

last syllable of each of the names, a resemblance not made very plain in English. But later investigation, and especially the arguments of Dr. George Adam Smith, have led to the adoption of Khan Minyeh as the site. Like Tel Hum, this place is on the north-western coast of the Sea of Galilee; it has a fountain, referred to by Josephus, while the other site has none. *If the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.* Sodom is the most notoriously wicked city of all history. Our Lord does not imply that Sodomite sins were rife in Capernaum, but that Capernaum was further than Sodom from repentance. But why were not such mighty works wrought in Sodom, and its repentance thereby secured? A complete answer may not be given; but much of the mystery is dissipated when we remember that our Lord is talking of these cities collectively. Sodom's punishment was of a physical sort; spiritual punishment is not the primary thought in either case. Sodom sinned; it was punished by overthrow and extinction. Capernaum sinned, not by committing greater sins than did Sodom, for sins cannot be classified into less and greater, but by sinning against greater light than did Sodom; and its punishment, also, was extinction.

24. The lesson up to the close of this verse shows emphatically the consequences of impenitence, and that sin is greater or less, not in proportion to the greater or less breach of certain commands, but to the greater or less turning away from the spirit of goodness. Let us again remind ourselves that there is for individuals (in a sense that nations and cities cannot realize) a *day of judgment*, spiritual and permanent, for the deeds done in the body.

25. *Jesus answered and said.* The word "answered" may refer to the woes just uttered, or to unuttered thoughts in the hearers' minds, or it may be merely an idiomatic phrase. If it be closely connected with the punishment of Sodom and Tyre and Sidon, we are to think of what follows as our Lord's way of teaching that God moves in a mysterious way his wonders to perform. *I thank thee. I praise thee; confess thee; abide by thy decision. O Father.* A study of the passages in which our Lord refers to God as Father will be found helpful. (See, for example, John 17: 11, 21; 12: 28.) *Lord of heaven and earth. Supreme Sovereign,*

Creator, Preserver, Destroyer. Thou hast hid these things from the wise and prudent. The Revised Version brings out the meaning plainer: "Thou didst hide these things from the wise and understanding." It is another way of saying that human wisdom cannot find out God. "To get God's infinite wisdom we must renounce our finite wisdom" (Isa. 5: 21; 1 Cor. 1: 18-27). *Revealed them unto babes.* The "wise and prudent" are the Pharisees; the "babes" are our Lord's disciples. "Children," says H. Clay Trumbull, "can understand many things just because they are children. The hope of older ones is in learning from children or becoming again as children." The reference here is to a docile, humble, childlike disposition.

26. *Even so, Father; for so it seemed good in thy sight.* Infallible Love and Wisdom cannot err. What is good in God's sight must be good for his children.

27. *All things are delivered unto me of my Father.* "Of" means by. Jesus is directly addressing his disciples. They are supposed to have the childlike spirit, and so will bow to the will of the Father, which is also the will of the Son. *No man knoweth the Son, but the Father.* The relation between God and Jesus is a mystery; "it as far transcends mortal understanding as does the nature of God." The Revised Version gives "no one"—neither man, nor angel, nor devil. *Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.* Jesus understands the Father because of what may reverently be called kinship, and, the sovereignty over all things having been given him, he confers a profound practical knowledge of the Father upon his beloved ones.

28. *Come unto me.* "Only by coming to me can you know God." The invitation is to all. He did not mean merely that those who heard him should in their physical bodies press nearer to him. It was *men's* souls he invited; and as "he ever liveth," we as well as they may approach him in our souls. *All ye that labor.* All whose bodies or minds are weary with active toil; but not only they. In Judea thousands of men in utter weariness and desolation of soul were laboring to secure holiness by minute attention to innumerable exactions imposed by the "scribes and Pharisees." To-day there are thousands like them who are wearing out their lives trying to do right. All that any have to do

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29. Take referred to traditions, as and leadership hard to obey anxieties, sick it's burdens;

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DOUBLE

A man, therefore, for his own pe sins of the commu ber, the nation of private personality, and h his city, of his cou private sins he n sonal account to C partly in this life come. As an indi exist after death.