

how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.' Matt. xvii., 22, 'And while they abode in Galilee, Jesus said unto them, "The Son of Man shall be delivered into the hands of men; and they shall kill him, and the third day he shall be raised up." Matt. xx., 17, 'And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and scribes; and they shall condemn him to death and shall deliver him unto the Gentiles to mock, and to scourge and to crucify; and the third day he shall be raised up.'" All these quotations from Matthew's Gospel show that the occasions were frequent on which he referred to this matter, so that this is only one of many. The parallel goes further. The context shows that in every case when he did so, his followers were depressed and offended by the saying as here, while on more than one occasion, as here, it is closely associated with a remarkable confession of his Messiahship on the part of his disciples or some remarkable manifestation of his divine glory. (Compare Matt. xvi., 16, John xii., 23-30.) In this case the intimation was apparently made to a wider circle than the twelve, at the

very height of his popularity. It may have been the first occasion on which he referred to the matter, and it served to show him how little they were prepared to receive and follow a suffering Messiah, how little they were able to understand that such a Messiah could be of any use. Insultive, they felt the offence of the cross and shrank from its presence. It needed many a subsequent lesson to reconcile even the twelve to the thought, and bring them to see that it hid the true secret of their life. Even after the resurrection, Christ had to rebuke their dulness and show them from the Old Testament Scriptures that it 'Behoved Christ to suffer these things, and to enter into his glory.' (Luke xxiv., 26.)

We can now understand the real relation of this passage to the Lord's Supper. The one does not refer to the other, but both alike lead us straight to the cross, to the broken body and shed blood of Christ, on which we must feed by faith—if we would live. Not that we are sustained spiritually by a dead Christ; it is by a living Christ, but one who has died, and whose death was essential to our life. The reasons why it was so are important, but they are not indicated here; they must be sought for elsewhere. Here it is the fact alone which is insisted upon.

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