, that "an entrance is to be ministered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ." Then we will enter into his joy, and our joy will be full. He will rejoice over us, and we shall rejoice in him for ever and ever.

26 "Gaudium vestrum ex meo accensum."—BENGEL. πληρωθή, nuncquam minuatur, semper crescat, et summum quasi gradum attingat."—SEMPER.

2 Pet. 1. 5, 6, 10, 11.
Christians, these illustrations have not served their proper purpose with you, if they have not induced the determination and the prayer,—"I will keep the commandments of my God." "O that my ways were directed to keep his statutes. Then shall I not be ashamed, when I have respect unto all thy commandments. I will keep thy statutes: O forsake me not utterly." —"I will keep his law continually, for ever and ever; and I will walk at liberty, and delight myself in his commandments, which I love." If they have had this effect, your own experience will soon furnish you with a better commentary than any human exposition on these words—'If ye keep his commandments, ye shall continue in his love, even as he kept his Father's commandments, and continued in his love. His joy shall remain in you, and your joy shall be full.' Then will you have the evidence in yourselves, of that of which the world is not easily persuaded, that "the christian life is the path of genuine happiness, and that the greater the progress is in the graces and excellences of the spiritual character, the greater is the experience of that consolation and joy which the world cannot give, and cannot take away."

XX.

CHRISTIANS ARE BOUND TO LOVE ONE ANOTHER AS CHRIST HAS LOVED THEM ALL.

John xv. 12-17.—"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another."

This was the favorite text of the apostle John. He often refers to it in his epistles; and Jerome, in his commentary on the Galatians, informs us that, when "the disciple whom Jesus loved was a very old man residing at Ephesus, he was accustomed—now unable to walk—to be carried by the brethren to the place of the christian assembly;" and, incapable of continued discourse, used to stand up, and, with faltering voice, utter these words, "Little children, love one another." This was his address at all their meetings; and, on some one asking him why he always said the same thing, the venerable apostle replied, 'It is our Lord's commandment, and, if it is obeyed, all is well.' What a
beautiful picture—what a wise reply! Yes, "the end of the commandment is love"—"love is the fulfilling of the law."

The two topics for consideration presented by this paragraph, are—The duty here enjoined by our Lord on his disciples; and, The motives by which this duty is enforced. The duty is, loving one another as he has loved them all. The motives are two:—*First*, His command; *secondly*, His example. His command: "This is my command, that ye love one another, as I have loved you." "These things I command you, that ye love one another." His example: He had chosen them for his friends; he had made the most confidential disclosures to them; he had employed them in conducting the most important enterprise, and secured for them what was necessary and sufficient for success in that enterprise; and he was just about to lay down his life for them. Could he more clearly prove that he loved them, and could there be a stronger reason why they should love one another? Such are the outlines, which I will endeavor to fill up in the succeeding illustrations.

§ 1. The duty enjoined.

Let us attend, then, in the first place, to the duty which our Lord here enjoins on his disciples—love—mutual love—such love to each other as he had cherished and manifested towards them all. "This is my commandment, that ye love one another, as I have loved you."

(1.) Mutual love.

Love is benignant affection, and the appropriate display of it. In this most general meaning of the term, "love is the fulfilling of the whole law." The existence of this principle in supremacy, in a well-informed intelligent being, secures the performance of all duty. It cannot co-exist with selfishness and malignity, the great cause of sin. In the degree it prevails, they are destroyed. "Love does”—love can do—"no evil."" Love does—love must do—all practicable good. If evil is done—if good is not done—it is just because love is not there in sufficient force.

The peculiar character of love, and the appropriate mode of manifesting it in any particular case, depend on the qualities and circumstances of its objects. When God is its object, as He is supremely excellent, and infinitely kind, love is esteem, confidence, complacency, gratitude, admiration, in the highest degree of which its subject is capable, manifesting themselves in habitually making God's will the rule, and God's glory the end, of one's being. When man is its object, it is obvious that, while retaining in every case its essential characteristic benevolent affection, the love exercised, in particular cases, must vary very much in the elements of which it is composed, and in the manner in which it displays itself. Love to the miserable and to the

1 Rom. xiii. 10.
happy, to the good and to the bad, is equally benignant affection; but it leads us to weep with those who weep, and to rejoice with those who rejoice: it leads us to esteem and imitate the good, and to pity and to attempt to reclaim the bad.

There is a love which all men owe to all men. As the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind;" so the second is like to it, "Thou shalt love thy neighbor"—that is, as our Lord explains it, thy fellow-man, thy brother, though he should be thy enemy,—"Thou shalt love thy neighbor as thyself:" i. e., "Thou shalt as really, as steadily, seek to promote his happiness as thine own. Though you may be obliged to condemn him, you must not hate him, you must pity him; though you find it impossible to esteem him, you must love him; you must not injure him, though you have the power; you must, if you have the power, do him good.'

The love which is the subject of our Lord's precept, is obviously an affection at once much more comprehensive in its elements, and much less extensive in its range, than this. It is the love which a disciple of Christ should cherish and display towards a fellow-disciple; the love of which none but a disciple can be either the object or the subject. The command is addressed to the disciples, and in it they are not enjoined to love all men—though that, too, was their duty, and their Master had very clearly pointed it out to them, when he bade them love their enemies, and in their benignant regards be as unrestricted and expansive as their Father in heaven, who makes his sun to shine, and his rain to fall, on the evil as well as the good." The command here is, "to love one another.""

It has been a question among expositors, whether the precept here given was intended exclusively for the apostles, to whom it was originally addressed—designed for the regulation of their official work,—or whether it was given to them, not merely as apostles, but as Christians, and so intended for the disciples of Christ, in all countries and ages. There are, no doubt, in these discourses, many things which have a peculiar—some things, perhaps, which have an exclusive—reference to the apostles; but this certainly does not seem to be one of them. To this commandment may be applied our Lord's saying on another occasion, "What I say to you, I say to all." It was addressed to the apostles as "his friends, who did whatsoever he commanded them," and, by parity of reason, to all who bear this character. The apostle John, speaking to the Christians of Asia-Minor, towards the end of the first century, says, in reference to this precept, "This is his commandment,"—the commandment we have had from the beginning—the message which ye have heard from the beginning,—"that we"—not we apostles merely, but we

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8 Luke x. 27-37.  
2 Matt. v. 15.  
4 See Gile's Testimony of the King of Martyrs, ch. v., § iii. 2.  
8 Mark xii. 47.
Christians—"love one another." In every succeeding age, men were to know the disciples of Christ by the mark, that they had love—a peculiar love—one to another. This was his distinctive commandment, and obedience to it was to be their distinctive badge. This is "the law of Christ," which Paul calls on the Galatian disciples to fulfill, by bearing another's burdens. The commandment plainly must reach as far as the prayer that refers to it. "I pray for these," says our Lord—that is, for the apostles; but he adds, "I pray not only for them, but for all who shall believe through their word, that they all may be one"—one heart, one soul, one mind, one spirit—"as we" (that is, "I and the Father") are, "that the world may believe, that the world may know, that thou hast sent me."

The duty here enjoined is precisely the same, and is enjoined on precisely the same persons, as "the brotherly kindness" of the apostolic epistles. The following commands of the holy apostles of our Lord Jesus, are just repetitions and expansions of the precept before us. "Be ye kindly affectioned to one another in brotherly love." "Forbear one another in love." "Endeavor to keep the unity of the Spirit in the bond of peace." "Be kind one to another, tender-hearted, forbearing one another, and forgiving one another." "If any man have a quarrel against any, even as Christ forgave you, so do ye." "See that ye love one another with a pure heart fervently." "Love the brotherhood." "Above all, have fervent charity among yourselves." "Be of one mind and of one heart; love as brethren." "Walk in love, even as Christ hath loved us." "My little children, let us not love in word, neither in tongue, but in deed and in truth." "Beloved, let us love one another, for love is of God."

To come within the range of the law contained in the words before us, we must be the "friends" of Christ—that is, persons whom he regards with a love of approbation and complacency,—persons "who do whatsoever he commands them,"—that is, who honestly make his will, so far as they know it, the rule and reason of their faith and conduct. Unless we keep this steadily in view, we can neither understand what are the constituent elements, the appropriate manifestations, of this affection, nor what are the peculiar motives which urge to its cultivation and display. It is as common objects of the love of Christ, that Christians are at once the objects and subjects of that mutual affection which he here enjoins. They are such as are "clean through the word which he has spoken to them," such as are "in him," "abide in him," and "bring forth fruit."

There is a foundation laid for their mutual affection in that common character which, formed in them by his Spirit, through his word, makes them all the objects of his complacent regard. The love they are called on to cherish for each other is love, as

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* 1 John iii. 11, 23.  
7 Gal. vi. 2.  
* John xvii. 20, 21.  
* Rom. xii. 10. Eph. iv. 2, 3, 32. 1 Pet. i. 22; ii. 17; iv. 8; iii. 8. 1 John iii. 18; iv. 7.
between persons connected with Christ, and in consequence of being connected with him connected with each other. Its component elements are esteem, complacency, benevolence, and its appropriate manifestations,—highly valuing each other’s Christian gifts and graces—their knowledge, and faith, and hope, and fortitude, and self-denial, and temperance, and patience, and public spirit, and heavenly-mindedness, and godliness, and brotherly-kindness, and charity,—regarding these with quite a different kind and degree of esteem, from that with which they regard natural accomplishments, or even such moral qualities as can be cultivated apart from Christian principle,—delighting in such association with each other as naturally calls forth into exercise, all that is peculiarly Christian in the character,—defending each other’s Christian reputation when attacked,—sympathizing with each other’s Christian joys and sorrows,—promoting each other’s personal Christian holiness and comfort,—and cordially co-operating with each other in enterprises calculated to promote the common Christian cause, the cause of God’s glory, and man’s improvement and happiness. Thus, spiritual Christian excellence, possessed and apprehended, is the foundation of the affection; and the mutual promotion of this spiritual excellence, and the working out of the blessed results which flow from its possession and manifestation, are the great designs which it leads all under its influence to prosecute.

This mutual love is plainly an affection which can be cherished, and ought to be manifested, just in proportion as its objects prove themselves to be—what in some measure they must be, to be its proper objects at all,—what they are always understood to be, when they become its objects,—“the friends of Christ,” manifesting themselves to be so, by keeping his commandments. If I am a Christian, I am bound to cherish and manifest this peculiar kind of love to every other Christian,—to every one who appears to me to be a friend of Christ. It is only in this character that he has any claim on me for brotherly affection; and the degree, if not of my good will, for that should in every case be boundless, yet of my esteem of, and complacency in, a Christian brother, should be proportioned to the manifestation he makes of the various excellences of the Christian character. The better he is, and shows himself to be, I should love him the better. My love should be regulated on the same principle as Christ’s, whose benevolence knows no limit in reference to any of his people, but whose esteem and complacency are always proportioned to holy principle and conduct on the part of his people; who regards men as “his friends,”—objects of his complacential regard,—just in the degree in which they keep his commandments. I am to love every Christian, as a Christian—because he is a Christian. It is at my peril if I exclude from my love, any one who gives evidence that Christ has included him in his love; but still I am to love most, and give most manifestation of my love to those who most clearly prove that they love him, and that he loves them.

These remarks may suffice to illustrate the general nature, and
the peculiar characteristics, of the affection which our Lord here requires all Christians to cherish and manifest towards all Christians. A flood of additional light is, however, poured, both on the nature of this love, and the proper mode of manifesting it, by the descriptive clause with which our Lord closes the injunction: “This is my commandment, that ye love one another as I have loved you.”

(2.) Love like that of our Lord.

“As I have loved you.” These words give great definiteness to the injunction. They are in the room of an extended commentary. When a Christian wishes to know how he should love his christian brother, he has but to ask and answer the question. How has Christ loved us both? The love of God to the Saviour, is the pattern of the love of the Saviour to his people: “As the Father hath loved me, so have I loved you.” The love of the Saviour to us, is the pattern of our love to each other: “Love one another, as I have loved you.” In both cases, the “as” indicates only similitude, not equality. Yet, even taking this into consideration, who is not disposed to say, “What a model is this we are required to copy! It would be worse than folly to dream of equalling it; but, can we even resemble it?” Can we ever, in any just sense of the term, love each other, as he has loved us all?” He who gave us the pattern will enable us to imitate it, so far as it is imitable, if we but sincerely wish to imitate it. But even he can do this only by dwelling in us by his Spirit. We must know what that means in our own experience. “It is no more I that live; Christ lives in me.”31 ‘I have his mind; and thus, thus only, am enabled to think as he thought—to feel as he felt—to walk as he walked—to be in the world as he was in the world. Thus, thus only, shall I be enabled, by his grace being made sufficient for me, to love my christian brethren, as he loved both them and me.’

How far his love to us is to be the model of our love to one another, is a topic which well deserves our most serious consideration. The love of our Lord to his disciples, which he here holds forth as the exemplar and model of their mutual love, is not that love with which he regarded them as elect sinners—that portion of the self-ruined race of man, which was to be rescued from self-incurred destruction by sovereign grace—“vessels before ordained to mercy,” but that love with which he regarded them as his “friends”—persons possessed of a holy character, produced in them by his Spirit, through the faith of the truth. His love to them, as elect sinners, lay at the foundation of all the benefits bestowed on them; among the chief of which, is that holy character which makes them the objects of his complacent affections. But that love is so very peculiar in its nature, as to be exemplary only within very narrow limits; and, indeed, in some very important points, bears a contrast, rather than a resemblance, to the love

10 Gal ii. 20.
which Christians should cherish and display towards each other. That love, which is just an immutable determination to save them, is precisely the same towards all its objects, and it never varies. With regard to it, you cannot say Christ loves any of his people more than another, or more at one time than another; whereas the love of Christians to each other, like the complacential love of Christ towards them as his friends, ought to be proportioned to the qualities which call it forth in its different objects, and in the same object at different times. The words, "As I have loved you," look back to the whole course of our Lord's conduct to the disciples since he had made them his friends; and, as is very plain from the 13th verse, forward too to the most remarkable display of love of all, which he was soon to make, by laying down his life for them.

The points in which the love of Christians to each other should resemble that of Christ to them all, are numerous. I will shortly notice a few of them. Their love should, like his, be discriminating; it should, like his, be sincere; it should, like his, be spontaneous; it should, like his, be fervent; it should, like his, be disinterested; it should, like his, be active; it should, like his, be self-denying and self-sacrificing; it should, like his, be considerate and wise; it should, like his, be generously confiding and kindly forbearing; it should, like his, be constant; it should, like his, be enduring; it should, like his, be holy and spiritual; and, finally, it should, like his, be universal—it should embrace all the brotherhood. When we have briefly illustrated these particulars, we shall have a clearer—still a very inadequate—view of the depth and extent of practical instruction in these few short words, "As I have loved you," as a directory for mutual Christian love. Let us take them up in their order.

1. Discriminative.

The mutual love of Christians should be like Christ's to them—discriminative. Our Lord loved all his countrymen—all his fellow-men—but he did not love them all in the same way, nor in the same degree. He made a difference. He pitied them all. He had no pleasure in the death of any of them. He would that they all should turn and live. How would he "have gathered them, as a hen gathereth her chickens under her wings," if they would but have been gathered! But his delight, according to the ancient oracle, was in the saints, "the excellent ones of the earth."11 And it is still so. His friends are only they who do whatsoever he commands them. He sets apart the godly ones for himself. He takes for himself a people from among the Gentiles, and forms them for himself. There is a peculiar favor with which he regards this people, leading to the communication of peculiar blessings—"the good of his people"—"the gladness of his nation."12 In like manner, while Christians are to love all

men, their brotherly love is to be a discriminating affection. The Christian should acknowledge, as a Christian brother, only him who appears to be a Christian brother. The important advantage resulting from the cultivation and display of Christian brotherly love, can be realized, on either side, only when the object, as well as the subject of it, is a Christian. Christian affection can be reciprocated only by Christians. The manifestation of it is lost, and worse than lost, on a man of the world. The hand of a corpse cannot return the pressure of the friendly grasp of the living man.

Discrimination of Christians, from those who are not Christians, in the degree in which this is competent to a man "whose senses are exercised to discern good and evil," lies, as we have seen, at the very foundation of the duty of mutual Christian love; and, in the exercise of this affection, there must not only be discrimination as to the class to which the individual belongs who is the object of it, but as to the degree in which individuals belonging to the same class possess the qualities which make them proper objects of Christian love. Our Lord loved all his genuine disciples; but he had a special love to the eleven apostles, and even among them he made a distinction—he peculiarly loved Peter, and James, and John; and of these favored three, it was John who was, by way of eminence, "the disciple whom Jesus loved." In like manner, we are to love our Christian friends with an affection proportioned to the degree in which they appear to us to possess and display those holy dispositions which make them the fit objects of our Christian regard—we are bound to love best the Christian who is likest Christ.

2. Sincere.

The mutual love of Christians should be, like Christ's to them —sincere. There was no guile, no untruth, in him—he was "full of truth," as well as of grace—and his grace, his kindness, was true kindness. He professed to regard none as his friends but those whom he really regarded as his friends. He never said or did anything that could make the Pharisees or the Sadducees suppose they were his friends; and his expression of love to those who were his friends never exceeded the feeling of affection. He never led them to think that he approved in them what he did not approve of. His love was just what it appeared to be, both as to objects and degree. In like manner, Christians are to love one another in sincerity. "Simplicity, godly sincerity," must be the character of their affection. There must be no use of flattering words. There must be no profession where there is no love—there must be no more profession than there is love. The love of the brethren must be "unfeigned." Their fellowship must be "the fellowship of the spirit." "Love one another as I have loved you," certainly means, whatever more,

13 John xiii. 23.
"Let love be without dissimulation." "Speak the truth in love." "Love one another with a pure heart—a heart purified from all guiles and hypocrisies."

3. Spontaneous.

The mutual love of Christians should be, like Christ's to them—spontaneous. Our Lord's affection was not bestowed on his friends in consequence of their solicitation. Wherever he found men of good and honest hearts—hearts purified by the Spirit, through means of the Old Testament revelation—his heart went out towards them, as in the case of Nathanael—"Behold an Israelite indeed, in whom there is no guile!" And whenever the character of true holiness was impressed on the hearts of his hearers by the faith of the truth spoken by him, his complacency rested on them. He was full of holy love, and his affection gushed forth so soon as a fitting receptacle was prepared for it. No sooner did the appropriate object present itself, than the emotion was ready to manifest itself in suitable displays of kindness. The kind word was always ready to be spoken—the kind deed to be performed. Thus did Christ love his friends, and thus should they love one another.

The affection belonging to our new nature should be like that which we ordinarily call "natural affection"—the love which a brother bears to a brother, a child to a parent. It should not be as if drawn, by artificial means, from a stagnant pool, but flow as from a living spring. It should, without an effort, come forth in appropriate feeling and action, when the fitting object and circumstances present themselves. What the apostle says to the Thessalonians should be applicable to all Christians,—in truth, it is applicable to them in the measure in which they are Christians indeed—"created anew in Christ Jesus,"—"As touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another, and indeed ye do it to all the brethren."

4. Fervent and copious.

The mutual love of Christians should be, like Christ's to them—fervent and copious. In our Lord's love to his friends, sincerity was combined with ardor, and the spontaneous effusion of kindness was a copious one. His love was not only genuine but strong—its flow was not only natural, but abundant. He compares it to the strongest natural affections. "Who is my mother, and who are my brethren?" (said he, on a certain occasion, when some came and told him that his mother and his brethren stood without, wishing to speak with him). "Who is my mother, and who are my brethren?" and, stretching out his hands to his chosen disciples, "Behold," said he, "my mother and my brethren;
for every one that will do the will of my Father in heaven, the same is my brother, and sister, and mother." And thus, too, should Christians love one another—as Christ loves them all; not as common acquaintances—not as distant relatives—but as a brother loves a brother—as a brother loves a sister—as a child loves a mother. They are to love one another, not only with a pure heart, but "fervently." "Above all things they are to have fervent love among themselves."

5. Disinterested.

The mutual love of Christians should be, like Christ to them—disinterested. Our Lord’s love to his friends was disinterested love. He stood in no need of them. He did not make gain of them. He sought not theirs, but them. His object was their happiness. Christians do stand in need of each other. They are not independent of each other, as their Lord is of them all. Their own real happiness can be secured only in seeking the happiness of their fellow-disciples. Yet still their love to each other must be disinterested. It must not be disguised self-love. It must be purified from all selfish taint, all interested aim, all secular regards. They must seek their neighbor’s wealth. They must “look, not every man to his own things, but every man also to the things of others.” They must “in love serve each other;” and thus they must “let the mind be in them, that also was in Christ Jesus.” “Charity,”—i.e., love—in them must not seek its own; for in him it did not.

6. Active.

The mutual love of Christians should be, like Christ’s to them—active. When on the earth, he went about continually doing good—doing good to all—especially doing good to his friends—bestowing on them the blessings which he perceived they needed; and now that he is in heaven, he is constantly blessing his people with “all heavenly and spiritual blessings.” Having received gifts, he is constantly bestowing them. Not a day, not an hour, not a moment passes, without their receiving proof of the activity of his love. And so ought it to be with Christians as to the activity of their mutual affection. It should prove its sincerity and fervor, by the number and value of the benefits it produces, and by the active exertion it gives birth to, to secure these benefits. Christians must love, not “in word and in tongue only, but in deed and in truth;” there must be “distributing to necessities,” and “bearing of burdens”—there must be active doing, liberal giving. True Christian love is laborious love. That is the distinguishing character of Christian love, just as operativeness is that of Christian faith, and perseverance of Christian hope, The apostle speaks of “the work of faith, the labor of love.

11 Mark iv. 33-35. 12 Phil. ii. 4, 5. 18 1 John iii. 18.
and the patience, or perseverance, "of hope." Christians should imitate the ancient Hebrew Christians, in "showing their work and labor of love towards God's name, in ministering to the saints." "If a brother or sister be naked, and destitute of daily food," their brother or sister, who has this world's goods, does not love as Christ does, if he content himself with saying, "Depart in peace, be ye warmed, be ye fed:" he must give them the "things which are needful for the body." It is not necessary that Christian love should talk much, but it is necessary that it should act much.

7. Self-denyng and Self-sacrificing.

The mutual love of Christians should be, like Christ's to them —self-denyng and self-sacrificing. We "know his grace"—his kindness—"in that though he was rich he became poor, that we through his poverty might be made rich." "Though in the form of God, he counted it not robbery to be equal with God, but made himself of no reputation—emptied himself—took on him the form of a servant, and was made in the likeness of men—and humbled himself, and became obedient unto death, even the death of the cross," to obtain our salvation. It is in reference to this that the apostle says, "Let the mind be in you, which was in Christ Jesus." Have the same love—be "of one accord, of one mind." It is to this display of his love that our Lord obviously refers here—"Love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." "Hereby," says the beloved disciple, who had so much of his Master's mind—"hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." And if we ought to lay down our lives for the brethren, when the sacrifice is required, what other sacrifice but that of truth and duty should we hesitate to make for them? We ought to "walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

8. Considerate and wise.

The mutual love of Christians should be, like Christ's to them —considerate and wise. His affection is not a blind partiality. He thoroughly understands the character of his friends—he perfectly knows their real interests. He never trifles with their feelings, but he consults their welfare more than their wishes. His conduct towards them may not always please; but it is always fitted, always intended, to profit. And thus, too, should it be with his people in their mutual regard. They must "walk in wisdom" towards each other, as well as towards "them who

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21 Thess. ii. 13.
22 James i. 18, 16.
23 Phil. ii. 5-8.
24 John iii. 16.
25 Eph. v. 2.
are without." They must "consider one another, to provoke to love and to do good works." They must seek to "please every one his neighbor, to his edification." They must suit themselves to the various tempers and circumstances of those whose best interests they would advance. They must "become all things to all," that they may the better promote their improvement and happiness.

9. Generously confiding and kindly forbearing.

The mutual love of Christians should be, like the love of Christ to them—generously confiding and kindly forbearing. He was very much on his guard among his unbelieving countrymen. He "committed not himself to them." But he unbent himself in the society of his chosen friends—he unbosomed himself to them, so far as they could comprehend his thoughts and feelings. He made the most of what was good in them—put the best construction on their words and actions which they would bear—made kind allowances for their failings—readily forgave their faults—taught them, as they were able to receive instruction—and though he faithfully reproved them for their slowness of heart to understand and believe all that the prophets had written of him, and his own declarations respecting his person and kingdom, yet, as a teacher, he was always meek and gentle, and, as a friend, forbearing and kind—ever "drawing the bond of union closer—impacting successive streams of effulgence, till he incorporated his spirit with theirs, and elevated them into a nearer resemblance to himself." Thus did he love his friends, and thus should they love one another. Laying aside all envy and suspicion, they should be ever ready to give credit to each other for all that seems to be amiable and estimable in character, all that seems to be right in conduct, and in a friendly spirit to receive explanations of what may appear to be doubtful—"forbearing one another in love, and forgiving one another, as Christ forbears and forgives them all." Our love should "suffer long, and be kind"—it should "bear all things, believe all things, hope all things, endure all things." His does: what would become of us if it did not?

10. Constant.

The mutual love of Christians should be, like the love of Christ to them—constant. He was the friend who "loves at all times." There is nothing fantastic in his character; all is real, and therefore constant. He is not affectionate by fits and starts; he "rests in his love." Change of circumstances does not affect it in any other way, than in calling forth the appropriate manifestation of kindness. His love is "without variableness or shadow of turning." Nothing can separate from his love; not "tribulation, or distress, or persecution, or famine, or nakedness,

* Heb. x. 24.  
* John ii. 24.  
* Hall.
or peril, or sword:" "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature." And constancy, too, should be the character of the love of his people to each other. The relation and the character on which the affection is founded, are permanent—immovable; and the affection should therefore be constant. They should be "rooted and grounded in love" towards each other. Their friendship should be a contrast to the friendship of the world—ever varying with shifting humor or altered interest. "The charity of every one of them," to use the apostle's emphatic language, should "increase and abound towards each other."

11. Enduring.

The mutual love of Christians should be, like the love of Christ to them—enduring. With regard to his friends on earth, "whom he loved, he loved to the end;" and in reference to all his friends in all ages, "his mercy endureth for ever." He loves till death—he loves in death—he loves after death. His death could not quench his love; their death cannot; and the love of Christians to each other should be enduring also. Their charity, like his, should "never fail." The commandment through life is still, "Let brotherly love continue."


The mutual love of Christians should be, like the love of Christ to them—a holy, spiritual love. Christ's love to his friends has, for its foundation, holy, spiritual character; and for its object the communication of heavenly and spiritual blessings—the conferring holy happiness. He loves them on account of that spiritual comeliness which he has put upon them; and the object of all the manifestations of his love to them is the increase of that comeliness, and the corresponding increase of pure, spiritual, and holy enjoyment. The object of all love is the good of the person loved, as that good is conceived of by the person loving. With Christ, "in whom are hid all the treasures of wisdom and knowledge"—the highest good, the good of the soul—conformity to God in holiness and happiness,—is the object his love seeks to gain in the highest degree, in reference to his friends. "This he desires, even their perfection." He would have them partakers of his own holiness, that they may be partakers of his own happiness. This was his object in making them his friends; and now, that he has made them his friends, this is the great design of all his manifestations of love to them. He loves them, and therefore reveals the Father, and manifests himself to them, for he knows that "this is life eternal, to know the only true God, and Jesus Christ whom He has sent;" and the

2 Rom. viii. 35, 38, 39.  
2 Thess. i. 3.  
Heb. xiii. 1.
prays for them, that the Spirit may be given them, for he knows that his influence is at once necessary and sufficient to make them happy; and the course of conduct he pursues in reference to them, is that which he knows is best fitted to improve their character, and to secure their ultimate salvation. He loved Peter—dearly loved him; and how did he show his love? by reproving him for his faults—warning him of his danger—praying for him that his faith might not fail.

The love of Christians to each other should have this same holy, spiritual character, which Christ's love to them all has. Loving each other, as he loves them all, on the ground of the possession of a common holy character, impressed on them by his Spirit, through the faith of the truth, their love is chiefly to be manifested to each other, in endeavoring to promote one another's improvement in this holy character, by doing what lies in their power to bring and keep the saving truth before their minds, and by praying to their common God and Father to give them "All good things" in "the Holy Spirit"—thus blessing them with heavenly and spiritual blessings. The best proof of love which one Christian can give to another, is to "edify him in love"—to help him to grow in knowledge, and faith, and zeal, and humility, and usefulness—to assist him in "mortifying his members that are on the earth"—in correcting his faults—supplying his deficiencies—improving his whole Christian character. This was the way in which the Apostle Paul sought to manifest and gratify his overflowing love to the brethren. The object of his unceasing labors, was their spiritual improvement. He was desirous to "impart to them some spiritual gift, to the end that they might be established." And "his great longing after them all, in the bowels of Jesus Christ," expressed itself in constant prayers, "that their love might abound more and more in all knowledge and judgment—that they might approve the things which are excellent—that they might be sincere, and without offence, till the day of Christ, being filled with the fruits of righteousness, which are by Christ Jesus, to the praise and glory of God." Christians do not love one another as Christ loves them, if they "suffer sin upon each other." This is to "hate our brother." They do not love one another as Christ loves them, if they do not seek, by all appropriate means—especially mutual exhortation and earnest prayer—to make each other wiser—better—happier—more useful as Christians.


Finally, the mutual love of Christians should be, like Christ's love to them—it should be universal. Our Lord loves all his friends—every one of them. The humblest in circumstances, the most imperfect in spiritual character, has a place in his complacent, affectionate regard. The names, not only of all the tribes,
but of all the individuals, of the spiritual Israel, are engraven on the breast-plate—written on the heart—of "the great High Priest of our profession, Jesus the Son of God." And so it should be with Christians. They should love all who love our Lord Jesus, and whom our Lord Jesus loves. The words of our confession of faith should not only be written on our memories, but wrought into our very hearts. "All saints that are united to Jesus Christ their head, being united to one another in love, have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as conduce to their mutual good, both in the inward and in the outward man. Saints, by profession, are bound to entertain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things according to their several abilities and necessities—which communion, as God offereth opportunity, should be extended to all those who in every place call on the name of the Lord Jesus."

I conclude this part of the discourse in words which I have more than once quoted to you. "There is something inexpressibly awful to a believer's mind, in the idea that his christian affections should be confined within narrower limits than the love of Jesus; that he should harbor in his heart any feeling inconsistent with love, towards one whom Christ has redeemed by his blood, and sanctified by his Spirit; that any should be excluded from his prayer for the household of faith, that have a part in the Saviour's intercession."

Such is the love which our Lord commands his friends to cherish and display towards each other—love like his love to them all—discriminate love—sincere love—spontaneous love—fervent love—disinterested love—active love—self-denying, self-sacrificing love—wise and considerate love—generously-confiding, kindly-forbearing, love—constant love—enduring love—spiritual, holy, love—universal love. Such is the commandment of our Lord: his new commandment—his great commandment. Such is "the law of Christ," "the royal law." And is it not, like himself, full, full to an overflow, of grace and truth? Is it not indeed "holy—both just and good"?

§ 2. Motives.

We proceed now to illustrate our Lord's enforcement of loving one another, as he loves them. "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye
have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you. These things I command you, that ye love one another.”

The motives here employed by our Lord are all reducible to two: his command, and his example; his precept, and his pattern. He commands, and his authority should be obeyed. He sets an example, and his pattern should be copied. ‘I command you to love one another—to love one another as I have loved you all. Therefore ye ought to love one another—to love one another as I have loved you all. I have loved you all, and given you all very satisfactory proofs of my love; therefore you should, all of you, love one another, and give such proofs of your love to one another, as I have given of my love to you all.’ Let us endeavor shortly to explain the import, and illustrate the force, of these motives.

(1.) The commandment of Christ.

The first motive to mutual Christian love, employed by our Lord, is, that it is his commandment: “This is my commandment, That ye love one another, as I have loved you.” To prove that this is so, it is only necessary to repeat these words. Terms more explicit cannot be conceived. Yet this is not the only passage which proves that the cultivation and display of a peculiar species of benignant affection among Christians are required by his authority. “A new commandment,” said he, on a former occasion,—“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one another.” The beloved disciple’s statements, that this was a commandment previously given by our Lord, are very emphatic:—

“‘This is the message that ye heard from the beginning, that ye love one another.’ “‘This is his commandment, That we should love one another, as Jesus Christ, God’s Son, gave us commandment.’ “‘This commandment we have from him, That he who loveth God love his brother also.’” There is no duty which “the holy apostles of our Lord Jesus,” who had his mind when speaking in his name and by his authority, more frequently, or more authoritatively, enjoined. “Be kindly-affectioned,” says one of them, “one to another, with brotherly love, in honor preferring one another.” “Bear ye one another’s burdens, and so fulfill the law of Christ”—plainly, the law of love. “Bear each other’s burdens in love, as he, in love, bore all our burdens.” “Be kind one to another, tender-hearted, forgiving one another.” “Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor.”

“Let brotherly love continue.” “Seeing,” says a second, “ye have purified your souls in obeying the truth through the Spirit.

51 John xv. 19-17. 52 John xiii. 34, 35. 53 1 John iii. 11, 38; iv. 21.
unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." "Love the brotherhood." "Be ye all of one mind, having compassion one of another; love as brethren." "Above all things, have fervent charity among yourselves." "Add to godliness brotherly kindness." "And," says a third—'Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.' "So abundant and explicit is the evidence, that it is the will of our Lord Jesus that his followers should cherish and manifest to each other a benevolent regard—peculiar in nature, high in degree,—a benevolent regard similar to that which he cherishes and manifests to them all: that this is, indeed, his commandment, that they "love one another as he has loved them."

To enable us to form some estimate of the force of the motive to mutual christian love folded up in these words, "This is my commandment"—we have only to propose and attempt to answer the question,—Who is this who speaketh? Whose commandment is this? It is the commandment of "a teacher sent from God, for no man could have done the works that he did except God had been with him;" and who, therefore, might "speak with authority—not as the scribes"—saying not, "It was said of old time," but "I say to you;"—saying not, 'This is my request—this is my advice'—but "This is my commandment." It is the commandment of the prophet whom God had promised to raise up like unto Moses; into whose mouth He had said, He would put his words, and respecting whom He had declared, "It shall come to pass, that whosoever will not hearken to my words, which he shall speak in my name, I will require it of him." It is the command of him whom the Father hath "sent and sealed," and respecting whom He has proclaimed from the most excellent glory—"This is my beloved Son, in whom I am well pleased; hear ye him." It is the commandment of him to whom the Father hath "committed all judgment,"—and whom He has required all to honor, as they honor himself—whom He has constituted both Lord and Christ—to whom He has given power over all flesh—all power in heaven and earth—a name above every name in this world or that which is to come—whom He has commanded all the angels of God to worship—and whom he has appointed to judge the world in righteousness. More than all this, it is the commandment of him who is "God manifest in flesh,"—"the Word, in the beginning, was with God—was God—by whom all things were made—without whom nothing

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**Rom. xii. 10.** Gal. vi. 2. Eph. iv. 28; v. 2. Heb. xiii. 1. 1 Pet. 1. 22; ii. 17; iii. 8; iv. 8. 2 Pet. i. 7. 1 John iv. 7-11. **Deut. xviii. 19.** **Matt. xvii. 5.**
was made,"—who is "the great God," as well as "our Saviour,"—who is "God over all, blessed for ever." It is the commandment of him who by an act of will formed, and by an act of will can dissolve, the system of the universe. It is the commandment of one infinite in wisdom and power, in righteousness and benignity; and, just because it is his commandment, it must be, like himself, "holy—both just and good." It is a commandment, then, that cannot be neglected or disobeyed, without deep guilt and great danger. To disobey this commandment, is to disobey, not only a divine messenger, but a divine person, ay, all the divine persons—the Father who sent him, the Son who speaks, and the holy Spirit who speaks in him; so that, with peculiar propriety, may the words of the apostle be applied here,—"He therefore that despiseth, despiseth not man, but God." Such is the force of motive belonging to any commandment of Jesus Christ, addressed to any man or angel.

But there is something more than this in the case before us. This is a commandment which he claims as his own, in a peculiar sense; and it is addressed to a class who stand in a peculiar relation to him. It is his own commandment to his own people—a commandment that could have no existence till he came; and, by a manifestation of peculiar love—such love as the world had never seen—such love as never could have entered into the heart of man to conceive—obtained for himself a peculiar people, to whom he gave this peculiar commandment, and hence most appropriately termed it "a new commandment." It is addressed to those whom he was just about to redeem—buy back from destruction—"not by corruptible things, such as silver or gold, but by precious blood"—sacrificial blood—"as of a lamb without blemish and without spot,"—his own blood. They to whom this commandment is given, are doubly his property; they are his creatures—they are his new creatures; they are his purchased possession; they are "not their own—they are bought with a price,"—redeemed from being Satan's slaves, to be Christ's free-hearted servants. Any commandment from him to them has peculiar force; but there is obviously a singular power of motive connected with this commandment—a commandment, in the very terms of which is continually held up his love, and the most wonderful of all displays of it—a commandment, obedience to which is, above obedience to all other commandments, to be the badge of affectionate submission to the authority of him, "who loved us, and washed us from our sins in his own blood, and made us kings and priests unto God, even his Father;" who gave himself for us, that he might redeem us from all iniquity, and purify us to himself, a peculiar people, zealous of good works."

There is something in these words, "This is my commandment," that would bear the mark of arrogance, did they come from any mere man. There is nothing like them in the writings of the prophets and apostles. They never command in their own

1 Thess. iv. 9.
name. It is not their commandments, but God's commandments, which they announce. It belongs only to him whose name alone is Jehovah, to ground the obligation of a requisition on his own authority, and to say, "This is my commandment," and therefore you should obey it." These observations, which you will do well to amplify and follow out in your private reflections, may assist you in apprehending the power of motive contained in the first consideration by which our Lord enforces the duty of mutual Christian love. "This is my commandment,"—"a commandment, not a mere counsel; and not only one of my commandments, but, in a sense quite peculiar, my commandment."

(2.) The Example of Christ.

Let us now turn our attention to the second motive by which the injunction is enforced—our Lord's example. The force of the first motive is, 'I, a divine messenger—a divine person—your Redeemer and Proprietor—command you to love one another, as I have loved you; and therefore you ought to do it.' The force of this second motive is—'I, so officially, so essentially great, and so intimately connected with you, I have loved you all with a special love, and given you all very abundant evidence of this my special love; surely every one of you should specially love all whom I specially love, and should give to each proofs of your special love to them, similar to those which I have given of my special love to them and to you.'

It has been questioned whether the 18th, 14th, 15th, and 16th verses are to be interpreted as merely the expansion of the idea expressed in the close of the 12th verse, "I have loved you," as equivalent to, 'Thus have I loved you;' or whether the key to them is not to be found in the 17th verse, "These things"—that is, 'the things I have just stated'—"I command you"—declare to you—"in order that you may love one another;" equivalent to, 'These statements are intended as motives to mutual Christian love.' In the first case, the 13th, 14th, 15th, and 16th verses, are answers to the question, 'How does Christ love his people?' how does he display his peculiar affection to them?' In the second case, they are an answer to the question, 'Why should Christians love one another?' The truth is, both questions are here resolved. The leading object seems to be the resolution of the latter; but its satisfactory resolution involves that of the former. When our Lord tells them how he loved them, he says in effect, as he had done in express terms, on a similar occasion when he gave them a symbolical representation of his love to them, "I have given you an example, that ye should do as I have done to you.""

To illustrate this part of our subject satisfactorily, it will be necessary that we first attend to those displays of special love to his people, to which our Lord refers, and then show low these

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18 John xiii. 15.
are motives, generally to their regarding each other with special
love, and more particularly to displays of love to each other,
similar to those displays of his love to them all. How then did
Christ love his people? or to put it in the form which the circum-
cstances of the case seem to call for, how did Christ love—t. e.,
manifest his love to—his apostles, to whom he was now speaking?
First, He was just about to give them the greatest proof of
friendship which can be given. He was about to give his life
for them. "Greater love hath no man than this, that a man lay
down his life for his friends;" "'and that is what I am about to do
for you.' Secondly, He had made them the objects of his pecu-
liar complacent regard, as persons who were really desirous of
doing whatever he commanded them; and while they retained
that character, they would not lose that complacent regard. "Ye
are my friends, if ye do whatsoever I command you." Thirdly,
He had treated them as "friends,"—possessors of this special com-
placent regard—by unfolding to them, so far as they were
capable of apprehending it, the whole truth respecting the won-
derful communication he had come from heaven to earth to make,
and the wonderful work he had come from heaven to earth to
perform—the economy of salvation. "Henceforth I call you not
servants; for the servant knoweth not what his Lord doeth: but
I have called you friends; for all things that I have heard of
my Father I have made known unto you." Fourthly, He had
selected them, and appointed them to a great, important, salutary
work, their success in which was assured by all necessary assist-
ance in it being secured in answer to believing prayer. "Ye have
not chosen me, but I have chosen you, and ordained you, that ye
should go and bring forth fruit, and that your fruit should re-
main; that whatsoever ye shall ask of the Father in my name,
he may give it you." It was thus that our Lord had loved, thus
that he had manifested his love to his apostles. And he brings
these manifestations of his love to them all, before their minds,
that they might act as motives to mutual love,—that they should
"love one another." The statement was well fitted to gain its
object. It is plain that it is congruous and proper that they who
are the objects of a common love to him, should be objects of a
mutual love among themselves; and that an opposite state of
things is in the highest degree incongruous and improper; and
every one of these manifestations of love to them all, bears in its
bosom both an example and a motive, that they should love one
another as he has loved them—that they should do to each other
as he had done to them all. This outline I shall endeavor to fill
up in the remaining part of this section of the Exposition. The
argument is, 'Christ loves his people—he shows that he loves his
people—therefore they should love one another—they should
prove that they love one another.'

The first proof of Christ's peculiar love to his apostles, that he
notices, is, that he was about to lay down his life for them. That
is not said in so many words, but it is obviously implied in what
is said. Our Lord's death, which was just at hand, was a voluntary death. He was to "lay down his life." Though his death was in the highest degree violent, it was at the same time in the highest degree voluntary. "No man took his life from him" against his will; "he laid it down of himself. He had," what no mere man has or can have—"power," authority, "to lay down his life; and he had power," authority, "to take it again." That life he laid down for his friends—for his apostles—for all his friends in all succeeding ages—for the church whom he loved—he laid it down "for them," in their room—he laid it down "for them," for their benefit—to save them from destruction, to obtain for them salvation. "He was wounded for their transgressions, he was bruised for their iniquities; the chastisement of their peace was upon him; and by his stripes they are healed." He redeemed them from death as a penal evil, by submitting to death as a penal evil. He redeemed them from the curse, by becoming a curse in their room. He bore their sins on his own body to the tree, and in thus bearing them he bore them away.

This is the highest proof of love that can be given. Nothing is so valuable to a man as his life. The father of lies for once spoke truth when he said, "Skin for skin, yea all that a man hath will he give for his life." He will part with everything in the shape of property, rather than with life. A man may prove his love for his friend in many ways—by parting with his property—by submitting to toil, and sacrifice, and suffering; but the strongest proof he can give of love is to part with his own life, to secure the life and happiness of his friend. That is the extreme limit of human friendship, if it do not even lie beyond that limit. If mortal affection ever went so far, it never did go farther. This is the proof Christ has given of his love to all his friends.

Had there been nothing in it but this, it had been a wonderful proof of love—the greatest proof mere man can give of love for man; but how does the greatness of the manifestation of love swell out on us, when we remember that He who died was not merely an innocent, a perfect man—was not a glorious incarnate angel—but "the Word made flesh," "God manifest in flesh;" and that those he died for had no claim on him for such a manifestation of love, for any manifestation of love—that indeed, but for their being guilty and depraved, such a manifestation of love would have been altogether unnecessary; and finally, that the death he died for them—the only death that could have done them any good, was death under the curse—the death of a felon and a slave—the death of all deaths the most painful, and the most disgraceful—"a death overhung with all external circumstances of barbarity, and shame, and exasperated into tenfold agony, by strange mysterious pangs—the direct impressions of the righteous displeasure of a holy and righteous God for the sins of men." Well might our Lord say he was about to mani-

"John x. 18. " Isa. liii. 5 " Job ii. 4. " Brown Patterson.
fest love to his friends, as great as human friend ever had manifested, ever could manifest, for human friend. Strong as the statement is, how immeasurably is it within the truth?"

The second proof of our Lord’s love to his friends is stated in the 14th verse:—"Ye are my friends if ye do whatsoever I command you." These words are often understood as meaning, ‘You will make it plain that you really are animated by friendly feelings towards me—that you love me—that in that sense ye are my friends, and you will be acknowledged by me to be so, if you yield an unreserved obedience to my commandments. Not otherwise.’ This is a most important truth; and no words, taken by themselves, could more appropriately express it. But to interpret them so would entirely break the chain of thought. Our Lord is plainly speaking not of their love to him, but of his love to them. "Ye are my friends," is just equivalent to, ‘I regard you with that complacent approbation’ with which friend regards friend; and the whole verse is very nearly synonymous with the first part of the 10th verse—"If ye keep my commandments, ye shall abide in my love." The next verse determines this to be the proper reference of the words.

The disciples had cordially submitted to Jesus as their Master. They had renounced themselves, taking up the cross and following him. This was no more than their duty and his desert. In doing this, and in following it out, even though they had committed no faults, they were but unprofitable servants; they were but doing what it was their duty to do. But the feelings of a master towards a well-disposed servant, were not those with which our Lord regarded the imperfect, but sincere and implicit, obedience and submission of the disciples. He regarded them with the feeling with which a friend regards his friend, and he would continue to regard them with such feelings while they continued to show a disposition to do whatsoever he commanded them. The measure of that complacent approbation, implied in his calling them friends, would, indeed necessarily must, correspond to the measure of that spiritual character which is its proper object. When we remember who he is, and who they are, we may well account it no ordinary proof of love, that he whom angels count it an honor to serve, should not be ashamed to call them—so insignificant as creatures, so ill-deserving as sinners—Friends—"Brethren."  67

The third proof of our Lord’s love to his friends is this—he treated them as friends, by confidentially communicating to them, as "the men of his secret," the mysteries of the kingdom of heaven, as they were able to bear them. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."  68

67 Well might Calvin say, "Plusquam farceae aut lapides corda esse oportet, quae non emoliet tam incomparabilis divini amoris suavitas."  
68 John xv. 14.  
69 Heb. ii. 11.  
70 John xv. 15.
this statement is, 'I have showed my love to you, by confidentially entrusting you with my secrets, and acquainting you with my plans.' The phrases, 'call you servants,' 'call you friends,' according to a common Hebrew usage, are equivalent to, 'treat you as servants,' 'treat you as friends.' Our Lord sometimes called his followers 'friends,' before this time, and sometimes 'servants,' afterwards. But he plainly refers to a change of treatment which had begun, and was to be continued. Hitherto, the disciples had, to a certain extent, been treated as servants, or as children under age; henceforth, they were to be treated as friends rather than servants—grown up children,—not minors. It is justly remarked by a great writer, that "from the very beginning the apostles stood to Christ in a relation of complete dependence and submission; but we must make a distinction as to two periods, in which this assumed different forms. From the beginning they gave themselves up with reverent confidence to the will of Christ, as their supreme law, with an entire conviction that whatever he commanded was right, just because he commanded it; but often without a clear apprehension of what was his design, or even what was the meaning of his words, and, consequently, without the ability to harmonize their will with his, by free consciousness and self-determination; but during this stage they were training for a higher form of obedience. They were becoming capable of being so made acquainted with his objects and his plans, as that they could intelligently enter into them, and make them their own. It is to this our Lord refers. The servant follows the will of his master, not as his own, but another's." In friendship there are common views, common feelings—harmony of soul—sympathy of intention. There is a fuller and plainer unfolding of the mysteries of the kingdom in these valedictory discourses, than in any of the preceding discourses of our Lord with the disciples; and this was but the beginning of that full disclosure, which he made to them by means of the Holy Spirit; and, indeed, no person of moderate susceptibility and taste can help seeing and feeling that, in these discourses, compared with his former intercourse with his disciples, there is a beautiful coming down, if we may use the expression, to their level, exchanging with them the tokens and expressions of a more familiar love—an affection beyond paternal. They breathe less of the spirit of the master and sovereign, or even of the teacher, and more of that of the brother and the friend. And this order of things was to continue.

So thoroughly was he to make known to them whatever he had heard of the Father, that they should say, "Who hath known the mind of the Father? we have the mind of Christ." "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "We speak the wisdom of God in a

81 "Servus tractatur ut apianus, instrutamentum."—Reference.
mystery; even the hidden wisdom, which God ordained before the world unto our glory.  

The words under consideration, as well as those which go before and follow them, have plainly a peculiarity of meaning in reference to the apostles, to whom they were addressed; but they are true of all the friends of Christ under the Christian economy. These are no more—as even the faithful were under the Old Testament economy—"servants, but grown up children; no more servants, but friends." By the completed revelation of the plan of salvation, understood and believed under divine influence, they are all "made to know the mysteries of the kingdom;—so to understand our Lord's designs and plans, as to be able intelligently to take part in their execution." The eyes of their understanding are so enlightened, that they know what is the hope of God's calling; what is the riches of the glory of his inheritance in the saints; what is the exceeding greatness of his power to themward who believe." He gives them the "spirit of wisdom and revelation in the knowledge of God." "They know the truth; and are made free by it." They receive the "anointing, so as to understand all saving truth." The secret of the Lord is thus still with them that fear Him; and He shows them his covenant.

The fourth proof of manifestation of love to his friends, mentioned by our Lord, is that he had, without solicitation on their part, selected them and appointed them to a great, important, beneficent work: the success and permanence of which were secured by all necessary assistance being assured in answer to believing prayer. "Ye have not chosen me, but I have chosen you," and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you."

These words seem plainly to have a direct reference to the apostles, to whom they were originally addressed. Our Lord had chosen them—selected them,—first from among the great body of their countrymen; to be his disciples; then out of the great body of his disciples, to be his apostles. And in both cases the selection was his work. "They were both his disciples and his apostles, because he had chosen, selected, called them to be so. They had chosen him to be their Lord;—they had cordially acquiesced in his choice of them to be his apostles; but their choice of him as their Lord was subsequent to—was the effect of—his choice of them to be disciples." His chose them, and, by his..."
Spirit, made them choose him. He chose them, and he ordained them that they should go and bring forth fruit. "They were pursuing their customary avocations, one sitting at the receipt of custom, another mending his nets in his boat, another reclining under the fig-tree, when the voice of Jesus and his messengers prevented them, with the command, ‘Follow me;’ and, imbued with a might all its own, that command constrained them to obedience, and brought them to his feet a willing people in the day of his power—‘choosing him who had chosen them.’"

Some interpreters would render these words, ‘I have placed you in the true vine,’ or, ‘I have planted you, that ye may bring forth fruit.’ The words will bear this rendering; but it appears to me more natural to understand the word rendered "ordain," literally as equivalent to "appoint." Others consider the word "go," as merely qualifying the expression, "bring forth fruit,"—that you should continually bring forth fruit.' Were the words spoken directly of all Christians, this would likely be the true interpretation; but regarding them as spoken directly to the apostles, we think it more natural to seek their interpretation in our Lord's commission,—"Go into all the world"—"Go teach all nations." He appointed them to "go everywhere, preaching the word," and exhibiting in their own character and conduct the religion they sought to propagate.

The bringing forth fruit, seems to refer to the effects of their ministry, in the conversion of men to the faith of Christ, and the worship of the true God, and in the edification of those who should believe through grace. This is sometimes represented as the fruit of the apostles, sometimes as the fruit of the Gospel which they preached. We have the first representation in the Epistle to the Romans," where the apostle says that he had oftentimes "proposed to come to the Romans, that he might have fruit among them even as among other Gentiles;" and the second in the Epistle to the Colossians," where he says "the word of the truth of the Gospel is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." What the fruit was, is strikingly described by Paul when he says, "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance;" "and ye became followers of us, and of the Lord." Our Lord appointed not only that the apostles should "go and bring forth fruit," in this way, but also "that their fruit should remain,"—that the religion which they should plant, should not wither and die, but take root, and grow, and multiply, producing seed which should be sown over all the earth, and till the end of time produce those "fruits of righteousness" in the character, and of happiness in the experience of men, "which are to the praise and to the glory of God."

They were ordained, as Matthew Henry says, not to sit still,
PART XX.] CHRISTIANS BOUND TO LOVE ONE ANOTHER.

but to go about”—not to beat the air, but to be fruitful—not to produce fruit which should come up in a night, and perish in a night, but be “as the days of heaven.” The church was the fruit of the apostles—the building of which they were the foundation; and that church, as lawyers say of bodies-corporate, does not die, but lives in succession—and the fruit of the apostles remains to this day, and shall do while the world remains. “I have appointed you to bring forth fruit, and that your fruit should remain,” is just equivalent to, “I have appointed you to be the foundation of an everlasting building.”

There are considerable grammatical difficulties as to the connection of the concluding clause of the verse; “that whatsoever ye shall ask of the Father, in my name, He may give it you.”105 The connection of thought, however, does not seem difficult to discover. Our Lord is obviously speaking of his choice of his apostles, as a token of his love to them as his friends. “I have called you to perform a great work, to effect an important, salutary, permanent change among mankind,” but this would be but an equivocal proof of love, if that work was one to which they were entirely unequal; therefore he adds, “and I have secured for you what will make your success certain, for whatsoever you ask of the Father in my name—for my sake—to promote my cause—He will assuredly give it you;” q. d., “by my choosing you, and ordaining you, I have brought you into such a relation with the Father, that whatever ye ask of Him, in my name, you are sure to obtain it.” Surely herein is love. It is not necessary that I should now dwell on the illustration of these words, having had an opportunity of fully explaining them, and of guarding against false interpretations of them, when expounding the 13th verse of the preceding chapter.

While this seems the plain meaning of the words, as addressed to the apostles, it is true that Christ shows his love to all his people, in choosing them from among their fellow-men—a choice which originates with him, not with them—and in appointing them actively to exert themselves in doing permanent good, by promoting the conversion of sinners, and the edification of saints; and has secured for them all necessary help for and in their work, as the answer of believing prayer. To be made the instrument of establishing, sustaining, and extending the kingdom of God among men, and to be secured divine help for this purpose, in answer to believing prayer, are striking manifestations of our Lord’s special favor. Paul thought so; and he no doubt expressed the common feeling of all his apostolical brethren when he said, “To me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the

104 “Nam illae, scilicet ad alias gentes. Nam ille, scilicet, isti Judaei non admiserunt eos doctores. Videtur inesse aliquod indicium relinquendas esse Judaicae opiniones, et ipsam hanc terram, quae illas maxime alaba. Ipsa urbs, templum, circumcisionis, etc., impediebat libertatem de religione vera doctrinam.”—Semler.
105 Do may either be in the first or third person,—either “I may give,” or “he may give.”
unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world had been hid in God, who created all things by Jesus Christ: to the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord. And all Christians should reckon it a high honor and a high privilege—a remarkable manifestation of love on the part of the Saviour—that he makes use of them as instruments in carrying forward that work, in which the interest of the Glory of God, and the happiness of mankind, are so deeply involved.

Such then, are the four manifestations of special love to his people which our Lord specifies; and it only remains that we very briefly show how his example in these has the force of a powerful motive to mutual Christian love—how these statements are fitted to serve the purpose for which he says they were made—'to secure that Christians should love one another.' On this subject I shall confine myself to a few hints, which, however, will admit of indefinite expansion in your retired meditations.

Surely it is right and reasonable that we should love those whom Christ loves—whom he has so clearly proved that he loves; and that we should love them, so far as the thing is practicable, as he has loved them. That he loves a person, should be found the strongest of all motives why we should love him. They are surely worthy of our love who are the objects of his. We have reason to fear we do not love him, if we do not love his friends. Is there not something absolutely monstrous in one who loves Christ, not loving every one whom he has reason to think Christ loves? Where can we find words sufficiently expressive of incongruity, to describe the conduct of a lover of Christ hating any one whom Christ loves?

Then if Christ gave his life for his friends, should not we, to promote their happiness, willingly sacrifice everything but truth and duty, by the sacrifice of which, indeed, Christ's friends can never be benefited. How touching does Paul represent the force of this motive—'Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice of a sweet-smelling savor to God,' and John—'Hereby perceive we the love of God; that we laid down our lives for him: and we ought also to lay down our lives for the brethren.' And how does Paul exemplify the force of this motive when he says, in reference to the Philippian brethren, 'Yea, and if I be offered upon the sacrifice and service of your faith,' if my life be poured out as a libation over your conversion to Christ, 'I joy and rejoice with you all.' 'It could not be better sacrificed than in the cause of his glory and your salvation.'

If his compassionate regard rests on all who do whatsoever he commands them, and if the measure of that regard is regulated.

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*Eph. iii. 8-11.*
*Eph. v. 2.*
*1 John iii. 16.*
*Phil. iii. 17.*
by the degree in which they discover this implicit deference to his authority, should not the friendships of Christians be formed and managed on the same principle?

If he shows his love for his people, by making them sharers of the communications of saving truth, which he has been commissioned by the Father to make to men, should not we ever be ready to make our fellow-Christians sharers of those views of divine truth, which we find to be peculiarly advantageous, and delightful to ourselves?

Does he treat all his people, not as servants, but as friends?—how ill does it become any of them to usurp dominion over a brother’s faith—to encroach on a brother’s spiritual liberty—to treat a brother rather as a servant than as a friend?

Has he chosen them all to take part in one great enterprise? has he, as a proof of his love to them all, chosen them, and appointed them to go and bring forth fruit that may remain?—ought they not all cordially to co-operate in this great enterprise? How unbecoming would quarrels among the apostles have been, while doing their common work! How should Christians seek to show their mutual love, in helping each other to do the great work which the common love of their Lord has devolved on them all! How unseemly to make the prosecution of that very work, which he in love committed to them all that it might be a bond of brotherhood, the occasion of bitter quarrels and unkindly suspicions!

Such is the law of Christ, and such is his example, by which he at once illustrates and enforces this law.

His “friends,” to whom the Saviour gave this law of love, “went and did even as he commanded them.” And they found that “his commandment was not grievous,” “his yoke was easy, his burden light,” “in keeping this commandment they had great reward.” When their Master had left them, and “gone into heaven, and sat down at the right hand of God,” the apostles and their fellow-believers “continued together with one accord, in prayer and supplication.” The spirit of all grace, all love, as well as of all light, all knowledge, was poured out on them abundantly. Under the influence of this spirit they gladly fulfilled the law of Christ, in loving one another as he had loved them. They “were of one heart and one soul, and none of them said that aught of the things he possessed was his own, but they had all things common, and sold their possessions and goods, and parted them as every man had need, so that no man among them lacked.” They were like a large affectionate family, exposed to much reproach and persecution from without, but happy in themselves in the possession of the common salvation, in the assurance of the love of their Lord, and in the conscious satisfaction of that mutual love by which “they knew that they were passed from

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Acts ii. 41-46.
death to life," and by the manifestations of which the world "took
knowledge of them, that they had been with Jesus."

This delightful state of holy union and communion among the
followers of Christ continued for a considerable period. We have
a beautiful picture of it, drawn by the graphic pencil of the first
(I mean in merit) of ecclesiastical historians. "The names," says
the great and good Neander, "the names 'brother and sister,'
which the Christians gave to each other, were not names without
meaning. The fraternal kiss, with which every one, after being
baptized, was received into the community, by the Christians into
whose immediate fellowship he entered, which the members be-
stowed on each other just before the celebration of the com-
munion, and with which every Christian saluted his brother though
he had never seen him before, was not an empty form, but the
expression of christian feelings, a token of the relation in which
Christians considered themselves as standing to each other."m

The care of providing for the support and maintenance of
strangers, the poor, the sick, the aged, widows and orphans, and
those in prison on account of their faith, devolved on the whole
church. This was one of the main purposes for which the collec-
tion of voluntary contributions in the assemblies for public wor-
ship was instituted, and charity of individuals, moreover, led them
to emulate each other in the same good work. In particular, it
was considered as belonging to the christian matron to provide
for the poor, and for the brethren languishing in prison, and to
show hospitality to strangers.

Nor did the active brotherly love of each community confine
itself to what transpired in its own immediate circle, but extended
itself to the wants of christian communities in distant lands.
When Cyprian of Carthage transmitted to the suffering Christians
in Numidia, many of whom had been led captive by some of the
neighboring barbarous tribes, a contribution raised by his congre-
gation, amounting to more than £800 of our money, he uses the
following language:—"In afflictions of this sort, who ought not
to feel pained? Who ought not to look on the distress of his
brother as his own? It becomes us to regard the captivity of our
brethren as if it were our own, since we are all united by one
bond of love. And not love alone, but religion, ought to stimu-
late us to redeem the brethren, who are not only members of our
body, but temples of our God. God hath suffered this to try our
faith, whether each of us is ready to do for the other what, in like
circumstances, he would wish to have done to himself. It is our
earnest hope that you may never be visited again with a like af-
fliction; but should a similar calamity befall you, to try the faith
and love of our hearts, delay not to inform us of it, for be assured
that it is the prayer of all the brethren here, that nothing of the
kind may again happen; but that if it should, they are ready
cheerfully and abundantly to assist you."n

In the times of public calamity, the self-sacrificing love of the

primitive Christians was peculiarly conspicuous. Dionysius of Alexandria thus places the conduct of the Christians and the Pagans, in a season of pestilential, contagious, disease in that city:—"The brethren, in the fulness of their brotherly love, spared not themselves. Their only anxiety was a mutual one for each other; they waited on the sick without thinking of themselves, readily ministering to their wants, and for Christ's sake cheerfully giving up their lives; for many died, after others, by their care, had been recovered from the sickness. With the heathens it was quite otherwise. Those who showed the first symptoms of the disease, they drove from them. They fled from their dearest friends, and left the dead unburied, making it their chief care to secure themselves from the contagion."  

It is lamentable to observe, as we proceed down the stream of ecclesiastical history, how "iniquity abounds, and the love of many waxes cold." The world, unchanged in its character, forces its way into the church, and the benignant and pure character of visible Christianity is in proportion obscured and tarnished.

Had our Lord's command, "Come out and be separate" from "the world lying under the wicked one," been but honestly obeyed by his followers, there would have been less difficulty in keeping that commandment which has been the subject of these remarks. Impurity and sectarianism, which, like most antagonistic principles, act and re-act on each other, have together gone far to destroy the visible display of that mutual love among genuine disciples,—that love to one another, like Christ's love to them all, of which he says so emphatically, "This is my commandment."

In the neglect, in the violation, of this commandment, to an enormous, and, yet because all but universal, unobserved extent, we find but too satisfactory an account of the comparatively little good that for so many centuries has been done in the church and by the church." Oh, how far in mind, how much farther in heart, are the professed followers of Christ from that being "one—perfect in one, as the Father is in the Son, and the Son in the Father," which is necessary to the conviction of the world, "that the Father hath sent his Son!" "The love of God," and of Christ, need to be more abundantly "shed abroad in our hearts by the Holy Ghost given to us," through the medium of a full and free "Gospel, preached with the Holy Ghost sent down from heaven," in order to the love of the brotherhood and the love of the kind, having their due influence.

This is the radical part of the cure. When this takes place, down will go, like the walls of Jericho before the divine influence attending the blowing of the rams' horns, all those middle walls of partition which, with so much misdirected zeal and mis-

22 Euseb. H. E. vii. 22.  
23 2 Cor. vi. 17.  
79 "Division among the evangelical laborers is one of the devil's artifices which is most successful against the work of God. In proportion as we love the work, we ought likewise to love the union which Christ recommends to his disciples."  
81 John xvii. 23.
employed labor; Christians have raised up to divide brethren from brethren. Christians, when they become more thoroughly Christian, will more easily recognize each other, — the distinguishing characters becoming more distinct, and the spiritual sense more acute; they will then be more ready to embrace and sustain, than to beat and brand, bite and devour, each other; and be less in danger oflavishing the external manifestations of brotherly love on those who are not brethren ...

What a society would the church of Christ be, were but the law before us generally and faithfully observed! All true Christians loving all true Christians, even as Christ has loved them all! How delightful to be a member of such an association! How sweetly inviting a retreat would it afford from the care and bustle and endless contentions of secular life! A peaceful haven, safe from the tempests and perils of that unquiet ocean, — a sacred enclosure, a sequestered spot, which its storms and tempests were not permitted to invade! ...

How different from the scene now exhibited by the Christian world! Alas, that the appellation should be so painfully significant from the display of worldly principles, and aims, and plans, and practices, and passions, in nominal, and too often even in real Christians! How true is the complaint, that "our unhallowed ecclesiastical strife, even embitter the enjoyments, damp the charities, and impede the duties of private life. The spirit of party has been allowed to supplant the spirit of Christianity, and that love which should flow uncontrolled to all the departments, and to all the members of the Catholic church, has been confined within the boundaries of a small and inconsiderable faction." So far as feeling is concerned, how has mere partisanship usurped the place of Christian brotherhood, when, as is often the case, an undoubtedly Christian brother is disowned because not a partisan, and a partisan acknowledged though obviously not a Christian brother! Alas! alas! how have the waters of the fountain of love been thus not merely embittered, but poisoned!

Let us all take care that, in the recesses of our own hearts, we cherish love. To all who love our Lord Jesus Christ, even though we should feel ourselves shut out by conscientious convictions, from taking a part in any human scheme for manifesting the unity of the faithful; and let us be grateful for everything, in our own times, which seems to promise a return to the wholesome Catholicity of primitive Christian love. In this point of view, I cannot but regard the Evangelical Alliance (and therefore I cannot but bless God for its origin and progress) — an institution whose specific object is, without compromise of individual belief, and without interfering with ecclesiastical organizations, to give distinct visibility to the existing union of true Christians, and, by doing so, to increase the love which should flow from this union; thus adding to the holiness and the happiness of Christians individually, and diminishing, if not annihil
lating, the great stumbling-block of the world; and I would earnestly entreat all my Christian brethren, of all denominations, to make themselves acquainted with its claims; to beware of despising it as a weak thing, or opposing it as a bad thing, and to yield it the support of their countenance, example, and influence, to the utmost extent that conscience will permit.

It is essential to the success of the Evangelical Alliance, that all who connect themselves with it should be "fully persuaded in their own minds" of the soundness of the principles on which it is based, and the lawfulness, desirableness, and importance of the objects which it seeks to gain. No true friend of the Evangelical Alliance would wish any one to become a member of it who is not thus qualified. Solicitation is altogether out of place here. Yet every friend of the Evangelical Alliance must wish it joined by every genuine Christian who is not withheld from taking such a step by conscientious scruples, and would be glad if he could remove such scruples where they exist.

It seems to be felt as an objection in some quarters, that the objects of the Alliance are not of a sufficiently practical kind. The question is often put—What has it done? What does it propose to do? Where are the palpable effects which it has produced, or what palpable effects is it calculated to produce? I am afraid, at the bottom of this objection lies that which gives so utilitarian and material a character to our age. We must have visible, tangible effects, producing what may be called profit, in some sense or other. Now, the Evangelical Alliance is not fitted to carry on any work, or set of operations, of this kind, and the less it attempts it the better. But is it nothing to abate prejudice among Christians? Is it nothing to enlarge the circle, and to increase the intensity, of Christian regards? Is it nothing to make Christians feel, and the world see, that the points of difference among Christians are few and unimportant in comparison of the points of agreement? In the present unnatural state of things, when Christians cannot together do their common Master's work, is it not something that the various parties engaged separately, all in partial darkness, and not so near the centre of light and heat as they should be—in hazard of becoming cold and languid, and in danger, too, of supposing that there are none engaged in their Master's cause but themselves,—should at certain times meet around a blazing fire, kindled, we trust, from above, and warm themselves, and look one another in the face, and receive satisfactory assurances that, though we cannot all walk together yet, we are serving the same Master? And is there not reason to hope that the end will be, that the fellow-workers of the same Master will at length begin to wonder why they cannot work together habitually, as well as meet together occasionally? The blazing fire, though it should do nothing but collect the laborers and warm them, and allow them to see each other, will not be useless.

It has seemed to some that the Evangelical Alliance is a pro-
sumptuous institution, assuming what is the proper function of the christian church. In truth, there is something in this objection; for if the christian church—if christian churches—were what they should be, there would be no need of any other exhibition of the union of mind and heart that exists among christians. But, if the christian church have become impure, and schismatic, and sectarian, and if it do not at present exhibit what it surely was meant to exhibit—the unity of the body of Christ,—is that a reason why all attempts—necessarily imperfect ones—to make the church and the world aware, in some measure, of the extent of union which exists among true christians, should be condemned? Had the church done her duty, we should not have needed either bible or missionary societies. missionary societies, formed of members of various churches, have been blessed of God for the purpose of stimulating churches to do their duty as churches, in attempting the christianization of the world; and the evangelical alliance may, in the hand of God, be the means of making the churches more catholic, both in their constitution and administration.

The limited extent of the platform on which the evangelical alliance stands, is also felt as an objection by many truly christian men; and, if it were to be held that all who cannot assent to all the articles in its doctrinal basis, were to be considered as no christians, I, at least, should not be a member of the evangelical alliance. But the object of that statement is not to show what a man must believe in order to be a christian. It is a statement of those principles, the holding of which in common will, in the existing state of things, bring together the largest number of apparent evangelical christians, so as that they can appear visibly to be agreed. You may so broaden your platform, as that many good, though, as you may think, not sufficiently enlightened, men, will not take their places on it. The object is to get such a doctrinal declaration as will bring together the greatest number of the right class. I may regret that on the platform there is not room for my good friends "the friends;" but what if, by making room for them, I induce others, whom I at least equally esteem, to leave the platform, and, after all, perhaps, do not succeed in getting "the friends" to come up? It would be a very poor consolation that I had got a very broad and altogether unobjectionable platform, if I could get nobody to fill it.

I have heard it objected to the evangelical alliance, that its effects seem very evanescent. christians of various denominations meet, and salute one another, and seem one; but the assembly breaks up, and they scarcely recognize one another out of the alliance meeting. There is a kind and degree of habitual intercourse, which some men may expect from being fellow-members of the alliance, inconsistent with ecclesiastical relations or civil distinctions; but where members of the evangelical alliance treat one another like aliens, there is undoubtedly some-
thing wrong. It has assuredly not served its purpose there. But are we to give up observing the Lord’s Supper, in which all who sit down together acknowledge one another as members of the same body—portions of the same loaf,—because some church members, when they have left the table, seem to have forgotten who were seated by them, and what the service meant?

It has always been a satisfaction to me to reflect that the Evangelical Alliance has served its purpose much beyond the limit in which it has succeeded in gaining members; for, in every case in which a man, whom we could have wished to have had among us, has given his reasons against our institution, he has prefaced them by stating that he is of one mind and heart, with us, and only differs from us as to the proper method of manifesting that union. We thank him for the declaration; we believe it; and we trust we may yet meet him on the Alliance platform on earth. At any rate, we trust we shall meet him where the mode of recognizing union, acknowledged to exist, can no more be a matter of controversy. The heavenly platform is an ample one, and none will object to occupy it.

To quote the words of a most sincere lover of christian union, gone to the regions of perfect holiness and love,”—“Our Lord’s so frequent repetition of his desire, that the spirit of holy love and unity might pervade the members of his body, the church, in the command to love one another, demonstrates the extreme importance which he attached to this blessed grace in the character of his disciples, a grace which his inspired apostle has not hesitated to prefer to both the others of the sacred sisterhood. ‘Now abideth faith, hope, charity; but the greatest of these is charity.’—Love. Most obvious it is, but most deplorable, that a vastly lower estimate has been adopted in the practice of too many whom we would be most unwilling to exclude from the class christian, in the true meaning of that term, than that of Jesus Christ, and of his like-minded follower, Paul. Alas, for that fierce and feverish contest of mutually conflicting intolerant opinions, in the fiery atmosphere of which all the soft graces and tender blossoms of christian love have been scorched and shrivelled into dust! When shall we realize, in the one fact that an individual bears with us a common relation to God our Father, and to Jesus Christ our blessed Redeemer, a principle of union so deep and so extensive, as to render a thousand principles of separation comparatively feeble and inoperative? When shall we be persuaded to spend our lives in the exercise of mutual charity to those with whom, we are willing to hope, we shall spend eternity, in the enjoyment of a common felicity; and to present to the world something like a specimen of that harmony and love which are the elements of everlasting joy; remembering that when faith is vision, and hope enjoyment, charity shall never fail, but with her golden bond of perfectness shall bind together, into one rejoicing and indissoluble brotherhood, the heirs

Brown Patterson.
of life eternal, gathered from many a sect and party of the universal church, as from many a tribe and kindred, tongue and nation, of the habitable earth?"

Then will the friends of Jesus love one another, even as he has loved them. Blessed society. Who but longs to be joined to it? "Oh that I had the wings of a dove, that I might fly away and be at rest." "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious dew of Hermon, the dew that descends on the mountains of Zion. There God commands his blessing, even life for evermore."

How manifold and deep are our obligations to our Lord Jesus! They may be all expressed in one word. He has given us himself—he has given himself for us—he has given himself to us. But how much is folded up in that word, "He has given himself!"

He has given himself for us in his atoning sacrifice, as a propitiation for sin, a ransom from bondage—for what is that propitiation, what is that ransom, but just himself being, doing, suffering, in our room, all that was necessary and sufficient to make our pardon and salvation consistent with, illustrative of, the perfections of the Divine character, and the rights and interests of the Divine government.

He has given himself to us in his doctrine,—for what is that doctrine, so sublime, so pure, so clear, so benignant, but his just mind,—what he thinks about God and man, and sin and holiness, and time and eternity?

He has given himself to us in his law,—for what is that law, so holy, just, and good, but just his will—what he would have us to be and to do?

He has given himself to us in his example,—for what is that example, so faultless, so perfect, but just himself acting and suffering?

How thankful should we be for his giving himself for us and to us in all these ways! How intimately are they all connected together! How useless his giving himself to us in his doctrine, law, and example, had he not given himself for us—to us—in his sacrifice! How necessary his doctrine to give motive to his law, and his example to give direction for obeying that law! How imperfectly could we have understood his law, but for his example! Would we ever have found out that the law, "Love one another," contains so much, if he had not added, "as I have loved you"? More than all the advantages of the completest enumeration of the qualities implied in Christian love, and of the duties to which it might afford occasion, are gained by his placing before us his own love as the model of our love to one another.

It has often been said that the shortest and most effectual method of teaching what is practical, is by example. Assuredly it is so here. "He that followeth him shall not walk in darkness, but shall have the light of life." The life of Christ is the best
commentary on the law of Christ. The shortest and the surest way of our settling the question, What is the right course which we, in any particular case, should take, in obeying a general commandment of Christ? is to reflect, How did Christ act, or how would Christ have acted, in similar circumstances? How would He have applied his own law? With regard to mutual christian love, and, indeed, with regard to every duty, our desire and endeavor should be "to be in the world as he was in the world"—"to walk as he also walked." Nothing short of this should be our allowed object. He who takes a high aim, though he reach it not, shoots higher than he who rests contented with a lower aim; and he is likely to love the brethren best who is continually seeking to love them, even as Christ has loved both them and him. This is Christianity;—nothing short of this is Christianity.

Brethren, suffer the parting word of exhortation:—"We call Jesus Master and Lord, and we say well, for so he is." He is our "one Master in heaven." He is "our Lord," "Lord of all." If he is, then, our Master and Lord, surely we should do what he has so explicitly, so repeatedly, said to us. We should "love one another; love one another as he has loved us; love one another as he has given us commandment." If he, our Master, has so abounded in offices of kindness to us all, we should surely abound in offices of kindness to each other. Since he has loved us all, we should love one another, for in loving us, he hath "given us an example that we should do as he has done to us." Surely, "the servant is not greater than his Lord, nor he that is sent greater than He that sent him. If ye know these things, happy are ye if ye do them."

**XXI.**

THE DISCIPLES FORTIFIED AGAINST THE HATRED AND OPPOSITION OF THE WORLD.

John xv. 18-27; xvi. 1-15.—"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord: If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me. If I had not come and spoken unto them, they had not hated me: but now they hate me, because they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not hated me: but now they hate me, both because I am speaking my Father's doctrine, and because ye hate me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."
unto you, that ye should not be offended. They shall put you out of the syna-
gogues: yea, the time cometh, that whosoever killeth you will think that he
doth God service. And these things will they do unto you, because they have
not known the Father, nor me. But these things have I told you, that when the
time shall come, ye may remember that I told you of them. And these things I
said not unto you at the beginning, because I was with you. But now I go my
way to Him that sent me; and none of you asketh me, Whither goest thou? But
because I have said these things unto you, sorrow hath filled your heart. Never-
theless I tell you the truth; it is expedient for you that I go away: for if I go
not away, the Comforter will not come unto you; but if I depart, I will send him
unto you. And when he is come, he will reprove the world of sin, and of right-
eousness, and of judgment: of sin, because they believe not on me: of righteous-
ness, because I go to my Father, and ye see me no more: of judgment, because
the prince of this world is judged. I have yet many things to say unto you, but
ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will
guide you into all truth: for he shall not speak of himself; but whatsoever he
shall hear, that shall he speak: and he will show you things to come. He shall
glorify me; for he shall receive of mine, and shall show it unto you. All things
that the Father hath are mine: therefore said I, that he shall take of mine, and
shall show it unto you.”

If Jesus be an impostor, he is an altogether singular one. If
Christianity be a fable, it is certainly not “cunningly devised.” On
these hypotheses no human ingenuity can account for the ad-
mitted facts of the case. The conduct of Jesus, and that of those
who embraced his doctrines, are equally unaccountable, except on
the supposition that he was a divine messenger, and that satisfactory
evidence was exhibited to them of his mission.

The founders of false religions have always endeavored to
make it appear to be the present interest of those whom they
addressed to acquiesce in their pretensions, and submit to their
guidance. To his countrymen, the Arabian impostor held out
the lure of present sensual indulgence; and when he, at their
head, made war in support of his imposture, the terms proposed
to the conquered were proselytism, with a full share in the advan-
tages of their victors, or continued unbelief, with slavery or
death. It has indeed been the policy of all deceivers, of what-
ever kind, to conceal from the dupes of their artifice, whatever
might prejudice them against their schemes, and skilfully to work
on their hopes and fears, by placing in a prominent point of view
all the advantages which might result from their embracing these
schemes, and all the disadvantages which might result from their
rejecting them. An exaggerated view is given both of the proba-
bilities of success, and of the value of the benefits to be secured
by it, while great care is taken to throw into the shade the priva-
tions that must be submitted to, the labor that must be sustained,
the sacrifices that must be made, the sufferings that must be en-
dured, and the ruin that may be incurred, by joining in the pro-
posed enterprise.

How different the conduct of Jesus Christ! He no doubt
promised his followers a happiness, ample and varied as their
capacities of enjoyment, and as enduring as their immortal souls;
buts he distinctly intimated that this happiness was spiritual in its
nature, and to be fully enjoyed only in a future world. He as-
sured them that, following him, they should all become inheritors of a kingdom; but he with equal plainness stated that that kingdom was not to be of this world—it was to be "the kingdom of heaven"—"the kingdom of God."—and that he who would enter into it must "forsake all," and "take up his cross." Himself poor and despised, "a man of sorrows and acquainted with grief," he plainly intimated that his followers must be "in the world, as he was in the world." He told them of the great things they were to obtain in the world to come, but he showed them also "the great things they must suffer for his name's sake" in this world. He made no dishonest use of their Jewish prejudices, which could so easily have been turned to account; but on the contrary, when one, under their influence, professed his willingness to become his disciple, his reply was, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Was this a course which any impostor would have followed? Can it be accounted for on any other principle, than that he was conscious of possessing, and that he in fact did put forth, miraculous powers, which warranted him to make such promises to his followers with regard to the future world, and to exact such sacrifices from them in regard to the present world?

As our Lord's conduct cannot be accounted for on the supposition of his being an impostor, so neither can the conduct of those who became his disciples. What was naturally to be expected, what would have certainly resulted, from an offer of a glorious resurrection, and eternal life, made by a poor man, on condition of forsaking all and following him, if the offer had not been accompanied by the exhibition of the most satisfactory evidence, that for making so strange a proposal he had Divine authority, and that he was possessed of powers to implement such exceeding great and precious promises? Amazement at the man's presumption, scorn at his folly, abhorrence of his impiety,—these were the consequences naturally to have been expected—these were the consequences which certainly would have followed.

But notwithstanding the strange course which he adopted, Jesus Christ succeeded in making disciples—many disciples. His terms of discipleship, hard as they seemed, looking merely to this world, were accepted of. Multitudes, in the face of all the plain information, given by himself and his primitive followers, of the sacrifice that must be made, and the hazards that must be incurred, by becoming Christians, without any countervailing promise of worldly advantage—information confirmed by what they every day saw around them—embraced his religion, and lived patiently amid contempt and suffering; and died joyfully amid ignominy and torture, for his cause. Can the ingenuity of infidelity find for the conduct of such multitudes of men, embracing Christianity in these circumstances, any satisfactory

1 Matt. viii. 20.
account, except what necessarily implies in it the admission that Jesus Christ was a divine messenger, and had brought satisfactory credentials with him—that he was indeed a teacher sent from God, and that he had proved this by doing such works as no man can do except God be with him?

Into this train of reflection I have been led by noticing the very explicit statements made by our Lord, in his valedictory discourse to his disciples, of the great things they must suffer for his sake, and of the considerations adduced by him, why they should endure them with patience, fortitude, and hope; statements which, in the circumstances, could not have been made by him, but in the consciousness of having given them the most abundant evidence of his divine mission; considerations which could have had no power or even tendency, to sustain and comfort them, except on the principle that that evidence had made its appropriate impression on their minds.

One of the many causes why, when our Saviour told his disciples he was about to leave them, sorrow filled their hearts, was, that he was about to leave them among enemies. Their attachment to him had converted many into enemies to them, who were formerly friends. His friendship was to them more than a compensation for the loss of all the human friendships which it had broken up; and, with him present with them, they were not afraid of their enemies, however numerous or powerful. But what are they to do when he leaves them? how are they to bear up against a hostile world? The long paragraph which now claims our attention, is occupied with the instructions and consolations which this view of his disciples' circumstances peculiarly required.

The contents of this section may naturally enough be arranged under the following heads:—First, Our Lord states the truth to his disciples respecting the treatment they might expect, and would certainly receive, from the world: "The world would hate them—it would persecute them—it would not keep their saying—it would cast them out of the synagogues—nay, the time would come, when whosoever killed them should think that he did God service." Secondly, He traces the world's hatred of them to its cause. It hated them because it hated him—because they were not of the world, but chosen out of the world by Christ—because it knew not, and hated, Him who sent him. On this foundation he proceeds to show that they had no reason to be astonished—no reason to be stumbled—no reason to be ashamed—no reason to be discouraged—at the hatred and opposition of the world. Such are the consolations and admonitions given by our Lord to the disciples, in reference to the hatred and persecution which they had to expect from the world, and so closely connected are the various parts of this paragraph, which at first sight is apt to appear somewhat loose and disjointed. Let us attend to the various interesting topics which it brings before the mind, in their order.
§ 1. The facts stated.

And, first, let us consider the statement made by our Lord in reference to the hostile sentiments which the world was to entertain towards the disciples, and the hostile treatment to which these sentiments were to give origin. The world was to hate them—indeed already hated them,—the world was to persecute them,—the world was not to keep their saying,—the world was to cast them out of the synagogues,—and whosoever killed them, was to think that, in doing so, he did God service. We may notice the wisdom and delicacy with which our Lord introduces a subject, so full of painful alarm, to the minds of the disciples. He does not broadly say, 'The world hates you, and will give you very decided proof of its hatred,' but 'if the world hate you,'—not so much intimating that the thing was doubtful, which indeed it was not, as conveying the idea of its being a much less evil than they might apprehend it to be,—q. d., 'What if the world hate you, which undoubtedly it does? What then? you are no worse off than your Master; it is but another proof how closely you and I are connected.' In the same way we are to understand the phrases, "If they have persecuted me"—"If they have kept my sayings."

The first question here is, 'Whom are we to understand by "the world"? who are spoken of as cherishing hostile sentiments toward, and as about to manifest these in hostile treatment of, the disciples of Christ? It is common to say, that by "the world" we are to understand the unbelieving Jews. No doubt these are directly referred to; but it would be incorrect interpretation to say that the phrase, "the world," means the unbelieving Jews. "The world" properly signifies this earth, and all that it contains, as a regular, beautiful system of things. In this sense, it is said that the world was made by the Word which was in the beginning, and that he is said to have been in the world which he had made. It is often used as a general name for the rational inhabitants of the earth. When the Word came into the world, "the world"—i. e., mankind "knew him not." You have the two senses in the declaration, "God sent his Son into the world, not to condemn the world, but that the world through him might be saved."* As all mankind are naturally in a guilty, depraved, and lost condition, and as by far the greater part of mankind, at any particular time, in all ages, have been in this condition, it is not unfrequently used to signify those of our race who are in these circumstances, as contradistinguished from those whom Christ has chosen out of the world—placed in a new state—formed to a new character—made new creatures, and placed in a new world. This is the sense in which it is very commonly employed in the New Testament; and in this sense Satan, the wicked

* John xv. 18
* John xv. 30.
* κόσμος
* John i. 10; iii. 17.
one, is "the prince of this world," "the god of this world." The men of this world, with whom our Lord's apostles were, in the first instance, to be brought into close contact, were the unbelieving rulers and people of the Jews; but they came in contact with Gentile as well as Jewish worldly men, and were hated by the one as well as by the other.

The declaration is just equivalent to—' Unbelieving, worldly men—men who have been born only of the flesh—men who mind earthly things, and love the world, and the things that are in the world—will hate you.' It includes the idea of the persons referred to forming the great majority of mankind. 'The great body of men, being under the power of sin, will dislike you; and, as power is in their hands, they will be at no loss to find means to manifest their dislike. They will cherish malignant feelings towards you and your enterprise; they will calumniate you as malefactors; they will "speak all manner of evil against you," "casting out your names as evil;" they will "persecute you;" they will hunt you like wild beasts; they will put you beyond the pale of civilized society, and treat you as if deprived of the common rights of human beings.'

The meaning of the expression rendered "keep my," and "your saying," is somewhat doubtful. Some consider it as equivalent to, 'Watch the sayings of an individual with malignant intent.' A cognate word is used with this sense in Mark iii. 2 ; Luke xiv. 16. In this case, the assertion is equivalent to, 'As the Scribes and Pharisees watched my sayings, in order to have an opportunity of misrepresenting me, so as either to awaken the jealousies of the government, or exasperate the resentment of the multitude, so will they, or men like them, wait for your halting.' Others, with whom I am more disposed to agree, consider "keeping a saying" as equivalent to, attending to and practically observing a doctrine or precept—as our Lord, in the immediate context, speaks of men having his commandments and "keeping them." In that case, the statement is equivalent to, 'They will not believe the doctrine you teach; they will not yield obedience to the precept you promulgate. They will treat your teaching as they have treated mine—with neglect, contempt, unbelief, disobedience.'

Still farther, they were to "cast them out of the synagogues;"—i. e., 'to excommunicate them.' In books on Jewish antiquities, we read of three kinds or degrees of excommunication. The first, which lasted but a month, obliged a man to keep four ells distance even from the members of his own household; the second forbade all intercourse in eating and drinking, and all approach, on the part of the excommunicated person, to the synagogue; the third was devotion to utter destruction. There can be little doubt that it is to the highest and severest of these forms that there is a reference here. The excommunicated person, stripped of all the immunities of an Israelite, with fearful
execrations pronounced on him, was excluded from the enjoyment of ecclesiastical privileges, and, to a considerable extent, of civil rights—treated as a heathen man and a publican—"an alien from the commonwealth of Israel, and a stranger to the covenant of promise."

The following are some of the curses denounced on those visited with this severest form of excommunication: "By the authority of the Lord of lords, let this person be an anathema; let plagues great and real, diseases great and horrible, be upon him; let him be an object of wrath, indignation, and anger; let his corpse be given to wild beasts and serpents! May the rebuke of Jehovah slay him; may he be strangled, like Ahitophel, by his own counsel; may his leprosy be like that of Gehazi; and let him be swallowed up like Korah and his company!"

It was but a following up of these execrations, when they accounted it an acceptable piece of service to God, to put the person thus excommunicated and accursed to death: "The time cometh, that whosoever killeth you will think he doth God service." These word intimate, that the putting the followers of Christ to death was to become a common thing, and that they who did so should think not only that they did no harm, but that they actually performed a meritorious deed—not only an act of justice to society, but an act of acceptable worship to God."

Such was the testimony of our Lord respecting the hatred of the world, which his followers might count on, and of some of the forms in which that hatred would be manifested. And the faithful Witness did not lie. Every person who is moderately acquainted with the history of primitive Christianity—every one who has ever read with attention the Acts of the Apostles, and the apostolical Epistles, knows that, in many instances, these predictions were fulfilled to the letter. The apostles and primitive disciples were called on to encounter the hatred and opposition of "the world," of the great body of mankind with whom they came into contact, whether Jews or Gentiles. Many of them had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented: they wandered in deserts, and in mountains, and in dens and caves of the earth." Multitudes of the primitive Christians were put to death. Of those whom our Lord was now addressing, there is reason to suppose that John was the only one who did not die a violent death "for the name's sake" of their master; and even in John's case, nothing was wanting

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10 Heb. xi. 31-38.
to martyrdom but the act of slaughter. And their enemies who slew them thought that, in doing so, they offered to God an acceptable sacrifice. Their Jewish adversaries were animated by a zeal for God, though not according to knowledge. The prediction of Isaiah was accomplished:—"Hear ye the word of the Lord, ye that tremble at his word; your brethren that hated you, and cast you out, said, Let the Lord be glorified." Paul was by no means singular when "he verily thought with himself that he ought to do many things against the name of Jesus of Nazareth." The forty Jews who banded themselves in a league, and confirmed it with a religious vow, to assassinate him, acted on the same principle. Indeed, it is a Talmudic maxim, that he who sheds the blood of the ungodly is equal to him who brings an offering to God. The gentile murderers of the primitive Christians represented the taking their lives as an important religious duty—an acceptable sacrifice to their gods. "If, to use the language of one of the earliest apologists for Christianity, "the Tiber overflowed the city, or the Nile did not overflow the fields; if the earth shook, or the heavens became immovable; if famine or disease depopulated the land, the enormity of Christianity was the cause, and of course the blood of Christians must flow as the expiatory victims."

The prediction respecting the general rejection of their testimony was as exactly fulfilled as that in regard to their personal sufferings. The world did not keep their sayings. The great body, both of the Jews and the Gentiles, treated their ministry in the same way as they had done their Lord's. No doubt, after the effusion of the Spirit, multitudes, both of Jews and Gentiles, believed; but how few were the believers in comparison of the unbelievers! The most successful preachers of the Gospel had reason, as well as their Master, to take up the prophet's complaint:—"Who hath believed our report? And to whom is the arm of the Lord revealed?" "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted and healed." The preaching of the cross was "to the Jews a stumbling-block, and to the Greeks foolishness." "The election," indeed "obtained," but "the rest," the great majority, "were blinded"—"The god of this world blinding their eyes, so that the light of the glorious Gospel of Christ, the image of God, could not shine unto them."

While the words have, doubtless, a primary and principal reference to the apostles and primitive Christians, and were in a very remarkable manner fulfilled in their experience, there can be no doubt that, in substance, they are applicable to the faithful teachers of Christianity, to the genuine followers of Christ, in all countries and in all ages. The world hates them—it does not

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11 Isa. lxvi. 5. 13 Isa. vi. 9, 10; liii. 1. 1 Cor. i. 38.
12 Rom. xi. 7. 2 Cor. iv. 4.
receive their sayings—it persecutes them, though the form of persecution varies with the circumstances of times and places. It is a mistake to suppose that the opposition to Christianity, in its primitive age, is entirely, or principally, to be traced to local and temporary causes. The true cause is the essential opposition of the spirit of the world, which is the spirit of the devil, to the spirit of Christianity, which is the spirit of God. The apostles and primitive Christians were persecuted with peculiar keenness and cruelty, because the spirit of Christianity was strongly expressed, fully brought out, in their character, and conduct, and teaching,—in opposition to the spirit of the world, strongly expressed in degenerated Judaism, and in Pagan philosophy and superstition, and in the characters of men formed under their influence. And though, in countries and ages like our own, the progress of civilization, and the indirect influence of Christianity on civil laws and institutions, forbid the spoiling the goods, and torturing, and mangling, and burning the bodies of Christians, the malignant spirit of the world does not want means of proving both its existence and its power. The wild beast is not tamed—it is only confined. A consistently Christian man is, and must be, the object of dislike to men who loves what he hates—who hate what he loves—who endeavor to destroy what he builds—to build what he destroys. Christians must still, if they would walk worthy of their high vocation, lay their account with "the world’s dread laugh," its withering frown, its busy opposition, its bitter scorn, its keen reproach. Still "all who will"—who are determined to "live godly"—Christianly—may expect in some form to suffer persecution; and to every Christian "it is given, on Christ’s behalf, not only to believe in him, but to suffer for his sake."

It has been very justly said, 18 "A life of vital, serious, evangelical religion—the only religion that is worth the name—can scarcely"—I would say, cannot at all—"be steadily pursued in a world like this, without being somewhere met by such an hostility as shall require painful sacrifices, and inflict severe suffering. ‘Cain was of the wicked one, and slew his brother—and wherfore slew he him? Because his own works were evil, and his brother’s works were righteous.’ ‘He that is upright in his ways,’ says Solomon, ‘is an abomination to the wicked.’ ‘They,’—I. e., the same persons whom our Lord terms ‘the world,’—‘they hate him,’ says the prophet Amos, ‘that rebuketh in the gate, and they abhor him who speaketh uprightly.’ 19 The cause of the hatred which the world entertains against those who are not of it, is deeply rooted in the universal principles of human nature,—in the unchangeable relations and oppositions of things; and however it may seem to slumber, it never dies. "In proportion to the degeneracy of society at large, and to the faithfulness and holiness of Christians in the midst of that society, will

the hatred of the world to Christianity be manifested, in all countries and ages."

In what a striking light does the subject we have been considering place the depravity of human nature! Men, unchanged by divine influence, hate Christians, and hate them because they are Christians. God loves them, and loves them for the very reason that men hate them. He has "set them apart for himself"—they are His peculiar people—He "looks to" them—He "dwells with" them. Christ loves them, and blesses them with all heavenly and spiritual blessings. The Holy Ghost loves them, and takes up His permanent abode in them. Angels love them, and gladly act the part of ministering spirits to them as heirs of salvation. But men, unchanged men, do not love them—they hate them. It has been said, "If virtue were to become incarnate, all mankind would fall down and worship her." The author of this admired statement neither knew human nature, nor virtue, well. Virtue did become incarnate in the person of Jesus Christ; and was he universally worshipped? "He was despised and rejected of men;" and instead of raising him to the throne, they nailed him to the cross. And his followers, who have been likest him, have been "made as the filth of the world, and the offscouring of all things." And, dark as the depravity of men appears in their hatred of Christianity and Christians, it appears still darker when, with our Lord, we trace it to its cause. They hate it and them, because they hate him; and they hate him, because they hate his Father. If this be human nature—and that it is, Scripture, experience, and observation unite in proclaiming—need we wonder at our Lord's saying, "Ye must be born again"? "Verily, verily I say unto you, except a man be born again, he cannot see," he cannot enter into, "the kingdom of God.""

How cautious should Christians be in their intercourse with the world! Christians should have no unnecessary intercourse with the world. They should come out from the world, and be separate; as a people, they should dwell alone. All unnecessary intercourse is hazardous—hazardous in two ways. "Evil communications corrupt good manners; and the more closely we come to worldly men, the greater opportunity have they of showing with effect their dislike of us and of our religion. But while we are in the world, we must, we ought to have, intercourse with the men of the world. It is cowardly to go out of the world—we have a testimony to bear for Christ, which can be given only in the world. One of our great duties in this world is to endeavor to win the men of the world to the cause of Christ; and there is no doing this without having intercourse with them. But let us take care that all our intercourse with them be of such a kind as is fitted, not to hinder, but to further this great object. Let us "see that we walk circumspectly with regard to those that are without." Let us do nothing fitted to exasperate their dislike of Christianity and Christians, which duty does not abso-

17 John iii. 8, 5, 7.
lately require. Let us beware lest, by our moroseness, little-mindedness, bigotry, imprudence, and unnecessary scrupulosity, we increase their prejudices against both; but let us take care, on the other hand, in our attempts to conciliate them, and to diminish their prejudices, that we make no sacrifice, either of Christian truth or Christian duty. It is extreme folly in a Christian to seek his bosom-friends among the men of the world—men who cannot love him as a Christian, who, if they love him at all, must love him, not for, but notwithstanding, his Christianity—men who cannot estimate his real worth, who cannot sympathize with his strongest convictions and deepest feelings. If he do so, he will not live long, if he do not live to repent it. I conclude with two or three sententious remarks of that wise and good man John Newton. "When a Christian goes into the world, because he sees it is his call, while he feels also that it is his cross, he is in little danger." "A Christian in the world is like a man who has had a long intimacy with one whom he finds at last to have been the murderer of his father; the intimacy after this will surely be broken." "A Christian in the world is like a man transacting business in the rain. He will not suddenly leave his client because it rains, but the moment the business is done he is gone; as it is said in the Acts of the Apostles, 'Being let go, they went to their own company.'"

§ 2. The facts accounted for.

We proceed now to consider the account which our Lord gives of the causes of this unmerited hatred and opposition of the world to his disciples.

The account is given in the following terms: "The world hated me before it hated you," or as the words may be rendered, "The world hated me, your chief." "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. All these things will they do to you for my name's sake. He that hateth me hateth my Father also. They have hated both me and my Father, and these things will they do unto you, because they have not known my Father nor me."11 This is our Lord's account of the origin of the world's hatred and persecution of his disciples.

"They hated him, they persecuted him, they received not his saying," and the proximate reason of this was to be found in the difference and opposition of his character, and aims, and plans, and operations, from theirs. Now he was "the chief," "the leader," "the Master," of his disciples. Whatever was peculiar in their character and aims, grew out of their relation to him. They were once a portion of the world, and were then regarded with no hostile disposition by the rest of it; but they had been chosen, selected, called, out of the world—chosen, selected, called,

11 John xv. 18, 19, 21, 24, 24; xvi. 2.
out of it by him; they had thus ceased to be "of the world"—they no longer "walked in its course;" they had obtained a new rule for their opinions and conduct, even his will as made known to them—they had become identified in sentiment, feeling, and object, with him who was the great object of the world's dislike; and "therefore the world hated them." There was a time that the world had no quarrel with them. They were a part of itself, and even now its quarrel with them was not as men but as Christians. It was not for their own sake, but for his name's sake, that they hated them. They hated him, and they hated them, because they were his.

As the world's hatred of them is to be traced to its hatred of him, so its hatred of him is to be traced to its hatred of his Father—of whom he was "the express image"—whom he "declared"—revealed, manifested—not only in his doctrine, but in his person and work; and the hatred of the world, both of him and of his Father, is to be traced to the ignorance of both. Let us shortly take up in succession the various clauses of this account of the cause of the world's hostility to the disciples of Christ, an account reflecting no discredit either on him or on them, but placing in a very striking and humbling light, the spiritual state of unchanged man: the world, without God, without Christ—haters of God, enemies of Christ—alienated, through the ignorance that is in them, from the life and the love of God and his Son—and hating and persecuting such of their fellow-men as bear their image, just because they bear that image.

The world "hated" our Lord, "persecuted" him, "did not receive his saying." "The world," says he, "hated me before it hated you." The sentiment contained in these words is a true one. The world—i.e., unbelieving, ungodly men—hated our Lord before it hated his disciples. It hated him before he had any disciples. It hated him as soon as he came into contact—and, what in his case was the same thing, collision—with it. But though the sentiment be a true one, there is an apparent want of appropriateness and force in it. The fact of the mere priority of the world's hatred of him to its hatred of them, seems to have no direct bearing on our Lord's object, which is to account for the world's hatred of them, and to make them cease to wonder at it. Some interpreters who have seen this, have proposed to render the words, "The world hated me more than it has hated you." That is a truth, and has a more direct bearing on our Lord's object; but I do not think that this sense can be brought out of the words, fairly interpreted. There is another mode of interpretation which the words certainly admit, if they do not require, and which brings out exactly the meaning which the connection seems to demand. "Ye know that it has hated me, your chief." The word which occurs here, when used in the plural, is employed to denote "the chief men of Galilee." It is the word which is used when it is said, "Whosoever will be chief among

10 Mark vi. 21
you;" and it is used for "the chief man," in the island of Malta. It seems also to occur in this sense in a passage somewhat obscure in our version, "This is he of whom I spake, he that cometh after me is preferred before me, for he was before me." "He that was coming after me has got before me, for he was my chief." To understand the word thus in the passage before us, gives symmetry and union to the whole passage. "If the world hate you, ye know"—or 'know ye'—'that it has hated me, your chief.' How naturally does this introduce what follows:—

"Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying," which you well know that they have not, then may you expect that "they will keep yours also," not otherwise. The force of the argument is this, not that the world hated him before it hated them; but this, 'the world has hated me, your Master—your Chief—your Teacher—your Lord—and therefore they will hate you, the disciples, holding my obnoxious views—you the servants, doing my obnoxious work.'

Having thus ascertained the meaning of the only words that are at all doubtful in our Lord's statement of the cause of the world's hatred to his disciples, let us attend to the facts stated in these words, "They hated me, they persecuted me, they did not keep my sayings." An ancient prophet had described the Messiah as "Him whom man despiseth—him whom the nation abhorreth,"—as "despised and rejecteth of men"—as one from whom men "should hide their faces,"—as if unworthy even of being looked on, as "all day long spreading out his hands to a rebellious people." Assuredly these predictions were accomplished to the letter in Jesus of Nazareth. He did not want those marks of the Messiah. When he came into the world, the place of his birth and his parentage, connected him with the Jewish people, who were just a specimen, probably rather a favorable specimen, of mankind at that period of the world's history. "He came to his own land, and his own people received him not." Instead of receiving him, they rejected him with contumely and cruelty.

We cannot doubt that even during the thirty years of his retirement in Nazareth, he excited dislike in the minds of worldly ungodly men, with whom he was brought in connection; but the

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28 Matt. xx. 27. 29 Acts xxviii. 7. 30 John i. 15. 31 "Quum se πρῶτον vocet, tam ad tempus" (quasi πρῶτου) "quam ad dignitatem referri hoc potest: prior expositio magis recepta est, verum secunda mihi magis probatur, cap. i. 27, 80."—Calvin. There is an elaborate defence of this interpretation in Lardner's "Credibility of the Gospel History," part i., book iii.; Works, vol. i., pp. 167, 168—460, Lond. 1815. Campbell supposes Lardner to have been the first who gave this interpretation. Not only, however, is it hinted at, as he says, by Bessa, while he prefers the ordinary exegesis—πρῶτου εἰσιν—πρὶς ἑκάστων vos, vel me qui primus sum custodem: sed meo quidem judicio prestat accipere πρῶτον adverbialiter—but his master, we see, distinctly gives the preference to this other interpretation. Camerarius hesitates between the two. 32 John xv. 20. 33 Isa. xlix. 7; liii. 8; lxv. 2. 34 John i. 11.
hatred of the world became peculiarly bitter, and was very distinctly manifested after "his showing to Israel," after his appearing as a teacher sent from God, vindicating his claims by doing works which no man could have done had not God been with him. He became an object of suspicion and jealousy, and abhorrence, to the Jewish rulers; and, working on the prejudices of the great body of the people, they succeeded but too easily in making them the willing instruments of executing their deep-laid sanguinary designs against him. How bitter the malignity manifested in the calumnious imputations cast upon him! Every name fitted to excite contempt and detestation was given him,—"a glutton and wine biber, a friend of publicans and sinners, a sower of sedition, and disturber of the public peace, a blasphemer, and one in compact with evil spirits, a demoniac, and a madman." And their hatred manifested itself in actions, as well as in words. How did the insidious rulers again and again lay plots, and how did the infuriated rabble again and again take up stones, to put him to death! How did his fellow-citizens of Nazareth hurry him to the brink of a precipice for the purpose of hurling him headlong; and the inhabitants of Gadara beseech him to leave their coasts! And the world in the persons of the Jews were just about, ere another sun set, to give still more palpable proofs of their hating him, by still more cruelly persecuting him. Verily, they proved that they hated him, when they persecuted him by coming out against him as against a thief with swords and staves; when, in order to secure his ignominious cruel death, they dragged him from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, and from Herod back again to Pilate, staunch murderers as they were, steady to their purpose; when the rulers with unshrinking malignant determination, and the populace maddened with malignity, in sanguinary shouts forced the unwilling Roman judge to sentence him to the cross, the most shameful and painful of all modes of putting criminals to death; when, by the hands of the Roman soldiers, they nailed him to the accursed tree, and by their blasphemous taunts, sought to embitter the agonies of crucifixion. Truly the world hated and persecuted him.

And as it hated and persecuted him, so it kept not his sayings;" i. e., it rejected them, it treated them with contemptuous disbelief, and determined disobedience. Though "he spake as never man spake," and "though he did such miracles," so many, so great, before them, "they believed not on him." When he spoke of the necessity of regeneration, they said, "How can these things be?" When he unfolded a righteousness, far above the righteousness of the Scribes and Pharisees, they said, "These are hard sayings, who can hear them?" When he said, "I am the

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77 Matt. xi. 19; ix. 34.

78 Gataker interprets ἐπηδω here as equivalent to ἔστηκεν, in the signification of watching malignantly; but the ordinary exegesis is the more natural one.
light of the world," they said, "Thy record is not true." When in proof of it he cast out devils, they said, "He casteth out devils by Beelzebub, the prince of the devils." When he offered them true freedom, they told him they never were slaves; and when he proved their enslavement, they called him a Samaritan, and said he had a devil." This was the manner in which they treated his sayings. Thus did the world hate and persecute Jesus—thus did they reject with contumely and disbelief his doctrines.

But it may be said, this was not the world, this was but the Jews; a very perverse, stiff-necked race. We are not about to become the apologists of the Jews, but we do insist that they were a fair, rather a favorable, specimen of the race at that period of the world. The great fundamental principles of the primeval religion and morality were known in Judea, to a much greater extent than in any other region of the world, and not only known, but their authority recognized. Whatever real religion and true morality were in the world at that time, were to be found among the Jews and proselytes. Do you think Jesus would have been better treated by the Pagan philosophers than by the Jewish chief priests, or by the Pagan populace than by the Jewish people—the former being as mad on their infamous idols as the latter were intoxicated with their dream of a temporal Messiah? Do you think that he would have fared better at Athens, or at Rome, than at Jerusalem? The hatred, and persecution, and rejection of Jesus Christ, were by no means matters dependent upon geography or chronology. The Jews acted on principles common to depraved man in every country and age. Let such an incarnation of Deity appear among men in any country and age, if the dominant principles of fallen humanity are permitted fully to develop themselves, the same general result would be produced, with no doubt, an endless diversity in the details. Would the majority, think you, in any country on the earth, even the most highly christianized, give a kind and respectful reception to Jesus Christ, appearing among them, in a form as little accordant with their preconceived ideas as that in which he appeared was to those of the Jews? Would he not be hated—would he not be persecuted—would they keep his sayings? Were he appearing just now in Petersburgh, or in Vienna, or in Rome, or in Paris, or in London, or even in Edinburgh, do you think he would not be hated? Do you think his sayings would be received by the great majority? The question is easily answered—Do they love him as it is?—do they keep his sayings? It were well that each of us were asking himself, how would I receive him, how would I treat his sayings? We would not receive him more kindly in his person than in his word. We would not receive sayings from him in his person, which we reject in his Gospel. The world—i. e., mankind unchanged by divine influence—have no injustice done them when the Jews are taken as a fair sample of them.

*John viii. 12, 18, 38, 48.
We cannot doubt, then, that the world represented by the Jews, hated Jesus, persecuted him, did not keep his sayings; but it is very natural to ask, Why did they thus hate him, and persecute him? why did they not keep his sayings? what evil had he done? were not his sayings true and good? was not his conduct harmless and beneficent? The most satisfactory answer to these questions is to be found in the account of this matter by our Lord himself, and his apostles—an account which surely none of us will call in question—an account, the justness of which, if called in question, it was easy to maintain against all the cavils of sinful men: "The world," said our Lord to his brethren, who did not then believe on him—"The world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil." The "light is come into the world, and men have loved darkness rather than light, because their deeds are evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved." "Ye will not come to me that ye might have life." "Ye judge after the flesh." "Ye are from beneath; I am from above: ye are of this world; I am not of this world." "Ye do not understand my speech, because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do." "Because I tell you the truth, ye believe me not." "Ye hear not God's words, because ye are not of God. How can ye believe, who receive honor one from another, and seek not the honor that cometh from God only?" Such is our Lord's account of the cause of men's hatred of him, and their rejection of his doctrines. And the statements of his apostles are quite in harmony with their Master's. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

These declarations are based on principles deeply laid in human nature, and manifesting themselves in all countries, and ages. Likeness is the mother of love; unlikeness of dislike. There was no congeniality in the character and aims of Jesus Christ, and those of his unbelieving brethren. They were supremely occupied with things seen and temporal; he with things unseen and eternal. God was not in all their thoughts; with him God was all in all. They were influenced and modelled by the powers of the present world; he by the powers of the world to come. Though he had been merely a private individual, they could not have cordially loved him. There is deep truth in the sentiment expressed by a living writer"—"The ungodly man cannot rend himself loose from his connection with God, nor even from all inward sense of this connection; and, when he sees before him a human being exhibiting that kind of connection with

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*John vii. 7; iii. 19, 20; v. 40, 44; viii. 15, 32, 43-45.*

*Rom. viii. 7. 1 Cor. ii. 14.*

*Tholuck.*
God, which he cannot but feel he is capable of—ought to manifest—is intended for—he is affected with painful feelings of inferiority and self-condemnation, and he dislikes that which is the cause or occasion of them. But there was something beyond this in the case of Jesus. He was a teacher of truth and duty. He came proclaiming the absolute necessity of repentance—a change of mind in reference to God, and a corresponding transformation of conduct—and denouncing the most tremendous evils on such as remained in impenitence. The hatred of the Jews towards our Lord—so gentle, amiable, benevolent, beneficent—cannot be accounted for but on these grounds—the punitive, humiliating, embittering influence of the manifestation of the Holy One among those who felt they should be holy, but felt as strongly they were indisposed to be so; and the rising up of the heart against one—an obscure poor man—authoritatively proclaiming unwelcome truth, and enjoining disliked duty under the most awful sanctions. Such was the hatred, and persecution, and rejection which Jesus had met with from "the world," his unbelieving countrymen.

Now he was "the Chief," the Master, the Teacher, the Lord, of those whom he had stated the world would hate, and persecute, and reject. They were his disciples—they were his servants. They had imbibed his views; they had been, to a certain degree, conformed to his character; they had been committed to his cause; they were to be employed in working out his plans. They were originally "of the world." They "minded earthly things," like the great body of their countrymen—and then their countrymen had no quarrel with them; nor would they now, had they continued to be "of the world," with substantially the same opinions, and tastes, and pursuits as their neighbors. But they had been transformed by a renewing of their minds. Jesus had chosen, selected, called them out of the world. They had been led to believe his divine mission, and his divine message too, so far as they understood it; and the consequence was, they were no longer "of the world." Being in Christ, they were new creatures in a new world. They had, in believing in him, got a different character from the rest of their countrymen. They no longer walked according to the course of this world; they followed Jesus. Their creed was no longer the national creed; they believed whatever he said. In religion they no longer followed the multitude; they did whatever he commanded them. They had found out that each of them had a conscience; they could no longer be guided by the public conscience; they must be guided each by his own conscience; and that conscience must be guided by him whom they recognized as the sent and sealed of God. They no longer sought, as their great object, what they should eat, what they should drink, wherewithal they should be clothed. They sought the kingdom, "setting their affections on things above, and not on things on the earth." Moreover, they formed a separate society. Though mingling, in the ordinary
offices of life, with their fellow-men, their intimate association was with their Chief, and with one another. "They were not of the world, even as"—not in the same degree, but in the same way—"he was not of the world;" and therefore it was that the world hated, and persecuted, and rejected them. For in them, it hated, and persecuted, and rejected him.

The remark formerly made respecting the cause of the world's hatred of our Lord, is true, too, in reference to his disciples. They authoritatively taught the unpalatable truth, and enjoined the disagreeable duty, under the highest sanctions. They did not sit down satisfied that they themselves had the truth, and were performing their duty. They did not let the world alone. They gave no countenance to the idea, that there were various right roads—different ways of being saved. They cried aloud, "He that believeth shall be saved; he that believeth not shall be damned." This unqualified requisition of entire submission of mind, and heart, and conduct, to the doctrine and law of Christ, is that which makes "the witnesses" tormentors of them who dwell on the earth, and which makes these "dwellers on the earth"—"the world"—hate them and persecute them. Israel of old was hated of all nations, for Jehovah's sake. They were counted an unsocial people, actuated by a hatred of the human race," in refusing to mingle with them. They would not worship their gods, nor follow their customs. And so it is with the spiritual Israel. Men spurn at the idea, that they should claim to be God's peculiar people; and that peculiarity of character and aim, that makes it impossible for them to sympathize with many, of the pleasures, or take an interest in many of the enterprises, of an ungodly world, produces bitter hatred, rooted enmity.

Thus all the things which an ungodly world, whether Jewish or Pagan, did to them, were done to them for his name's sake—because they belonged to Christ—professed his name—bore his image—taught his doctrines—followed his standard—promoted his cause.

The words under consideration have a direct and primary reference to the apostles, and primitive followers of our Lord; but they contain the true account of the dislike which unregenerate men in all ages have to genuine Christians—a dislike proportioned to the degree in which Christians are—what they should be—living images of their Chief. They were once of the world, and then the world had no quarrel with them; but, by the grace of Christ, they have been chosen out of the world, and formed to a new character—led to abandon their old associations, and to join themselves to the disciples, having become subjects of the kingdom which is not of this world. No longer conformed to the world, but "transformed by the renewing of their minds," they "mind the things which are above," they become "pilgrims and sojourners" in their temper,—"they declare plainly they

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23 Mark. xvi 16. 24 "Odium generis humani."
are seeking a country. 478 and they cannot help saying, "Come with us, and we will do you good." If you remain in the world, you must perish with the world." And thus "condemning" the world, they are hated by the world. And, while Christianity and the world—Christ and Belial—God and Satan—continue what they are, it cannot be otherwise. Not but that worldly men, as individuals, may love true Christians—though, even then, they love them not for their Christianity, but notwithstanding it; and not but that Christian men, by their follies and faults, may often provoke a dislike, which they have no right to say is hatred for Christ's name's sake. It were hazardous logic, —'My religious views are generally rejected, therefore they are Christian truth. My conduct is very generally condemned, therefore it is certainly right. Men generally dislike me, therefore God loves me.' It may not be Christian truth and duty that bring discredit on me, but my rashness and folly that bring discredit on Christian truth and duty, as well as suffering on myself. Yet still the fact is undoubted, and the reasons for it are palpable, that the world of unregenerate men do not love—must dislike—true Christians; and, when circumstances permit, this dislike will take the form of persecution; and the true reason why they dislike Christianity and Christians is, they dislike Christ.

As our Lord traces the hatred of his disciples by the world, to the world's hatred of him, so he traces their hatred of him to their hatred of his Father. "He that hateth me, hateth Him that sent me. They have hated both me and my Father." Jesus Christ was the great revealer of God. Having been from eternity in the bosom of the Father, when he became flesh and dwelt among men, he revealed Him. He was the express image of His person. In him dwelt the fulness of the Godhead bodily. He that saw him, saw the Father." And he who, after having seen him, hated him, showed that he really hated Him of whom he was the only adequate representation, of whom all things else are but as a shadow. His doctrine was the truth of God—the mind of God; his life was the revealed holiness and benignity, wisdom, and power of God; his laws were nothing else than the holy, just, and good will of God; and dislike to him plainly could originate in nothing but dislike of God. It is a fearful truth, but it is an indubitable one, that men in their unregenerate state, while they belong to the world, are "haters of God;" "the carnal mind,"—the mind of the flesh,—"is enmity against God." and that it is this hatred of God which makes them reject Christ and dislike Christians. This may seem to many a hard saying, but it is a true one. It has been well remarked, that "the Jews professed to honor and love the Father, and many of them we need not doubt, did really cherish such feelings towards an almighty and eternal Being whom they conceived of as the Father and the King of Israel, pledged by covenant to

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25 Rom. xii. 2. Col. iii. 2. Heb. xi. 13, 14.
save them, and exalt them as the seed of Abraham, his friend, and that irrespective of all other circumstances, or at least in full consistency with their rejection of the claims of Jesus, as the Father’s only Son and anointed Messenger. But in loving such a being they were not loving God. No such being existed in the real universe, or except in their own imaginations; and so there are innumerable cases still, in which men, moved by the impulses of a mere poetical or sentimental piety towards a Being, whom they picture to themselves as indulgent to their frailties, and pledged by his own benevolence to their salvation, adore and love this fiction of fancy, this creature of a dream, and think they are adoring and loving God.”a

b Ay, and find in the characteristics of this idol of the mind, reasons why they should reject Christ and dislike Christians. There is no God in the universe, but the God and Father of our Lord Jesus Christ; and he is the image of the invisible God; and if men hate him, it must be because they dislike Him of whom he is the representative and the revealer.

Thus has our Lord in accounting for the world’s hatred of his disciples, traced its hatred of them to its hatred of him, and its hatred of him to its hatred of Him who sent him,—the Father. But he carries matters higher still. He traces its hatred of him and of his Father, to its ignorance of both. “These things will they do unto you, because they have not known the Father, nor me.” This statement completes our Lord’s account of the cause of the world’s hatred of his disciples. They who hated, persecuted, and rejected Christ, and were to hate, persecute, and reject his followers, did not know and believe the truth respecting his person, character, and mission. That they had occasional glimpses as it were of what he was—secret misgivings—fears that, in fighting against him and his followers, they might be found at last to have been fighting against God,—there is good reason to believe; but that the persecutors of our Lord and of his primitive disciples, really knew his true character, and prosecuted what they knew to be opposition to the cause of the Son and Messenger of God, we have no reason to believe. The nature of the case, and the plain declarations of Scriptures, equally forbid us to believe this. “Father, forgive them,”’(said our Lord in reference to those who had brought him to the cross), “Father, forgive them, for they know not what they do.” The apostle Peter, after saying, “ye killed the Prince of life,” adds, “And now, brethren, I wot that through ignorance ye did it, as did also your rulers.” “None of the princes of this world” (obviously none of the rulers of the Jews), says the apostle Paul, “knew the wisdom of God in a mystery,” the mystery of the Father and of Christ,—“for had they known it, they would not have crucified the Lord of Glory.”b A true knowledge of Christ is necessarily accompanied with love to him and to all his people. None who know him, can hate him or persecute them.

a Brown Patterson.  b Luke xxiii. 34. Acts iii. 17. 1 Cor. ii. 8.
Still farther, they who hated, persecuted, and rejected Christ and his people, did not know the Father. They did not know and believe the truth respecting the Divine character, as holy love—benignant righteousness—infinite power, regulated by infinite wisdom and justice, and influenced by infinite kindness. If they had, they would have loved and feared Him. Whatever views they had of God, were partial and incorrect, exalted or exaggerated. Stern relentless severity, or unprincipled good nature, are the leading features in the idols men set up in their hearts in the room of God. Had the persecutors of Christ and Christians really known God, they would have regarded him with love and reverence; they would have recognized the glory of God, in full-colored revelation, in the person, and doctrine, and law, and work, of Jesus Christ—and, in dimmer reflection, in the character and conduct of his true followers; and they would have loved 
up to their highest capacity of affectionate regard; and they would have loved them with a pure heart fervently, in proportion to their resemblance to him. Hatred, persecution, rejection of either, would have been a moral impossibility. In this way the hatred of Christ and of God, which are in Scripture ascribed to unchangeable men, cease to be, what at first sight they seem to be, unnatural states of mind—physical monstrosities; but they do not cease to be most immoral, criminal states of mind. It is wilful ignorance: they know not, for they do not wish to know. They do “not like to retain God in their knowledge.” There are manifestations of God—there is a faculty for apprehending these manifestations; but there is an indisposition to use, a determination not to use, the faculty for its proper purpose. There is an object—there is light—there are eyes; but men obstinately keep their eyes shut, and abide in darkness. This subject, so important, so ill understood, will come before us again ere we finish our illustrations of this paragraph.

There are two reflections which so naturally rise out of what has been said, that I think it likely many of you have anticipated me in them; and that the thoughts I am about to announce are already in your minds. How dreadful a thing is hatred and persecution of true Christians, whatever form it may wear? It is hatred and persecution of Christ. It is hatred of, and opposition to God. It is the manifestation of a temper which, if the Son of God should return to earth, would secure his re-crucifixion—which, if the power of those who cherish it were equal to their will, would lead to the overturn of the throne—to the extinction of the existence—of God. He who maltreats the children, proves that he hates the Father. And what must be the character of that principle out of which this horrible thing proceeds—ignorance of God and of his Son? God is the source of all that is good—all that is holy—all that is happy. To intelligent beings He is so, as the result of being known by them. It is only as known, that He can be loved, or feared, or trusted in, or obeyed, or submitted to, or enjoyed. He cannot be known but in Christ
Jesus. No man has seen Him—no man can see him. The Only-begotten, who is in his bosom, has revealed Him." If we are ignorant of Christ, we must be ignorant of God. Ignorance makes love an impossibility. Ignorance about God is always connected with misconception about God; for man, except perhaps, in the very lowest stages of savagism, must have some notion of God; and wrong notions of God will lead to hatred of Him, and hatred of Him to hatred of all that is like Him.

Such is the true cause of persecution in all its forms; and what is its radical, effectual cure? Bringing the persecutors to the knowledge of God in Christ, reconciling the world to himself. Wherever the Gospel comes in its purity to a nation, in the degree in which it prevails, persecution disappears. Whenever the Gospel comes with power into the heart of an individual, hatred of Christ and Christians gives way to love. We love him, for he is so kind, and so lovely; and we love them, for they are identified with him. He loves them; they love him; how can we but love them? "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Meantime, while they who are not of the world, though in it, find that this world, and this world's laws, are not their friends, let them not be discouraged, but fight their way onward and upward, singing as they go:

"We are a family on earth,
Whose Father fills a throne;
But though a seed of heavenly birth,
To men we're little known.

"Where'er we meet the public eye,
We feel the public scorn;
For men our fairest claims deny,
And count us basely born.

"But 'tis the King who reigns above,
That claims us for his own;
The favor'd objects of his love,
And destin'd to a throne.

"The honors which belong to us,
By men are set at naught;
Whatever shines not, they contemn
Unworthy of a thought.

"Were honor evident to sense,
Our portion here below,
The world would do us reverence,
And all our claims allow.

"But when the King himself was here,
His claims were set at naught—
Would we another lot prefer?
Rejected be the thought.

"No! we will tread, while here below,
The path our Master trod:
Content all honor to forgo,
But that which comes from God.

"John i. 18. 41 Isa. xi. 9."
"And when the King himself appears,  
He'll vindicate his claim;  
Eternal honor shall be ours,  
Our foes be filled with shame."

"Hallelujah! We are on our way to God."

§ 8. Reasons why the disciples should not be troubled by the hatred and persecution of the world, felt or feared.

Let us now consider the manner in which our Lord prepares his disciples for, and fortifies them against, that malignant opposition from the world, the certainty of which he had so clearly declared, and the grounds of which he had so plainly unfolded. He shows them, first, that there was no reason why they should be astonished at the malignant opposition of the world. They and the world were distinguished from each other by different and opposite principles, dispositions, aims, and pursuits. This distinction did not originally exist. It arose out of the being chosen by him out of the world. He, their Teacher and Master, from connection with whom all that peculiarity in their character, and conduct, which was obnoxious to the world proceeded—He had been hated and persecuted by the world, and the world's hatred and persecution of him, and of them too, had been the subject of ancient prediction. Why, then, should they be astonished at it? It was not wonderful that it was so. It would have been wonderful if it had been otherwise. He shows them, secondly, that there was no reason why they should be stumbled at the malignant opposition of the world. It in no degree proved the falsehood of the principles they had adopted, or the impropriety of the course they were prosecuting. Indeed, as the fulfilment of the predictions, both of the Old Testament prophets and of their Master, it was calculated not to stumble but confirm them. It shows them, in the third place, that there was no reason why they should be ashamed of the malignant opposition of the world. It was all "for his name's sake." It originated in hatred of him, and of his Father, and this hatred originated in ignorance: and this ignorance was wilful, not excusing but aggravating their sin, for in his teaching and working miracles, they had had abundant means of knowledge and conviction. In suffering inflicted for such a reason, and originating in such principles on the part of those who inflicted them, there was nothing to be ashamed of, there was much to glory in. He shows them, in the fourth place, that there was no reason why they should be discouraged by the malignant opposition of the world. He does this in two ways. He first intimates to them, that they were to have powerful assistance in their struggle with the opposition of the world, and ultimate triumph over it. They would have the constant presence and powerful aid of the Holy Ghost as their paraclete—their instructor, monitor, guide, helper,
and comforter. He was to testify with them, and his testimony with and by them was to issue in the conviction of the world. The controversy was thus to be decided in their favor against the world. And he further intimates to them, that the very event which they anticipated with so much aversion and terror—his leaving them—was at once the necessary and the sufficient means of securing for them that presence and aid of the Holy Spirit, without which they never could successfully struggle against the malignant opposition of the world,—with which they were absolutely sure of ultimate triumph. How admirably fitted were these considerations to allay the fears of the disciples, in reference to the hatred and persecution of the world which they must soon encounter—how well suited to prepare them for it—to fortify them against it? Let us consider them a little more closely;—they will bear examination.

(1.) The disciples had no cause to be astonished at the hatred and opposition of the world.

We observe, then, in the first place, that our Lord shows that there was no good reason why his disciples should be astonished at the malignant opposition of the world. On a cursory and partial view of the subject, the malignant opposition of the world to Christians may seem strange on more accounts than one. It may seem strange that the world should hate and persecute such harmless, useful persons as Christians always are when they act in character. If the public peace were never disturbed but by them, there would be no war. If private rights were never invaded till they invaded them, the courts of law would have but little to do. They render to all their due. They do good to all as they have opportunity. Burn the Bible; annihilate Christianity; destroy all the Christians on the face of the earth. Would "the world"—unbelieving men, be the better for it? Would they not be immeasurably the worse for it? And if in this light it seems strange, as well it may, that the world should hate Christians, so in another light it seems strange that God should allow the world to persecute them. Does He not love them, and is He not wise and powerful enough to protect them from the cunning and violence of their foes? But though, in a partial view, the malignant opposition of the world may seem strange; yet, looked at in all its aspects, we shall find that it is not a thing to be wondered at. It is just what in the circumstances of the case might be expected. Some of these aspects are presented to our consideration by our Lord's words.

Christians are "not of the world." To be of the world is to hold the principles, to cherish the dispositions, to seek the aims, to follow the course, which characterizes mankind as fallen, and unrenewed rational beings. They "mind earthly things;" they "set their affections on the things that are beneath;" they "look at things that are seen and temporal;" the "love of God is not
in them;" "the fear of God is not before their eyes;" "God is not in all their thoughts;" they are "without God in the world." they "forget God;" they "despise God;" they "hate God;" they "fashion themselves according to their lusts in ignorance;" they "look at their own things," being "lovers of their own selves;" they willingly "do the lusts of their father the devil;" and their general characteristics are "earthly, sensual, devilish." This is to be "of the world."

Now, Christians are not thus "of the world." In all these respects, they are different from—opposite to—the men of the world. "They "mind the things that are above;" they "set their affections on them," they "look at things unseen and eternal." They believe and feel that it is "with God they have to do." They look on everything in its reference to Him,—He is the great subject of their thoughts, and the great object of their affections. They supremely love, and fear, and trust Him. They "live not according to the lusts of men, but according to the will of God." They "look not only at their own things, but at the things of others;" and, above all, "at the things of Jesus Christ." They "seek the kingdom." They resist the devil, and follow their Master in destroying his works. The distinguishing character of their principles, and tastes, and aims, are not earthly, but heavenly—not sensual, but spiritual—not devilish, but godly.

Is it in the nature of things that men thus not of the world should be loved by the world? Is it not plain that, with such opposite principles, and dispositions, and aims, and pursuits, the two classes must come into collision, and that the consequence on the part of the world, continuing to be the world, must be persecution? There are things the world would have the Christian to do, which his principles as a Christian forbid him to do; and the world naturally has resort to its own weapon—compulsion. "You shall do it, or you shall suffer for it!" There are things which the world dislikes, which the Christian must do, for his Lord has commanded them; and here, too, persecution is the natural result. An individual Christian, acting like himself, would be an object of the world's dislike, but might, in some good measure, from his insignificance, escape its persecution; but Christians are a society—small in comparison with the world—but still sufficiently prominent to fix the world's notice, and sufficiently active and influential to draw forth its opposition. And the humblest individual belonging to the hostile society is an object of hatred and

45 "The words of the apostle (Acts xiv. 22) hold good in reference to Christians of all times. For in the Gospel itself, and in the spirit which it inspires, there is something opposed to the world, and tending to excite its opposition. The world feels that in this power lies its death, and therefore it makes resistance against it, and seeks to kill the life. It is only the forms of the θάνατος, therefore, that change; they themselves, more or less, touch every believer, but in the hand of God they form a process of training for eternal life."—Olshausen.
persecution. He dare not but profess the name, as well as believe the Gospel, of Christ. He cannot but join himself to the disciples; he cannot but take a part in upholding the cause the world would pull down,—in pulling down the cause the world would hold up.

The malignant opposition of the world to Christians is exasperated by the circumstance that they originally were "of the world." They feel towards them as deserters. From being fellow-soldiers under the prince of this world, they have become active partisans with his great enemy. Their withdrawing from their fellowship, and going forth to Jesus without the camp, bearing his reproach, is felt as an affront, as well as an injury. They thus "condemn the world,"—they cannot help it; and the world is not slack in resenting the supposed indignity.

Their occupying such a position, however they came to be placed in it—having possessing such a character, however they came to acquire it—was enough in itself to make it unreasonable, on the part of Christians, to think it a strange thing when they were hated and persecuted by the world. But there will appear to be even less reason to wonder at this, when we consider who it was that placed them in that position—how they came to be possessed of this character. It was Jesus Christ who had "chosen them out of the world." It was by his mind becoming theirs, that their mind came to be different from—opposed to—that of the world. If they are not of the world while in it, it is because they are in the world as he was in the world; they are not of the world, as he was not of the world. Their whole existence as Christians is owing to him. The new creation is "in Christ Jesus." They believe his word; they are animated and guided by his Spirit; his law is the rule of their conduct; his glory their great object in life and in death.

The manner, then, in which the world has felt and acted towards him, must have a powerful influence in determining the way in which it will feel and act towards them. It was unreasonable to expect, if they are consistent Christians, to be regarded and treated by the world in a manner substantially different from that in which he had been regarded and treated by it. This reason why his disciples should not be astonished at the hatred and persecution of the world, is very strikingly brought out by our Lord: "If the world hate you, ye know that it hated me," your Chief. "I chose you out of the world. Remember the word that I said unto you. The servant is not greater than his lord"—the master. "If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

Our Lord had repeatedly used these words in addressing his disciples. The saying is proverbial, and may be used with different references, and therefore with different significations. It had indeed been so by our Lord. In Luke vi. 39, we read—"And

"si non est mera condicio, sed affirmandi vim habet."—Bersch.
he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. The meaning here plainly is, 'You cannot expect the scholar to be wiser than his teacher. Ignorant, unwise teachers, cannot be expected to make well-informed, wise scholars. The most you can expect is, that the scholar should equal his teacher.' At the thirteenth chapter of this gospel, 12th verse, we read that, "After he had washed the disciples' feet, and had taken his garments, and was sat down, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." Here the meaning obviously is, 'The servant refusing to do his fellow-servant an office of kindness, which requires condescension and self-sacrifice—which the master has performed to them both—a most incongruous part. What is not beneath the master, surely ought not to be reckoned beneath any of the servants.' At Matthew x. 17, we find him saying, "Beware of men,"—i.e., 'the world,'—"for they will deliver you up to the councils, and they shall scourge you in their synagogues." "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake." "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." It seems to be to this saying, which very likely our Lord often repeated, that the reference is in the passage before us. "Remember the word that I said unto you;" q. d., 'If you are not worse treated than your Master, you have no cause to wonder—no cause to complain. If you avow his doctrines, if you breathe his spirit, if you obey his laws, if you prosecute his objects, how can you expect to be loved by those who hated him—protected and courted by those who persecuted him? If you are his living pictures, they who hated him will hate you, they who persecuted him will persecute you. If your doctrines are his doctrines, think you they who rejected them, when he taught them, will receive them when you teach them?' A Christian acting out his Christianity, could reasonably expect to be otherwise, to be better, treated than his Lord, only on one or other of the two following suppositions, neither of which can be admitted for a moment. If you could avoid, more than he did, unnecessary collision with the world—if you could be more harmless and blameless than he was—or if you were wiser than he was, and could find out a better
way of reconciling faithfulness to God with living on good terms with the world—then might you, doing your duty as a Christian, expect to escape the hatred and persecution which was his portion. Professing Christians take but too frequently another way of it. They endeavor to purchase peace with the world at the expense of concealed truth and neglected duty. In that way the servant may not share in his Lord’s fortunes, but it is by becoming an unfaithful servant. But a consistent Christian counts it as a most reasonable thing that he should be as his Master in the estimation of the world; and doing his duty, his expectation is not likely to fail of being realized.

Our Lord passingly alludes to another reason why Christians should not be astonished at the hatred and persecution of the world. Its persecution and hatred, both of him and them, had been the subject of Old Testament prophecy. And should we wonder at finding the declarations of the God of truth verified? “They have hated me,” says he, “but this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.” These words occur in three of the Psalms, two of which are so quoted in the New Testament as to show that they have a reference to the Messiah. This is only a specimen of what Old Testament prophecy says in reference to the Messiah. In other parts of the Old Testament revelation, he is spoken of as “He whom man despised, whom the nation abhorred;” as one, “men were astonished at,” because his “visage was more marred than any man, and his form more than the sons of men,” as having “no form or comeliness, no beauty why men should desire him;” “despised and rejected of men,” from whom men “hid their faces; despised and not esteemed.” If ancient prophecy thus spoke of the Messiah, had his followers any reason to be disappointed if they also were hated and persecuted? The servants of “the King of sufferings, whose sceptre was a reed of scorn, whose imperial robe was the purple of mockery, whose throne was the cross of agony and shame,” need surely not wonder, though they too should have “trials of cruel mockings,” and carry about “in their bodies the marks of the Lord Jesus.”

Indeed their sufferings, as well as his, are the subject of Old Testament prophecy. It is predicted that their brethren should “hate them, and cast them out for his name’s sake.” Surely, then, when all these things are taken into consideration, there was no good reason why the disciples should be astonished at the malignant opposition of the world; and even although it should be, as in many cases it actually was, a fiery trial, had they any cause to “think it strange, as though some strange thing had happened to them?”

47 Psal. xxxv. 19; lxix. 4; cix. 3. 48 Isa. xlix. 7; lxi. 14; lxxii. 3.
49 Jeremy Taylor. 50 Isa. lxvi. 5.
51 1 Pet. iv. 12.
(2.) The disciples had no reason to be stumbled at the hatred and opposition of the world.

We observe, in the second place, that our Lord shows that there was no good reason why the disciples should be stumbled at the malignant opposition of the world. "Stumbled" is the literal meaning of the word rendered, in chapter xvi. verse 1, and in so many other places of the New Testament, "offended." A stumbling-block is, in the language of Scripture, anything which may lead a man into unbelief or sin. One object of our Lord, in making these remarks respecting the malignant opposition of the world, with which his disciples would have to contend, was "that they might not be offended"—that they might not be stumbled—led to doubt, or deny the faith which they had professed.

The sufferings to which the disciples of Christ were exposed had this tendency. Difficulties and sufferings in a cause, especially if unlooked for, are naturally calculated to make us dissatisfied, and this dissatisfaction leads to doubts as to whether we have acted wisely or properly in entering on it, and we are thus tempted to abandon it. Is a demand made on our property? Avarice clings to its beloved lucre. Does danger threaten? Cowardice shrinks from peril. Pride revolts at submitting to contempt and obloquy. Natural affection cannot part with the tokens of the love of those who are dear to us as our own souls; and if the gibbet, the stake, or the cross, appear in the distance, the love of life is very willing to find a reason why they should be avoided.

All this tendency, in sufferings for the cause of Christ, to stumble his disciples, was greatly increased by the consideration that the Jews generally looked for anything but such sufferings in the service of Messiah the Prince. They looked for victory, and the results of victory; and, if some must part with life, they expected that it would be in the glorious field of successful conflict. Our Lord’s disciples, “clean through the word which the Saviour had spoken to them,” certainly looked for some other and some better thing from their Master than secular wealth, or honor, or pleasure. Yet still they were but partially cured of their Jewish notions, and needed farther repentance or change of mind. They were not counting on what was coming, and, had it come on them unwarned, it must have stumbled them.

Such sufferings did stumble many, and made them fall. The prophecy of our Lord was fulfilled, “When they shall deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. Then shall many be offended, and shall betray one another, and shall hate one another.”184 The cross of Christ, in the sense of the ignominious sufferings both of himself and his followers, was a stumbling-block to more than

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184 Matt. xxiv. 9, 10.
the Jews. When persecution for the word's sake arose, many who had no root in themselves were offended and withered away."

But, notwithstanding all this, there was no good reason why the disciples should be stumped, as our Lord expresses it; or, as the apostle has it, "shaken in mind, or troubled" by the hatred and persecution of the world. They had embraced Jesus as the Messiah, on evidence the most satisfactory. They had seen him do many works which no man could have done except God had been with him. In the correspondence of ancient prediction with his character and history, they had come to the conclusion that they had found him of whom Moses in the law, and the prophets did write; and their intimate intercourse with him had lodged a deeper conviction, than either miracle or prophecy could have done, that he was the Messiah. He had dwelt in the midst of them, full of grace and truth; and they had seen his glory, the glory as of the Only-begotten of the Father; so that they all could say with Peter, "We believe, and are sure, that thou art that Christ, the son of the living God." Now, these sufferings, whether his or theirs, could not neutralize any of this evidence. They did not disprove one of our Lord's doctrines; they did not falsify one of his statements. The reasons for their holding fast their confidence in him were as strong as ever.

Nay, more than this, these sufferings, as the fulfilment of Old Testament prophecy, were fitted, when rightly viewed, to confirm, not to stumble—to strengthen, not to weaken—their faith. If the inhabitants of Jerusalem had not "pierced" him, and if their "brethren had not hated them, and cast them out," he could not have been the Messiah, nor could they have been the Messiah's followers.

Considered as the fulfilment of his own predictions, they were fitted to serve the same purpose; they were foretold by him for this very reason. "These things"—about the hatred and persecution of the world,—"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them." His object in predicting these sufferings was substantially the same as that which he had in foretelling the treason of Judas. "I speak not of you all; I know whom I have chosen: but, that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe," more firmly than ever, "that I am he." How kind was the Saviour in thus providing against

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52 Matt. xiii. 21. 53 John vi. 69.
54 John xvi. 1-4. 55 John xiii. 18, 19.
the hazards to which the faith of the disciples would be exposed! How wise, by predicting events, in their own nature fitted to shake their faith, to convert them into the means of confirming it! It was an ancient proverb, "The arrow falls less perilous, of which we have observed the flight;" and it is an adage among ourselves, "Forewarned is forearmed." Such a declaration, in the circumstances in which it was made, was fitted to deepen their confidence in the thorough integrity, the absolute truthfulness, of their Master. Would any impostor, in similar circumstances, have made such a declaration, though he had had reason to believe that it was likely to prove true? And thus confidence would become still stronger, when they found the prediction verified to the letter.

The fact, too, that all the tribulations they met with in the world were the fulfilment of predictions uttered by their Master, was fitted to deepen the conviction that all that occurred to them was the result of the benignant counsel of his Father and their Father, his God and their God. It was a new proof of his being a true prophet; and it naturally suggested the thought, 'His declarations about the Father giving us the kingdom will in due time be as faithfully performed as his declarations about the tribulations through which we are to enter into it. The future is dark to us, but it is obviously clear to Him, whose we are, whom we serve. Nothing can befall him unawares, nor take him unprepared. No affliction can befall us but what he is aware of, and has made due arrangements in reference to. It comes not without his knowledge, nor without his will. He can—he will—sustain us under it; he can—he will—deliver us from it; he can—he will—make it subservient to our welfare and his glory.' Surely, then, there was no good reason why the disciples should be stumbled at the hatred and persecution of the world.

If the disciples had no reason to be astonished at the dislike of the world, and the persecutions to which it gave origin, as being just what, in the circumstances of the case, was to be expected, have not those professors of Christianity some reason for serious inquiry, who never have drawn on themselves any token of the dislike of the worldly or the wicked? Have they not cause to put such questions as the following to themselves—'Do I really possess the qualities of mind and temper—am I really prosecuting the course, and seeking the objects, which are so unpalatable to unregenerate men? If so, how have I escaped the natural result of possessing or displaying such a character? how have I contrived to neutralize its repulsive power? have I so cunningly concealed it, as to pass with the world for one of themselves? if so, how can I serve the ends of my profession in reference to my Lord, my brethren, or even in reference to the world? Have I ever thought of what the Master says of the disciple who is ashamed of him and his words in the presence of the men of this generation, or what one of his apostles says of the ultimate doom of "the fearful," their permanent dwelling, and the companions
with whom they must herd there?" Do such men never begin to doubt whether they be the children of the free woman, when they find those who, without doubt, are the children of the bond-woman, discover no disposition to persecute them? I have had occasion to remark elsewhere, 'The world and Christianity are substantially the same things now, that they were in the primitive age; and though the world may take other ways of showing its hatred and contempt of Christianity and of Christians than it did then, that hatred and contempt still exist unmitigated, and will find a way to manifest themselves, when they meet with their appropriate objects.'

But it is not everything that is called Christianity that the world hates: it is the Christianity of the New Testament. It is not the name; it is the thing. There is much that is called Christianity which the world likes very well, for it is its own work. There are many who are called Christians who are of the world, and the world loves them. A woe is denounced on the christian man, of whom all men speak well; and if we have in no way incurred the hatred of an ungodly world, we have reason to fear that, though we may have the name Christian, we want what that name properly denotes—we are not fair representations of him whom we call our Chief, and whom the world hated with a perfect hatred. It is a faithful saying, "Every one who will live godly shall suffer persecution." We are not to court persecution. If we are consistent Christians, we shall not need to do so. It will come of its own accord. The world will be consistent in its hatred, if Christians are but consistent in their profession and conduct. Let us take care that we do not sinfully shun it. To be of the world, and to be a Christian, in the true sense of the word, is impossible. "No man can serve two masters: either he must love the one, and hate the other; or cleave to the one, and despise the other. Ye cannot serve God and mammon." He who loves the world is certainly the enemy of God; and he whom the world loves, if he professes to be the friend of God, should seriously inquire on what the love of the world to him is founded. Assuredly it is not on his friendship with God. I should naturally not only be surprised, but alarmed, to find myself courted by the sworn enemy of my best friend. I should be more alarmed if I felt a disposition to be gratified by his advances.

Our second reflection is, How adorable is the benignant wisdom of God, which educes good from the greatest evils! The hatred of the world against Christ, and Christianity, and Christians, and the persecutions which have sprung from it, are enormous evils. They are moral evils of the worst kind; and no human skill can estimate the amount of physical evil—suffering—which they have produced. But, by the controlling power of God's providence, and the effectual influence of his Spirit, they have been made conducive to much good. They have kept, in many instances, the unworthy out of the church, or have induced them to leave

57 Mark viii. 38. Rev. xxi. 8. 59 2 Tim. iii. 12.
a fellowship they could only disgrace. They have not only thus been of advantage to the church as a body, but they have exercised the graces, and improved the characters, of its genuine members; while, as the fulfilment of prophecy, they have increased the evidence of Christianity, and added a new bulwark to the faith, by the very attempt to destroy it. Surely “the wrath of man praises him, and the remainder thereof he restrains.” If Christianity were in danger at all, which it is not, it would be, not from the hatred and persecutions of its avowed enemies, but from the half-heartedness, indolence, and inconsistency of its professed friends. But though not endangered, it may be injured—its progress impeded—its glory tarnished—its influence counteracted and diminished. Let us, my brethren, take good heed that we, professing to be the friends of Christianity, have no share in producing evils, which all the malice and power of the world have been incapable of affecting—casting a shade of doubt on its divine origin, or giving a pretext to worldly men to say that their hatred of Christianity is not misplaced, if we be fair specimens of the characters it is calculated to form. Let us seek that our whole character and conduct shall be such that, if the world will quarrel with us, they shall find no occasion against us, except it be concerning the law of our God; and that, if they hate us, they shall hate us only for his name’s sake; so that it may be said of us, as of him, “They hated us without a cause.” Let us never provoke their hatred by our rash and intemperate conduct, and let their hatred never provoke us to meet them on their own ground, and fight them with their own weapons. Following this course, Christians need never be afraid of the hatred and persecution of the world. These will not essentially or permanently injure either them or their cause. They will turn out to the improvement of their character, and to the furtherance of the Gospel. It has always been so; it will always be so. “This cometh from the Lord, who is wonderful in counsel, and excellent in working. To Him be all the glory.” The conduct of the primitive church, after the apostles had been exposed to the hatred and persecution of the Jewish magistrate, is the model for all Christians, in similar circumstances, in all ages. “They lifted up the voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.” 58 "The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect. The counsel of the

Lord standeth for ever; the thoughts of his heart to all genera-
tions." Hallelujah.

(8.) The disciples had no reason to be ashamed of the hatred and opposition of the world.

Let us now turn our attention to the reasons contained in the paragraph before us—why the disciples should not be ashamed of the hatred and the persecution of the world. It results from the very constitution of human nature,—and in this, as in all its other parts, we see the impress of the wisdom and the goodness of its author,—that men are agreeably or disagreeably affected by the manifestations of the opinion of their fellow-men, in reference to their character and conduct, according as that opinion is favorable or unfavorable. A man is naturally more confident in the truth of his own opinions, and the propriety of his own conduct, when he finds that they are generally approved by his fellows, and obtains proof of this approbation in the kind and respectful treatment he receives from them; and a man must have a great deal of self-conceit, or he must have a very firm conviction of the truth of his sentiments, and the rectitude of his conduct, who does not, in some degree, experience the painful feeling of shame, when he perceives that his views and behavior, on any subject, meet with general disapprobation, from the neglect, contempt, or direct punishment which they bring on him, from his fellow-men.

If the generality of mankind were what they should be, the operation of this part of our constitution would be productive of unmixed good. Even as it is, it produces much good, and prevents much evil. What kind of a world would we have, if men were totally regardless of each other's opinions? Yet still, from men's judgments often not being according to truth, the desire of the world's esteem and admiration, and the fear of its disapprobation, and even its "dread laugh," frequently operate as incentives to folly and sin, and obstructions to the profession of truth, and the performance of duty. Sufferings from the hand of our fellow-men are indications of their disapprobation of our sentiments, or character, and conduct; and when these sufferings proceed from correct views of truth and justice, they, as the deserved chastisement of folly, or punishment of crime, are really shameful; and it is a proof of having sunk into the deepest moral debasement, when their infliction does not produce the feeling of shame. The man who is incapable of being made ashamed of folly and sin, is likely to be an incorrigible sinner and fool. There is very little probability of his ever becoming wise and good. He who, on being reproved for obvious and well-proved delinquency, is "not ashamed, neither can blush," is all but hopelessly depraved. To sufferings of this kind, professors of Christianity, ay, genuine Christians, may render themselves liable; and when they do so, they should be ashamed of
such sufferings, and still more of their cause. The best men, when, from the prevalence of the remaining sinful propensities of their fallen nature, they incure such sufferings, will be most ashamed—they will most readily and deeply blush.

But these are not the sufferings of which our Lord is speaking in the paragraph under consideration. The hatred which he speaks of is a hatred of them as Christians, on account of their Christianity; and the sufferings he speaks of are just the result of that hatred. To yield in these circumstances to the instinctive impulse of the human constitution,—to be ashamed of what is generally disliked, condemned, punished,—would have been unreasonable and wrong; however natural; and, therefore, our Lord makes it very evident to his disciples, that however the hatred of the world might be manifested in contumelious and cruel treatment of them as Christians, instead of having cause to be ashamed, they had cause to glory. It was not they, the poor, hated, contemned, persecuted ones, that should be ashamed, but the powerful ones who hated, contemned, and persecuted them.

Our Lord, by turning the attention of his disciples to what it was in them, that provoked the world's hatred and persecution, and what it was in the world, that led it to hate and persecute them, fortifies them against that feeling of shame, which is the natural effect of their being hated and persecuted by the great body of mankind, especially by those who were wealthy and powerful, and were accounted wise. The world hated and persecuted them on account of their connection with Christ. If that was a shameful thing, then might they be ashamed of its proof and consequences. "All these things will they do unto you for my name's sake." "I have chosen you out of the world, therefore the world hateth you." And then, as what in them was the occasion of the world's hatred and persecution was no cause for shame, so the principle of the world's persecution—its true cause, was so discreditable, that it could bring merited disgrace on none but itself. It was hatred of Christ and of his Father, growing out of ignorance of them. The world had cause to be ashamed, both of the evil principle, and its evil effects. They who suffered from these effects had no reason to be ashamed. Hatred of God, and his Son, originating in ignorance—wilful ignorance—of them, what could be more shameful? The approbation, patronage, and friendship of such men, would have been shameful to their objects; their hatred and persecution were creditable to their objects. Such are the topics, bearing on the principle, brought forward by our Lord, namely, 'Christians should not be ashamed of the hatred and persecutions of the world.' Let us briefly consider them.

Christians should be kept from being ashamed of their sufferings as Christians, while they reflect what it is in them that calls forth the hatred, and provokes the persecution, of the world. "All these things will they do unto you for my name's sake." "Ye shall be hated," says he elsewhere, "of all nations for my
name's sake." "I have chosen you out of the world, therefore the world hateth you." "The world," says he afterwards, in his prayer to his Father, "The world hath hated them because they are not of the world, even as I am not of the world." That in them which provoked the hatred and persecution of the world, was their relation to Christ, and what naturally resulted from that relation.

The reasons of the world's hatred of this kind are thus stated by our Lord: 'They will hate you and persecute you for my name's sake. The world will hate and persecute you because ye are not of the world, even as I am not of the world, in consequence of my having chosen you out of the world.' In the most literal sense of the word, the primitive disciples were hated and persecuted for bearing Christ's name. The being called the followers of Jesus the Nazarene—the bearing the name Christian,—was accounted a sufficient reason for hatred and punishment. We have a striking proof of this in the still existing letter of the younger Pliny, when proprætor of Bithynia, to the Emperor Trajan, in which he inquires whether Christians were to be punished for the name itself, or for the crimes which Christians were considered guilty of; and intimating, that his plan of procedure with Christians who were brought before him for judgment was, to ask them if they were Christians: if they confessed, he repeated the question again and again, threatening them with punishment if they continued to own the hated and proscribed name: if they still persevered, he ordered them to be conducted to punishment. And, in his imperial master's rescript, still extant also, in which he approves of the proprætor's conduct, his humanity leads him to say, 'They are not to be sought after; but if they are brought to the tribunal, they are to be punished. A person denying himself to be a Christian, and proving this by worshipping the gods, though suspected of having been a Christian, is to be set free; but otherwise, he is to be punished, just for being a Christian;' though in every case, he says, there ought to be formal accusation and proof. When two of the most accomplished and humane men of their age spoke and acted in this way, what must have been the conduct of the great body of the ignorant, bigoted, rude opposers of Christianity? We find one of the earliest apologists for Christianity—Athenagoras—imploving of the heathen magistrates, as a piece of equity, that he and his co-religionists should not be punished for a name, but for a crime; and another of them—Tertullian—saying, "Even the name is hated in men perfectly innocent."

Such hatred, such persecution, was infamous, not to the hated and persecuted, but to the hater and persecutor. To hate and persecute a man for bearing a name, whatever it be, reflects dishonor on those who act so, even when the name is not one which deserves respect. But surely Christians had no cause to be ashamed at hatred, reproach, and suffering, inflicted on them be-

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60 Matt. xxiv. 9. 61 John xvii. 14.
cause they bore that name which connects them with the Saviour of men, and the sent and sealed of God—a name which, if in their case it meant what it expressed, secured the benignant regard of Jehovah as their Father, and the willing ministry of the highest and holiest order of created beings.

But the expression, "for my name's sake," implies more than 'because ye are called by my name.' The time came, when the appellations, disciples of Jesus, Christians, became creditable enough in the estimation of a large portion of the world—no causes of persecution,—nay, the assumption of such names was necessary to avoid persecution, pagan and Jew becoming the proscribed and hated names; but in all ages the true followers of Christ have been hated "for his name's sake." The name of Christ often means the authority of Christ; and it is the consistently owning this authority as universal, supreme, sole, in matters of religion, and insisting that this authority should be acknowledged by all, and employing the appropriate means for securing this, by proclaiming his doctrines and laws, and the evidence by which the former is supported, and the sanctions by which the latter are enforced; it is this that excites the hatred—it is this that provokes the persecution—of the world. And, when they hated and persecuted men for bearing the name, it was with the understanding that the name and the thing went together. This was generally the case in the primitive age. When they were separated, as they have very often been in succeeding ages, the world became very tolerant to the name Christian; nay, a large portion of the world, still continuing in the world, found it their interest to assume the name, and became Christendom—the Christian world,—but unregenerate men did not, on that account, the less hate and persecute those who not only bear the name, but kept the testimony, of Jesus Christ. It is this owning and asserting the supreme and sole authority of Jesus Christ, as the Lord of the conscience—the King of souls,—that excites the jealousy, galls the pride, exasperates the passions, of an ungodly world, and thus brings on the consistent disciples hatred, contempt, and persecution; so that, through varied trials—much tribulation from the world—they enter into the kingdom."

But, was there any reason for being ashamed of such hatred, contempt, and persecution? Ought loyal subjects to be ashamed because their acknowledgment and assertion of the rights of their lawful sovereign expose them to the hatred and persecution of those who, though their fellow-subjects, are in rebellion against him, and seeking to overturn his throne,—especially if they know that that throne cannot be overturned—that all the attempts of his enemies, however apparently successful for a season, shall ultimately be abortive, and confusion and shame be their merited portion? Can it ever be disgraceful to suffer in maintaining what is true—in upholding what is right—in owning

**Acts xiv. 22.**

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and asserting an authority which shall—must—ultimately put
down all opposing "rule, and authority, and power," and secure
perfect and unending happiness to those who have yielded to
it unqualified submission, both in doing and suffering? Our
Lord's statements were plainly fitted to make his disciples, in-
stead of being ashamed of, "most gladly glory in, their afflic-
tions"—"take pleasure in infirmities, in reproaches, in perse-
cutions, in distresses, for Christ's sake." I cannot doubt that
our Lord's words, now before us, were in Peter's mind when he
thus addressed his suffering brethren, "If any man suffer as a
Christian, let him not be ashamed; but let him glorify God on
this behalf. If ye be reproached for the name of Christ, happy
are ye; for the Spirit of God and of glory resteth on you."
"Rejoice, inasmuch as ye are partakers of Christ's suffering; that,
when his glory shall be revealed, ye may be glad also with exceed-
ing joy."

It is interesting to notice the illustration which the history of
the primitive age gives of the truth of our Lord's declaration,
that his disciples should be hated and persecuted for his name's
sake, and the effect that the consideration of this had in steeling
them against the feeling of shame under this hatred and persecu-
tion, and exciting the opposite feeling of glorying and exultation.
Peter, when, along with John, brought before the Sanhedrim,
proclaimed the name of Jesus: "Be it known unto you all, and
to all the people of Israel, that by the name of Jesus Christ of
Nazareth, whom ye crucified, whom God raised from the dead,
even by him doth this man stand here before you whole. This
is the stone which was set at nought of you builders, which has
become the head of the corner. Neither is there salvation in
any other: for there is none other name under heaven given
among men whereby we must be saved." They hated that
name; and therefore they "straitly threatened them," "and
commanded them not to speak at all, nor teach in the name of
Jesus." Were they ashamed? did they blush? They declared
that they "could not but speak the things which they had seen
and heard" of the name of Jesus; and, going to their own com-
pany, they sang a hymn of praise to God for "stretching forth
his hand to heal, and for the signs and wonders done by the name
of his holy child Jesus." And when the whole apostles were
brought before these rulers, and accused of violating the com-
mand that they should not teach in this hated and feared name,
and of having filled Jerusalem with the doctrine of this name,
they proclaimed his name and honors in the presence of his
enemies: "A Prince and a Saviour, exalted to God's right
hand, for to give repentance to Israel, and forgiveness of sins."
And when they were beaten, and again commanded that they
should not speak in the name of Jesus, they departed from the
council "rejoicing," glorying, "that they were counted worthy

1 Cor. xv. 24.  
1 Pet. iv. 16, 14, 13.  
2 Cor. xii. 10.  
to suffer shame for his name." And how often has the heaviest burden become light—the bitterest cup sweet?—how has the pillory become a stage of triumph, and the burning pile been transformed, as it were, into a bed of roses," to the Christian martyr and confessor, by the thought that all he endured was for "the worthy name whereby he had been called"?

But our Lord tells them not only that the sufferings they were to be exposed to were to be sufferings for his name's sake, but that they were to be sufferings in consequence of their possessing a peculiar character, substantially the same as his—"the world hated them, because they were not of the world, even as he was not of the world"—and of their forming a separate society into which they had been formed by him—"I have chosen you out of the world." In both of these considerations were involved good substantial reasons why they should not be ashamed of their sufferings. The world hated the followers of Christ, because they were "not of the world, even as he was not of the world." The followers of Christ "would not walk according to the course of this world," but "according to the will of God." They would not join with the world in seeking its objects by its means. They sought other ends by other means. There were many things the world would have them do, that they would not do; many things that the world would have them not do, that they would do.

To be singular is no proof of being right. He is a fool who is proud of singularity for its own sake. The man who, from mere humor or some worse principle, will not accord with his fellowmen, but must have a way of his own, if he suffer for his pertinacity, may well be ashamed. But if a minority is treated with contumely or cruelty by a majority, because the minority maintain truth and do justice, while the majority support error and act iniquitously, where does the disgrace light? The dissimilarity, the opposition, of the opinions and conduct of Christians to those of the world, is not the result of caprice or a fondness for singularity. If they are "not of the world," it is "even as their Master was not of the world." The singularity of their character and manners is of the same general description as his. He was in the world, not following its course, but doing the will of his Father in heaven. They are in the world, not following its course, but doing the will of their Master in heaven. The world being what it is, is naturally dissatisfied with them, and manifests its dissatisfaction according to its nature. It cannot love them, it must hate them.

The fact, which the words state, that the world hated them for the very same cause that it hated him, contains in it, what was

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"Acts v. 39-42.
"In this fire I feel no more paine than if I were in a bed of downe, but it is to me as a bed of roses."—Dying Words of Bainham—Foxe, vol. ii. p. 301.
"John xv. 19; xvii. 16."
well fitted to preserve them from being ashamed of the contumelious and cruel conduct in which the world expressed its hatred of them. It was a token of their being "in the world as he was in the world," and of their walking as he also walked; and though the world had made that path a rugged and a thorny one, was it not far more honorable for them, though few in number, and with bleeding feet, to walk in his steps, than to walk in the path, however soft and flowery, crowded by the great, wealthy, and wise of the world, which he had avoided, and which he had enjoined them to avoid, as they would avoid destruction?

Then, still farther, the world hated the followers of Christ, because they not only had a peculiar character, that character substantially his, but because they formed a separate society, that society formed by him. "I have chosen you out of the world, therefore the world hateth you." This was another consideration calculated to prevent Christians from being ashamed of the hatred and persecution of the world. In reference to religion, moral principle, and conduct, they had separated themselves from the world, and formed themselves into a distinct society, having principles, and objects, and laws, altogether different from those of the world; and in leaving the world, coming out from it, and being separate, they had made no secret of it, that they had abandoned it because it was the enemy of God, lying under his curse, and under the power of the wicked one, his great enemy, its prince; and though very willing to receive into their society all the world if it would cease to be the world,—yet proclaiming, that as no man can enter the spiritual internal kingdom of heaven without being born again, no one can be allowed to enter that which is its visible representation without seeming to be born again; and obstinately refusing to mingle with the world in any course inconsistent with the law of their own society. "Therefore the world hated them."

This exclusiveness, on the part of true Christians, is one of the things which excites the world's dislike, and draws down on them tokens of its indignation. This exclusiveness, however, is not a matter of caprice, nor does it originate with themselves. He "has chosen them out of the world"—he has made them to believe his doctrine and submit to his authority—and it is his will that they should be "a peculiar people," "dwelling alone"—apart—among the nations. They are thus "a people scattered abroad and dispersed among the people, with laws diverse from all people, and who must not comply with the customs of the world," nor obey the commands of its kings, when they run counter to the revealed will of their Lord and King—Jesus.

They distinctly, too, avow, what their Lord has assured them of, that they are expecting invaluable blessings which can be enjoyed only by those who acknowledge his authority; and are constantly proclaiming, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

70 John xv. 10. 71 Numb. xxiii. 9. 72 Esth. iii. 8. 77 Numb. x. 29.
For this they are hated and persecuted, but surely they have no cause to be ashamed. Should an association of all the wise and benevolent men in London, called together by our gracious Queen to consult on matters connected with the general good of society, shutting its doors against all the ignorant and profligate, be assailed with contumely and outrage by the tens of thousands of the unprincipled in that city, would they have any cause to be ashamed? Far less has the society, chosen from the world by God and his Son, "taken out from among the nations to be a people to his name," any reason to be ashamed of any reproach which may be cast on them, or injury which may be done to them, by ignorant and unreasonable men. We have thus seen that the consideration of what it was in the disciples of Christ that occasioned the hatred and persecution of the world— their bearing his name—their owning and asserting his authority— their being formed to a peculiar character similar to his, and their being constituted a distinct and peculiar society by his call—was well fitted to show them that they had no cause to be ashamed of this hatred and persecution.

It remains that we show that a consideration of the principles in the world, from which this hatred and persecution proceed, leads to the same conclusion. The world was to hate and persecute them, because "it hated him and his Father;" and this hatred was to be traced to ignorance of him and his Father, which ignorance, being not necessary but wilful, aggravated instead of extenuating their hatred of God and of Christ, and their hatred and persecution of his people. "If they hate you, ye know that they hated me, your Chief—they persecuted me. He that hateth me hateth my Father also. They have hated both me and my Father." They know not Him that sent me, they have not known the Father nor me." "But they might have known us, they ought to have known us." "If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." 85

Malignity, unfounded malignity, in reference to Jesus Christ and his Father, arising out of ignorance, wilful ignorance, and therefore inexcusable ignorance, is the origin of the hatred and persecution of Christians by the world. It hates Christians because it hates Christ. Christians are living images of Christ—imperfect, yet still true likenesses of him. The qualities the world dislikes in Christians, exist in still higher degree in Christ,

74 "The expression 'to hate God,' and still more 'to hate Him without a cause,' raises horror in every mind. Yet we certainly hate Him when we do not love his word—his government—the dispensation of his providence. We have no such direct thought, nor formal purpose; but the state of our mind and our conduct, imply all this. What cause can there possibly be to hate a God who is goodness itself, and who never did us anything but good? But in sin there is neither reason nor justice;—it is the most irrational and the most unjust thing in the universe."—Quevras.

75 John xv. 21-24.
and hated as they are in his people, they would be more hated in him, just because they exist in a higher degree in him. They were so by the world to which he came, and in the midst of which he lived and died. No hatred can be conceived of more bitter than that discovered by the unbelieving Jews towards our Lord, and the same hatred is felt by unregenerate men towards the real Christ as manifested in his doctrines and laws, in his word, and in his living images—his people. There is an imaginary Christ, or rather many imaginary Christs, whom worldly men respect and even love; but while the world is what it is, it cannot but hate the true Christ—Christ as he really is—not of the world—unsecular—uncompromising—perfectly holy—intolerant of error and of sin. And it is their hatred of him that accounts for their hatred of his genuine followers.

This hatred was “without a cause,” that is, ‘without a good reason.’ There was nothing in him to provoke hatred in any but morally disordered, depraved minds. Nothing in his character, it was faultless—nothing in his doctrines, they were all true—nothing in his laws, they were holy, just, and good. He never had done the world any harm—he had spent his life in bestowing favors on men—and he was just about to lay down his life for them, to “give his flesh for the life of the world.” Why, then, did they hate him—why did they persecute him—why did they put him to death? You must proceed a step farther; and, assuredly, that will not lessen the impression of the disgraceful character of the principle, in which the hatred and persecution of Christians by the world originates.

They hated him because they hated his Father—God. He was “the image of the invisible God”—“the express image of his Father’s person.” The glory of the Father was reflected, as from a mirror, in the character and work of the Son. “He that saw him saw the Father;”79 and he that hated him hated the Father; for there was nothing in him but what is in the Father. His doctrines were the mind of God; his precepts the will of God. It was because he was the embodied representation of that love of righteousness, and hatred of iniquity, which have had their everlasting dwelling-place in the bosom of God, that men hated him. The true account of the hatred and rejection of Jesus Christ, and the hatred and persecution of his true followers, is, “The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be.”80

This hatred of Christ and of God originates in ignorance of their true character: “All these things will they do unto you for my name’s sake, because they know not Him that sent me.” “These things will they do unto you, because they have not known the Father nor me.”81 They did not know the Father; they did not know his true character. The Jews thought of God as full of anger against the gentle nations, but so fondly attached

78 John vi. 51. 79 Col. i. 15. Heb. i. 3. John xiv. 9.
78 Rom. viii. 7. 80 John xv. 21; xvi. 8.
to their nation, as to make their final happiness secure, without much regard to their moral qualities; and as to the heathen world, their supreme deity was just, as it were, the ideal embodiment of the leading qualities they had in themselves, indefinitely enlarged. Neither the one nor the other of these departments of the ancient world knew God.

It is equally true, the world—that is, unregenerate men—however wise and civilized, never, by their wisdom, come to the knowledge of the true God. They always misconceive his character—that character which is pure light, holy love. "The darkness comprehends not the light," nor the malignity the love. Just views of the Divine character, as manifested in the work of redemption, are, in human beings, incompatible with hatred of Him.

And, as the world did not know the Father, they did not know the Son. How could they? The Father and the Son cannot be known separately. He who knows the one must know the other; he who does not know the one cannot know the other. An unbelieving world does not know the truth respecting the Son as "the sent," "the sealed," "the anointed" of the Father, the destroyer of sin, the Saviour of the sinner. If they did, they could not but love him, and Him, too, who sent him.

But, does not this ignorance of the Father and the Son in some measure extenuate and apologize for their hatred of the Father and the Son, and for that hatred and persecution of true Christians, which are their results? It would have done so, had it been involuntary and invincible. But it was not so. They might have known the Father, for the Son had declared him; they might have known the Son, for he had manifested forth his glory—"the glory as of the Only-begotten of the Father, full of grace and of truth,"—both in his doctrines and in his miracles. This renders all the world, to whom his words and works come, directly or indirectly, inexcusable in their hatred of the Father and of the Son, and of the true worshippers of the Father—the true believers in the Son: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father."

The meaning of these words is not that mankind generally, or the Jews in particular, would have had no sin—would have been innocent—had not Christ come and made a revelation of himself and his Father, and confirmed that revelation by miracles; for, without reference to these circumstances, "the whole world is brought in guilty before God,"—the law of nature convicting the Gentile, and the law of Moses convicting the Jew, of wilful violation of what they respectively knew to be the will of God. Nor is it that the Jews, in hating God and his Son, would have been guiltless without such a revelation, and such confirmation of it.

—John xv. 22, 34.

—Rom. iii. 19.
by miracles; for the Old Testament revelation, and the evidence accompanying it, and the preaching of the baptist and the apostles, and their miracles, though Christ had not personally made such statements or wrought such miracles, would have condemned them as guilty of a sin of immeasurable heinousness, in hating God and his Son. The meaning is, 'Had they not possessed such privileges, they could not have contracted such guilt.' In their case, there is 'no cloak,' no palliation, no extenuation, of guilt. Had the revelation been less clear and distinct—had the miracles been less numerous and remarkable—had the revealer of the truth and the worker of miracles, been less dignified in his nature and office, and less accomplished as to his qualifications, intellectual and moral, their sin would, in comparison, have been as nothing. But not only had the heavens and the earth declared God's glory—not only had the ancient prophets declared his character and will—but he, the Only-begotten of God—the sent, the sealed, the anointed of the Father—had come and spoken to them, revealing the Father and himself—spoken in the words of clear statement, kind encouragement, and solemn warning, and giving evidence, corresponding in clearness and weight to the importance of the revelation. He 'did among them the works which none other man did;' his miracles exceeded in multitude and variety all the miracles that ever were performed. No man ever spoke as he spoke; no man ever wrought as he wrought. Yet after all, the world, in the person of the Jews, both saw,—i.e., saw these works,—and yet they 'hated both Christ and his Father;' and what they did, any other portion of the world—unregenerate men—would have done likewise.

Now, if such be the lineage of the hatred and persecution of Christians by the world—if it be the result of hatred of God and his Son, originating in wilful ignorance of them—is there any reason why Christians should be ashamed of their sufferings for Christ? Could they be flattered with tokens of regard from a world which hates their Lord, and his Father, and theirs? Surely, to every Christian who understands and considers these things, "the offence of the cross," in a sense somewhat different from that in which the apostle uses the term, "will cease;" and he will learn to glory in what is a manifest token that he does not belong to those who know not, and who love not, God nor his Son.

To Christians of the present age I would say, "Be not ashamed of the testimony" of the Lord Jesus, nor of the sufferings in which its maintenance may involve you. You cannot be ashamed of them without being ashamed of it. Beware of seeking to avoid suffering from the scoff of the profane, or any other quarter, by concealing your faith. That is to be ashamed, not only of suffering for Christ, but ashamed of Christ himself; and so will he show that he reckons it, when he is ashamed of such, refusing to confess them in the presence of his Father and the holy angels, as

**Gal. v. 11**
they refused to confess him amid a faithless and disobedient generation. Be not ashamed of them who are suffering for Christ—really suffering for Christ—in whatever way. It is recorded of Onesiphorus, that he was not ashamed of Paul’s chain. Seek to be “companions of such as are thus used.” Own them but the more readily, because false brethren are apt to disown them in such circumstances: Christ will consider it as done to himself. And should you ever personally be exposed to suffering for Christ, drink in the spirit of the apostle of the Gentiles—“I suffer trouble as an evil doer, even unto bonds; nevertheless, I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.” See that your sufferings be sufferings for Christ—not sufferings for your own honor, or your own sin. Never shrink from sufferings for him, however much fitted in themselves to excite shame. He is well worth suffering for. When he suffered for you, he not only “endured the cross,” but “despised the shame.” Be not ashamed of him now, and ye shall not be ashamed—he will not be ashamed of you—at his coming. It will be very shameful if you fall before the temptation, in the very weak form it is presented in our country, especially when so many, who had trials of cruel mockings, not only were not ashamed of them, but gloried in them. This was their song in the hour of trial, and it should be ours:—

"Ashamed of Christ! my soul disdain's
The mean, ungenerous thought;
Shall I disown that friend whose blood,
To man salvation brought?

"With the glad news of love and peace,
From heaven to earth he came:
For us endured the painful cross,
For us despised the shame.

"At his command we must take up
Our cross without delay:
Our lives, yes, thousand lives of ours,
His love can ne'er repay.

"Each faithful sufferer Jesus views
With infinite delight;
Their lives to him are dear, their deaths
Are precious in his sight.

"To bear his name, his cross to bear,
Our highest honor this;
Who firmly suffers with him now,
Shall reign with him in bliss.

"But should we, in the evil day,
From our profession fly—
Jesus, the Judge, before the world
The traitors will deny."

To the world—that is to unbelieving unregenerate men—who dislike and despise genuine Christianity, and genuine Christians,
of whom it is quite possible some may be now hearing me, I have to say, Behold your character, and reflect on your danger. You have a heart-dislike of truly good men; and if it does not break out in reproach and injury, it is the effect of the restraining influences of the circumstances in which you are placed. If you dislike genuine Christianity and genuine Christians, it is because you dislike Christ; and if you dislike Christ, it is because you dislike God, being “enemies by evil works;” and if you dislike God and Christ, it is because you do not know them aright, being “alienated from them through the ignorance that is in you;” and if you do not know them aright, it is because you will not receive the knowledge of God and Christ, “not liking” to receive nor “to retain the knowledge of God,” though clearly stated and abundantly confirmed. Your ill-will and its consequences are no proper cause of shame to Christians, but they are a very proper cause of shame to yourselves. How do good men, how do angels, wonder at you?—how does the devil, whom you serve, despise you? What must the end be, if you remain in your present state—if you persist in your present course? When the true followers of Jesus Christ—whom you would fain cover with shame—shall “shine forth like the sun in the kingdom of their Father,” and with him who is their life shall appear in glory—shame and everlasting contempt will be your portion. When those whom you made, or would fain have made, sufferers, will have all tears wiped away from their eyes by the hand of God, you shall sink under the infliction of those sufferings which are the due reward of your malignity, and its practical results in reference to God, to Christ, and to genuine Christians, and weep, and wail, and gnash your teeth for ever. And the condemnation will be as just as it is awful—of you, as “of them, who know not God, and obey not the Gospel of his Son;” for “this is the condemnation, that light is come into the world, and ye have loved darkness rather than the light, because your deeds are evil.”

He comes and speaks to you, as really as he did to the Jews; and though you do not see the works which he did, such as no other man did, you have abundant evidence that he did them; and their power as evidence consists, not in their being seen done, but in their being done, and our knowing that they were done. There has been no want of clear statement, no want of satisfactory evidence. Your ignorance and unbelief are wilful. Inexcusable in themselves, they never can form an excuse for anything else. No, “when he punishes you, you will have nothing to answer him.”

But Jesus is yet “the Saviour of the world,” able and willing to save you—not in the world, but by delivering you from this evil world—by taking you out from among the world lying under the wicked one. And I cannot conclude without once more proclaiming to you the glad news of great joy, which are to all people: “As Moses lifted up the serpent in the wilderness, even so has the Son of man been lifted up; that whosoever believeth

*John iii. 19.*
in him shall not perish, but have eternal life.” Look to him and be saved, “for God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

“Hear” these words—attend to, understand, and believe—“and your souls shall live.” Shut your ear—shut your heart—to them, and you must die—die the second death, from which there is no resurrection. Remain of the world, and you must perish with the world. “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” And “He is not a man that He should repent;” “He is not slack” concerning either his promises or his threatenings. “Hath He said it, and shall He not do it? hath He declared it, and shall He not bring it to pass?”

§ 4. The disciples had no reason to be discouraged by the hatred and opposition of the world.

It only remains now that we consider our Lord’s statements, which show that the disciples had no reason to be discouraged in the prospect of meeting with the malignant opposition of the world.

There were two things calculated to discourage them, when they looked forward to what our Lord had assured them was awaiting them—“hatred and persecution from the world;” the first, that there seemed little probability that they should succeed in their object in opposition to a hostile world; and the second, that they must encounter this hostile world uncheered by the presence of him, their best friend. Our Lord meets both these causes of discouragement—the first, by assuring them that provision was made for their success, and showing them what that provision was; the second, by informing them that his going away from them, was the suitable and the appointed means of having the provision made for their success actually realized. These two heads will be found to embrace all the topics which in this paragraph remain yet to be considered.

(1.) The Holy Spirit will so testify to them and by them, as that the world shall be convinced.

With regard to the first, the provision made for their ultimate success, our Lord makes the following statements: “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness,”

John iii. 14-17.

2 Cor. vi. 17, 18.

“There are two inseparable witnesses of the Son of God—his Spirit, and his
because ye have been with me from the beginning." "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it to you." "When he is come, he will reprove," or, rather, as it is in the margin, 'he will convince,' "the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because I go to my Father, and ye see me no more: of judgment, because the prince of this world is judged."

With regard to the second head of encouragement, the necessity of his going away, an event in itself extremely discouraging to the disciples, being the necessary, suitable, appointed means of having the provision made for success actually realized, he makes the following statement. "Now I go my way to Him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." The first head of encouragement is, 'The Holy Spirit is coming;' and the second is, 'My departure is necessary to secure his coming—I will send him unto you.' Let us consider, then, these two heads of encouragement in their order.

And first, let us attend to our Lord's statement as to the provision which had been made for the success of their great enterprise, notwithstanding the malignant, virulent, powerful opposition of the world. That statement, on close examination, will be found to be this: 'The Holy Spirit is coming, and his coming will secure your success.' He, every way qualified for the office, is to be my witness—my witness to you—my witness through you to the world—and his testimony shall be effectual in convincing the world, notwithstanding all the opposition it may make. The disciples might well have said, had they had more distinct views than they had at the time these words were addressed to them: 'How shall we ever disciple all nations? How shall we convert the world, a prejudiced, unbelieving, hostile world? How shall we ever accomplish the work entrusted to us? Who is sufficient for these things?' The answer to all these questions is, "Your sufficiency is of God." The Holy Ghost is coming, and he, testifying of Christ to you, and in you word: or, his Spirit working both inwardly and outwardly in the Church, and his Spirit speaking by the mouths of his apostles and ministers. This is the settled and established way of God, with which He very rarely dispenses. Let us keep to the channel, if we desire to reach the fountain."—Quarterly.

**John xv. 25, 27.**

**John xvi. 9-11.**

**John xvi. 12-15.**

**John xvi. 5-7.**
and by you to the world, will convince them of the truth, and thus gain for you the victory.

Let us very shortly inquire, Who this witness is? What is meant by his coming, his being sent from the Father by the Son, and proceeding from the Father? How he discharges the office of a witness of Christ, to the disciples, and to the world? and finally, How he in the discharge of this office secures the success of the great enterprise in which the disciples were about to engage?

This witness of Christ, who was soon to come, is here termed the "Comforter,"—"the Spirit of truth"—the two appellations given to him, when first spoken of by our Lord, at the 16th verse of the fourteenth chapter; and at the 26th verse of that chapter, he is termed "the Holy Ghost." That it is of a person, and not merely of an attribute or influence that our Lord speaks, has already been abundantly established." His proper name is the Holy Ghost—his character is the Spirit of truth—his office, in reference to Christians, the Comforter.

As to his name, he is the Holy Ghost or Spirit, the third person of the Godhead, and he is called "the Spirit" to indicate, probably, not only the immateriality of that divine nature of which he, in common with the Father and the Son, is possessed; but also the peculiar, but inexplicable, ineffable, relation in which he stands to the other divine persons, being as it were their breath, as the second person is Son of the first; and he is called the Holy Spirit to indicate that absolute perfection, especially that absolute moral perfection, by which he is immeasurably separated or removed from the imperfections of created spirits, dwelling apart with the Father and the Son in "the light which is inaccessible."

As to his character, he is "the Spirit of truth," not the Spirit of falsehood, but of truth,—not the Spirit of error, but of truth—who knows the truth—who loves the truth—who reveals the truth—who cannot be deceived—who cannot deceive—equally incapable of ignorance and deception. The appellation is here given with a peculiar reference to the work which our Lord states he is about to engage in, as his witness. It intimates that he is in every way a qualified witness—competent, from his perfect knowledge of truth—credible, from his infinite love of truth, and absolute incapacity of falsehood.

As to his office, in reference to the Christian Church, he is "the Comforter." The original word "parrheste" cannot be translated, as I showed you formerly, by any one English word. It includes all that is most important in meaning, expressed by the terms—instructor—monitor—helper—guide—Comforter. Such is the nature, name, character, and office of him whom our Lord promises to his apostles as his witness.

Let us now inquire what is meant by the "coming" of this

10 This is strongly marked here. The "Spirit" a neuter word—He—not it—shall testify—εκαίνος. John xvi. 13.
glorious person—his "being sent" from the Father by the Son—and his "proceeding" from the Father. "Coming" plainly, here, does not—cannot—mean local movement,—an idea obviously altogether inapplicable to the purely spiritual, omnipresent Deity. It designates the manifestation of his presence, by the exertion of remarkable inward influence, and the production of remarkable outward events. The Spirit came, when he began to produce those remarkable effects on the minds of men, and the frame of nature, by which the commencement of the new economy was so remarkably distinguished. Thus he came to the world: and he comes to the individual, when he makes him the subject of his influence.

He is represented as not only coming, but as "sent." In the 18th verse of the fourteenth chapter, he is said to be "given" by the Father; and, at the 26th verse of that chapter, to be "sent" by the Father in answer to the prayer of the Son; and here he is said to be "sent" by the Son from the Father. In the economy of salvation, the Father sustains the majesty of the Divinity. The Son and the Holy Spirit act subordinate parts: all things are of the Father, through the Son, by the Spirit. The will of God is the origin of all; the power of God the efficient cause of all. The Father gives the Spirit,—i.e., it is by gracious Divine appointment that the Holy Ghost does all his peculiar work in the plan of restoration. The Father sends him, just as He sends his Son. The mission of both is the result of Divine will—the manifestation of Divine grace and power. When, as in the passage before us, the Spirit is said to be sent by the Son from the Father, the idea is, that a foundation being laid for the gracious mission of the Spirit, in the finished work of the Son, as the great expiatory, he—the glorified God-man—has committed to him, as the reward of his mediatorial labors, the communication of the influences of the Divine Spirit; so that he has but to intercede, pray, express his will to the Father, and the Spirit's effecting miraculous or saving changes among men is the immediate result.

The expression, "which proceedeth from the Father," has been the subject of much discussion among interpreters and theologians. The Council of Constantinople, which was held fourteen hundred years ago, to determine what was the true scriptural doctrine of the Holy Ghost, laid it down that the personal property of this divine person is, that he proceedeth—as the personal property of the Father is, that He begets, and of the Son, that he is begotten; and, from the manner in which the passage before us is quoted in the "Westminster Confession," it is plain that its compilers considered it as the statement of an essential relation, not an economical arrangement. While there can be no doubt at all that the Spirit, equally with the Father and the Son, has a personal property which distinguishes him from the other persons of the Trinity, and that this property has a scriptural designation, it may be doubted, without any approach to
heresy, whether that designation is not that which is folded up in the very word Spirit—'breathed.' This mode of interpretation would have prevented the senseless controversy which has for so many ages divided the eastern and western churches; and it does seem most natural to interpret the expression, 'the Spirit's proceeding from the Father,' in the same way as the completely parallel expression used by our Lord of himself at the 28th verse of the following chapter,—"I came forth from the Father, and am come into the world;" and there can be no doubt that, when the river of water of life—the emblem of the Holy Spirit—is said to "proceed out of the throne of God and of the Lamb," the reference is to economical arrangement. While, then, we hold that the Holy Spirit stands in a peculiar essential relation to the Father and to the Son, and that there is nothing wrong in giving to that relation the name of procession—as the spirit or breath proceedeth out of the mouth of him whose breath it is,—yet we are disposed to view the words before us as expressive of the fact, that the communication of the gifts and influences of the Holy Spirit is the result of the benignant will of the Father, "of whom are all things," in the new as well as in the old creation.

It is now time that we proceed to our third question, How the Holy Spirit—the Spirit of truth—the Comforter,—whom the Son sends from the Father, and who, sent by the Son, proceedeth from the Father,—discharges the office of a witness of Christ to the disciples, and in and by them to the world: "He shall testify of me." To "testify" is to tell the truth, and to prove that it is the truth. When, then, it is said of the Spirit that he should testify of Christ, the meaning is, that he should reveal the truth about him, and prove it to be the truth. This was the great work which the disciples had been appointed to do: "As the Father had sent him, so he had sent them." The Father sent him to declare the truth, and to show that it was the truth; and he had sent them to do the same thing. But this was a work which, in themselves, they were incapable of accomplishing; therefore is the Holy Spirit sent to work along with them, in them, by them. His witnessing is not to supersede, but to render effectual, their witnessing: "He shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." They were to be "his witnesses," giving a testimony of what they had "heard, seen, and looked on, and handled, of the word

91 How completely, in their speculations on this subject, the school divines darkened counsel by words without knowledge, is strikingly proved by the following statement of one of the acutest of them:—"Non accipienda est processio, secundum quod est in corporalius, vel per motum localem, vel per actionem alicujus causae in exteriorum affectum, ut salor a salinae, in calcareum: sed secundum emersionem intelligibilis, ut potest verum intelligibilis, be dicente, quod manet in ipso. Et hic fides catholicae processionem ponit in divina."—Aquinas. Sum. Theol., Pan. i. 2, xxvii., art. 1.
92 Rev. xxii. 1.
93 "ενεργεία shows that ενεργόν is a person, not an attribute; and the construction is like that which the grammarians call αργόν το εμμανουήλ."—Journ.
of life,” “both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” But, though they had been with him from the beginning, they had very imperfectly comprehended much that they had seen—more that they had heard,—and they were utterly unqualified in themselves for giving satisfactory, conclusive evidence of the strange things they were to bring to the ears of the world. Therefore the Spirit was to be a witness to them. “I have,” says our Lord, “many things to say unto you, but ye cannot bear them now.” To fit you for your work as my witnesses, you have yet much to learn. It would be a very imperfect, a very confused, testimony you could give just now. I have all the information you need. I am ready to communicate it, but you are not capable of receiving it. It would be lost labor were I to give it you just now. “But when the Spirit of truth”—he who is to testify of me,—when he comes, “he will guide you into all truth;” “He will,” as our Lord had formerly said—“He will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you,”—q.d., ‘I have spoken the truth to you, but you have very imperfectly apprehended it. But the Holy Spirit will make you see the full meaning of what I have said to you, calling to your recollection what you but indistinctly remember, or have altogether forgotten.’ The great truths which Christ had uttered to them, contained the sum and substance of the Christian revelation; but they saw them but as through a haze. To be guided into all truth, or all the truth, or the full truth—to be taught all things—does not mean to be made to know and understand everything—that is competent only to the omniscient, all-wise God,—nor does it mean to be made to know everything in history, in science, or in art, which man is capable of knowing: it means to be lead into “that acquaintance with the whole range and compass of the Christian system—that enlarged and infallible perception of evangelical doctrine—that knowledge of the mystery of Christ, which, as the apostle Paul observes, ‘in other ages was not made known to the sons of men, as it was afterwards revealed unto his holy prophets and apostles by the Spirit,’ which was requisite to enable them to deliver the Gospel to the world, in its complete revelation—to make known to mankind ‘the whole counsel of God’—the perfect record of salvation.”

It was thus that the Holy Spirit was to testify of Christ to them. And the promise was fulfilled. In consequence of the
Spirit being given them on the day of Pentecost, they had the mind of Christ in them; God revealed to them, by his Spirit—that Spirit which "searcheth all things, even the deep things of God"—what "eye had not seen, what ear hath not heard, and what it hath not entered into the heart of man to conceive;" all of which had been substantially spoken to them by their Master, though they understood it not; and they spoke those things which, through the Spirit, had been freely given to them of God—"not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth"—expressing inspired thoughts in inspired words. Nor did the Holy Spirit testify of Christ to them only by teaching them, and leading them into the knowledge of all the truth, and calling to their remembrance what they had forgotten—he brought not only truth but evidence to them. By the miracles he wrought in them and by them, he confirmed their faith, and persuaded them that he was an I AM living Spirit, but the Spirit of that God who, by the wonders of his omnipotent power, confirms the revelations of his truth and grace.

To impress them with a sense of the magnitude and value of the privilege they were to enjoy in having the Holy Ghost—the Spirit of truth—the Comforter—as a witness of Christ—to them—our Lord adds, "He will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will show you things to come,"—q. d., 'You need not be afraid of being led by him into anything but truth, for, like myself, he proceeded forth and comes from the God of truth. He is, like me, a messenger, and he brings his credentials with him.' "I can," said our Lord, referring to himself as a divine messenger—"I can of mine own self do nothing: as I hear, I judge: as my Father hath taught me, I speak these things. I am not come of myself: but He that sent me is true; and I speak to the world those things which I have heard of Him." These declarations respecting both the Son and the Spirit, must appear inconsistent with their supreme divinity, to every one who does not know the doctrine of the economical subordination of the Son and Spirit, in the great plan of human redemption. Essentially the Spirit and the Son are equal to, for they are one with, the Father. Economically, the Father is greater than the Son and the Spirit, for he sends them; the Son is greater than the Spirit, for he sends him. This is not scholastic nicety, no matter of doubtful disputation. Without apprehending this distinction, we cannot interpret the sacred Scriptures, nor form any clear notion of the way of salvation. The Spirit, like the Son, would be faithful to Him who appointed him.

4 1 Cor. ii. 9, 10, 13.
5 ὡς ἔχεις τὰ πάντα τῆς ἀληθείας. —He shall lead you into all the truth.
6 It is omniscience that is promised, but all necessary religious knowledge."—
CAMPBELL. There is a tacit reference here to Paul. exii. 10; (Sept.) exiii. (in our
reckoning),—τὸ πνεύμα τοῦ Θεοῦ ἐν καθῆκος ἔχει καὶ εἰς τὸν ἐντολήν. How striking an
illustration of "thy law in my heart!"—VIDS CAMERONIUS MYTHOLOGUM, in loc.
7 John xvi. 14.
8 John v. 30.

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speaking to the apostles—in conveying information into their minds—he would communicate just what he was sent to communicate, without excess, without defect, without deviation.

The Spirit, in testifying to the apostles and fitting them to be his organs for testifying to the world, was not only to make them recollect forgotten, and comprehend not understood or misunderstood, discourses, "he was to show them things to come." By this, as well as by the miracles he should enable them to perform, he would prove that he was not "the spirit of the world"—"the spirit of error," but "the Spirit of truth"—"the Spirit of God." He bestowed on the apostles and many others the gift of prophecy. In the Acts of the Apostles we have numerous proofs that he showed them things to come. And what a magnificent testimony of this kind did he give to the church, when he gave to John the divine, by the hand of his angel, the Apocalypse,—a testimony to Jesus, the full force and import of which will not be known till the mystery of God is finished. This testimony to Christ was not only in itself most cogent, but it was the fulfillment of former prophetic oracles, in which it had been predicted that, "in the last days, the Lord would pour out his Spirit on all flesh; and their sons and their daughters shall prophesy."

The testimony of the Spirit, in whatever form it was given, would fit the apostles for testifying of Christ, for, adds our Lord, "He shall glorify me, for he shall receive of mine," and shall show it unto you." 'Whatever he makes known to you, he will make known to you as my doctrine. It will not appear to you a new and different doctrine from mine; you will be made to see I had in effect told you that already; and he will give you more exalted ideas of my person and work than you even now possess.'

"It pleased the Father, that in Christ all fulness" of truth, all fulness of blessing, "should dwell." "In him are hid all the treasures of wisdom and knowledge; and out of this fulness, not only do we receive grace for grace," but the Holy Ghost, who communicates truth and blessing, is represented here as drawing forth, as it were, all the revelations which he makes to man, from the same exhaustless treasury. These sublimely mysterious words, "He shall receive of mine, and show it unto you," do not signify that the Spirit of truth, who "knoweth the things of God," even as the spirit of man "knoweth the things of a man that are in him," who "searcheth all things, even the deep things of God,"* can receive from any quarter fresh information, new knowledge. The language merely intimates that the communications which the apostles were to receive from the inspiring Spirit, were to be made under the sanction and authority of the exalted Mediator, in express conformity with the knowledge he possesses, and the views he takes, of all the subjects to which the

* Joel ii. 28.
* John xvi. 14. It would be difficult to find a good reason why ἐπέστη should be translated "receive" here, and in the following verse "taketh." The force of our Lord's "therefore" is lost in consequence of the needless change.
* 1 Cor. ii. 10, 11.
revelations refer. In being put under the tuition of the Holy Ghost, in having him testifying instead of Christ, they were not to suppose themselves brought into a new school, and subjected to the teaching of a new master. The testimony of the Spirit, whether in doctrines or in prophecy, was the witness of Jesus.

Nor, when he calls the things of which the Spirit was to testify "his," were they to suppose that they were so his, as not to be the Father's who sent him. The doctrine of the Spirit was the doctrine of Christ, but that doctrine was not theirs exclusively. It was the doctrine of the Father who sent them. "All things," adds he, "that the Father hath are mine;" "it was, therefore, not as claiming the doctrine as my own exclusively, that I said the Spirit shall receive of mine. These truths are of the Father also and primarily; for "I have received them of Him, and show them unto you.""

The words, "All things that the Father hath are mine," are true in the fullest extent of meaning in which they can be understood. "All the perfections of his nature—all his prerogatives—all his possessions—are mine. "I and my Father are one." "Whosoever things the Father hath, the same things hath the Son likewise." 13

While this is true, there can be but little doubt that the reference here is to the doctrines and revelations made by the Spirit to the apostles. "Every part of "the mystery which was kept secret from former ages and generations," "hid in God since the foundation of the world," has been unfolded to me; and I am, as Mediator, authorized through the Spirit to make it known to you, that ye may make it known to your fellow-men." The parallel passage is not so much—"I and my Father are one"—as "In that hour, Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes. Even so, Father, for so it seemeth good in thy sight. All things are delivered to me of my Father, and no man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son shall reveal him." 14

Thus, as it has been beautifully remarked, "the apostles were taught to consider every iota of the revelations made to them as Christ's ambassadors after his departure from the world, as doubly, so to speak, and trebly divine—not only given by the inspiration of the Holy Ghost, but given under the authority and sanction of the Father and the Son; a stream of truth flowing like the river of life, from the throne, the common throne of God and the Lamb, and bearing to all ages and kindreds of mankind the testimony of the one God,—Father, Son, and Holy Ghost," 15—in whose name all Christians are baptized, whose authority is owned, and whose blessing is constantly implored in all the congregations of the faithful. Testifying thus of Christ to the apostles, he testi-

11 John xvi. 15. 12 John x. 30; v. 19. 13 Matt. xix 30-37. 14 Brown Patterson.
fied in them and by them to the world. What they freely received they freely gave. They proclaimed the truth he taught them, and they confirmed it by the miracles he wrought in them and by them. While they declared the truth respecting the way of salvation, first spoken by the Lord, afterwards unfolded and confirmed to them by the Holy Spirit, not only did he testify in them, inasmuch as they spoke his thoughts in his words, but while he spoke by them, he bare witness by “signs, and wonders, and various spiritual gifts.”

There is obviously much in the words of our Lord, which we have been considering, primarily and indeed exclusively, applicable to those to whom they were originally addressed, and to the very remarkable age in which they lived. The Holy Ghost does not now testify of Christ in men as he did in the apostles. The revelation of Jesus Christ is long since finally closed. The Spirit does not testify of Christ by inspiring men or enabling them to work miracles.

But the Holy Spirit having come has never departed. The promise was that he should abide with the church for ever, and he has been faithful who promised. He is still giving testimony to Christ in the writings of the apostles, and by those miracles of which, in these writings, we have an authentic record. And though his miraculous operations have long since ceased, he is still working in the hearts of men, and by making the gospel record effectual in producing true holiness and true happiness—good hope and holy joy—he is “giving testimony to the word of his grace.”

The dispensation under which we live, is eminently the dispensation of the Spirit. How high a privilege do we enjoy in living under such a dispensation, how deep a responsibility does that privilege bring along with it! Let us remember that it is wild enthusiasm to expect his miraculous influence, daring presumption to expect even his saving influence, apart from his recorded word; but let us equally recollect that his recorded word will not be “spirit and life” to us, unless through his “mighty working in all that believe.” Let us all in the faith of the truth yield ourselves up to his influence, that he may teach us all things necessary to holiness, comfort, and salvation; that he may lead us into the full truth, and enable us to “keep in memory” that Gospel by which alone we can be saved, and which we are so ready to let slip out of our minds. Let us rest assured that that spirit is not, and cannot be, the Spirit of God, which does not lead us to glorify the Saviour, forming exalted views of the dignity of his person and the perfection of his work, the prevalence of his intercession, and the fulness and the freeness of his salvation.

Let us take heed that we discredit not the testimony of the Holy Spirit. “If we receive the testimony of man, the testimony of God is greater.” He who believes not this testimony makes the Spirit of truth a liar,—that is, treats him as if he were one.
He who thus does despite to him—"the free," generous, gracious, benignant "Spirit"—incurs deep guilt, and exposes himself to tremendous peril. God is pouring out his Spirit, making known his word to us. When he thus calls, let us take care how we refuse, lest he say in his wrath, "My Spirit shall no longer strive. They are joined to their idols, let them alone." Let, especially, those who profess to have received the testimony of the Spirit, take heed that they do not put man's testimony in its room; let them beware of being led aside by the evil heart of unbelief; let them beware of turning back towards what to them must be a double perdition. There is deep meaning, as well as tremendous power, in these words:—"It is impossible for those who were enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

"Consider what has been said, and the Lord give you understanding in all things."

Let us proceed now to consider the fourth of the questions suggested by our Lord's words. How was the Holy Spirit, as Christ's witness, and the disciples' paraclete, to secure the success of their struggle with the world? The answer to this question is contained in these words:—"When he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." When this is generally done, the great work committed to the disciples is accomplished;—they have triumphed, and the world is overcome.

16 Heb. vi. 4-9.
18 John xvi. 8-11. The reader will do well to peruse an elaborate note on this passage by President Edwards.—Works, ix. 331-334. Wetstein's comment, though, as will be seen, I do not entirely agree with him, deserves the epithets Keilcher has bestowed on it—"Subtile et non vulgaria." "Spiritus Sanctus, advocatus a Christo misus, discipulos docet, postquam Jesus majorem judicem apprehendit, (1 Petr. ii. 23), causam ejus deno ab ipso Deouisse cognitant, qui et accusatores et reum et judicem judicaverit. Accusatores reos peraget, quod doctorem coelestem eaque doctrinam non acceptarent.—Supra vili. 1. Id Spiritus Sanctus demonstravit tum resurrectione Christi, Rom. i. 4, Acta xvii. 31, tum done sae- arum die Pentecostes dato Acta ii. 37, 38. Reum h. c. Christum innocentem justamque fruisset demonstrabat, quod caelo receptus est, ut ibi ad dextram patris sedeter et aeternum regnaret.—Acta ii. 23, 24, 33. Judecum etiam injustum judiciabat. Pilatus conscientia criminiis admissis, torquebitur, atque ab ufficio removetur: diabolus vero, a quo omne peccatum oratum est, regno exturit, tenerbris ignornantis et idololatriam per lucem evangeli ubique dispulsa.—1 Jo. v. 4, 5; Apoc. xi. 15; xii. 10-12; xx.; Supra xvi. 21."
The passage now before us is somewhat obscure," and has, as a matter of course, been variously interpreted. The causes of this obscurity, and consequent variety of interpretation, are to be found chiefly in three things: 1st, The ambiguous meaning of the word rendered reprove; 2d, the very general nature of the terms—sin, righteousness, and judgment; and, 3d, the uncertainty whether the particle rendered by our translators because, and which might with equal propriety be rendered that, is intended to denote that what follows it in the three different clauses is a reason for, or the evidence of, what goes before,—or whether it is intended to denote that it is merely an illustrative statement. To enter largely into an account of the different views which have been entertained on these points, and to weigh the evidence by which it has been attempted to support them, would be very much out of time and place now and here. With the utmost practicable brevity, I will state what appears to me to be the meaning of the passage, and show its bearing on our Lord's obvious purpose—to encourage his disciples by the assurance of ultimate success.

The word rendered reprove sometimes signifies to rebuke; but its proper signification is either to convict a person of having done something which is wrong, or to convince a person of holding something that is false. There can scarcely be a reasonable doubt that the last is its meaning here. The Holy Spirit is here represented as acting the part of a witness of Christ—bringing forward truth, and its evidence, before the world, who are laboring under false views, and thus convincing them. Convince is the only word that answers equally well to all the three clauses. Reprove, or convict, suits sin well enough, but does not suit righteousness and judgment;—convince agrees with all. The sin they needed to be convinced of, was their own sin; the righteousness they needed to be convinced of, was the righteousness of him whom they regarded and treated as an impostor and deceiver; and the judgment they needed to be convinced of, was his government—his rightful authority and dominion over them. 'He shall convince them that they are sinners, that I am righteous, and that all judgment belongs to me.' This seems to be the meaning of our Lord's general declaration.

The precise meaning of the three more particular statements which follow, depends on the question I have already hinted at—whether the word rendered because, and which equally might have been rendered that, is to be considered as indicating that what follows it is stated as a reason for, or as an evidence of, what goes before it,—or whether it merely introduces an explanatory or illustrative statement. According to the first of these modes of viewing it, the meaning would be, 'The Spirit will convince the world that they are sinners; and the evidence will be, ‘they did not believe in me.” Had they not been depraved, they could not have rejected such a person, bringing such

11 "Locus admodum perplexus."—Ambrose.
a message, and offering such evidence. He will convince them that they are sinners, because they have rejected me. The Spirit will convince the world of righteousness—of my righteousness—that my doctrine was true, that my claims were just, that my conduct was unblamable and right; and the evidence will be, "I have gone to the Father, and ye see me no more." He will convince them, by the miracles which he will enable the apostles to perform, that what they say of their Master's resurrection, and ascension, and permanent abode in heaven, is true; and that, therefore, he was righteous—he was in the right, and his opposers in the wrong. The Spirit will convince the world of judgment—of Christ's being the universal judge or ruler, the Father having given all judgment to him; and the evidence will be, "the prince of this world is judged"—judged by him, cast out, deprived of his dominion. Such is the meaning of the passage, if you consider the connecting particle rendered because, as indicative of the evidence by which the Spirit confirms his testimony that men are sinners, that Christ is righteous, and that judgment belongs to him—and convinces the world of the truth of that testimony.

If you consider the connecting particle as equivalent to that, introducing an explanatory or illustrative statement, the meaning will be, 'The Spirit will convince the world of sin—of their own sin—that they are sinners—especially that they are sinners in not believing in Christ. The Spirit will convince the world of righteousness—of Christ's righteousness, especially in his going to the Father, and being no more seen by his disciples. The Spirit will convince the world of judgment—of the judgment or rule which belongs to Christ—especially of that judgment as exercised over the prince of this world.'

Either mode of interpretation brings out an important and suitable sense. Each has its recommendations, and each its drawbacks. If I were addressing a class of students of theology, I should think it right to go into a particular statement, and weighing of these, to ascertain which ought to be preferred. I think it enough here to state that, upon the whole, I consider the last as the preferable mode of interpretation—freest from difficulties, and bearing most directly on our Lord's object; and, considering it in that light, I shall proceed to say a few words in its illustration.

"The Spirit," says our Lord, "shall convince the world of sin, that they believe not in me,"—i. e., 'He will convince men that they are sinners—especially that they are sinners in not believing in me.' The doctrine and the law of Christ cannot be received, except by those who are persuaded that they are sinners—guilty and depraved creatures—exposed to God's righteous displeasure—unfit for God's holy fellowship. The Gospel is throughout a restorative economy, and, therefore, can be understood, valued, accepted, only by those who are aware that the lost condition, for which such an economy is required and in-
tended, is theirs. It is because men are, to so limited an extent, convinced of sin, of what sin is,—how heinous in its nature, how fearful in its consequences,—and that they are sinners, that Christianity cannot obtain even a fair hearing. Convince a man that he is a sinner, and then, and not till then, will he have much curiosity to listen to what is said about a Saviour—much disposition to inquire into the truth of what is said about him—to ponder at once the meaning and the evidence of the testimony.

This is the radical part of the Spirit’s convincing process; but he not only convinces of sin generally, but he convinces of sin in not believing in Christ. He fixes the mind so on the meaning and evidence of the truth respecting Christ, as to produce faith; and, in producing it, to lodge in the mind the conviction that, in not believing that truth, from the moment it was presented to it, there was sin, great sin; not mere intellectual mistake, but sin—deep, aggravated sin—the greatest sin man is capable of committing,—indeed, a sin which, if persisted in, must end in hopeless perdition. The Spirit-convincing man of the world is persuaded that he is a sinner, and would become an unpardonable sinner, if he should persist in not believing in the name of the only begotten Son of God. It was thus that, by his inward influence, through the instrumentality of the miracles of Pentecost, and the preaching of Peter, the Holy Spirit produced the result so strikingly described in the second chapter of the Acts of the Apostles: “Now, when they heard this, they were pricked in their heart, and said to Peter and to the rest of the apostles, Men and brethren, what shall we do?” It was the same divine influence, accompanying what Paul and Silas had said, and the miraculous earthquake, and loosing of the prisoners, that extorted from the jailor’s lips that agonizing cry, “Sirs, what must I do to be saved?”

The second great head of testimony by the Holy Spirit is “righteousness.” This is a word often employed by the apostle Paul to signify justification—the method of justification. There is no evidence, however, that the term is ever employed in this sense by the evangelist John. The righteousness here spoken of is obviously our Lord’s righteousness. The world—men—were sinners, and showed themselves to be sinners, especially in not believing in Christ. He was righteous—always and altogether in the right; his doctrines all true; his requisitions all just; all he thought, felt, spoke, and did, right, both in the matter and in the manner. The world thought, the world thinks, otherwise; and, while it does so, it cannot embrace Christianity. But the Spirit is promised to convince the world—mankind—of Christ’s righteousness. When a man is convinced of his own sin—his sin in not believing in Christ,—he is far advanced towards being convinced of his righteousness. Just in proportion as he is convinced that he himself is wrong, utterly wrong—especially wrong in not believing in Christ,—is he disposed to think Christ is right—

10 Acts xvi. 30.
entirely right—in all his doctrines, claims, laws, and appointments.

And, while the Spirit convinces generally that Christ is righteous, he particularly convinces that he is righteous "in that he went to the Father, and was seen no more." The disciples were perplexed about this departure, and the unbelieving world thought that Jesus had acted an unrighteous part to his poor deluded disciples, when, after making such promises to them, he had left them, and gone whence he would not return. But the Spirit was to convince the world that what they, in their ignorance, thought unjust, was indeed the most perfect righteousness. When he opened their understandings to the true nature of Christ's departure, when he made them perceive that that death, which formed a necessary step in Christ's going to the Father, was the requisite and the sufficient atonement for human guilt; and that both it and his resurrection and ascension, by which his return to the Father was completed, were necessary to obtain that communication of divine influence, which is at once indispensably requisite and abundantly sufficient to make men holy and happy; and that his bodily residence, invisible to them, in the heavens which received him, corresponded with the spiritual nature of the kingdom he was to establish by his apostles among men—when the Spirit made it evident that these were the only means of securing that very end which they seemed fitted to frustrate, then did he convince the world, that here, as everywhere else—that here more gloriously than anywhere else—Christ was righteous, and "did all things well." This was the very consummation of the "everlasting righteousness," which he, as the promised Messiah, was to bring in." Of this the Spirit convinced the world, in the primitive age, by accompanying with his saving influence the doctrines on this subject taught by the apostles, enlightened by his inspiring influence, and confirmed by the mighty miracles which he enabled them to perform. Of this he convinces men still by the same influence, through the instrumentality of the same doctrines and the same miracles, authentically recorded in the inspired apostolical writings. And his righteousness being thus made a subject of firm belief on the part of men, "Jesus is justified by the Spirit.""n
The third great head of the Spirit's promised testimony is "judgment." Judgment is a word of very various meaning. It signifies sometimes judicial investigation—sometimes judicial decision—sometimes condemnation—sometimes punishment. You may recollect that, when I expounded to you these words of our Lord, "Now is the judgment of this world; now is the prince of this world cast out," I endeavored to show you that "judgment" there refers to the rule and government of the world, to be conferred on the Son by the Father, as the merited reward of his labors and sufferings in the cause of righteousness, and as the

10 Dan. ix. 24. 27 Werenfels Opusc., i. 325.
21 1 Tim. ii. 16. 28 John xii. 31.
means of his carrying out, to entire accomplishment, his plans for promoting the glory of God and the happiness of mankind,—a sense in which the term is very often used in the Old Testament prophecies concerning the Messiah, and in which our Lord uses it in reference to himself when, unfolding the character of the new economy, he says, "The Father judgeth no man, but hath committed all judgment to the Son;" and in which the apostle Paul also employs it, when he says that Jesus Christ is appointed to judge the world. If we succeeded in our attempt to show that that was the meaning of the word "judgment" there, there scarcely can be a reasonable doubt that that is its meaning here.

The Holy Spirit will convince the world of judgment. He will convince them that, according to the ancient oracle, "The judgment is set." The Son of man by that very death and its consequences which they in their unbelief thought impeached his righteousness, "has come to the Ancient of days, and been brought near before Him, and there has been given to him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed:" and "he judges among the nations,—among many people." The Spirit convinced, on the day of Pentecost, many who previously were of the world, that "God had indeed made that same Jesus whom the Jews had crucified both Lord and Christ"—the judge, the lawgiver, the king; and wherever he acts as a witness to Christ, there does he convince of this truth.

While he convinces the world—that is, mankind—that there is judgment, and that Jesus is the judge, he convinces them particularly that this judgment or rule is exercised over the prince of this world:—"He will convince of judgment,—that the prince of this world is judged." In a former discourse, we showed at some length that this is the distinctive title of that evil spirit who finds in the prevalence of moral evil in the universe his depraved pleasure, and who, from the extent of his influence among men, has but too good a claim to the appellations—"prince of this world," "god of this world," "ruler of the darkness of this world," "spirit that worketh in the children of disobedience." By the preaching of the Gospel, attended by miracles, and accompanied by inward divine influence, the Holy Spirit practically testified that Satan was falling like lightning from heaven—that he was judged—that the house of the strong one had been entered by one stronger than he, who was spoiling him of his goods. Such was our Lord's promise; and in its fulfillment the otherwise hopeless labors of the apostles were crowned with success. They witnessed, and the Spirit witnessed along with them; and the result was, the world—unbelieving men—many unbelieving men—were convinced of their own sin, especially in not believing in Christ.

26 Eph. ii. 2. 2 Cor. iv. 4.
of his righteousness,—especially in his going to the Father, and being no more seen among mortals,—and of his possessing and exercising judgment, especially over that wicked one who had usurped the throne of the world. This is the process by which men are made Christians, and "the world" converted into disciples. The conviction of sin,—of the righteousness of Christ,—of the impotency of evil, in opposition to the kingdom of God,—and, as Neander says, "to be conscious of sin, to know Christ as the holy Redeemer, and the kingdom of God as the conqueror of evil,—this is the whole essence of Christianity."

The world is not yet fully convinced, but the process is going on; and the apostles, by their recorded doctrine and miracles, through the power of the Holy Ghost, shall yet become the conquerors of the world. Yet a little while, and the jubilant voices shall be heard in heaven,—"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down." "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." This was surely well fitted to prevent the disciples from being discouraged—the promise of such a witness to confirm their testimony, who had such power to convince, and was disposed to use it.

(2.) The departure of Christ is necessary and sufficient to secure the coming of the Holy Spirit.

But still there was another source of discouragement—he was about to leave them, and what could make up for that? Why must he go away? They would be glad of the other paraclete, but they knew not how to part with that paraclete they already possessed. This suggestion is met by our Lord in the following words:—"But now I go my way to Him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." The disciples so long as they could persuade themselves that when their Lord spoke of leaving them, he meant going to some other place on earth, were ready enough with their questions as to whither he was going, and with their asseverations that they were prepared to accompany him. Peter says, "Lord, Whither goes thou?" "Why cannot I follow thee? I am ready to go to prison and death with thee." And Thomas says, "Lord, we

96 Rev. xii. 10; xi. 15. 97 John xvi. 7.—αὐτῆς, πορευθα. Differunt verba: illud terminum a quae, hoc terminum ad quem magis spectat."— Bengel. Kuinoel connects the first clause of verse 7th with what goes before, puts a full stop after συναφειν με, and considers our Lord as, after a pause, saying, "And does no one of you ask whither I go, but because I have thus spoken to you, is your heart quite filled with sorrow?" This seems a very beautiful and natural connection.
know not whither thou goest, and how can we know the way?\(^{21}\)

But from the time they clearly understood that he was about to die, sorrow filled their hearts—they were afraid to ask questions. That was a subject they wished to hear no more about. Our Lord's words are equivalent to—'I wish you would but turn your thoughts to whither I am going, and to the purpose for which I am going thither, and for the necessity of my going there. If the truth on these subjects were but fully before your minds, you could not be so sad as you are. My going is absolutely necessary to that event—the coming of the Holy Spirit—which alone can secure your success in your contests with the world. That event, rightly apprehended, would be seen by you to be one by no means to be deprecated.'\(^{22}\)

'It is expedient for you that I go away.' 'Your best interests absolutely demand it.' 'If I go not away, the Comforter will not come.' The influence of the Holy Ghost was equally necessary to their own personal possession of the heavenly and spiritual blessings of the new covenant, to be ratified in his blood, and to their being successful as the great channels through which these blessings were to be communicated to mankind at large. And as the Comforter could not come if Jesus did not go, so, if he went away, he would send him. The language here is figurative, but by no means obscure. The atoning death of Christ was necessary to make it consistent with the perfections of the Divine character, and the principles of Divine government, to bestow on men those spiritual blessings which are necessarily connected with the saving influence of the Holy Spirit. All such blessings from the beginning had been bestowed with a reference to that atonement; and it was fitting that these blessings, in their richest abundance, should not be bestowed till that atonement was made. Besides, it is the record of the completed atonement, as the most wonderful display of the Divine character, which, in the hand of the Holy Spirit, is the principal instrument for communicating these blessings; and the history could not be well written till the events had taken place. As there was a propriety in the Spirit not being sent, in all the fulness of his gifts and graces, till Jesus was glorified, and as he could not be glorified till he had finished the work given him to do, so there was such a congruity between his going to the Father, and the sending the Spirit, that the one may be said to have secured the other.\(^{23}\)

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\(^{21}\) John xiii. 38; xiv. 5.

\(^{22}\) 'Sensus est—' Audito meo discessu expavescit, neque reputas, quo discam nec in quem facerim.'

\(^{23}\) The expediency of our Lord's going away may be illustrated without a direct reference to its necessary connection with the coming of the Holy Spirit as the paraclete. Bishop Andrews compares the case of the disciples to that of little children, become so foolishly fond of their mother, that it is necessary that she should leave them occasionally. 'So strangely fond they grew of Christ's flesh, and his fleshly presence, that they could not endure that he should go out of their sight. Nothing but his carnal presence could quiet them. We know who said, 'If thou hadst been here, Lord;' as, if absent, he had not been as able to do it by
"The right of bestowing on his chosen the promise of the Holy Ghost was a part—a primary one—of that illustrious reward which Jesus should purchase by his death; of that joy set before him, for which he endured the cross, despising the shame; and the actual communication of that glorious gift was wisely affixed to the period of his exaltation immediately succeeding his death—partly that the presence of the paraclete might serve as a compensation, and more than a simple compensation, to the church for the departure of the Mediator, and partly that the communication of the Spirit, by the power and according to the promise of Jesus, might serve on earth, both to friends and foes, as an unambiguous proof that he was indeed exalted, at the right hand of power, 'a prince and a Saviour, to give repentance and the remission of sins.'"

The Spirit cannot come, if Christ stay. He is sure to come, if Christ go. He "has all power in heaven and earth." He cannot want the power, then, to send his disciples whatever they need; and they surely knew him too well to think he could want the will. When he descended into the grave, it was that he might ascend into the heavens; and when he ascended to the heavens, it was to receive gifts—the Holy Spirit first among these gifts—and, when he received gifts, it was that he might bestow them. Surely, then, there was no reason to be discouraged. Arrangements had been made for the coming of the Holy Spirit, who would supply all their need, and secure victory for them and their cause; and if their Lord must leave them, it is only that he may send this Holy Spirit, who otherwise could not, in consistency with Divine arrangements, equally connected with God's honor and their happiness, come to them.

Thus have we finished our illustrations of our Lord's wise and benignant instructions and consolations to his disciples, in the prospect of the malignant, powerful opposition of a hostile world. Having stated fairly and fully the facts of the case, and traced them satisfactorily to their causes, how clearly has he shown the disciples that they had no reason to be astonished—no reason to be stumbled—no reason to be ashamed—no reason to be discouraged!

his Spirit, as present by his body. And a tabernacle they would needs build him to keep him on earth still; and ever and anon they were still dreaming of an earthly kingdom, and of the chief seats there, as if their consummation should have been in the flesh."—"The corporeal, therefore, is to be removed, that the spiritual might take place." This was "expedient for them." Luther's illustration is characteristic:—"'Unless I go away,' that is, 'unless I die,' 'nothing will be done—you will continue as you are, and everything will remain in its old state: the Jews under the law of Moses—the heathen in their blindness—all under sin and death. No Scripture would then be fulfilled, and I should have come in vain.' The pious, though certainly not judicious, prelate just referred to, is very unhappy in a figurative argument for the necessity of the coming of the Spirit:—"Christ is the word, the Holy Spirit is the seal. A word is of no force till the seal be added. Christ is the testator of the New Testament—the administrator is the Spirit. The testament is to small purpose, if it be not administered." This is in a great measure to substitute a play of words for argument. Coleridge was right when he said, "Metaphors are sorry logic."
The contest between the world, and Christianity and Christians, though continued for more than eighteen hundred years, has not yet come to a close. The Holy Spirit has, in innumerable instances, by convincing men of sin, and righteousness, and judgment, induced them to come out of the world—the kingdom of darkness—into the true church—the kingdom of God's dear Son,—and converted them from being the inveterate enemies, to be the devoted friends, of Christianity, of Christians, and of Christ. But the overwhelming majority continue still unconverted, and therefore still enemies.

The fearful odds as to number, and secular power and influence, of the enemies of Christianity, is apt even still to have a dispiriting effect on the minds of Christians. But what sustained the minds of the apostles should sustain ours. Jesus is glorified; the Spirit has been given. The Spirit is in the church, in the Bible, and in the hearts of his true members; and, through the church, the Spirit is still operating on the world—convincing it of sin, of righteousness, and of judgment—and thus converting it to God. That is his work—his word exclusively. But he works through means. The church must give the world the Scriptures; the church must follow up the apostolic commission, by going and teaching all nations—preaching the Gospel to every creature. It would have been presumption in the apostles to expect that the Holy Spirit should convince the world, if they sat still, and did not bear their testimony as witnesses. But they would have had but poor encouragement to do this, had it not been for the promise of the Spirit to enable them to witness, and to witness along with them. Just so is it now. We have no cause to be discouraged at the wide-extended wastes of Paganism, and Mohammedanism, and false Christianity. He who convinced the world in the primitive age, and made so many pagans Christians,—he who convinced the world in the age of the Reformation, and made so many anti-Christians Christians,—he who all along has been making gradual inroads on the world by individual conversions—effectual conviction of sin, righteousness, and judgment—is as full of power and grace as ever. Let the church manifest the same believing, affectionate, laborious, persevering exertion, as in the primitive age, and it will soon be made apparent that neither the intercession of the Son nor the influence of the Spirit has lost any of its efficacy.

The world will never be converted to Christianity, but by being convinced, by the Spirit, of sin, of righteousness, and of judgment. Let the truth, then, with regard to the sin of man, especially in not believing in Christ—with regard to the perfect righteousness of the person and work of the Redeemer, especially in that atoning death by which he went to the Father—and with regard to that unlimited righteous rule which he exercises over the world which he has purchased,—let this truth be spread over all the earth, that in this truth the Holy Spirit may find the appropriate instrument for carrying home his convictions to the hearts of
men; and let prayers, fervent and believing, continually ascend from the church to the Father, from whom the Spirit proceedeth, that He would pour out His Spirit on all flesh, as a Spirit of deep conviction, and thus accomplish the conversion of the world, which is not to be "by power and might," but "by his Spirit." The world—the great mass of men—are yet to be converted to God; and the atonement and intercession of Christ, and the work of the Spirit, in the word and by the word, on the hearts of men, are obviously adequate causes for the production of this glorious effect. "The zeal of the Lord of hosts will do this." May He "hasten it in his time."

The world is a valley full of dry bones. It is the duty of the church to prophesy to these dry bones, and to say, "Hear the word of the Lord." It is not less her duty to pray and to say, "Come from the four winds, O breath, and breathe on the slain, and they shall live;" and the church will not be long engaged in this prophesying and praying, till the breath will come into the dry bones—the lifeless skeletons—and "they shall live, and stand up on their feet, an exceeding great army."

Let this, then, be the burden of our prayers, 'Lord, give us the Holy Spirit. Give the church the Holy Spirit, as the spirit of light and love, purity and peace, zeal and activity. Give the world the Holy Spirit, as the spirit of conviction and conversion. "Deny us not this grace." Jesus is glorified; let the Spirit be given—shed forth abundantly his influence; let it be poured out like water on our churches, which are as the thirsty field; like floods on the world, which is as the dry ground. "Then will the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever."
THE VALEDICTORY DISCOURSE. [EXP. XXVIII.

rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

These verses, which now lie before us, are closely connected together, and form the concluding section of our Lord’s valedictory discourse. The whole of the fifteenth chapter, and the preceding part of the sixteenth, are occupied with exhortations and consolations addressed to the disciples, viewed as standing to him, as their Master, in the relation of confidential servants—subordinate agents—to be employed by him in a great work—the establishment of his kingdom, the empire of truth, among men; and standing in need of instructions how to perform this work. They refer chiefly to the part they were to perform, in going and bringing forth fruit—the necessity of their abiding in him, and his abiding in them, in order to its right performance—the importance of the most entire affection and confidence prevailing among themselves—and the encouragements which, in the assurance of the permanent and powerful aid of the Holy Spirit, they had for expecting complete and ultimate success in their enterprise, notwithstanding—what they were sure to encounter—tht hatred and opposition of a hostile world.

In the passage that now comes before us, our Lord, as in the beginning of the discourse, administers consolation to them, viewed as his sincerely and ardently attached friends, sunk in sorrow at the apprehension of having soon to part with him, in circumstances full of mystery and perplexity; and he does this by assuring them that, though he must soon—very soon—leave them, the period of separation, and the distress it must produce, would be but of short duration; that the joy of their meeting again would be not only great but permanent; and that, connected with his going to the Father, such arrangements were made as would secure for them, though deprived of his bodily presence, all necessary instruction and consolation—indeed, the supply of everything of which they might stand in need while in this world.
PART XXII.] CONCLUSION OF THE DISCOURSE.

The topics which this concluding section of our Lord's discourse brings before the mind, are the five following:—First, An enigmatical declaration made by him: 1 John xvi. 16. Secondly, The perplexity of the disciples on hearing that enigmatical declaration: 2 John xvi. 17, 18. Thirdly, His explanatory remarks on it: 4 John xvi. 28, 30. Fourthly, Their expression of satisfaction with these, and firm faith in his divine mission: 5 John xvi. 31-33. And Fifthly, His concluding warning and consolation: 6 John xvi. 19-28. We shall briefly turn your attention to these topics in their order.

§ 1. Enigmatical declaration of our Lord.

And first, of our Lord's enigmatical declaration,—"A little while, and ye shall not see me: and again a little while, and ye shall see me; because I go to the Father." Rightly to understand these words, there are various questions which must be proposed and answered. 1st, Does the expression, "a little while," refer to the period after which, or to the period during which, the event or events spoken of were to take place? 2d, Are there two "little whiles," two short periods, mentioned here, or is it the same little while, the same short period, that is twice mentioned? 3d, and finally, What are the events here referred to as "the not seeing the Lord," and "the seeing him," and what are the periods in which they are to occur? When these questions are satisfactorily answered, we shall then perceive what is the sentiment our Lord meant to convey; and having done so, we will shortly illustrate it, and show how it was fitted to serve the purpose for which it was made,—to soothe the minds of the disciples under present suffering, and to prepare them for the severer sufferings in which they were just about to be involved, and by which their faith was to be so severely tried.

With regard to the first of these questions, Does the expression "a little while," refer to the period after which, or to the period during which, the event or events referred to were to take place? or in other words, Is the meaning, 'After a short time, ye shall not see me; and then after a short time, ye shall see me;' or is it, 'For a short time ye shall not see me; and then for a short time ye shall see me?' A good enough sense comes out of the words in either way, and a sense quite consistent with the facts of the case; for, after a short time, the disciples did not see their Lord for a short time; and, again, after a short time they did see him for a short time; after a few hours, they did not see him for a few days; and after these few days, they again saw him for a few weeks.

Though the words may be rendered so as that the "little while" shall refer to the period during which the event or events referred to shall take place, and though, could no satisfactory meaning be brought out of them otherwise, they ought to be so rendered, yet the rendering given by our translators, which refers

1 John xvi. 16. 2 John xvi. 17, 18. 3 John xvi. 19-28. 4 John xvi. 28, 30. 5 John xvi. 31-33. 6 John xvi. 34 vol. ii. 34
it not to the period during, but to the period after, which the event or events referred to were to take place, is the natural meaning of the expression, as is plain from the following parallel passages.—"Yet a little while, and I will avenge the blood of Jezreel on the house of Jehu," i.e., not 'I will take a short time in avenging the blood of Jezreel,' but 'I will do it soon.' "Yet once more, it is a little while, and I will shake the heavens and the earth," i.e., not, 'I will take a short time to shake the heaven and the earth,' but, 'I will soon set about it.' "For yet a little while, and he that shall come will come, and will not tarry."* "Yet a little while, and the world shall see me no more."* And as our Lord's object was to prevent his disciples from being driven from their faith in him by what was coming, it was most natural both to warn them that separation from him was just at hand—after a little while—that they might be in some degree prepared for what was so different from all they had expected, and to assure them that this separation would soon be followed—after a little while—by their re-union. To tell them that when they saw him again, it was only to be for a little while, though in one sense true, was in no wise fitted to gain what we know was our Lord's object. It seems quite clear, then, that we are to consider the phrase, "a little while," as descriptive, not of the period during, but of the period after, which the event or events referred to were to take place.

The second question which must be asked and answered to enable us satisfactorily to expound this passage is, 'Are there two "little whiles," two short periods, mentioned here, or is it the same "little while," the same short period, that is twice mentioned?' In other words, 'Is our Lord's meaning, One short period shall pass, and then ye shall not see me; and then another short period shall pass, and then ye shall me;' or is it, 'In a very short time, at the close of a short period, ye shall not see me; and at the close of the same period ye shall see me, not see me in one sense—see me in another.' So far as the words are concerned, either interpretation may be admitted.

Taking the last view, the words are a true enigma, or riddle. 'In a little while, you shall lose sight of me;—the heavens shall receive me, and ye shall see me no more.till the heavens are no more; and yet you shall see me better than you ever saw me, when you saw me with your bodily eyes; for I go to the Father, and that going to the Father will, by the removal of my body to heaven, place me out of your sight; but it will at the same time secure to you the Holy Spirit, who will so open the eyes of your mind that you will see me as you never saw me; you will know far more of me than you ever knew; you will get clear of those clouds of prejudice, those worldly views, which prevented you from distinctly apprehending my true character, and will see the glory of God in my face, in a way you never saw it while I tabernacled among you—though, even then, ye "beheld" my glory, as

* Hos. i. 4.  
* Hag. ii. 6.  
* Heb. x. 27.  
* John xiv. 19.
the glory of the Only-begotten of the Father." A good deal may be said in favor of this view. It is quite plain our Lord meant to utter an enigma—he meant to speak at this time "in parables," and not plainly. Both the not seeing, and the seeing, are attributed to his going to the Father; and therefore it seems natural that they both should be subsequent to his going to the Father. Besides, two different words are employed to denote see in the two clauses. The following gives a juster idea of the original,—'A little while, and ye shall not see me; again a little while, and ye shall behold me;' and it might be supposed that the change of word was made for the express purpose of intimating that there was a difference in the thought, and that the one word referred to bodily, and the other to spiritual vision. In that case the meaning is, 'In a short time, in the course of a few weeks, I return to my Father in heaven; and the consequence of that will be, that while you will lose sight of me in one sense, that of which you are most apt to think, you will in another, and far higher and more important sense, see me far better than you ever have seen me.'

This is a view which, without much hesitation, I should have accounted the true one, had there been nothing in the shape of interpretation. But, on looking at our Lord's explicative remarks, we shall see that this is not the meaning, and that the repetition of the expression, "a little while," is intended to mark two different periods, not twice to point to the same period.

It seems quite plain that the period of not seeing our Lord corresponds to the period in which the disciples should mourn, and weep, and lament, and be sorrowful, while the world should rejoice, and to the period of the woman's travail; and that the period of seeing him corresponds to the period of their sorrow being turned into joy, and the period of rejoicing on the birth of a man-child; and it is quite plain, also, that these are not coincident but successive periods. Whatever difficulty, then, of interpretation this may occasion, we must meet as we best can; for there can be no doubt that the two little whiles are two different periods, not a double mention of the same period. We have thus got two of the questions satisfactorily answered. We may consider it as certain that the phrase, "a little while," signifies, not the time during, but the time after, which the events referred to were to take place; and that the repetition of the term, "a little while," denotes not that the disciples should, after a little time, in one sense not see their Lord, and in another see him; but that, after one short period, they should, for some short time, not see him; and that, after another short period, they should again see him.

It remains now to inquire, What are the two little whiles—the two short periods—our Lord speaks of; and what are the not seeing him after the one, and the seeing him after the other; and how this not seeing him after a little while, and then seeing

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10 θεωρείτε. 11 δειδεῖτε.
him after another little while, is so connected with his going to the Father, as that it may be assigned as the reasons of both? Some, following in the tract of the greatest of the Latin fathers—Augustine,—consider these words as referring to the apostles in common with all Christians, in all countries and in all ages, and explain them thus: 'After a little while—the short period that was to intervene, from the time at which he was speaking to the period of the ascension—you shall not see me, I shall then be finally withdrawn from the view of men on earth; but, after the term of your lives, which is but a little while—a hand-breadth, a span, a moment—you shall see me as spirits see; or, after the term for the duration of the present system of things—which, in the estimation of Him with whom one day is as a thousand years, is but a little while,—ye shall again, with the eyes of your glorified bodies, behold me.' This interpretation, though agreeing well enough with the words that follow, "because I go to the Father," seems very unnatural. Though the age of man may well, at its utmost length, be termed "a little while"—and though it is said, as some think, in reference to the second advent, "Yet a little while, and he that shall come will come, and will not tarry,"—yet it does appear strange to contrast a few weeks with either of these periods, and, thus contrasted, to call them little whiles; for, if the first be a short while, the second is a long while; and the third a very long while; and, besides, it does not at all correspond with our Lord's explicatory remarks, nor is it at all well fitted to serve our Lord's object,—to comfort his disciples' hearts, and confirm their faith, in their present circumstances, and with their present views and feelings.

It appears to me, that the just mode of interpretation is that which, I believe, suggests itself first to every mind on reading the passage. 'After a very short time'—i.e., in the course of a few hours, either from the time of his apprehension by Judas' band, or from the time of his burial,—"ye shall not see me;" 'I shall for a season be removed out of your sight.' Again, after a very short time—the period between his apprehension or burial and his resurrection,—"ye shall see me." The only objection of importance to this mode of interpretation, which arises from its not apparently comporting well with the words that follow, "because I go to the Father," will be found to have little weight in it when we come, as we shall immediately, to explain these words.

There is still another question as to interpretation that must be attended to, before we proceed to the illustration of our Lord's words. Are we to understand the expression, "see me," exclusively of bodily vision, or are we to view it as intended also to indicate spiritual apprehension? I do not think the two words equally rendered see by our translators, are intended to signify materially different ideas. They are very nearly if not exactly, synonymous. As, in fact, in the period after the first

11 Heb. x. 37.
little time, the apostles, both bodily and mentally, lost sight of
the Saviour—and, in the period after the second little time, they
regained both the mental and bodily vision of him—and, as our
Lord plainly intimates, that in these words he speaks not "plainly,"
but "in proverbs"—mystically,—so as that there was more meant
than met the ear, the principles of sound interpretation seem not
only to permit, but to require, us to consider both these modes
of vision as referred to.

We are now prepared to illustrate our Lord's words. It was
but a very short while—an hour or two—that elapsed from the
time these words were spoken, until our Lord was apprehended
in the garden; and while all the disciples "forsook him and
fled," he was conveyed, first to the house of the high priest, and
then to the tribunal of the Roman governor, where the great
body of them durst not follow him. There, in the garden of
Gethsemane, they lost sight of him—even Peter and John saw
him but for a very little longer. It is possible that John may
have witnessed his sepulture; but even the time of his burial was
but a little time from the time our Lord spoke,—somewhat less
than a day. And when laid in the tomb in Joseph's garden, he
was removed from the sight of all living. The disciples did not
—could not—see him there.

And he not only thus disappeared from their bodily vision,
but spiritually they lost sight of him. He was lost amid the
clouds of doubt, and fear, and sorrow. They no longer could
steadily look at him, as they had been wont to do, as the "prom-
ised Son of David,"—"the Christ, the Son of the living God;"
or even as "a teacher sent from God." They did not know what
to think of him. Their confused apprehensions are strikingly
expressed in the words of the two disciples to himself, on their
way to Emmaus, "We trusted that it had been he who should
have redeemed Israel."13 "But he is gone, and gone in such a
strange way; and Israel is not redeemed. Can he have deceived
us? It is impossible! But how must he have deceived himself?
But, no! for whence came these mighty works?" All was the
darkness of doubt. They could not see their Saviour with the
eye of the mind any more than they could see the man Jesus in
the darkness of the sealed sepulchre.

But this state, in which, neither with the eye of the body nor
the eye of the mind, they could see the Lord, was but of short
continuance. Its period formed the second "little while." He
disappeared from them amid the darkness of that night, a dark-
ness which was but a faint figure of that deep horror of spiritual
darkness which settled down on their minds. That was Thurs-
day night. On the morning of the third day after—the first day
of the week—he rose from the dead; early in the morning he
made himself known to some of the female disciples; and before
the close of that day, all the disciples, with the exception of
Thomas, had seen the Lord.

And they saw him not only with the bodily eye, but also with the eye of the mind. They saw him to be indeed "him who was to redeem"—who had redeemed—"Israel," though how, they even then very imperfectly apprehended. They worshipped him; and Thomas spoke the sentiments of them all, when he exclaimed, "My Lord and my God!" And though he was to disappear from their bodily eye in another "little while," from the field of mental vision he was never to vanish. Never, never! no, not to all eternity, were they any more to lose sight of their Lord and Saviour.

This is all plain enough; but how are we to understand what follows, "Because I go to the Father"? Our Lord’s going to the Father is assigned as the reason why, after a short season, they were not to see him, and as the reason too, why, after another short season, they were to see him. To perceive the force of this reason, it will be necessary to recall to your minds what I have repeatedly had occasion to remark as to the meaning of the phrase, "going to the Father," in reference to our Lord. There can be no doubt that going to the Father means going to heaven, for the Father is in heaven; but it means, in the case of our Lord, going to heaven in a peculiar way. The Father had, with the Son’s own most entire consent, sent him from Himself into this world to do a great work, and he could return to Him only by doing this work. He came to redeem men from the curse, by becoming a curse in their room. He came to do the will of God in offering his body once for all, the just in the room of the unjust. In going to God, then, he must die, and die the death of a sacrificial victim; and he must not only die, but he must also be buried; and as he must return to God in the character and nature in which he did his work, that he may receive his reward, he must rise from the dead, and for the same reason, he must bodily ascend to heaven. All this is included in our Lord’s going to the Father.

When this is taken into consideration, we readily see how valid a reason his going to the Father was: for his not being seen by them after another "little while," and also for his being seen by them after another "little while." He was going to the Father through death, burial, and resurrection, and ascension. And therefore, after a short season, they would not see him, for he would be in the grave; and after another short season they would see him, for he would then have risen from the grave. To his final leaving them as to his bodily presence, when they would see him no more on earth, which would be after a third little while, he does not in so many words refer, having spoken of it at the 10th verse; though a good deal of what he says in the following context goes on the supposition of his having gone to the Father, and refers to a state of things rising out of his departure, and intended to make compensation for his personal removal. There was, however no need to comfort them about that second depa-

John xx. 28.
ture; for, before it came, they would be in possession of such information and faith on the subject, as would make it anything rather than a cause of sorrow.

It deserves to be noticed, in passing, how the time of suffering with the disciples is identified with the season of not seeing their Lord, and their time of enjoyment with the season of their seeing him. It is finely said by an old Scottish expositor,—"The sight of Christ is so precious to his people, that it moves all the wheels of their affections, and makes fair weather or foul, according as they want or enjoy it: it being still winter when he is absent: and whenever he returns, he brings spring with him."

Our Lord had already, repeatedly, in the course of these addresses to his disciples, stated in substance all that is contained in this enigma. He had told them the Son of man was just about to be glorified, in consequence of his having "glorified God;" that he was to be with them but for "a little while," and that he was going "whither they could not follow him now, but should follow him afterwards;" that he was going to his "Father's house of many mansions," to "prepare a place for them, and that he would come again;" that "he would not leave them comfortless," but that "he would come to them;" that in "a little while the world should see him no more, but they should see him;" that he was "going away to come again to them;" that he was "going to the Father, who was greater than he;" that he was "going away to Him that sent him," and that it was "expedient for them that he should go away;" that he was "going to the Father, and they should see him no more:"

but he saw how imperfectly his statements had been understood, and he presents them anew in a form which, from its enigmatical character, was fitted both to imprint itself on their memory, and in some measure rouse them from that stupor of sorrow into which their fears of what might be the meaning of these ill-understood statements about his departure had thrown them; and to compel them to make the intellectual effort which was necessary so to fix these sayings in their minds, as that they might serve their purpose in keeping their faith from altogether failing in the season of severe trial on which they were just about to enter. When, after a little while, they found that, according to his word, they saw him not, it afforded some ground of hope that, according to his word, they would after another little while see him. Even on the weakest in faith among them, its tendency was to induce this determination—'The fulfilment of the one declaration makes it right we should wait to see whether the second be fulfilled before we abandon our fondly-cherished hopes; and we shall not need to wait long. His little while has been a little while indeed. He has spoken the truth as to the first "little while," and we will not give up our confidence in him, till we see that he has not spoken the truth concerning the second "little while."' How wonderful the wisdom and kindness of our Lord, in thus predicting it, making

15 Hutcheson. 16 John xiii. 22, 33, 38; xiv. 2-4, 18, 19, 28; xvi. 5, 7, 10.
the severest trial of his disciples' faith conducive to its establish-
ment. "The evil we thought so improbable when he predicted it, has come; the good he predicted may be expected to come in its time also, and that is but "a little while."" The enigmatic declara-
tion, to a certain extent served the purpose of rousing and stir-
ing the minds of the apostles. It set them a thinking and in-
quiring. It filled them with perplexity, and in low whispers they interchanged their sentiments.

§ 2. The perplexity of the disciples.

The account of this is the second topic presented to our con-
sideration in this section of our subject of exposition. "Then said some" of his disciples among themselves. What is this that he saith unto us? A little while, and ye shall not see me; and again a little while and ye shall see me; and, Because I go to the Father. They said, therefore, What is this that he saith, a little while? We cannot tell what he saith."17

The words in the 18th verse seem to be a reply by some of the disciples to what was whispered by others. In the first instance, there was an expression of incapacity to understand what our Lord had said; and in the second, a statement that "the little while," was that which especially perplexed them. But every-
thing in the declaration was full of difficulty to their prejudiced minds and sorrowful hearts. 'What could be the meaning of "a little"?" for that is all that is in the original. "While," is a supplement, though obviously a proper one. 'What was meant by not being seen by them, and being seen by them?' Did he mean that they were both not to see him, and see him at the same time? 'What was meant by his going to the Father? And how could this, whatever it meant, be the cause of their not seeing him, and of their seeing him?' An eloquent father of the church, Chrysostom, has thus expressed their perplexities,—"If we shall see him, how can he be going away? and if he go away, how can we see him? If he is speaking of his death as his going away, we will never see him more. In this case, what can be the little while we are to see him? If it is some other kind of going away to the Father, we have no distinct conception of what he means."

The perplexity of the disciples is to be traced to the state of their minds and hearts. Their minds were overrun with Jewish prejudice as to the temporal nature of the Messiah's kingdom, and their hearts were overwhelmed with disappointment, and sorrow, and fear. They did not think he was to go, but stay—abide for ever; they did not expect him to fall before his ene-
emies—they expected his enemies to fall before him. They thought they were sure he was the Messiah; and they had no doubt that their general views as to what Messiah was to be and

18 John xvi. 17, 18.
do were correct; that he was to be, whatever else, a temporal deliverer, an illustrious worldly prince. And they could bring no meaning out of his words, that would at all correspond with these views.

It is plain that they did not audibly express these sentiments. They were afraid to ask their Master, lest his answer should extinguish any faint ray of hope which yet remained. Everything in his manner, as well as in his words, seemed to threaten complete demolition to the whole fabric of their hopes of his restoring the kingdom to Israel; and we find that, afterwards, they considered his knowing what was in their hearts, and what, in low whispers, they had stealthily been communicating to each other, as a token of his omniscience. Our Lord, though no doubt grieved at the darkness of their mind, manifested in these mutual expressions of perplexity—yet pleased that they were, in some degree, recovered from the stupor of grief, and were giving indications of a desire to know something more distinctly about his going to the Father—proceeds to give some farther information respecting the events which he had just predicted in enigmatic language, introducing it with his accustomed double asseveration, expressive at once of the truth and the importance of the statements he was about to make.

What an admirable pattern does our Lord Jesus, "that great Shepherd" of the sheep, give here to all the under-shepherds! How meek and lowly in heart! how well does he know how to have "compassion on the ignorant and those out of the way!" how does he suit instruction and consolation to the circumstances of those who require it! how does he vary its form, that attention may be awakened and recollection secured! how does he give "precept upon precept, line upon line, here a little, and there a little!" how well does he know to speak "a word in season to them who are weary!" how does "he comfort the feeble-minded, and support the weak!" His words are "as goads, and as nails fastened." How desirous is he that their faith may not fail—that their afflictions may not be fruitless—that their joy may be full! The christian minister cannot too deeply study his Master's character and conduct—cannot too carefully tread in his footsteps.

And if christian ministers may and ought to derive instruction from the conduct of Christ, as exhibited in the subject of discourse, Christians in general may learn useful lessons from the conduct of the disciples. Let them learn that mistaken views and inordinate emotions stand greatly in the way of our deriving all the sanctification and comfort we otherwise might from divine declarations. "When," as Matthew Henry says, "we think the Scripture must be made to agree with certain false views we have received, no wonder we complain of its difficulty; but when our reasonings are captivated by revelation, the matter becomes easy." Excessive grief or fear, incapacitates a person for seeing what is duty or receiving consolation. The darkness of ignorance, and
the darkness of melancholy, which met in the case of the apostles, commonly deepen each other. Mistakes cause griefs, and these griefs confirm mistakes. But the disciples appear here, not only as beacons to warn, but as examples to instruct. If they are in some things to be blamed, in others they are to be commended. If we are to avoid their secular views and their excessive sorrow, we are to imitate their desire for a more thorough knowledge of the mind of their Lord, and their attempts to obtain this. If we feel that we do not understand any portion of the doctrine and law of our Lord, we are not to remain satisfied in a state of ignorance, nor are we to despair of attaining to wider, juster, more satisfactory views. We are to use the appropriate means of obtaining a clearer apprehension of their meaning and design; and, among the means to be employed for this purpose, is interchange of thought with those who are like-minded with us. The disciples should often converse with one another as to what seems dark or difficult in any point of Christian doctrine, or duty, or experience. Collision of minds may produce light. When the disciples were at a loss about the meaning of our Lord’s words, they conferred together on it, and asked help of one another. By mutual converse about divine things, we may both get and give information. Mistakes on both sides may be corrected. We should not be ashamed to confess our ignorance, nor to unfold our difficulties. He pays a severe tax to his pride who continues in ignorance, merely because he will not acknowledge it. “The obscurity which attends certain matters in religion does not dishearten nor discourage true disciples, but, on the contrary, excites them to seek after light and understanding, under a humble consciousness of their own ignorance. It is the proud who take occasion from that obscurity either to ridicule the things of God, or to neglect the study of them, or to murmur against them, and to blaspheme Him on that account.”

But while we imitate them in their disposition to inquire, and in their use of mutual converse as a means of gaining satisfaction, let us never, like them, allow fear so to get the better of desire, as to prevent us from going to Him, whose name is the Counsellor, for the solution of all our doubts—the removal of all our difficulties. While we value converse with Christians, let us still more value converse with Christ. Let us study his word; let us compare spiritual things with spiritual; let us, in his name, seek that Holy Spirit who can lead us into all the truth. Those portions of Christian doctrine, and passages of Scripture, from which we could derive nothing but perplexing thoughts, will become fruitful to us of holy influence and satisfying joy. Let us rejoice in the thought that he knows all our perplexities, and that he is both able and willing to relieve them. Let us lay open our minds to him, that he may fill them with his light and truth; and our hearts, that he may fill them with his peace and his joy. Let us, like the apostles, lodge the words of Christ in our memories, even

*Quaenal.*
when we but imperfectly apprehend their meaning and purpose. They are words full of truth, and grace, and holy power. It is good to have the seed in the mind, which the genial power of divine influence may quicken, and cause to germinate, and bud, and blossom, and bring forth fruit.

When I meet with a passage of Scripture which I do not understand, that, instead of being a reason why I should dismiss it from my thoughts, is a strong reason why I should carefully commit it to memory, that I may meditate on it—that I may converse about it with those who are likely to be able to give me information—and that I may make it the subject of prayer to Him who has said, "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not."

If Christians would take this advice, they would have a better understood Bible than they have. They would be saved much perplexity, and sin, and sorrow. They would grow in grace, by growing in the knowledge of our Lord and Saviour Jesus Christ. They would know the Lord, by following on to know him. They would be wise, through understanding what the mind and will of the Lord are. It would be with them as with the disciples—they would find the great Teacher readier to instruct them than they were to seek his instructions; for even the unexpressed desire of clearer views of his words drew from him the communication of additional information; and "He is the same yesterday, to-day, and for ever."

§ 3. Our Lord's expiatory remarks.

The evangelist introduces these expiatory remarks, which form the third great topic in the section, by stating that "Jesus knew that they"—the disciples—"were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me?" The disciples had shown both their perplexity, and their desire to get rid of it, by whisperings among themselves. Their attempt thus to obtain satisfaction had been entirely fruitless. They seemed all equally at a loss to attach anything like a distinct meaning to their Master's words. Their failure naturally induced a wish to obtain information from him who certainly could give it. "They desired to ask" their Master. They knew that he never made unmeaning or unimportant statements. He was not a teacher who dealt in "vain words." He

always "understood what he said, and whereof he affirmed." It may seem strange that the desire did not at once find expression in direct inquiry; for surely they had been long enough with him, and had known him sufficiently well, to induce the conviction that he was "meek and lowly in heart," and always more ready to give, than they were to receive, instruction. The truth seems to be, that on this occasion they were both ashamed and afraid to seek the information which they were anxious to obtain,—ashamed to acknowledge their ignorance on a subject on which their Master had so often addressed them—especially in the course of that evening, in what seems to us very plain terms—and afraid, it may be, equally that they should draw down on themselves a faithful, though kind rebuke, and obtain a reply which might make them still more uncomfortable than their present state of ignorance did.

What is said of a former declaration, seems to have been true of that which now so much perplexed them, "They understood not the saying, and they were afraid to ask him." 55

It has been supposed by some interpreters, that our Lord knew the desire of the disciples to ask him, by inferring it from their looks, and gestures, and mutual whisperings. But if, as we are inclined to believe, this concluding part of the valedictory discourse was spoken under the cloud of night, in the open air, on the shady banks of the Cedron, there was little room for such observation, and it is obvious the whispers were not meant by the disciples to reach the ear of their Master. Besides, it seems quite plain that their Master's detection of their unexpressed desire had, in the estimation of the disciples, the force of a demonstration of his omniscience. "Now are we sure," said they, plainly referring to this, "that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God:"—i. e., "The proof now given us of the knowledge of our unexpressed wish, makes it plain that thou canst at any time give the needed information without its being asked, and corroborates our belief in thy divine mission." We have here, then, one of the many instances in which our Lord speaks in reply, not to uttered questions, but unexpressed thoughts—showing that "he needed not that any should testify to him of man, for he knew what was in man,"—that he was indeed he "who searches the hearts and tries the reins of the children of men." And as we have thus a manifestation of his divine glory, we have also a display of his gracious condescension. He does not say, after his fruitless endeavors to enlighten them, "If any man be ignorant, let him be ignorant." Though ashamed or afraid to express their desire, he does not allow that desire to remain unsatisfied; he eagerly avails himself of the opening into their minds which this desire indicated, and shows that "he will not break the bruised reed, nor quench the smoking flax." "He will satisfy the desire of them who fear him." He will hear the cry of their want, even when shame or fear keeps their lips shut, and will deliver them.

55 Mark ix. 32.
We need never be afraid to go to him to have the desire of information, rising out of his own declarations, satisfied. "If any man lack wisdom, let him ask it of Him, whose name is the Counselor. He will give it liberally, and He will not upbraid" for former inattention, or misapprehension.

The manner in which our Lord prepares the way for giving his illustrations, deserves attention. "He saith to them," the disciples, "Do ye inquire among yourselves of that I said: a little while, and ye shall not see me; and again a little while and ye shall see me?" He repeats the words which had occasioned their perplexity, to show them, that he was thoroughly acquainted with what had been passing in their minds, and expressed in their inaudible whispers; and, that the words which puzzled them had been carefully selected by him, and fully and accurately embodied his thought; and also with the intention, that the bearing of the explication remarks he was about to make on the various parts of the enigmatic sentence might be apparent. He does not repeat the last clause of the sentence, though, as we shall see, a number of his explication remarks have a reference to it. I am not sure that we can give a satisfactory reason for this. The apostles were as much in the dark about it, as about any part of the perplexing declaration. It may be because the expression "a little while," which refers only to the two first clauses, was that which was chiefly felt by the apostles as hard to be understood. Our Lord often gives more instruction to his people than they ask for. He knows better than they do what they need, and he gives them often not what they wish—not what they ask—but something which in their circumstances is better for them. Our Lord does not directly tell them what he means by the two little whiles, nor what he means by being not seen by them, and again seen by them, nor does he give them any more information as to his going to the Father; but he does give them much interesting information respecting the events which were to occur to them during the three periods he refers to in his enigmatic declaration—the period of his not being seen by them—the period of his being seen by them—the period after he had gone to the Father: information fitted to be useful to them even at the time, still more useful to them when the events referred to actually took place.

The sum of what he says to them is this, that the period of not seeing him, which was just at hand, was to be a period to them of suffering and sorrow, and to their enemies of triumph and exultation; that the period of seeing him was to be to them a period of high enjoyment, enjoyment which was to be of a solid and enduring kind; and that the period after his going to the Father was to be a period in which they should enjoy a far more extensive and accurate knowledge of all the subjects on which he had spoken to them, than they now possessed, in which they should have no need to make inquiries at him, and in which whatever

* James i. 5.
was really needed by them, should readily and certainly be obtained by praying in his name to the Father who loved them.

It was of the last importance that the apostles should, if possible, be made to understand that a period of peculiarly severe trial to their faith was very near at hand; that that period was to be but of short duration, and that it was to be followed—immediately followed—by a period as remarkable for joy as the previous one had been for sorrow. Thus might they be enabled to weather the fearful storm, without making absolute shipwreck of faith; the very greatness of their predicted trials, becoming evidence to them that in a short time they should obtain deliverance from them. The words that follow were eminently fitted to serve such a purpose. Let us examine them somewhat more particularly.

"Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." The double affirmation, "Verily, verily," marks the absolute certainty and the great importance of the statement which it introduces. It is equivalent to, 'This which I am about to declare, is deserving equally of credit and consideration. These events, which are just at hand, will assuredly take place; and it much concerns you to be aware of them. During my absence, which takes place in a little while, ye shall weep, and lament, and be sorrowful, while the world will rejoice; and, on my return to you, which will be in a little while after this season of suffering, your sorrow shall be turned into joy.'

The contrast is between their state and that of the world—that portion of worldly, i. e., not spiritual, but carnal—unregenerate men, with whom they, as his followers, were brought in collision. They would be sorrowful, and the world would rejoice, during the season that they did not see their Master—a season just at hand. They would be "sorrowful"—that is, they would experience, in a high degree, all the painful feelings of disappointment, and fear, and grief. These feelings would be expressed by them in "weeping and lamenting." They would shed many and bitter tears. The word rendered "lament," is the appropriate descriptive term for lamentation for the dead, and seems used to impress on the minds of his disciples that he, their best and dearest friend, must very soon die; and that his death would be the great cause of their tears and lamentations.

How strikingly was this prediction fulfilled—how soon did it begin to be fulfilled! Who can conceive the amount of disappointment, and fear, and sorrow that was crowded into the two days and a-half that followed? There were others besides Peter that "wept bitterly," though none so bitterly, as his tears were tears of remorse as well as of sorrow. Oh, who can tell what the mother of our Lord and his chosen friend felt as they stood by...
the cross—then, indeed, as Simeon had predicted, a sword pierced through her heart; or what emotions filled the hearts of those disciples who conveyed his dishonored remains to the sepulchre in Joseph's garden! Can we wonder that, when Mary Magdalene found "them that had been with him," they were "mourning and weeping"? Was it surprising that the two disciples going to Emmaus should, in their demeanor, give occasion to the question, "What manner of communications are these which ye have one to another, as ye walk, and are sad?" And what a depth of regretful anguish is expressed in the words of this reply, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days."—"Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him? But we trusted that it had been he who should have redeemed Israel." How often, during these days, would these words come into their mind—"Ye shall weep, and lament, and be sorrowful"?

While the apostles were thus to be sunk in sorrow during the period of their not seeing their Lord, the world—his enemy and theirs—was to rejoice. The Jews were a specimen—the representatives, as it were—of unchanged, worldly, ungodly men. They had hated, and feared, and persecuted Jesus. And now, that they had brought him to the death of a felonious slave, and laid him in the grave, they rejoiced—triumphed—exulted; and expressed these sentiments in a manner corresponding with their mean and malignant character. Ancient prophetic oracles declared that it should be so. "They opened their mouth wide against me," says the psalmist, in the person of Messiah—"They opened their mouth wide against me, and said, Aha, aha! our eye hath seen it;" "They that are mine enemies wrongfully rejoice over me." And the evangelical history testifies that it was so. What horrid joy was expressed in the loud cries, "Crucify him, crucify him!" What hellish exultation in these words of the chief priests and scribes, with the elders, mocking the helpless victim of their malignity, "He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let Him deliver him now, if He will have him: for he said, I am the Son of God!" Such was to be the character of the period during which the disciples should not see their Lord,—a dark and dreary one. But that period should be but a short one. It should soon pass away: "Again, a little while, and ye shall see me." And this is the character of the period which is to succeed,—"Your sorrow shall be turned into joy."

These words may signify either,—"After a little while, your sorrow shall give place to joy; instead of mourning, you shall

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* Mark xvi. 10.
* Psal. xxxv. 19, 21.
* Matt. xxvii. 41-45.
rejoice.' Or, 'The cause of your sorrow will become productive of joy; not only will your sorrow give place to joy, but it shall become joy as water is changed into wine. The very event which filled you with sorrow, will fill you with joy.' It frequently happens, that when adversity has been followed by prosperity, men forget their former grief, and give themselves up unreservedly to joy; and yet the grief which came before it, is not the cause of the joy. But Christ means, that their sorrow should not only precede—not only occasion—but be the cause of, their joy. In both views, which are not inconsistent, and may be expressed by the same term, was the prediction fulfilled with regard to the apostles.

The female disciples who saw our Lord as they returned from the sepulchre, "with fear and great joy," ran to bring the disciples word. When he appeared to all the apostles but Thomas, and ate with them, and showed them his hands and his feet, "then were the disciples glad when they saw the Lord." When he, with infinite condescension, offered Thomas all the evidence he had rashly pronounced indispensable for his conviction, the incredulous apostle, with adoring joy, cried out, "My Lord and my God!" Well might they exclaim, "It is as he said." "The morning cometh as well as the night,"—"Weeping endured for a night, but joy has come in the morning." "This is the day God made; we will rejoice and be glad in it." "The stone which the builders rejected is become the head stone of the corner. This is the Lord's doing; and it is marvellous in our eyes."79

But this was not all. Not only did sorrow give way to joy, but sorrow became joy. The event which caused all their sorrow—the death of their Lord—understood in its origin, and nature, and design, and consequences—viewed as the central event in the great restorative economy—the great manifestation of God, His power and wisdom, His holiness, and righteousness, and grace—the all-perfect atonement of human guilt—the channel for the communication of the Spirit of holiness, and truth, and peace, and joy to men—the grand exemplar of all excellence—the exhaustless store-house of motive and consolation—the death of Christ, which had occasioned them such deep sorrow, became the principal ground of their exultation and joy; and instead of finding the cross a stumbling-block, they learned to glory in it, and to declare that they would glory in nothing else;—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."80

Not content with stating these truths as to the short but severe suffering to which the apostles were to be exposed—to be followed by pure and permanent joy—in plain literal language our Lord illustrates it by a figure of singular force and expressiveness:—

"A woman, when she is in travail, hath pain because her hour is

78 John xx. 20, 28; Psalm xxx. 5; exviii. 22, 23.
come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man" (a human being) is born into the world." According to one of the latest and most learned and pious interpreters of this gospel, the figure before us is to be thus interpreted:—"The death of Jesus Christ was, as it were, a painful act of giving birth on the part of all humanity, in which act the perfect man was born to the world, this birth of the new man, forming the source of eternal joy for all, since by him and by his power the renovation of the whole is made possible." What this means, I really cannot tell. It seems to me liker divination than interpretation. I apprehend that "a little while, and ye shall not see me,"—and "ye shall weep and lament, and be sorrowful, while the world rejoices,"—and "a woman when she is in travail hath sorrow when her hour is come,"—are three parallel descriptions of the state of the disciples from the time of their parting with their Master in the garden till they saw him again on the third day; and that "again a little while and ye shall see me,"—and "your sorrow shall be turned into joy,"—and "the travelling woman, when she is delivered of the child, remembereth no more the anguish, for joy that a man (a human being) is born into the world,"—are three parallel descriptions of the state of the disciples after they saw our Lord risen from the dead. It would discover a strange want of good sense to attempt a minute exposition of this figurative representation. It is enough to say, that perhaps the full store-house of metaphor furnishes no other such striking picture of the leading features, both of the sorrow and of the joy of the apostles—their sorrow at the death of their Lord and its accompanying events, and their joy at the resurrection and its glorious results. It marks the necessity—the suddenness and unexpectedness, notwithstanding frequent warnings—the extreme severity, and the comparatively short duration, of the sufferings;—and it intimates the greatness and the permanence of the joys,—and the fact, that they are not only consequent to, but produced by, the previous sorrow. But for the sorrows, the joys could never have been. Nothing could be better fitted to impress the truth on the minds of the apostles, and secure its occurring to them at the time when its influence was required. It taught them that their sufferings, though severe, were necessary, healthful, life-giving sufferings. There can be no doubt that the woman, in travail, is the emblem of the disciples when they did not see their Lord; and the woman exulting in her living child, the emblem of them when they again saw him; and perhaps we do not strain the figure when we say, that these sufferings—that internal travail—in connection with the events which occasioned them—were the means of giving birth in their minds to the great

22 "ἀνθρωπός, homo, filius aut filia."—Bengel.
23 How beautiful the words of Eutychus!—"Mater gaudet longam lactitiam emptam sibi dolore brevi.—Vobis lactuus erit brevis sed gaudium erit perenne. Mors. enim transit, manet immortalitas."—Olahausen.

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idea of a thoroughly spiritual Messiah,—the expiater of guilt,—the ruler of the world by truth,—which was to them a permanent source of joy. Their travail issued in the production of a new great operative thought,—that of a “Christ, not after the flesh,” but after the spirit,—“Christ in them, the hope of glory” and the spring of joy.

Our Lord adds a third statement of the same great truth. “And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” It has been common with certain interpreters to refer the words, “And ye now therefore have sorrow,” to the state of the apostles at the time our Lord spoke these words, and no doubt at that time they had sorrow; but the whole train of thought is more favorable to the view of those who consider it as just another parallel statement of the truth he was so desirous of imprinting on their minds—that there was immediately before them a season of very sharp sorrow, but that season would be but a very short one, to be followed by a season of great and permanent joy.

“And now ye have sorrow,” is equivalent to, ‘The season of suffering to you is just at hand. “The hour cometh, and now is.”’ It is just such a mode of expression as, “And now I am no more in the world,” i.e., ‘I am just about to leave the world.’ “Now I come to thee,” i.e., ‘I am just about to come to thee.’ The word translated “therefore,” does not indicate that this is an inference from anything else, or that any reason is here assigned for their approaching sufferings. It is equivalent to, ‘Now, then—now indeed—ye shall have sorrow, deep sorrow, during the short period of your not seeing me.’

“But I will see you again, and your hearts shall rejoice,” and your joy no man taketh from you.” The words “I will see you again,” no doubt refer to our Lord’s seeing his disciples after the resurrection,—an event which, as we have seen, was productive of much joy; but I see nothing that should confine it to this kind and time of vision of the Lord. I would consider the declaration as equally comprehensive in its meaning, as that made in the passages, “Yet a little while, and the world seeth me no more, but ye see me;” and “He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”

Our Lord came to the apostles after the resurrection and saw them—visited them, in bodily form,—and by doing so put great joy into their heart, joy which the world could not take from them; i.e., joy which all the sufferings which the world could inflict on them could scarcely disturb—far less deprive them of. The world often tried to take it away, but in vain. When Peter

35 John xvii. 11. 36 John xvii. 18.
37 The same words occur Isa. lxvi. 14, LXX., ἐρυπορείται ἐνσέϊν η καιδία.
38 John xiv. 29.
39 John xiv. 21.
PART XXII.

CONCLUSION OF THE DISCOURSE.

and John were threatened by the Sanhedrin with their vengeance if they prosecuted the labors of their office as Christian apostles, "being let go, they went to their own company," and their joy in the risen and seen Saviour burst forth in a lofty song of praise. When the apostles were "beaten" in the Jewish council, and "commanded that they should not speak in the name of Jesus," they "departed from their presence, rejoicing that they were counted worthy to suffer shame for his name." When Paul and Silas had "had many stripes laid on them," and were "thrust into the inner prison," and had their feet "made fast in the stocks," they not only "prayed, but sang praises unto God," "I take pleasure in infirmities," says Paul, "in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." Even the departure of our Lord, as to his bodily presence, would not take away the joy of heart with which the having seen him as the risen Saviour had inspired them. That is a very striking statement in the close of the gospel by Luke: "And he led them out as far as to Bethany; and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." This is the going away in its last stage, the parting, the very mention of which had filled their hearts with such sorrow. Now it fills them with joy, in consequence of their having seen their risen Lord, their ascending Lord. Here, literally, sorrow was turned into joy.

Christ's seeing his disciples, in every age, by manifesting to them the glories of his person and work, by enabling them, by his Holy Spirit, to believe the statements made in his word, has the same effect. It produces joy—a joy which is independent of circumstances. It is easy to perceive how Christ's, manifesting himself to a person as his risen Saviour must produce that effect. If we really believe that "Jesus Christ was given for our offences, and raised again for our justification," "being justified by faith, we shall have peace with God," and free access to him, —we shall rejoice in the hope of his glory—his final and complete approbation,—nay, glory even in the tribulations by which the world endeavors to rob us of our joy, since they tend to the increase of our hope, which makes us not ashamed; and joy in God, through our Lord Jesus Christ, by whom we have received the reconciliation. How striking is the defiance, by the apostle, of all the powers of earth and hell to deprive him of his interest in the favor of God through the resurrection of Christ, and the joy in the Holy Ghost, which is one of its fruits!

"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall He not with him also freely

40 Acts iv. 23; v. 40, 41; xvi. 25. 2 Cor. xii. 10.
42 Rom. v. 1-12.
give us all things? Who shall lay anything to the charge of God’s elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" “Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Moreover, the risen Saviour is seen by the believer as the conqueror of death—"the first-fruits of them that sleep"—possessed of all power in heaven, and so able to subdue all his enemies, and save his people to the uttermost. How could their hearts but rejoice in seeing him in whom they saw all this? and how should the world be able to take that joy from its possessors? It can in no way completely or permanently spoil them of it. These joys are often increased by the world’s attempt to destroy them. It cannot wrest them away by violence. But its smiles are more dangerous than its frowns; and in the degree in which the undue love of the world prevails in him, will the disciple find his seeing the Saviour interrupted, and the joy springing from that overclouded with doubt and despondency.

We have had abundant evidence, in what has just passed under review, of the soundness of the principles laid down at the commencement of our illustration of these valedictory instructions and consolations,—that their primary reference being to the apostles, in very peculiar circumstances, we are always first to ask, What were these things to them? before we ask, What are these things to us? In many cases the answer is, ‘They are to us just what they were to them; for they speak not of what was peculiar to the apostles’ office, or the primitive age, but of truths and duties, motives and consolations, common to Christians in all countries and in all ages;’ and even when the answer is, ‘They were something to them which they are not to us, having a respect to what was peculiar in their circumstances,’ still we find that they are much to us as well as to them.

The words we have been considering cannot be viewed as directly addressed to all Christians—they refer to states of things which could occur only once in the world’s history—but still they are full of practical instruction to all Christians in all ages.

They teach us that Christians ought to count on suffering while in the present world. Their Lord suffered; his apostles and primitive followers suffered—suffered from the world. As the world is substantially what it ever was, if they resemble their Lord and his primitive followers, surely it were unreasonable to expect exemption from suffering. They need not reckon it

strange though they "have sorrow," and be constrained to "weep and lament.""

But if, like the apostles, they have sufferings to undergo in consequence of their connection with Christ, like them, too, they have their countervailing joys. "Their sorrow shall be turned into joy." It is often so, even in the present state; and oh, how completely will it be so in the future state, when all the afflictions of the present time "shall be found to praise and honor," having, through the power of the atonement, and the influence of the Spirit, wrought out for those who endured them "a far more exceeding, and an eternal weight of glory!"

The principal source of the comfort and joy of true Christians, in all countries and ages, is the same as that of the apostles—the realizing the glorious fact, in its true significance, that Jesus is indeed risen from the dead—the seeing with the eye of the mind, as they did with the eye of the body, the risen Saviour. It is this which turns sorrow into joy; it is this which makes their heart rejoice with a joy which, as man could not give it them, man cannot deprive them of. What a relief to the sorrows of conscious guilt—"it was Christ who died, the just for the unjust!" "it was Christ who rose again for their justification!" he "died for our sins according to the Scriptures!" he "rose again the third day according to the Scriptures!" What a support under our alarms about the cause of truth and righteousness, of God and of man—"Jesus Christ has revived, and risen again, that he may be the Lord of the dead and the living!" Whoever dies, then, the church is secure under her Head—the "First-begotten from the dead." What comfort amid the trials and conflicts of life, that Jesus, our ever-living friend, guides and controls all events, so that they conduce to the welfare of all who love him! What abundant consolation, while we look back to the graves of our friends, and forward to our own—"Christ is risen from the dead, and become the first fruits of them who sleep!" If Christians would be really happy amid all their sufferings, let them look to Jesus—to Jesus dying—to Jesus rising—to Jesus reigning. The eye of faith can traverse the distance of the past—penetrate the veil of the future. Gethsemane—Calvary—the upper room—the mountain in Galilee—the mount of Olivet—and the heaven of heavens, are all accessible to it. Christians often turn the eye of faith towards them all. They are seeking one object in all these places: they would see Jesus; and, when they find him, the disciples are glad; seeing the Lord, their hearts rejoice, and "their joy no man taketh from them." Oh, may these joys be ours, while, in a patient continuance in doing and suffering his will, we, amid weakness and temptation, anxieties and sorrows, hasten onward towards that blessed hope, the day of his glorious appearing, when we shall see his face, and be like him in holiness and blessedness, and when no cloud shall ever come between us and the light of his countenance—the sun of that better world—for ever and ever.
We proceed now to our Lord's observations with regard to the third period. These are contained in the paragraph: — "And in that day ye shall ask me nothing. Verily, verily, I say unto you, WHATSOEVER ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." In the free unconstrained flow of conversation, the illustrations of the two kindred subjects—of an increased knowledge of divine truth, and of the security of obtaining every necessary blessing from the Father, if asked in the name of the Son—are interwoven; so that the first is briefly referred to in these words, "In that day ye shall ask me nothing;" and then the second is taken up and shortly stated in the words that immediately follow—"Verily, verily, I say unto you, WHATSOEVER ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." Then follows a further illustration of the first subject, in these words—"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father:" and then there is a return to the illustration of the second subject,—"At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God." And the whole is closed with a statement of the two great truths of our Lord's having come from the Father into the world to do a great work, and of his being about to go from the world to the Father, having finished the work given him to do. This going backward and forward in discussing a subject conversationally is quite natural. But in our formal consideration of them, we shall, for obvious reasons, find it advantageous to keep them distinct.

Let us turn our attention then for a little, in the first place, to our Lord's statement, respecting that more clear, intimate, and extensive knowledge of divine truth, which the disciples were to enjoy "in that day," when, after having been seen by them, to their great joy, their Lord was to go to the Father. The full statement is as follows:—"And in that day, ye shall ask me nothing. These things have I spoken to you in proverbs: the time cometh when I shall no more speak to you in proverbs, but I shall show you plainly of the Father." This blessing had been

"John xvi. 23-28."
already repeatedly promised by our Lord to the disciples. In the progress of the discourse, he had said "At that day," or in that day, "when the world shall see me no more, but ye shall see, ye shall know that I am in my Father, and you in me, and I in you." "The Comforter, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. When he, the Spirit of truth, is come, he will guide you into all truth." It was very natural in our Lord, here to repeat once more the consoling assurance. The apostles had a painful sense of the indistinctness of their knowledge, which had led to their communing among themselves in whispers, and had excited their desire to ask their Master, and the feeling was probably deepened by the haze which seemed to hang even on our Lord's illustrations. They must, for example, have very indistinctly apprehended the force of the most expressive figure he had employed. Nothing was better fitted to meet such a state of mind than such a declaration, especially when it is considered that the joy which was promised them, was a joy which nothing but clearer views of divine truth could give. The terms in which the promise is made, naturally grows out of the circumstances in which it is made.

The first thing our Lord says in reference to this high privilege is, "In that day ye shall ask me nothing." "With regard to the expression "in that day," I have only to repeat in substance what I said as to the meaning of that phrase, when it occurs in a similar connection at the 20th verse of the fourteenth chapter.

The expression "that day," does not seem to refer, as some have supposed, to one literal day, or even a comparatively short, fixed period, as the day of the resurrection, or the day of Pentecost, or the day of the second advent. Like the promises "I will come to you," "I live, ye shall live also," it seems to me to refer to the whole period of the new economy, the great day, which dawned on the church at the resurrection,—and shone forth brightly, when the Holy Ghost with his sevenfold gifts was so abundantly communicated to the apostles. The phrase is borrowed from the Old Testament prophets, and is very often employed by them to describe the whole period of the new dispensation, as "In that day thou shalt say, O Lord, I will praise thee." "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem," and "In that day there shall be one Lord, and his name shall be one throughout all the earth." It is here equivalent to, 'When ye shall have seen me, and when I have gone to the Father,' then, 'in that day, during the period that I am to be with the Father, "ye shall ask me nothing."'
Our Lord's meaning, in these words, cannot be understood by
an English reader, without his being made aware that the term
rendered ask, in the first clause of the 28th verse, is a different
word from that translated in the same way in the second clause
of that verse. It is the same word that is used in the 19th verse,
"Jesus knew that they desired to ask him," and properly signifies
to ask questions, to make inquiry, in order to get information.
The word in the second clause is that which is usually rendered,
"to demand" or pray, "to make request." They are sometimes
used as if nearly synonymous, but these are their proper significations;
and when contrasted, as they seem to be here, there can be
little doubt that they are to be understood in their appropriate
meanings. The words do not mean, 'In that day you will not
pray to me, but to my Father; we find that in that day they
prayed to both. But they mean, 'You will not ask me questions,
but you will present petitions to the Father.' The force of the
expression is this, 'The mode of your obtaining knowledge is to
be different, and the extent and the accuracy of your knowledge
are to be greatly increased. You now, whenever you are at a
loss—and you are often at a loss—come to me, and by asking
questions of me, your Master, seek information. In that day,
which is to commence with my going to the Father, it will be
otherwise. I shall not be here in bodily form to have questions
put to me, and you will have no need to put such questions as
you now find it necessary to put to me.'

The declaration before us seems plainly to fix the commence-
ment of "the day" spoken of to our Lord's departure to the
Father; for, even down to the very day of his ascension, they
still continued questioning him, and sometimes not very wisely,
as in the only two cases of this kind recorded. Peter asked our
Lord as to John's future destiny—"Lord, and what shall this man
do?" and the apostles, in a body, said, "Lord, wilt thou at this
time restore the kingdom to Israel?" To the first question he
answered, "If I will that he tarry till I come, what is that to thee?
follow thou me:" and, to the second, "It is not for you to know
the times or the seasons, which the Father hath put in his own
power." The meaning, then, is, 'In that day the mode of ob-
taining knowledge will be changed, and your knowledge of divine
truth will be greatly increased.'

This increase of divine knowledge—spiritual light—was one of
the distinguishing marks of the period of the Messiah's reign, ac-
cording to the Old Testament prophets—"The earth shall be full
of the knowledge of the Lord, as the waters cover the sea."
"Moreover, the light of the moon shall be as the light of the
sun, and the light of the sun shall be sevenfold, as the light of
seven days." "All thy children shall be taught of the Lord."
"I will put my law in their inward parts, and write it in their

50 ἀποψίστη. 51 αἰτήσετε. 52 "Non rogabis, s. a., non interrogabis me amplius."—JANSEN. 53 John xxxi. 21, 22. Acts i. 6, 7.
hearts; and I will be their God, and they shall be my people. And they shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Him, from the least of them even to the greatest of them.”

How it was that, in that day—the day of the new dispensation—they should not need to ask questions of their Master, is explained by him in the 25th verse: “These things have I spoken unto you in proverbs;” but the time cometh, when I shall speak no more unto you in proverbs, but I shall show you plainly of the Father.” The words “these things,” directly refer to what our Lord had just said in his enigmatical declaration, and in his illustrations, some of which were to them as enigmatical as the declaration they were intended to illustrate. More remotely, they refer to the whole subjects of the valedictory discourse. But as our Lord’s valedictory discourse is just, in substance and manner, a specimen of his teaching, the declaration here may be, and we apprehend ought to be extended to the whole of what he had said to the disciples with respect to the kingdom of God which he had come to establish among men.

He had spoken to them in parables. This was true in reference to him—true, still more extensively, in reference to them. “To speak in parables,” is to speak so as not to be fully understood. When the Jews meant to say that Ezekiel’s teaching was so obscure that they could not understand it, they said of him, “Doth he not speak parables?” We have often had occasion to remark, that our Lord intentionally veiled many of his statements. They were necessary to be made at the time, but they could not have been fully understood at the time, without danger and injury of various kinds. Future events alone could satisfactorily and safely make them plain. Hence he often used what are called “proverbs”—pregnant sayings—where more was meant than met the ear; general maxims, without indicating clearly their reference; figurative representations—dim types—without very definite explanations. And if he spake sometimes in proverbs, with the intention of rousing rather than gratifying curiosity—of having his saying attended to and remembered now—understood afterwards—the deep-rooted prejudices of the disciples respecting the nature and design of the Messiah’s reign, made many declarations to them parables and paradoxes, though expressed in the plainest words which language could furnish, and so as to be transparently clear to us. It is quite plain that the whole of this valedictory discourse—though in its spirit it must have breathed comfort and encouragement into their hearts—was to them covered with darkness. There seems scarcely a single declaration in it that they fully comprehended. The death, the resurrection, and ascension, were

61 Isa. xi. 9; xxx. 26; liv. 13. Jer. xxxii. 33.
62 “καρούει—proverbium interdum significat: quia autem proverbia ut plurimum figuras et tropos continent, inde fit ut Hebrēi κρώστον appellant amig mata vel insignes sententias, quam Graeci λαος βασιλεως vocantur, quae aliquid ambiguum vel obscurem sive habent.”—CALVIN.
63 Ezek. xx. 49.
all to them dimly shadowed forth under a going to the Father. They were especially perplexed about the Father and his house, and their Master going thither, and returning to take them to be there also. They knew not where he was going, and how could they know the way? They were especially anxious that he would show them the Father. They were not blind, but they only "saw men as trees walking."

But in that day it was to be otherwise: "The time cometh, when I shall no more speak to you in proverbs, but I shall show you plainly of the Father." This promise began to be accomplished, even before the day of Pentecost—the first unclouded day of the new dispensation. On the very day of the resurrection, "beginning at Moses and all the prophets, he expounded" to the two disciples, on the way to Emmaus, "the things in all the Scriptures concerning himself." Till the day he was taken up, "during the forty days he was seen of them, he spoke of the things pertaining to the kingdom of God;" and, on one very memorable occasion, "he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures." But the prediction received its complete fulfilment when, according to his promise, on the day of Pentecost he sent the Spirit to "teach them all things"—to make them understand all that he had said—"and to bring all things to their remembrance." The veil was then completely taken off their hearts, and "with open face" they contemplated "the glory of God in the face of Christ Jesus," and were converted, by what was so glorious, into reflectors of this glory. They were made to understand "the mystery of God, and of the Father, and of Christ." "The mystery kept secret from former generations"—"hid in God"—and, in consequence of their incapacity of apprehending it, but partially revealed to them, even by the great Revealer who was in His bosom—now became "manifest." They received an "anointing, which enabled them to know all things." Things which the "eye had not seen, the ear not heard," which it had not "entered into the heart of man to conceive," were revealed to them by the Spirit. They "knew the things which were freely given them of God;" the Father, "God in Christ reconciling the world to himself;" "the Saviour-God, who would have all men to be saved;" "the God of the Jews—the God of the Gentiles also." "The God of our Lord Jesus Christ, the Father of glory, gave unto them the Spirit of wisdom and revelation." "The treasures of wisdom and knowledge hid in Christ" were disclosed to them; they were filled with his excellent knowledge; and they themselves saw, and were enabled to make other men see, "the mysterious fellowship which, from the beginning of the world, had been hid in God, who created

all things by Jesus Christ: to the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord.”

But it may be said, “This may be a substantial fulfilment of our Lord’s declaration, as, without question, the apostles did thus, through the Holy Ghost, obtain much clearer, and more accurate and extensive views of divine truth; but how can this be said to be our Lord, “speaking to them not in proverbs,” and “showing them plainly of the Father”? The answer is not difficult. The word of Christ abode in the disciples; they kept his words; his word dwelt in them richly; the Spirit was his Spirit—sent by him—and he took of his things, and showed them to the apostles. He made them remember and understand all that their Master had said to them, so that they had his mind in them; and, as to additional revelations, it was as really Christ who, by his Spirit, spoke from heaven to the ear of their understandings, as it was Christ on earth who spoke with the mouth of a man to the ear of their bodies; and thus all parables became plain—all mysteries were made manifest. There was no more need to say, “Show us the Father,” than to say, “Lord, we know not whither thou goest, and how can we know the way?” They saw the Father in the Son, and it sufficed them; they knew where he was gone, and they knew the way by which they were to follow him.

And this blessedness, of having Christ to speak to them of the Father plainly, and without proverbs, is not confined to the apostles. No man who, under the influence of the Holy Ghost, understands and believes the revelation made to and by the apostles, has need to ask questions of men, or to regret that his Lord is not bodily present, to be resorted to as an oracle; for in his completed word, opened by his Spirit to all who really desire it, are found all the treasures of wisdom and knowledge. They are thus “complete in him,” “who of God is made to them wisdom;” and “they know what is the hope of the Divine calling—what the riches of the glory of God’s inheritance in the saints—what is the exceeding greatness of his power to them-ward who believe,”—and “comprehend with all saints what is the breadth, and length, and depth, and height; and know the love of Christ, which passeth knowledge.”” “Come, then, O house of Jacob, and let us walk in the light of the Lord.” Let us listen to the plain lessons of the one Master in heaven, and habitually contemplate the venerable beauties of our heavenly Father’s countenance, which he has unveiled to us.

The second high privilege which the disciples were to enjoy in that day which followed his going to the Father, was the assurance of their certainly obtaining whatever, in the name of Christ, they should ask of the Father. Our Lord’s statement on this

55 2 Cor. iii. 16-18; iv. 4; v. 18, 19. 1 Cor. ii. 9, 10. Eph. iii. 9-11.
56 Eph. i. 18, 19; iii. 16-18.
subject is in these words: "Verily, verily, I say unto you, Whosoever" ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." 153

This, like the statement with which it is connected, is not here brought forward for the first time. Our Lord had already said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." "If ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done unto you." "I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you." 154 Our Lord repeats the promise with some variety and addition, not merely because he was aware that it had been very imperfectly apprehended by them, in consequence of their being stupefied with sorrow, but because he obviously wishes to condense, in a few closing sentences, what it was of especial importance that they should have before their minds in that short season of extreme trial, to which their faith was about to be exposed.

The right understanding of the whole passage depends on the proper apprehension of the meaning of the phrase, "in my name." It is, as I have had occasion repeatedly to show you, a phrase of wide signification. The name of God is just God as revealed; the name of Christ—Christ as revealed. To do anything in the name of God, is to do it with a reference to his revealed character; to do anything in the name of Christ, is to do it with a reference to his revealed character—under the influence of the knowledge and faith of the truth with respect to that character. To pray in the name of Christ, is to pray for the things which he has taught us to pray for, and in the way he, as the great Teacher, has taught us to pray; to pray, expecting the acceptance and answer of our prayers, through his mediation, on the ground of his atonement, and by means of his intercession, as the great High Priest of our profession; to pray as his subjects, and his appointed instruments for displaying his glory, and establishing his kingdom, for what is fitted for promoting these great objects. To pray in the name of Christ, is to pray with the truth about Christ before the mind, guiding the subjects of prayer, and the manner of prayer. Prayer in the name of Christ, is prayer by a person who knows and feels that he is in Christ—identified, so to speak, with him, where He is, as it were, present in the heart of the man praying, —prayer through his mediation, as the one mediator—" the way,
the truth, and the life,"—prayer made under the influence of his Spirit,—prayer in the exercise of filial dispositions rising out of the filial relation in which the petitioner has been placed to God by union to Christ,—prayer in reference to the kingdom of Christ.

Now, says our Lord, "In the day which is to succeed my going to the Father, you are not only to have your knowledge so increased, as that you shall not need to have me bodily present with you to ask questions of; but you are to be secured of having every blessing you need, if you ask it in my name from the Father; so that you will not need me to be bodily present with you to supply your wants. You have but to "ask and ye shall receive;" but to "seek and you shall find;" but to "knock and it shall be opened to you."

Our Lord obviously wishes to impress on their minds the necessity of their prayer being prayer in his name, in order to the securing its uniform success as the means of obtaining blessings: "Hitherto," says he, "ye have asked nothing in my name: ask, and ye shall receive." Some have understood these words as a kind reproof of the disciples for not having asked enough in his name. They had not, because they had not asked, or asked amiss,—not in his name. The words may very justly be employed in this sense as to many Christians; but this does not seem to be their primary meaning.

Our Lord states that a change was about to take place in the manner of their prayers. Hitherto they had asked nothing in his name. Henceforth they were to ask everything in his name. The prayers of the people of God, under the Old Testament dispensation, were implicitly, but not explicitly, in the name of Christ. Their prayers were addressed to Jehovah as their God in covenant—a covenant, the blessings of which came to them through a mediation of which the propitiatory sacrifices and vicarious intercessions of the law were figures. Their common plea in prayer was "for thine own name sake,"—"for thy great name." It has been supposed that there is a reference to the Messiah in the words of the psalmist, "Behold, O God our shield, and look on the face of thine anointed,"—and that when Daniel prays that Jehovah would "cause his face to shine on his sanctuary for the Lord's sake," as well as "for his own sake,"

he also refers to the Lord Messiah. Whatever there may be in this, it is quite plain that the name of Jesus the Christ, though dimly adumbrated, was not revealed under the old economy, and that prayers could not be offered explicitly in his name. "The way into the holiest was not yet made manifest." The disciples were just like the other Old Testament believers. They, indeed,

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90 How beautifully does Calvin say,—"Adhuc extensum erat templo velum; Dei majestas sub umbra cherubim abscondita erat; nondum oculi sanctuarium ingressus erat verus sacerdos, ut pro suis intercederet; nondum sanguine suo viam dedicaverat. Non igitur mirum si Mediator non fuit agnitus sicut nunc, ex quo in caelo pro nobis apud Patrem apparat, sacrificio suo cum nobis reconcilians, ut audiamus nos miseris, homunciones illue cum fiducia prodire."
held Jesus to be the Messiah, and they expected to be saved by
him. But the nature of his mediation, and the use to be made
of it in prayer, they at this time did not understand. Jesus had
taught them to pray, what to pray for, how to pray; but he had
not fully revealed to them—what, indeed, they were in their
present state incapable of apprehending—the truth respecting
his mediation, and the influence which this was to have on the
way in which they were to conduct their intercourse with God
in prayer. Hitherto they had not asked blessings from God as
coming through the channel of the Saviour's perfect atonement
and prevalent intercession. They very imperfectly understood
the words, "I am the way, and the truth, and the life: no man
cometh to the Father, but by me." In prayer they had not
explicitly exercised dependence on the Holy Spirit, whose influ-
ences were shed forth on them in Christ's name, for Christ's sake,
because they belonged to him. They had not come to God as
persons identified with Christ's cause, and seeking everything
with a reference to its success in themselves and their fellow-
men.

But though, hitherto, they had asked nothing in his name,
henceforth they were to ask everything in his name. In that
day, they were to know his name to an extent of which they had
now no distinct conception; and in that name they were to teach
and work miracles, and labor, and suffer, and pray. "Ask,"
says the Saviour—that is, clearly, ask in my name—"and ye
shall receive." 'Pray for what I have taught you to pray—pray
as I have taught you—pray depending on my mediation—pray
under the influence of my spirit—pray, as identified with me, for
the promotion of my cause. Thus pray, and ye shall assuredly
receive whatever ye pray for. And I enjoin you thus to pray,
"that your joy may be full,"—that not only you may be de-
ivered from all despondency and heart-trouble, but that in the
enjoyment of all heavenly and spiritual blessings, and in the pos-
session of all that is necessary and sufficient to secure the success
of the great enterprise on which you are about to enter, you may
be filled with holy happiness, heavenly joy—joy in the Holy
Ghost. There is a close connection between the two advices
given by an apostle under the influence of the Spirit of his
Master, "Rejoice evermore. Pray without ceasing." The second
is the means of securing the first. If we cease to pray, we are
likely to cease to rejoice—we must "pray without ceasing" that
we may "rejoice evermore," and were we, instead of being
anxious, careful, and troubled about many things, to "be anxious
about nothing, and in everything, with prayer and supplication,
to make our requests known to God," asking what we need in the

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# John xiv. 6.
# Commentarius optime in hae verba illud, Act. iv. 29, 30. Talis petita, cum
opus fuerit, in nomine meo, et quodcumque petietis, accipietis, ut gaudium vestrum
sit plenum, cum videatis me etiam a vobis absentem, tamen a vobis non abesse."
—Lightfoot.
# 1 Thess. v. 16, 17.
name of Christ, assuredly the "peace of God would keep our hearts and minds through Christ Jesus;" and, amid all external troubles, our joy would be full.

"In that day," says the Saviour farther, "Ye shall ask in my name." *All your prayers shall have a reference to the truth about me, understood and believed by you. You will find it impossible to go to the Father, but in my name; and you will find it impossible not to go to the Father in my name." They were to worship God as "God in Christ reconciling the world to himself, not imputing to men their trespasses"—"the God and Father of our Lord Jesus Christ," and their God-Father in him—"the God of peace, who brought again from the dead their Lord Jesus, that great Shepherd of the sheep;" and they were to worship Him through Christ, as "the one Mediator between God and man, who gave himself a ransom for all," the blood of whose sacrifice cleanseth from all sin, and who, ever living to make intercession on the foundation of that all-perfect sacrifice, was able to save them to the uttermost. Through him as the Great High Priest and all-efficient sacrifice, and through his Spirit given them on the ground of that sacrifice, they were to have access to the Father, and come boldly to the throne of grace. They were thus, in prayer, "to do all in the name of the Lord Jesus," asking the blessings he has procured, and promised, and encouraged and commanded them to ask; and asking them as he requires them to be asked—with intense desire, firm faith, humble confidence, untiring perseverance.

The words that follow are slightly obscure. "And I say not unto you, that I will pray the Father for you." Whatever these words may mean, they certainly do not deny either the reality or the necessity of our Lord's intercession for his people. They are by no means equivalent to, 'I say to you that I will not pray the Father for you.' He had already said to them, most explicitly, that he would pray the Father for them, and he would send them another paraclete in the Holy Spirit, in whom they should have all spiritual blessings; for, to give the Holy Spirit, and to give good things, are, with the Saviour, expressions of synonymous meaning. And, lest we should think that Christ's interposition ends with the prayer for the Spirit, we find that, after the Spirit has been given, it is declared that "we have an advocate with the Father, Jesus Christ the righteous;" and that his being able to save us to the uttermost is the result of his ever living to make intercession for us."

Our Lord's words, in connection with what follows—"for the Father himself" loveth you,"—seem plainly intended to convey this meaning: 'Not to mention or dwell on my intercession with the Father—which will assuredly be put forth, and will as assuredly be successful, for the Father always hears the Son—

\[9\] John xvi. 26.  
\[10\] I John ii. 1. Heb. vii. 25.  
\[11\] "ἀγάπη πρὸς ἀνθρώποιν ἐπονομάζει, ἐν τῷ γεγονότων."—Paulus. Nonnus interprete it by ἀντικείμενος.
the love of the Father, both to you and me, secures that He will give you whatsoever you ask in my name, for He does love you, and loves you because you love me.' We are not to think of the intercession, any more than of the atonement, as that which makes God love his people. Both are the mediums through which bounty, guided by wisdom, manifests itself to men in consistency with—to the glorious illustration of—the claims of righteousness. The Father does not love them because Christ intercedes for them. Christ intercedes for them because they are the Father's, the objects of his peculiar love."

It is plainly most becoming in God thus to dispense his blessings to the objects of his love. To use the well-considered words of the profound M'Laurin,—"What more just, than that He, who showed such incomparable friendship for sinners, as to give himself a sacrifice for their sins, should have the dispensing of grace to them for the performance of duty, and be entrusted with the whole management of their souls, which, surely, cannot be in more friendly hands? His receiving gifts for men, as the Scripture expresseth it, and having all fulness and treasures of wisdom and knowledge to communicate to them by his Spirit, serveth as an additional means of cementing that incomparable friendship betwixt him and them. To be perpetually employed in giving spiritual light, life, strength, and joy to his people, we very easily conceive is an office very agreeable to his kind and bountiful nature. And they must have little faith or gratitude who do not think spiritual blessings have the better relish for coming to sinners from such a kindly source, and through such kindly hands. Certainly, every man that sincerely believes in Christ, finds additional consolation in spiritual blessings by reflecting on the way they are derived to him—that they carry along with them not only the savor of his merits, but the relish of his friendship."

But that whatever they ask in Christ's name shall be given them, is secured by the love of God, no less than by the intercession of Christ,—nay, even more so, inasmuch as the only fountain is more than the only channel, though both are equally necessary in their own places. "The Father himself loveth you because ye have loved me, and have believed that I came out from God." The Father loves all the saved with an eternal sovereign love, of which we can find no cause out of himself. And because He thus loves them, He chose them before the foundation of the world, predestinated them to the adoption of children, gave them to his Son to be his sheep; at the appointed season selects them from among mankind, calls them by his grace, unites them to the Saviour, and blesses them in him with all spiritual blessings. This love of special benevolence is not that spoken of here by our Lord; for its cause is not believers loving Christ, or even men's becoming believers. But for this love, there would neither be believers in, nor lovers of Christ.

18 John xvii. 9. 19 John xvi. 27.
It stands to faith and love in the relation, not of effect, but of cause.

But there is a love—the love of complacency—with which God regards his people; and the ground of that love is their being and doing what is well-pleasing in his sight—their being and doing this, because He, in the exercise of his sovereign special love, has worked in them both the willing and the doing. God does love his people, because they love his Son. How could it be otherwise? He loves the Son—loves him as He knows him—i.e., perfectly, infinitely; and how can He but approve and love those who love him? God does love his people because they believe that his Son came forth from Him, not merely as a divine messenger, but a messenger who is a divine person, coming forth from the bosom of the Father. How could it be otherwise? He sent him that he might be believed in. This is his great commandment, under the new economy, that men believe on the name of his Son whom He has sent. The repeated proclamation from the most excellent Glory is, “Hear him, hear him”—“My Beloved”—“My Only-begotten”—“in whom I am well pleased.” Without faith in Christ, it is impossible to please God; with faith, it is certain that we shall please him. With them who believe not, He cannot be well pleased; with them who do, He cannot but be well pleased. How absolutely certain, then, is it, that God, who loves his Son, and who loves those who love his Son, and believe in him, will give them whatever they ask in the name of that Son?

Having been led to mention his coming forth from God, our Lord concludes these explicatory remarks by stating, in the fewest words, the truths which, above all others, it was of importance that the disciples should hold fast in the hour of temptation, which was just coming on them to try them. “I came forth from the Father, and am come into the world; again I leave the world, and go the Father.” In believing that Christ had come forth from God, they believed the very truth most sure. The meaning of these words may be very shortly given. ‘I, a divine person and a divine messenger, have come forth from the excellent glory, where the Divinity dwelleth in light inaccessible,—from the presence of the Father, with whom I was from the beginning,—from the bosom of the Father, in which, from the unbeginning eternity, I reposed. I have come into this world in the form of a mortal man, as a matter of course, to do a great work; and, when that work is completed, as it is just about to be, I leave this world, as to my bodily presence, and return to the glory which I had with the Father before the world was. The Son of God, who is in heaven, came down from heaven, and is now about to return to heaven. He is to descend even to the lower parts of the earth, and then he is to ascend up far above all heavens to fill all things.’

Matt. xvii. 5. 

John xvi. 28.
It is impossible to consider the enigmatical declaration of our Lord and his explicatory remarks on it, without astonishment at the depth of his wisdom, and the tenderness of his love. Oh, what benignant wisdom! what wise benignity! How admirably fitted were those statements to fix in the minds of his disciples, what could alone preserve them, in the dreadful trial before them, from making shipwreck of faith! He rouses them from their stupor by the enigmatic saying; and then in explaining it, in compliance with their earnest though unexpressed wishes, he imprints on their minds these truths,—In a very short while you are to be suddenly plunged into a state of the severest trial, suffering, and sorrow; you are, in every sense of the word, to lose sight of me, but it will be but for a very short while. The trial, though sharp, will be soon over. I will come to you again. You shall see me, and your joy shall be intense and lasting, and it will rise out of the very events which caused your sorrow; and then, though I am, as to bodily presence, soon to leave you to go to the Father, yet you will not be losers but gainers by it. You will have such clear, and extensive, and accurate views of divine truth, that you will not need me to put questions to, that you may obtain information; and such security that ye shall receive whatever you ask the Father in my name, that you will not need me to prefer requests to, that you may obtain benefits. There is no truth which you shall not know, no benefit you shall not obtain, that is necessary to be known and obtained to your answering all the high, and holy, and benignant purposes, you are to serve in the establishment of my kingdom. In the hour of trial, only hold fast, that I did come from God, and that I am about to return to God.' Truly, the words of him who hath wisdom are as "goads—fastened nails." They could not be forgotten by the disciples; and, if remembered, they were fitted to save, and we have no doubt did save, from absolute despair and apostasy, in the dreadful days and nights which were before them.

This second advantage which the apostles were to receive in consequence of Christ's going to the Father, is not, any more than the first, confined to them. It is the high privilege of all Christians, now that the Saviour is gone to the Father, that whatsoever they ask in the name of the Saviour, in the sense of these words, already explained, they shall certainly obtain. "This is the confidence," says the apostle John, speaking in the name, not of his fellow-apostles merely, but of all Christians, "this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him." Their interest in the intercession of Christ and the love of the Father, is as real as that of the apostles. Christ makes intercession for them. "He who is with the Father is their advocate; and the Father himself loves

1 John v. 14, 15.
them, because they have loved his Son, and have believed that he came forth from God." Should not Christians, then, love to pray, when they may have so much—everything really good for them—for the asking? Have we, brethren, little holiness—little comfort—little usefulness—in comparison of what we might have, and ought to have? The cause is not far to seek. It is in ourselves. There is no indisposition in the Father to give it; there is no deficiency, either in atonement or intercession, on the part of the Son; no want of readiness to enlighten, and purify, and strengthen, and console, on the part of the Spirit. He is faithful who hath promised. He is ready to perform up to the full meaning of his engagement. The fountain cannot be exhausted—the channel cannot be obstructed. The cause is in ourselves. We have not, because we ask not, or because we ask amiss. It is because we do not open our mouths wide and take deep draughts of truth, and grace, and consolation, that we remain ignorant, and carnal, and unhappy. Ask in the name of Christ, and you shall assuredly obtain "exceeding abundantly, above all that you can ask or even think." Well may we say to Christians, in a sense somewhat different from that in which our Lord used the words to the apostles, "Hitherto ye have, in his name, asked nothing of the Father;" nothing in comparison of what you need—nothing in comparison of what He has promised—nothing in comparison of what He is ready to bestow—nothing in comparison of what others, who have been more instant in prayer and strong in faith, have obtained. "Hitherto ye have asked nothing." "Ask and ye shall receive, that your joy may be full;" that you may "bring forth much fruit," and that the true vine, as well as its heavenly Cultivator, may "be glorified." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "For if ye, being evil, know how to give good gifts to your children; how much more shall your Father in heaven give you good things, give you the Holy Spirit, if ye ask Him?" "But ask in faith," and that you may do so, "ask in the name of Christ" "nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord."  

§ 4. The disciples' declaration of satisfaction with their Lord's explanatory remarks, and of confirmed faith in his divine mission.

Let us now turn our attention to the disciples' expression of satisfaction with our Lord's explanatory remarks on the enigmatical declaration, which had so much perplexed them, and of their confirmed faith in his divine mission. The means, so indicative at once of wisdom and of kindness, employed by our Lord to rouse his disciples from the stupor of sorrow, in which his in-

77 Matt. vii. 7-11. 78 James i. 6, 7.
timation that he was about to leave them had plunged them, and
which had hindered all the consoling statements he had made
from producing impression on, or even finding their way into,
their minds, had in some measure served their purpose. They
had excited in them such a degree of mental activity as enabled
him to lodge in their minds some idea of the real state of the cir-
cumstances in which they were placed; and in their memories
such statements as when coming events gave them significance,
might save them from entirely abandoning their confidence in
him in that hour of extreme trial which was so near at hand.
The enigma, "A little while, and ye shall not see me; and again
a little while, and ye shall see me; because I go to the Father,"
by its utter unintelligibility had stirred their minds, awakened
their curiosity, and excited an eager desire for information,
though they were either too much ashamed, or too much afraid,
to express this desire to their Master. "He," who "needed not
that any should testify to him of man, for he knew what was in
man," was better acquainted with what was going on within
them, than they themselves were; and availed himself of this
state of mind, which was just what he had intended to produce,
for the purpose of strengthening their fainting faith in him, by
showing them how thorough and intimate was his knowledge of
them; and to impress on their minds certain facts which it was
supremely important that, in their present circumstances, they
should be aware of, and awake to. He told them that events of
a very painful kind, which would try their faith to the uttermost,
were just about to take place; that the trial, though a sharp one,
was not to be of long continuance, and was to be followed by a
state of solid permanent enjoyment,—a state, the leading charac-
teristics of which should be clear, extended, satisfactory views
of Divine truth, and the ready and certain attainment of every
needful blessing from the Father, who loved them, in answer to
prayer made to Him in the name of the Son.

These statements, though not plainer than a great deal of what
he had said in the previous part of the discourse, when viewed
alongside of the enigma, seemed perspicuous. A ray of light, as
it were, beamed athwart the darkness of their bewildered minds
and sorrowful hearts. They had a perception, though an indis-
tinct one, of the meaning of the Saviour's words, and they strong-
ly felt the force of the evidence he was giving them of his divine
mission, in the manifestation of his supernatural knowledge of the
inmost and most carefully-concealed workings of their minds. It
is beautiful to observe the power of saving truth, even when but
dimly discerned, to tranquilize the mind. As Calvin finely says,
"the disciples did not understand fully the meaning of Christ's
discourse; but though they were not capable of this, the mere
odor of it refreshed them." All was not now dark and comfort-
less to them, their knowledge was somewhat increased, their faith
was greatly confirmed. They understood something, they thought
they understood more than they did, and they felt that their failing faith was re-established.

This state of thought and feeling found utterance in the words recorded in the 29th and 30th verses, "Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." The right interpretation of the words, "Lo, now thou speakest plainly, and speakest no proverb," depends on the reference of the word "now." Some suppose that "now" is to be understood with a reference to our Lord's words, "the time cometh," and that the words of the apostles are a denial of what their Lord had said, "These things have I spoken to you in proverbs:" as if they had said, 'Even now, thou speakest plainly, thou speakest no proverb: thou under-ratest equally the perspicacity of thy teaching, and our perspicacity in apprehending its meaning. We do understand your declarations—they are not proverbs to us—we want no other teacher.' This, however, comports very ill with the reverence with which, amid all their weakness, they were accustomed to treat the declarations of their Lord, and with their felt and often-expressed difficulty of comprehending his sayings.

It is far more natural to suppose that "now" is contrasted with the immediate past, when he had uttered his enigmatical declaration. It is as if they had said, 'It is most true that, very lately, thou didst speak to us in proverbs. We did not know what thou saidst. We could attach no distinct ideas to thy declarations. But now the riddle is solved; these are plain words, and understanding them, we understand it. We did not understand that; we do understand this. We did not understand thee then; we do understand thee now.'

The disciples were quite sincere in this declaration—it was perfectly true in their consciousness; but it was only within certain and not very wide limits, a declaration of the actual truth. They understood something of what he had said, but there was very much in his words which they did not understand. They had been in utter darkness, so that they saw nothing; they were now sensible that there was light—they saw something, and they concluded, somewhat rashly, that they saw everything plainly. They could scarcely fail to understand this much, that they were just on the eve of a period of very severe suffering, during which their Master and they were to be separated; but that this period was to be a short one, and was to be followed by his being restored to them, and by a state of things which, as to knowledge and enjoyment, was to be superior to anything they had yet experienced; that they were the objects of a peculiar regard to the Father, for their faith in, and love to, the Son; and that he, the Son, had indeed come from God, and was to return to God. But while they attached ideas to our Lord's words, and ideas not incorrect so far as they went, they attached very inadequate ideas to them; and so far as they apprehended them, they saw nothing
in them inconsistent with, nay, probably, saw something in them corroborative of, their false notions of a temporal Messiah, and an earthly kingdom.

They likely thought that he should go to the Father, but only for a short season, and then return and “restore the kingdom to Israel.” The declaration, “Lo, now thou speakest plainly, and speakest no proverb,” was made in good faith. They thought they understood their Lord fully, when they dimly apprehended a small portion of his meaning. In this, I imagine, they are by no means singular. Oh, how often do we think we fully comprehend Divine declarations, respecting which, afterwards, we have most satisfactory evidence, that if not utterly misapprehended by us, they were very imperfectly understood! We thought we had touched the bottom with our lead, when it was only our line that had run out. We have got a longer line, and we are more doubtful than we were at first whether we have yet fathomed the depths of the Divine statement; we only know that it is much deeper than we thought.

The disciples’ expression of confirmed faith, which immediately follows, was a much more correct representation of the true state of their minds, than the declaration of clear apprehension and enlarged information which precedes it. “Now are we sure that thou knowest all things, and needest not that any man ask thee: by this we believe that thou camest forth from God.” In these words there are two things which call for consideration, the apostles’ profession of faith, and their statement of the evidence on which this professed faith was founded. The truth in which they declared their belief was that Jesus had “come forth from God,” —words which, whatever obscurity rested on their views with regard to his person, could not, as used by them, mean less than that he was not only a messenger sent by God, like Moses and the prophets, but that he, pre-existing with God in heaven, had been sent by him into the world, to be the promised Messiah; that he was, as Peter in the name of his brethren declared, when our Lord asked them whom they thought him to be,—“The Christ, the Son of the living God.” This was not with them a new conviction, but their faith had been, especially within a few hours, exposed to trial; it had been shaken, and they felt it now confirmed. “We believe,” said they, “our faith is confirmed;” “we are sure,” we have a conviction like that of intuition, “that thou camest forth from God;” “we believe in God;” “we believe in thee.”

Now, what had produced this effect of confirmed conviction? Had our Lord performed some miracle more extraordinary than any he had yet performed? or had the coincidences between the declarations of Old Testament prophecy and his character and history been by any means more extensively and clearly brought out than they had been heretofore? Neither the one nor the other of these was the cause of the confirmation of their faith.

79 John xvi. 30. 80 Matt. xvi. 16. 81 John xiv. 1.
But our Lord had, by what he had now said, and which must have called up to their recollection many similar occurrences during their intercourse with him, carried home to their heart the conviction that he knew them as none but God could know them—that he was acquainted with their inmost thoughts and wishes. They recognized in him one who "knew all things," "who searcheth the hearts and trieth the reins," who "needed not that any should testify of man, for he knew what was in man."* "We are sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God."

We would naturally expect that, after the declaration, "thou knowest all things," some such statement as, "thou needest not to ask any one," should have followed. "Inquiry with thee is unnecessary, who art already in possession of all knowledge." But the disciples' formula of expression was, in the circumstances, by far the most appropriate and significant that could have been employed. Other teachers, however well qualified, must, in order to give information suited to the circumstances of individuals, learn from them what are the subjects on which they wish to be instructed. Many learn little from their teachers in comparison of what they might, by not letting them know what they need, and wish to be informed about. But it was otherwise with their Master. He could anticipate requests. He could gratify unexpressed desires. They had "desired to ask him," but had "been ashamed to acknowledge their ignorance, or afraid to seek an explanation which might confirm their worst fears. But he, knowing that they had such a desire, though they had studiously concealed it from him, gratifies the desire, and gives the wished-for information. The disciples' argument is this, and it is a perfectly sound one.—'He knows our hearts; he who knows our hearts, knows all things; he who knows all things, is a supernatural being—has come forth from God.' Our Lord had said to them, "In that day ye shall ask me nothing,"—i. e., 'Ye shall not obtain information from me by asking questions of me, for I will not be bodily present with you; and you will not need such a mode of obtaining information, for you will be taught all the truth.' The disciples, in reference to these words, seem to say, 'Even now we need not ask thee anything for, without our expressing our desires for information, thou, knowing our hearts, art ready to give, unasked, the information we need and desire.'

It deserves notice, that this species of evidence—the manifestation to the individual that his inmost thoughts and feelings were known to our Lord—appears to have produced, in a higher degree, faith in him, than the mere working of external miracles. We find this strikingly illustrated in the case of Nathanael, the woman of Samaria, and Thomas. "Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of

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* John ii. 25.
Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom there is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when the wast under the fig-tree, I saw thee." How much did these words bring before his mind? how did the conviction flash on him? This is He, “of quick understanding, in the fear of the Lord, who does not judge after the sight of his eyes, nor reprove after the hearing of his ears.” “Nathanael answered and said, Rabbi, thou art the Son of God; thou art the King of Israel.” When our Lord showed the Samaritan woman that he was acquainted with all the particulars of her past history, though he had never seen her before, “I perceive,” said she, “that thou art a prophet;” and she readily believed in him, who, to her saying, “When the Messiah cometh, he will tell us all things,” replied, “I that speak unto thee am He;” and she went to her townsmen, calling to them, “Come, see a man who told me all that ever I did: is not this the Christ?”

The intimate knowledge which our Lord showed of what Thomas had done and said when the Saviour was not present, gave a peculiar form and force to his confession of faith, compressed into these most significant words, “My Lord, and my God.”

Indeed, I believe it will be found that all the faith which ends in sound conversion and ultimate salvation, rests to a good degree, on this species of evidence. “He makes all the churches,” and every true member of them, to know that he “searcheth the reins and the heart.” The word of God proves itself to the mind to be the word of the Omniscient One, by its “discerning the thoughts and intents of the heart;” by showing a knowledge of, and a suitableness to, and a power or influence over, the inmost movements of thought and feeling, which can be the result of nothing short of divine knowledge and divine power. The truth on this important subject has never been better expressed than by two theologians of our own nation; the one long ago gone to his rest and reward, the other still in the midst of us. In the words of the former:—“This light, whereby the word of God evidences itself to those who have spiritual ears to hear, is nothing else save the impress of the majesty, truth, omniscience, wisdom, holiness, justice, grace, mercy, and authority of God, stamped on it by the Holy Ghost, and beaming into the minds of such persons, affecting them with a sense of these perfections both in what is spoken and in the majestic and God-becoming way of speaking, so that they are made to cry out, ‘It is the voice of God, and not of man.’ It enters into the conscience, a territory exempt from the authority of creatures, and subject only to the dominion of God. It challenges, convinces, threatens,
awakens. It sets it a-raging, and the creation cannot quiet it again. It commands a calm, and the sea, that was troubled before, is smooth, and devils and men are not able to disturb its repose. It enters into the mind, opens its eyes, fills it with a glorious, clear, pure, and purifying light, and sets before it wonders, before unknown, concerning God, ourselves, our sin, our duty, our danger, and our relief; the works and ways, the counsels and purposes, of God. It speaks to the will, and converts it. It disengages it from what it was most engaged to; makes it hastily quit its embraces; turns its bent another way—the quite opposite way,—and makes its embrace what nothing before could make it look to. It enters the affections, makes them rise from the ground, and gives them such a divine touch, as that, though they may, through their fickle nature, be carried at a time by force another way, yet they never rest but in pointing heavenward. Now, when the case is thus stated, how can the soul that feels this powerful word that comes from the Lord Most High, do otherwise than "fall down and own that God is in it of a truth?" How can they but believe that it has come forth from God? In the words of the living author, the written word "unravels to the Christian the mystery of his own heart; his former resistance to the clearest convictions of truth; his obstinate neglect of his own highest interest; his defiance of Supreme authority; his insensibility to the most amazing kindness." It is this which accounts for all his previous inconsistencies; his weakness and irresoluteness under the most urgent motives; his remaining aversion to what he yet loves and values; his rebellion against a law in which he delights; his ingratitude towards a benefactor whom he yet supremely loves; his coldness towards objects from which he seeks his chief happiness; his difficulty and heaviness in duties which he aims constantly to fulfill; his continual falling off from a course, which he regards it his glory and happiness to pursue. In a word, his whole inward conflict, accountable on the supposition of a nature such as it came from the hand of God, is all interpreted by the Divine word, and his faith in it is confirmed by this exact coincidence. In reading the declaration of God in his word, he cannot but say, 'O Lord, thou hast searched and known me;' 'thou understandest my thoughts afar off; thou art acquainted with all my ways.' The revealing power of divine truth is, indeed wonderful to him; and, as he feels 'the secrets of his heart made manifest,' and 'is convinced of all and judged of all,' he cannot but confess the presence and voice of the Omnipotent Spirit in this his written word. He cannot but believe that that word "hath come forth from God."

§ 5. Concluding Cautions and Consolations.

It now only remains that we consider the last topic brought before our minds in this last section of our Lord's valedictory

[7 Haliburton.
[8 Gilbee Wardlaw. "Experimental Evidence, a ground for assurance that


discourse,—his concluding warnings and consolations. They are contained in the last three verses of the chapter. "Jesus answered them, Do ye now believe? Behold, the hour cometh, ye, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."**

The interpretation of the words rendered, "Do ye now believe," depends on whether the clause is imperative, affirmative, or interrogative; and whether the particle rendered now, has a backward or a forward reference. It may have either; and in either case, it hints a tacit reproof or counsel, "Do ye now believe?—if so, why not sooner?—why not ever?"** I have had occasion already to notice that peculiarity of the Greek language by which the same word may, according to its connection, signify a command, or an assertion, or an inquiry. The very word before us in the first verse of the fourteenth chapter is rendered both "ye believe" and "believe ye."

The words may signify, 'Now believe. Statements sufficiently plain have been made,—evidence abundantly satisfactory has been adduced,—now believe.' Our Lord began his address to them by saying, "believe," and he concludes by saying, "believe." In Christianity faith is all in all. This, however, does not seem to be the meaning. Our Lord had said that the disciples had believed,** and the disciples had just said that they did believe. In these circumstances, it would have been natural enough to have said, 'Continue to believe—believe in the future as ye have believed in the past—as ye believe in the present;' but it would have been unnatural to say, 'Now believe,' as if they had not believed, as if they did not, believe.

The words may signify, 'Ye do now believe,' i.e., either, looking backward, 'Your faith was shaking, but now it is confirmed—ye do now believe;' or, looking forward, 'Your faith is now firm—ye do now believe at this present moment; but will ye continue to believe? your faith will soon be severely tried.' This gives a good and suitable meaning.

Finally, the words may signify, as our translators supposed them to signify, "Do ye now believe?" In that case it is either, looking back, 'Do you now at length believe? Have you at last risen above your doubts? I believe it is so, but take care they do not return;—or, looking forward, 'Do you at this moment believe? I know it is so. You have made a good profession—you have stated your faith, and given a good reason for it; and you have done this "in all good conscience." But you need to put the question to yourselves—Do we now believe?—you need to ponder on the matter and ground of your faith; for though it

Christianity is true." Pp. 150, 151. A valuable addition to the body of Christian evidence—an important desideratum well supplied.

** John xvi. 31-36.  
** Henry.

* John xvi. 27.
is genuine, it is not so strong nor so unmovable as you suppose it to be.” You need not answer the question to me—I know all about it; but in seeking an answer to it for yourselves, you may prepare yourselves for the trial that is before you. Upon the whole, we prefer the interpretation which considers the clause as interrogative, and the reference of now as prospective.

The words that follow are deeply affecting:—“Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.” “The time is just at hand when, notwithstanding this profession of your faith, the sincerity of which I do not doubt, you will all leave me, and seek to provide for your own safety as you best may—separated from each other as well as from me—every one betaking himself to his own place of hiding.” The disciples separating from each other, was not improbably owing, among other and more powerful causes, to the treachery of Judas, who had the bag, making it necessary for each to look after the means of subsistence for himself. The event referred to is thus described by the evangelical historians. On the guard appointed to seize our Lord approaching, he went out to meet them, and “said to them, Whom seek ye? they answered, Jesus of Nazareth. Jesus said to them, I am he.” “As soon as he had said unto them, I am he, they went backwards, and fell to the ground. Then asked he them again, Whom seek ye?” And they said, Jesus of Nazareth. Jesus answered them, I have told you that I am he. If, therefore, ye seek me, let these,” pointing to his disciples, “go their way.” “Then came they and laid hands on Jesus, and took him.” “When they which were about him saw what would follow, they said, Lord, shall we smite with the sword? And Simon Peter having a sword, drew it and struck a servant of the high priest, and cut off his ear. Then said Jesus unto Peter, Put up thy sword into the sheath, for all they that take the sword, shall perish by the sword. Think’st thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?” “Then the band and the captain and officers of the Jews took Jesus and bound him. Then all the disciples forsook him and fled. These were the events to which our Lord referred, and which were to prove a trial of their faith, an occasion of stumbling. They were just at hand. The bargain was completed. The arrangements were made. The band was assembled. Their leader was ready. In an hour or two at the utmost, all this was to be fulfilled. Well might our Lord say, “The hour cometh, yea, now is come.”

28 “A man sometimes really thinks himself proof against every temptation when he is very near falling before one.”—Quinnc.
29 “Non male Beza: ‘Sicinę verum fidei mihi habere jactatis’ Verba non sunt proprie interrogantiv sed securitatem (levitatem certe) reprehendentes.”—Semler.
30 Matt. xxvi. 51-56.
The conduct of the disciples on this occasion, has been almost universally condemned in the strongest terms. They have been considered as all but making shipwreck of faith, and as having been guilty of the basest cowardice and ingratitude. I confess that, after looking at all the facts in the case as attentively as I can, I am not able to sympathize with these feelings in reference to the disciples. There can be no doubt of the sincerity of their profession of faith. Not only had their Master just said to them, "Ye have loved me, and have believed that I came out from God;" but in the most solemn manner, in his address to the Father, he in a little, said, "I have manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." 48

"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." And as there can be no doubt of the genuineness of their faith, so our Lord had prayed for them, that their faith might not fail. Under the influence of their mistaken views of the nature of the Messiah's kingdom, they had declared themselves willing to endure imprisonment and death, if that was necessary, for its establishment; and there is no doubt of their sincerity in that declaration. Their Lord had commanded them never to deny him; but he had never commanded them to follow him through all the course of suffering which lay before him. There were cases in which he forbade them to follow him. He left the great body of them behind him, both when he went to be glorified on Tabor and to agonize in Gethsemane. Nay, he had said, referring to those sufferings, "Whither I go, ye cannot come;" and, on being asked whither he was going, he answered, "Whither I go, thou canst not follow me now; but thou shalt follow me afterward." And on being pressed by the forward disciple to say why he could not follow him now, he plainly intimated that he had better not make the attempt; and that if he did, he should have cause to regret it. "I will lay down my life for thy sake, Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." 49 He had just intimated that he was to be alone in the scene of suffering on which he was to enter, and there is nothing in the words in which his being left alone is predicted, that looks like decided condemnation of the conduct of those who were to be scattered—like the sheep when the shepherd is smitten—driven away from him. They are the words of pity, rather than of blame. He had cautioned them against entering into temptation. They had been ready to defend him against fearful odds, but he very plainly intimated to them that such marks of their regard did not meet with his approbation. He had made use of the influence his manifestation at once of power and forbearance had given him with the armed band, to

48 John xvii. 6-9
49 John xiii. 36-38.
secure their not apprehending his disciples and allowing them to
go away. In doing so the saying was fulfilled, “Of them which
thou hast given me, I have lost none.” It was intended to save
their lives. That it would have been better that Peter should not
have gone along with his Master, appears but too plainly from
the result; and he was not the worst prepared to meet the trial
before which he fell. The will of our Lord, that they should not
accompany him, was intimated about as plainly as it could have
been done without an absolute prohibition. I am not prepared
to say that the conduct of the disciples was in every point of
view defensible. Probably, had their faith and love been as
strong as they ought to have been, it would have required a com-
mand on the part of their Lord not to accompany him to prevent
them from doing so—a command, which, in all the circumstances
of the case, I cannot doubt would have been given. They were
driven away from him, and though they “forsook him and fled,”
it was not with the feeling,—“He has deceived us, and we must
shift for ourselves;” but “We cannot help him—he does not need
our help—he seems to wish us to go away—and our lives ob-
viously are in danger.” Their flight was not the heartless, un-
principled thing, that it has often been represented. Such seems
to me the truth respecting our Lord’s being left by his disciples.
The loneliness in which the Saviour was now to prosecute his
journey to the cross, was, in some points of view, an aggravation
of his sufferings. In another point of view it was an alleviation.
The abuse and murder of his honest friends—men who had per-
illed all for his sake—or their all acting the part of Peter, one or
other of which was to be anticipated from their going along with
him, would assuredly have added to his sufferings.

To comfort them, as well as to establish his own heart, he
adds, “And yet I am not alone, for the Father is with me.”
The Father was with him, so that he was not alone. The
Father and he were united in the one Godhead. He and the
Father were one—one in essence, perfection, glory, and blessed-
ness. He “was in the Father, and the Father in him,” so as
that they could not be separated. As the commissioned messen-
ger of the Father, doing His work, in His way, the Father was
with him. His words were his Father’s words; his works his
Father’s works. It is in this sense he says, “As I hear, I judge:
and my judgment is just; because I seek not mine own will, but
the will of the Father which hath sent me.” “He that hath
sent me is with me; the Father hath not left me alone.” The
meaning here plainly is, “The Father is with me—on my side—
to support me under all my sufferings, to make me victorious
over all my enemies.” He was sure the Father had not forgotten
the promise, “Thus saith the Lord, the Redeemer of Israel, and
his Holy One, to him whom man despiseth, to him whom the
nation abhorreth, to a servant of rulers, in an acceptable time

77 John xviii. 4-16.
78 “Non prohibet Christus, potius adjuvat ipse.”—Serm. 79 John v. 30.
have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee." It is the same sentiment as that which, by Isaiah, under the influence of his Spirit, he expresses,—"The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me?" "Behold, the Lord God will help me; who is he that shall condemn me?"

And it was even so. He was not alone. The man Christ Jesus was upheld, and strengthened, and made more than conqueror, by Divine power. In the darkest hour of his suffering, he indeed uttered that bitterest of all his cries of agony, "My God, my God, why hast thou forsaken me?" but it was only from the conscious feeling of the sufferer that the comforts of the Divine presence were withdrawn. His Father was still there; and, while sense complained of desertion, faith said, "My God, my God!"—'My own present strength and deliverer,'—and he leant on the unseen arm, and found that it was there.

Surely it is impossible not to admire the magnanimity and self-possession, the wisdom and the kindness, displayed in the means adopted by our Lord for impressing these sentiments on the minds of his disciples, just before the hour of trial. In their present state of mind, re-assured and comforted by his expiatory remarks, which they only partially understood, and thought they understood much better than they really did, nothing could seem less likely than that anything could induce them to abandon their Lord. When this took place, as it did in a few hours at the very most, surely they must have said within themselves, 'He does know all things; he knows us better than we do ourselves. One of his predictions—to us a very improbable one—has been accomplished. Should we not trust him, that his other predictions will be accomplished too? We are scattered, as he said we should be; but he also said that, though left alone by us, he was not to be alone. The Father was to be with him.' The fulfilment, to the very letter, of a very alarming, and to them an all but incredible, prediction, laid a foundation for the hope that the comfortable declaration conjointed to it would be found true also.

The valedictory discourse is shut up in these most impressive words—"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Luther, in a letter to Melancthon, quotes these words, and says, in his own hearty way, "Such a saying as this is worthy to be carried from Rome to Jerusalem on one's knees." The words, "these things," have been by some interpreters restricted in their reference to the statement which immediately precedes them. As if our Lord had said, 'I have informed you that, when you leave me, God will not leave me; but that, when carried away bound,
alone in the midst of my enemies, He will be present with me to sustain and deliver me, that you may not be overwhelmed with terror or sorrow "in reference to me," but that you may have ground of solid peace amid these events, so fitted to distract and alarm you—an assurance that I and my cause, notwithstanding all contrary appearances, are safe.'

It is far more natural to consider the words as referring to the whole valedictory discourse, and as pointing out its great design and tendency. Everything in this discourse, from the beginning to the end of it, is calculated to give peace and tranquillity. Peace—peace was the fruit of his lips; and all that peace and tranquillity could be enjoyed only in him. Persons in Christ—interested in his mediation—justified through the redemption that is in him—sanctified by his Spirit—understanding and believing the truths contained in that discourse—must have peace, and must have it just "according to the proportion of their faith."

"In the world," says our Lord, "ye shall have tribulation." "Tribulation" is opposed to "peace." It is a general name for trouble, affliction, distress, of whatever kind. The "world" is sometimes spoken of as a place; and it is true that, while the disciples of Christ are "in this world" as a place, they shall have tribulation. It is in heaven only that there is perfect peace. It is plain, however, that the phrase is not to be understood in that way here. "In the world" is not opposed to "in heaven," but to "in me," and the state of peace and tribulation are not consecutive but contemporaneous. While they have peace in Christ, they have tribulation in the world. 'In me—in connection with me—ye shall have peace; but, in connection with the world, ye shall have tribulation. "The world" here, as in our Lord's discourses generally, and very often in the writings of his apostles, is this system of present, sensible things, as disordered by sin, including men, objects, and events,—"the present evil," distempered, "world," at the head of which is the evil one, the great enemy of God and man, through whose agency the good world became an evil world. Our Lord's declaration, then, is, 'While, in connection with me, ye may, and must, in the belief of these truths, enjoy peace, in connection with the world ye shall have trouble.'

This was true of the disciples, in reference to the events which were just about to befall them. Could they but have believed the statements contained in this discourse, even in the dark, dark night which followed, when their Master was taken from them, they would have had peace; while, from the world, they suffered, in the person of their Master, and in their own persons, severe tribulation. It was remarkably true of them, after they had entered on their great work in the world, that they had tribulation. The god of the world, and the men of the world, did all they could to trouble them. "I think," says one of them, "God hath set forth us the apostles last, as it were appointed to death: for
we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake; we are weak, we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, and are reviled, and persecuted, and defamed: we are made as the filth of the world, and are as the off-scouring of all things.” But, understanding and believing “these things,” they had peace in Christ. “Justified by faith, they had peace with God,” and rejoice in hope of his glory,—glorying in tribulation, joying in God, through our Lord Jesus Christ, by whom they had received the reconciliation. “Thanks be to God,” said one—than whom never was any man more troubled “in the world,” —“Thanks be to God, who always causeth us to triumph in Christ.”

The declaration is true of all genuine Christians in all countries and in all ages. From their connection with this evil world, as men and as Christians, they have trouble. Vicissitude, disease, death, all the agitations of this turbulent scene, affect them, just as they affect other men. And then, in their peculiar character as Christians, the world, as a source both of temptation and of persecution, is fertile in trouble to them.

But in Christ they have peace—peace amidst trouble. In the faith of the truth as it is in him, they have sweet peace; never sweeter—never so sweet—as when in the world they have tribulation. And then, by-and-by, they shall have perfect peace “in Christ”—“with Christ”—when the troubles of the world shall be over for ever—the world, and the fashion thereof, having passed away: but the ever-enduring word of the Lord—the word of the truth of the Gospel—continuing to bring forth, in them who have believed it, its certain fruits of “peace and assurance for ever.”

To his disciples, struggling with the troubles of the world, our Lord addresses a concluding word, rich with abundant encouragement: “Be of good cheer; I have overcome the world.” “Do not be dejected—do not be afraid. “I have overcome the world.” I am the world’s conqueror; I have overcome it—I am overcoming it—I will overcome it. I have come forth against it as God’s enemy, and yours, and mine. I have conquered, and I will go on “conquering and to conquer.” The world is the Christian’s enemy chiefly in two ways,—as it is a source of temptation and of suffering, as it seduces or terrifies from the path of duty, and as it inflicts pain in an endless variety of ways. Our Lord in his own person vanquished the world, as a source of temptation, when he trampled on its seductions when presented to him in the wilderness, in their most enticing forms, by its god and prince; and he triumphed over its terrors when, in their most alarming shapes, “he endured the cross, and despised the shame,” in doing the will of God; and he has not only thus showed his people, by his example, how to overcome the world, but he has, by his atonement and intercession, secured to them that divine in-

1 Cor. iv. 9-14. 2 Cor. ii. 14.
fluence which, enabling them rightly to improve the word of the truth of the Gospel, gives them the victory over the world by faith. Our Lord, by raising himself, through his perfectly doing the will of God, into a state where there is—there can be—no more suffering for ever, overcame the world, as capable of producing suffering; and having obtained, as the reward of his perfect obedience, his complete satisfaction, “all power in heaven and earth”—“power over all flesh,”—he controls and overrules all worldly power, so as to serve his benignant purposes with regard to his people as individuals, and to his church as a body; and he will finally “put down all rule, and all authority and power,”—“the kingdoms of this world becoming the kingdom of our Lord and of his Christ,”—and deliver his people from all suffering, either from the god of this world, or the men of this world, and make them perfectly holy and happy for ever, placing them eternally beyond the reach of tribulation, in any of its forms.

Life in Christ, and life in the world, co-exist so long as Christians continue in the present state: the one the source of peace, the other the source of tribulation. The more a Christian, in his thoughts and desires, lives in Christ, the more peace will he have; the more he lives “in the world,” the more trouble has he—the more temptation—the more suffering. “Thus,” as Tholuck says, “the Christian ever is, as it were, in two kingdoms—the inner and the outer world—and just in proportion as he is more in the one or the other, has he peace or tribulation.” The design of the Redeemer is, even while here, to give his people the victory over the world by faith—to give them peace amid trouble; and then to realize to them the whole of the peace that is folded up in being in him, by removing his people out of the world,—by taking them to be with him where he is, in the heavenly world, where tribulation, and sin—the cause of tribulation—shall be equally unknown for ever. * He shall thus prove himself the conqueror of the world for, in, and by his people.

Brethren, the time has come when Jesus, the great revealer of God, has, according to his gracious promise, “showed us plainly of the Father.” The eyes of the apostles’ minds, unscaled at the fountain itself of heavenly radiance, contemplated the unveiled glory of the Father in the person and work of the Son; and the clear revelation made to them, they have clearly made known to us. Has the veil been removed from our hearts? Has the glo-

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3 Chrysostom, in the following passage, exhibits a beautiful example of one who, though in the world he had tribulation, had peace in Christ:—“Multi quidem fines trahunt quantum submergi non possint; quia supra situs non. Insanat liest mare, petram non possint oterere. Sed quid putat? Ne mortem vereat, cui vivere Christus est et mortem lucrum. Ne exilium pertineat, qui novem Domini esse terram et plenitudinem ejus. Sed honos procreationem metuam qui semin quod nihil intulerim in humum mundan, sed neque asserre quid possit. Quidquid terras habet mundas, contemptus; quidquid detestabile habet rideo. Divitiae non cupio, paupertatem non horresco, mortum non tenebo.”
rious light shined into them? Have we this witness—this testimony—not only without, but within us,—not only in our Bibles, but in ourselves—in our minds and hearts? Has it carried its self-evidence to our understandings, and consciences, and hearts? and do we indeed believe that Jesus Christ came forth from God,—the Teacher, the Redeemer, the Lord of men,—our Teacher, our Redeemer, our Lord?

Our professed faith, like that of the disciples, will be tested, severely tested. Think you it will bear the trial? Only if sustained by power from on high, to be sought in prayer, conjoined with habitual contemplation of the saving truth and its evidence. You think you know, and are sure. Hold fast the confidence and rejoicing of your faith. Beware of deserting your Lord or his cause in any circumstances. Whatever we may think of the apostles in their absolutely singular circumstances, you can never be so placed as to warrant your abandoning him. Be strong in faith, that you may be bold in profession and consistent in conduct. By cleaving to your Lord, you may be deserted by your fellow-men—ay, by your fellow-professors—ay, by your fellow-Christians. But what then? If you do not desert him, he will never desert you. He and the Father will be with you—all the more sensibly with you, that because you cleave to them, men have abandoned you, and cast out your names as evil. What happened to Paul will happen to all Christian sufferers in similar circumstances:—“At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me.”” In his words—the things he has spoken to you, understood and believed—there is that which will give you peace in him, in whatever circumstances of external trouble you may be placed. But you must be in him, and he must be in you, in order to your having peace in him, “Abide in him, and he in you,” and ye shall have peace,—not otherwise.

Count on tribulation—while in the world; count on tribulation—from the world. Expect temptation, and manfully resist it; expect suffering, and patiently endure it; expect persecution, and rise above it,—overcome it by “the irresistible might of weakness.” Never seek peace in the world. Even the men of the world do not find it there,—far less will you. Seek it in Christ: there you are sure to find it; and when the world troubles you, say to your heart, “Return to thy rest.” In the world you must be, and therefore troubled; but take care that ye be not of the world, for then you cannot be in Christ, and, therefore, cannot have peace. Fight the good fight of faith. Struggle it out with the world and its prince. “This is the victory that overcomes them, even your faith.”

The voice, which was once heard in the solitude of Gethsemane, now proclaims to you, from the throne of the universe, “Be of good cheer: I have overcome the world.” “Be faithful”—

4 2. Tim. iv. 16, 17.
faithful "to death; I will give you the crown of life." Over-
come by the blood of the Lamb—by the word of your testimony,
—and love not your lives to the death. There must be no giving
way, no surrender, no compromise, no peace, with the world, if
we would have peace in him now—perfect peace with him here-
after. This is our Lord’s war-cry, "To him that overcometh
will I grant to sit with me in my throne, even as I also over-
came, and am set down with my Father in his throne." And
this is our war-song, while we wrestle with flesh and blood, and
principalities, and powers, and rulers of the darkness of this
world, "Rejoice not against us, O our enemies. Greater is He
that is with us than he that is in the world." "What shall we
then say to these things? If God be for us, who can be against
us? He that spared not his own Son, but delivered him up for
us all, how shall He not with him also freely give us all things?
Who shall lay anything to the charge of God’s elect? It is God
that justifieth; who is he that condemneth? It is Christ that
died, yea rather, that is risen again, who is even at the right
hand of God, who also maketh intercession for us. Who shall
separate us from the love of Christ? shall tribulation, or distress,
or persecution, or famine, or nakedness, or peril, or sword?"
"Nay, in all these things we are more than conquerors, through
him that loved us. For I am persuaded, that neither death, nor
life, nor angels, nor principalities, nor powers, nor things present,
nor things to come, nor height, nor depth, nor any other creature,
shall be able to separate us from the love of God, which is in
Christ Jesus our Lord."

Ere long the conflict will cease by the victory being gained.
The Finisher of our faith—the presiding witness and awardee—
the great Agonothece—will place the garland of amaranth on our
heads. And, oh, the delight of casting these crowns at his feet,
and ascribing, for ever and ever, glory, and honor, and dominion,
blessing, to the great overcomer—to him who conquered for
us, who conquered in us, who made us more than conquerors!
It is sweet to anticipate this glorious result of all our tribulations
and struggles; and, in the enjoyment of peace in him, amidst
these struggles and tribulations, to raise, though in broken ac-
cents, and with a tremendous voice, the song which, like the
sound of great waters, shall unceasingly, everlastingly, echo
through heaven,—"Worthy is the Lamb that was slain." "Un-
to him that loved us, and washed us from our sins in his own
blood, and hath made us kings and priests unto God, and his
Father; to him be glory and dominion for ever and ever,
Amen."
The fact and the philosophy of the intentional applicability of this
discourse, to Christians through all time, though it was originally ad-
dressed to the apostles, has never been so clearly and beautifully stated
as by Dr. Huxley, in his first expository lecture on the fourteenth chapter
of John:—"Perceiving by his own prescience, the end from the be-
ginning, and loving his whole church as he loved the few, but distin-
guished, members of it who were then before him, our Lord has so
arranged his discourse, and has so formed his intercessory prayer, as to
embrace the interests of his people in every age, and place, and variety
of circumstance, as to fit these enduring effusions of his grace and truth
to instruct, to solace, to animate all his followers, as effectually as the
apostles themselves. Nor is it known to any, save that omniscient Lord
by whom these words were spoken, and who has been watching over—
and, indeed, producing by the agency of his Spirit—the gracious effects
which they were designed to accomplish, what these effects have already
been, or shall yet be. Like some living fountain, which has never
ceased to flow, this record of our Redeemer's words has been sending
forth its influence unimpaired, refreshing the thirsty, reviving the faint-
ing, and invigorating the weak. Like the sun in the heavens, unchanged
by years, it has been 'enlightening the eyes' and 'rejoicing the hearts'
of men;—it has been diffusing through the world the warmth of spiritu-
al consolation, and the joy and vigor of spiritual activity from age to
age. Short as it is, it has done what imposing volumes of human com-
position have been insufficient to accomplish. It has been a vehicle of
the richest communications of the Divine benevolence to the souls of
men. What a mass of satisfactory, of infallible, information, on the
highest subjects to which the human mind can be turned, and connected
with the chief interests and duties of all men, does it contain! What
moral effects of the greatest value, of the purest and noblest character,
has it already accomplished! What has it not done for the faithful fol-
lowers of Christ, when it has been his will to subject them to the fiery
trial of persecution! How have the afflicted of every class, in this
world of sorrow—the poor man and the indigent—the solitary and the
friendless—the widow and the orphan—the sick and the tempted—found
a peace here, which they would not part with for the wealth of worlds,
—have found in these sayings of their Saviour, received from his lips
with faith and love, their burdened and wounded hearts relieved and
healed! And how often have even short sentences taken from them
sustained the spirit, when heart and flesh were failing, dispelled all terror
and gloom from the death-bed, and turned 'the shadow of death into
the morning!'"

* "Life of Hugh Hough, D.D., with a Selection from his Discourses," by his
son-in-law, H. M. Macgill—vol. ii., p. 3, 4. These are precious volumes. The
value of the discourses may be judged of by this specimen. The memoir is in-
valuable for the stimulus, direction, and encouragement it is fitted to give to all,
especially to ministers.
Luther's illustration of this passage, to which my attention has been drawn by Archdeacon Hare, in his valuable work on "the Mission of the Comforter," is very effective:—"If I remain with you, you will have nothing in me but a bodily, natural comfort, and will be unable to attain to the high spiritual authority and everlasting life ordained for you; therefore my departure, which troubles you now so greatly, should be your chief joy. Let me go away, and be afflicted to the utmost, and put to a shameful death,—and be ye without anxiety; for know that all this is for your good. It is declared in the Scriptures, and foretold in all the prophets, that Christ shall suffer, and die, and be buried, and rise again, and shall thus begin a new and everlasting kingdom in which men shall have eternal life, being redeemed from sin, and death, and hell. This must be fulfilled, and the hour is at hand when it must come to pass. Therefore your joy and salvation are now beginning,—only you must learn a little to forget my bodily presence, and to wait for the Comforter; for my kingdom cannot begin, nor the Holy Ghost be given, until I have died and left this life. My death and rising again will make everything new in heaven and on earth, and establish a state of things in which the Holy Ghost shall reign everywhere, through the Gospel and through your office; so that ye shall sit, as I have before told you, and judge the twelve tribes of Israel, and have rule and power over sin and death, unto righteousness and eternal life, and that all who wish to be saved must hear and follow you. This is the treasure and the glory that I shall obtain for you; but it cannot be yours until I have done that which is to gain it for you, and purchased and won it by my death.'

"This is the meaning of these words,—'Unless I go away'—that is, 'unless I die'—'nothing will be done: you will continue as you are; and everything will continue in its old state, as it was before, and is now—the Jews under the law of Moses, the heathens in their blindness, all under sin and death; and no man can be redeemed from them or saved. No Scripture would then be fulfilled, and I should have come in vain, and all would be vain that the holy fathers before you, and you, have believed and hoped. But if I go and die, and do that which God in his counsels has decreed to accomplish by me, the Holy Ghost will come to you, and work in you and give you such courage, that you shall be my ambassadors, and convert the whole world, and set aside the law of the Jews, and destroy the idolatry of the Gentiles, and shall reprove and convert the whole world; and your doctrine shall stand fast for ever, and shall spread on every side, although the devil and the world shall be offended thereby. This is the blessing and the glory which my departure brings you; therefore you must not trouble yourselves about my going away from you, but should think whither I go, and what I am to accomplish. Think not about my going away, but about this, that I am going to the Father. Thus, instead of the pain and grief which you now feel at my going away, you will find pure comfort, joy, and life; because I am going where I shall receive power from the Father, and be Lord over all things, and shall send you the Holy Ghost, who will glorify me in the world; and thus you shall establish and spread my kingdom,
which shall never come to an end; and shall work such miracles, that
the devil and the world shall be confounded, and be subject to you, and
you shall help many, and make many blessed. All which would re-
main undone if I did not go away and die.”—Exposition of the Four-
teenth, Fifteenth, and Sixteenth Chapters of St. John.

ADDENDA.

Nets., Vol. II., p. 55, l. 12.

On no question brought up in these Expositions have I found it more
difficult to form a definite judgment, than whether the statements con-
tained in the paragraph, John v. 21-29, are to be understood literally or
figuratively, or partly literally, partly figuratively. The, interpretation
which makes the whole statements refer to a spiritual resurrection is
plainly untenable. In the text I have given the preference to the exegesis
which considers the whole as referring to a literal resurrection. At the
same time, the interpretation which refers, verses 24 and 25, to a spiritual
moral resurrection, and, verses 28 and 29, to a literal physical resur-
rection, has much to recommend it; and I think it right to insert here
the exposition of Neander, who takes this view of it, 1 “The idea of an
outward moral judgment, as well as the idea of the continued spiritual
awakening of mankind by the publication of the Gospel, by no means
excludes a final judgment and a universal resurrection; but the former
appears as a symbol and preparative for the latter. At first Christ
speaks of the power conferred on him, as the Messiah, to awaken the
spiritually dead, and, at the same time, to judge them according to their
respective conduct towards the divine life that was offered for their ac-
ceptance. ‘As the Father awakens and calls to life the dead, so also the
Son awakens to a true divine life whom he will; for the Father hath
committed to him all power of judgment, that all may show their revere-
ce for the Father by the manner in which they reverence the Son. By
participation in a divine life, the believer is already removed beyond the
stroke of judgment. A time is coming, and already is, when the spiritu-
ally dead will hear the voice of the Son of God, by the publication of
the Gospel, and those who hear shall live.’ Then he passes on from the
present to the future, from the process of development among mankind,
to the last decisive result, and says,—‘Marvel not at this; for the hour
is coming, in which all who are in their graves shall hear his voice, and
shall come forth; they that have done good to the resurrection of life,
and they who have done evil to the resurrection of damnation.’” I am
not convinced that this is the right interpretation, but it may be so; and
it cannot be exhibited to greater advantage than in the words of one
who was almost equally distinguished as a Scripture interpreter and an
ecclesiastical historian.—Vide Neander’s Planting of Christianity, Book
vi. chap. iv.
Notes, Vol. I., p. 382, l. 9 from the foot—“Miraclæ.”

Σημεῖα. It would have been better that the word had been rendered without the definite article the, as it is anarthrous in the original; and that the word “signs” had been employed instead of miracles. Our Lord’s ἐρατε and δυνάμεις had not been σημεῖα to them. They had not seen that they were indications of his Messiahship. It was the less excusable to render the word “miracles” here, as it is rendered “sign” in verse 30. Our Lord said that they sought him, not because they had recognized in his works tokens of his mission; and they in effect say, “If we have not, let us see a σημεῖον or we will attend to it.”—Vide Trench's Notes on the Parables, p. 8.
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