

somewhat warped—the refractions of their Hebrew atmosphere. And Jesus leads them in thought to those “shining uplands” of truth; as it were, spurring them on, by a sharp though kind rebuke, to the heights where Divine thoughts and purposes move on to their fulfilment. “O foolish men,” He said, “and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into His glory?” They thought He was some stranger in Jerusalem, yet He knows their prophets better than themselves; and hark, He puts in a word they had feared to use. They only called Him “Jesus of Nazareth;” they did not give Him that higher title of “the Christ” which they had freely used before. No; for the cross had rudely shattered and broken that golden censer, in which they had been wont to burn a royal incense. But here the Stranger recasts their broken, golden word, burning its sweet, Divine incense even in presence of the cross, calling the Crucified the “Christ”! Verily, this Stranger has more faith than they; and they still their garrulous lips, which speak so randomly, to hear the new and august Teacher, whose voice was an echo of the Truth, if not the Truth itself!

“And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself.” It will be observed that our Evangelist uses a peculiar word in speaking of this Divine exposition. He calls it an “interpretation,” a word used in the New Testament only in the sense of translating from one language to another, from the unknown to the known tongue. And such, indeed, it was; for they had read the Scriptures but in part, and so misread them. They had thrown upon those