

We are not to think of the "green tree" as a young and tender tree, but rather one full-grown and flourishing.

By the "dry" He means a tree withered, worthless, and dead. With respect to the first judgment, Christ may infer that if the Romans so treat Him, the Innocent, how will they treat guilty Jerusalem? Or He may imply, if the Jews so punish me, how will God punish them? As respecting the second judgment, He surely means, if God so bruise the innocent for the transgressions of others, how will He punish the guilty for their own iniquities? We have presented to us two trees; the one green, the other, dry. I will show you, firstly, the glory and destruction of the green tree, and secondly, the shame and end of the dry tree:—

I. The glory and destruction of the green tree. In meditating upon the glory of the green tree, we had better keep the tree and its shadow apart. To do this we will look first at the natural tree, and second, what is represented by it.

In the midst of yonder wilderness, overrun with all manner of trees and plants, there lies an humble patch of dry bare ground. From that ground, where nothing ever grew before, there springs up a young tree, tall and fair to look upon. Higher and higher it grows, till its shadow falls on the tips of the loftiest trees around it; higher and still higher, until all the trees in the forest are small when compared with it. Now turn to the reality. Christ is that tree of God. At His birth He was a shoot out of a dry ground. In His infancy He grew a "tender plant," to use the