

EXPOSITORY THOUGHTS
ON THE GOSPELS.

FOR FAMILY AND PRIVATE USE.

WITH THE TEXT COMPLETE,
And many Explanatory Notes.

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JOHN VIII. 12-20.

14 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.	am not alone, but I and the Father that sent me.
13 The Pharisees therefore said unto him, Thou bearest record of thyself, thy record is not true.	17 It is also written in your law, that the testimony of two men is true.
14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.	18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.
15 Ye judge after the flesh; I judge no man.	19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also.
16 And yet if I judge, my judgment is true: for I	20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come,

THE conversation between our Lord and the Jews which ‘begins with these verses, is full of difficulties. The connection between one part and another, and the precise meaning of some of the expressions which fell from our Lord’s lips, are “things hard to be understood.” In passages like this it is true wisdom to acknowledge the great imperfection of our spiritual vision, and to be thankful if we can glean a few handfuls of truth.

Let us notice, for one thing, in these verses *what the Lord Jesus says of Himself*. He proclaims, “I am the light of the world.”

These words imply that the world needs light, and is naturally in a dark condition. It is so in a moral and spiritually point of view: and it has been so for nearly 6,000 years. In ancient Egypt, Greece, and Rome, in modern England, France, and Germany, the same report is true. The vast majority of men neither see nor understand the value of their souls, the true nature of God, nor the reality of a world to come! Notwithstanding all the discoveries of art and science, “darkness still covers the earth, and gross darkness the people.” (Isa. lx. 2.)

For this state of things the Lord Jesus Christ declares Himself to be the only remedy. He has risen, like the sun, to diffuse light, and life, and peace, and salvation, in the midst of a dark world. He invites all who want spiritual help and guidance to turn to Him, and take Him for their leader. What the sun is to the whole solar system—the centre of light, and heat, and life, and fertility,—that He has come into the world to be to sinners.

Let this saying sink down into our hearts. It is weighty, and full of meaning. False lights on every side invite man’s attention in the present day. Reason, philosophy, earnestness, liberalism, conscience, and the voice of the Church, are all, in their various ways, crying loudly that they have got “the light” to show us. Their advocates know not what they say. Wretched are those who believe their high professions! He only is the true light who came into the world to save sinners, who died as our substitute on the cross, and sits at God’s right hand to be our Friend. “In His light we shall see light.” (Psalm xxxvi. 9.)

Let us notice, secondly, in these verses, *what the Lord Jesus says of those that follow Him*. He promises, “He that followeth Me shall not walk in darkness, but shall have the light of life.”

To follow Christ is to commit ourselves wholly and entirely to Him as our only leader and Saviour, and to submit ourselves to Him in every matter both of doctrine and practice. “Following” is only another word for “believing.” It is the same act of soul, only seen from a different point of view. As Israel followed the pillar of cloud and fire in all their journeyings—moving whenever it moved, stopping whenever it tarried, asking no questions, marching on in faith,—so must a man deal with Christ. He must “follow the Lamb whithersoever He goeth.” (Rev. xiv. 4)

He that so follows Christ shall “not walk in darkness.” He shall not be left in ignorance, like the many around him. He shall not grope in doubt and uncertainty, but shall see the way to heaven, and know where he is going—He “shall have the light of life.” He shall feel within him the light of God’s countenance shining on him. He shall find in his conscience and understanding a living light, which nothing can altogether quench. The lights with which many please themselves shall go out in the valley of the shadow of death, and prove worse than useless. But the light that Christ gives to every one that follows Him shall never fail.

Let us notice, lastly, in these verses, *what the Lord Jesus says of His enemies*. He tells the Pharisees that, with all their pretended wisdom, they were ignorant of God. “Ye neither know Me nor my Father: if ye had known Me, ye should have known my Father also.”

Ignorance like this is only too common. There are thousands who are conversant with many branches of human learning, and can even argue and reason about religion, and yet know nothing really about God. That there is such a Being as God they fully admit. But His character and attributes revealed in Scripture, His holiness, His purity, His justice, His perfect knowledge, His unchangeableness, are things with which they are little acquainted. In fact, the subject of God’s nature and character makes them uncomfortable, and they do not like to dwell upon it.

The grand secret of knowing God is to draw near to Him through Jesus Christ. Approached from this side, there is nothing that need make us afraid. Viewed from this stand-point, God is the sinner’s friend. God, out of Christ, may well fill us with alarm. How shall we dare to look at so high and holy a Being?—God in Christ is full of mercy, grace, and peace. His law’s demands are satisfied. His holiness need not make us afraid. Christ, in one word, is the way and door, by which we must ever draw nigh to the Father. If we know Christ, we shall know the Father. It is His own word,—“No man cometh unto the Father but by Me.” (John xiv. 6.) Ignorance of Christ is the root of ignorance of God. Wrong at the starting-point, the whole sum of a man’s reli-

gion is full of error.

And now, where are we ourselves? Do we know? Many are living and dying in a kind of fog.—Where are we going? Can we give a satisfactory answer? Hundreds go out of existence in utter uncertainty.—Let us leave nothing uncertain that concerns our everlasting salvation. Christ, the light of the world, is for us as well as for others, if we humbly follow Him, cast our souls on Him, and become His disciples.—Let us not, like thousands, waste our lives in doubting and arguing and reasoning, but simply *follow*. The child that says, “I will not learn anything till I know something,” will never learn at all. The man that says, “I must first understand everything before I become a Christian,” will die in his sins. Let us begin by “following,” and then we shall find light.

NOTES. JOHN VIII. 12-20.

Before beginning the notes on this section, I will ask any one who doubts the genuineness of the first eleven verses of the chapter, to consider how very awkwardly the twelfth verse would come in, if it immediately followed the 52nd verse of the seventh chapter.—The omission of the disputed passage about the woman taken in adultery, however necessary some may think it, undoubtedly makes a breach in the connection which cannot be reasonably explained.—*Omit* the passage, and our Lord appears to break in upon the angry council of the Pharisees, foiled in their attempt to take Him, and vexed with Nicodemus for pleading for Him. This is surely very improbable, to say the least.—*Retain* the disputed passage, on the other hand, and the whole connection seems plain. A night has passed away. A sunrise is over the whole party assembled in the temple court. And our Lord begins again to teach by proclaiming a beautiful truth, appropriate to the occasion: “I am the light of the world.”

- 12.—[*Then spake Jesus again...them.*] The expression “spake again” exactly fits in with the preceding narrative. It carries us back to the 2nd verse, where we read that our Lord was sitting in the temple and teaching the people, when the woman taken in adultery was brought before Him. This naturally interrupted and broke off His teaching for a time. But when the case was settled, and both accuser and accused had gone away, He resumed His teaching. Then the expression comes in most naturally, “He spake again.” Once admit that the narrative of the woman is not genuine and must be left out, and there is really nothing with which to connect the words before us. We are obliged to look back as far as the 37th verse of the last chapter.

The same remark applies to the word “them”. The natural application of it is to “the people” whom our Lord was teaching, in the 2nd verse, when the Scribes and Pharisees interrupted Him. Leave out the narrative of the woman, and there is nothing to which the word “them” can be referred, except the angry council of the Pharisees at the end of the seventh chapter.

[*I am...light...world.*] In this glorious expression our Lord, we cannot doubt, declares Himself to be the promised Messiah or Saviour of whom the prophets had spoken. The Jews would remember the words, “I will give Thee for a light of the Gentiles.” (Isai. xlii. 6, xlix. 6.) So also Simeon had said, He would be “a light to lighten the Gentiles.” (Luke ii. 32.) Why He used this figure, and what He had in His mind in choosing it, is a point on which commentators do not agree. That He referred to something before His eyes is highly probable, and in keeping with His usual mode of teaching.

(1) Some think, as Aretius, Musculus, Ecolampadius, Bullinger, and Bp. Andrews, that He referred to the sun, then rising while He spoke. What the sun was to the earth, that He came to be to mankind.

(2) Some think, as Stier, Olshausen, Besser, D. Brown, and Alford, that He referred to the great golden lamps which used to be kept burning in the temple courts. He was the true light, able to enlighten men's hearts and minds. They were nothing but ornaments, or at most, emblems.

(3) Some think, as Cyril and Lamp, that He referred to the pillar of cloud and fire which gave light to the Israelites, and guided them through the wilderness. He was the true guide to heaven, through the wilderness of this world.

The first of these three views seems to me most probable, and most in harmony with the context.

Rupertus remarks that two grand declarations of Christ followed each other on two successive days at Jerusalem. On the last day of the feast He said, "If any man thirst let him come unto Me and drink." (John vii. 37.) The very next day He said, "I am the light of the world."

[*He that followeth Me.*] This means "following" as a disciple, servant, traveller, soldier, or sheep. What the teacher is to the scholar, the master to the servant, the guide to the traveller, the general to the soldier, the shepherd to the sheep, that is Christ to true Christians. "Following" is the same as "believing." See Matt. xvi. 24, xix. 21. John x. 27, xii. 26. Following here, we must always remember, does not mean copying and imitating, but trusting, putting faith in another.

Musculus and Henry observe, that it is of no use that Christ is the light of the world if we do not follow Him. "Following" is the point on which all turns. It is not enough to gaze upon and admire the light. We must "follow" it.

[*Shall not walk in darkness.*] The expression "darkness" in the New Testament sometimes denotes sin, as 1 John i. 6, and sometimes ignorance and unbelief, as 1 Thess. v. 4. Some have thought that our Lord referred to the woman taken in adultery, and to such deeds of moral darkness as she had been guilty of. The meaning would then be, "He that follows Me and becomes my disciple shall be delivered from the power of darkness and shall no longer commit such sins as you have just heard of."—Others, on the contrary, think that our Lord only referred to the intellectual darkness and ignorance of man's mind, which He had come to illuminate. The meaning would then be, "He that follows Me as my disciple shall no longer live in ignorance and darkness about his soul." I decidedly prefer this second view. The promise seems to me to have a special reference to the ignorance in which the Jews were about everything concerning Christ, as shown in the preceding chapter.

[*Shall have...light of life.*] This expression means, "He shall possess living light. He shall have spiritual light, as much superior to the light of any lamp or even of the sun, as the living water offered to the Samaritan woman was superior to the water of Jacob's well." The spiritual light that Christ gives is independent of time or place,—is not affected by sickness or death,—burns on for ever, and cannot be quenched. He that has it shall feel light within his mind, heart, and conscience,—shall see light before him on the grave, death, and the world to come,—shall have light shining round him, guiding him in his journey through life, and shall reflect light by his conduct, ways and conversation.

Chrysostom thinks that one purpose of this promise was to draw on and encourage Nicodemus, and to remind him of the former saying Jesus had used about light and darkness, John iii. 20, 21.

Augustine remarks on this verse, “What is our duty to do, Christ puts in the present tense: what He promiseth to them that do it, He hath denoted by a future time. He that followeth *now*, shall have *hereafter*,—followeth now by faith, shall have hereafter by sight. When by sight? When we shall have come to the vision yonder, when this night of ours shall have passed away.”

I should be sorry however to confine the promise to so limited an interpretation as this, and though I have no doubt it will only be completely fulfilled at the second advent, I still think that it is partially and spiritually fulfilled now to every believer.

Calvin remarks, that in this verse “Benefit is offered not only to one person or another, but to the whole world. By this universal statement Christ intended to remove the distinction, not only between Jews and Gentiles, but between learned and ignorant, between persons of distinction and common people.” He also says, “In the latter clause of the verse, the perpetuity of light is stated in express terms. We ought not to fear therefore lest it leave us in the middle of our journey.”

Brentius remarks, that if a man could continually “follow” the sun, he would always be in broad daylight in every part of the globe. So it is with Christ and believers. Always following Him, they will always have light.

In this most precious and interesting verse there are several things which deserve our special attention.

(a) We should note the great assumed truth which lies underneath the whole verse. That truth is the fall of man. The world is in a state of moral and spiritual darkness. Naturally men know nothing rightly of themselves, God, holiness, or heaven. They need light.

(b) We should note the full and bold manner of our Lord’s declaration. He proclaims Himself to be “the light of the world.” None could truly say this but one, who knew that He was very God. No Prophet or Apostle ever said it.

(c) We should note how our Lord says that He is “the light of the world.” He is not for a few only, but for all mankind. Like the sun He shines for the benefit of all, though all may not value or use His light.

(d) We should note the man to whom the promise is made. It is to him “that followeth Me.” To follow a leader if we are blind, or ignorant, or in the dark, or out of the way, requires trust and confidence. This is just what the Lord Jesus requires of sinners who feel their sins and want to be saved. Let them commit themselves to Christ, and He will lead them safe to heaven. If a man can do nothing for himself, he cannot do better than trust another and follow him.

(e) We should note the thing promised to him who follows Jesus: viz., deliverance from darkness and possession of light. This is precisely what Christianity brings to a believer. He feels, and sees, and has a sense of possessing something he had not before. God “shines into his heart and gives light.” He is “called out of darkness into marvellous light.” (2 Co. iv. 4-6; 1 Pet. ii. 9.)

Melancthon thinks that this verse is only a brief summary of what our Lord said, and must be regarded as the text or keynote of a long discourse.

Bullinger remarks how useful it is to commit to memory and store up great sentences and maxims of Christ, like this verse.

13.—[*The Pharisees...said unto Him.*] These “Pharisees” were probably some of the multitude who had come together to hear our Lord’s teaching, and not those who brought the woman taken in adultery to Him. The Pharisees were a powerful and widely-spread sect, and members of their body would be found in every crowd of hearers, ready to raise objections and find fault with anything our Lord said, wherever they thought there was an

opportunity.

[*Thou bearest record of Thyself.*] This would be more literally rendered, “Thou dost witness about Thyself.”

[*Thy record is not true.*] This means, “Thy testimony is not trustworthy, and deserving of attention.” The Pharisees evidently could not mean “Thy testimony is false.” They only meant that it was an acknowledged principle among men that a man’s testimony to his own character is comparatively worthless. Our Lord Himself had admitted this on a former occasion, when He said before the Council, “If I bear witness of myself my witness is not true.” (John v. 31.) Solomon had said, “Let another praise thee, and not thine own mouth; a stranger, and not thine own lips.” (Prov. xxvii. 2.)

- 14.—[*Jesus answered...though I bear record...true.*] Our Lord meant by these words that even if He did testify of Himself, and make assertions about His own office and mission, His testimony ought not to be despised and disregarded as not trustworthy. Whether His enemies would hear it or not, what He said deserved credit, and was worthy of all acceptance.—“The testimony that I bear is not the testimony of a common witness, but of one who is thoroughly to be depended on.”

[*For I know whence I came, etc.*] Our Lord here gives a solemn and weighty reason why His testimony to Himself ought to be reverently received by the Jews, and not refused. That reason was His divine nature and mission. He came to them and stood before them not as a common prophet and an every-day witness, but as one who knew the mysterious truth that He was the Divine Messiah that should come into the world.—“I know whence I came:—I came forth from the Father, to be His Messenger to a lost world. I know whither I go:—I am about to return to my Father when I have finished His work, and to sit down at His right hand after my ascension. Knowing all this, I have a right to say that my testimony is trustworthy. You, on the other hand, are utterly ignorant about Me. You neither know nor believe my Divine origin nor mission. Justly, therefore, I may say that it matters little whether you think my testimony deserving of credit or not. Your eyes are blinded, and your opinion is worthless.”

Chrysostom observes that our Lord “might have said, I am God. But He ever mingled lowly words with sublime, and even these He veiled.”

Bucer, Chemnitius, and Quesnel observe that our Lord’s argument is like that of an ambassador from a king, who says, “I know my commission and who sent Me, and therefore I claim attention to my message.”

Webster paraphrases the sentence: “I speak in the full consciousness of my previous and future existence in the glory of the Father; and I therefore feel and assert my right to be believed on my own testimony. If you knew whence I came and whither I go, you would not want any other witness than myself. And this you might know if you were spiritual; but you are carnal and judge after the flesh.”

- 15.—[*Ye judge after the flesh.*] The meaning of this sentence seems to be, “You judge and decide everything on fleshly and worldly principles, according to the outward appearance. You estimate Me and my mission according to what you see with the eye. You presume to despise Me and set light by Me, because there is no outward grandeur and dignity about Me. Judging everything by such a false standard, you see no beauty in Me and my ministry. You have already set Me down in your own minds as an impostor, and worthy to die. Your minds are full of carnal prejudices, and hence my testimony seems worthless to you.”

Calvin thinks that “flesh” is here used in opposition to “spirit,” and that the meaning is, “You judge on carnal wicked principles;” and not, “You judge after the outward appearance.” Most commentators think that the expression refers to our Lord’s humble appear-

ance.

[*I judge no man.*] In these words our Lord puts in strong contrast the difference between Himself and His enemies. “Unlike you, I condemn and pass judgment on no man, even on the worst of sinners. It is not my present business and office, though it will be one day. I did not come into the world to condemn, but to save.” (John iii. 17.) It is useless, however, to deny that the connection between the beginning and end of the verse is not clear. It seems to turn entirely on the twice-repeated word “judge,” and the word appears to be used in two different senses.

Some have thought that our Lord refers to the case of the woman taken in adultery, and contrasts His own refusal to be a judge in her case, with the malicious readiness of the Pharisees to judge Him and condemn Him even when innocent. “I refuse to condemn even a guilty sinner. You, on the contrary, are ready to condemn Me in whom you can find no fault, on carnal and worldly principles.”

Some, as Bullinger, Jansenius, Trapp, Stier, Gill, Pearce and Barnes, have thought that the sentence before us means, “I judge no man according to the flesh, as you do.” But this view does not seem to harmonize with the following verse.

Bishop Hall paraphrases the verse thus: “Ye presume to judge according to your own carnal affections, and follow your outward senses in the judgment ye pass on Me. In the meantime ye will not endure Me, who do not challenge or reconcile that power which I might in judging you.”

16.—[*And yet if I judge, my judgment, etc.*] This verse seems to come in parenthetically. It appears intended to remind the Jews that if our Lord did not assume the office of a judge now, it was not because He was not qualified. The sense is as follows: “Do not however suppose, because I say that I judge no man, that I am not qualified to judge. On the contrary, if I do pass judgment on any person’s actions or opinions, my judgment is perfectly correct and trustworthy. For I am not alone. There is an inseparable union between Me and the Father that sent Me. When I judge, it is not I alone, but the Father with Me that judges. Hence, therefore, my judgment is and must be trustworthy.” The reader should compare John v. 19, and 30. The doctrine is the same. That mighty truth,—the inseparable union of the Father and the Son,—is the only key that unlocks the deep expression before us. Our Lord’s frequent reference to that truth, in St. John’s Gospel, should be carefully noted.

17.—[*It is also written, etc.*] Our Lord, in this verse, reminds the Jews of an admitted principle of the law of Moses,—that the testimony of two witnesses deserved credit. (Deut. xvii. 6; xix. 15). “You will admit that the testimony of two witnesses deserves credit at any rate, although one witness alone may prove nothing. Now admitting this, hear what testimony I can adduce to the divine character of my mission.”

Let it be noted, that where our Lord says, “in YOUR law,” He did not mean that He was above the law and did not recognise its authority. He only intended, by laying stress on the word “your,” to remind the Jews that it was their own honoured law of Moses, to which they were continually professing to refer, that laid down the great principle to which He was about to direct their attention. “It is written in the law that you speak of so much, and that you so often quote.”

It admits of consideration whether our Lord did not mean to use the expression “of two men” emphatically. It may be that He would put in strong contrast the testimony of two mere men, with the testimony of Himself and His Father in heaven. It is like the expression, “If we receive the witness of men, the witness of God is greater.” (1 John v. 9.) At any rate the word rendered “men” is emphatic in the Greek.

16.—[*I am one, etc.*] The connection and sense of this verse are as follows. “Admitting that the

testimony of two witnesses is trustworthy, I bid you observe that there are two witnesses to my Divine nature and mission. I myself, the Eternal Son, am one of these witnesses: I am ever testifying concerning myself. The Father that sent Me into the world is the other witness: He is ever testifying concerning Me. He has testified by the mouth of the Prophets in the Old Testament. He is testifying now by the miraculous works which He is continually doing by my hands. The reader should compare John v. 31-39.

There is undeniably something very remarkable about this verse. It seems a singular condescension on our Lord's part to use the train of argument that it contains. The true solution probably lies in the very high dignity of the two witnesses, whom He places together before the Jews. The Greek words beginning the verse are peculiar, and can hardly be rendered in English. They will almost bear to be translated, "I, the great I am, am the person witnessing about myself: and the Father," etc.

Chrysostom and Theophylact both remark that our Lord here claims equality of honour with the Father, by putting His testimony and the Father's side by side.

Poole remarks, "Our Saviour must not be understood here to distinguish himself from His Father in respect of His Divine being, for so He and His Father are one; but in respect of His office, as He was sent, and His Father was He who sent Him."

19. —[*Then said they..Where is thy Father?*] This question of the Jews' was probably not asked in a tone of serious inquiry, or from real desire to know. It was more likely sneering and sarcastic.

Calvin observes, "By these words they meant that they did not so highly value Christ's Father as to ascribe anything to the Son on His account."

Hengstenberg bids us observe that they did not ask, "Who is thy Father?" but, "Where is thy Father?" "It sounds as if they looked round in contempt, as if scornfully expecting an earthly father to stand forth and testify to Christ.

[*Jesus answered, Ye neither know Me...Father.*] Our Lord here tells His enemies that they were ignorant both of Himself and of His Father in heaven. With all their pride of knowledge and fancied high attainments they knew nothing rightly either of the Father or the Son. The expression certainly favours the idea that the expression "Ye know Me" (John vii. 28), must be taken as a slight sarcasm.

Let it be noted that great familiarity with the letter of Scripture is perfectly compatible with gross spiritual darkness. The Pharisees knew the old Testament prophecies well; but they neither knew God nor Christ.

[*If ye had known Me...my Father also.*] These words teach plainly that ignorance of Christ and ignorance of God are inseparably connected. The man who thinks he knows anything rightly of God while he is ignorant of Christ, is completely deceived. The God whom he thinks he knows is not the God of the Bible, but a God of his own fancy's invention. At any rate he can have a most imperfect conception of God, and can have but little idea of His perfect holiness, justice and purity. The words teach also that Christ is the way by which we must come to the knowledge of God. In Him, through Him, and by Him, we may come boldly into the Father's presence, and behold His high attributes without fear.

He that would have saving, soul-satisfying religion, and become a friend and servant of God, must begin with Christ. Knowing Him as his Saviour and Advocate, he will find it easy and pleasant to know God the Father. Those that reject Christ, like the Jews, will live and die in ignorance of God, however learned and clever they may be. But the poorest, humblest man, that lays hold on Christ and begins with Him, shall find out enough about God to make him happy for ever. In the matter of becoming acquainted with God, it is the first step to know Jesus Christ, the Mediator, and to believe on Him.

Augustine and others think that the thought here is the same as that in the words spoken to Philip, when in reply to Philip's question, "Lord, show us the Father," Jesus said, "He that hath seen Me hath seen the Father." (John xiv. 8, 9.) I think this is at least doubtful. The thing that Philip needed to know was the precise relation between the Father and the Son. The thing that the Jews needed was a right knowledge of God altogether.

20.—[*These words spake Jesus...treasury...temple.*] This sentence seems meant to mark a pause or break in the discourse, and to show also how publicly and openly our Lord proclaimed His Messiahship. It was in a well known part of the temple called the treasury that He declared Himself to be "the light of the world," and defended His testimony.

Calvin thinks that "the treasury was a part of the temple where the sacred offerings were laid up, and therefore a much frequented place."

[*No man laid hands on Him.*] The remark made on a former occasion applies here. (John vii. 30.) A divine restraint was laid on our Lord's enemies. They felt unable to lift a finger against Him. They had the will to hurt, but not the power.

[*His hour was not yet come.*] The same deep thought that we remarked in ch. vii. 30, comes up here again. There was a certain fixed time during which our Lord's ministry was to last, and till that time was expired His enemies could not touch Him. When the time had expired, our Lord said, "This is your hour, and the power of darkness." (Luke xxii. 53.)

The expression should be carefully noticed, and remembered by all true Christians. It teaches that the wicked can do no harm to Christ and His members until God gives them permission. Not a hair of a believer's head can be touched until God in His sovereign wisdom allows it.—It teaches that all times are in God's hand. There is an allotted "hour" both for doing and for suffering. Till the hour comes for dying no Christian will die. When the hour comes nothing can prevent his death. These are comfortable truths, and deserve attention. Christ's members are safe and immortal till their work is done. When they suffer it is because God wills it and sees it good.

Quesnel remarks, "A man enjoys the greatest peace of mind when he has once settled himself in a firm and steadfast belief of God's providence, and an absolute dependence upon His design and will."