

have been a striking account of the proposed interview, with all the links of the connection between the words and the occasion made clear and distinct. The absence of all such provision for elucidating the coherence of the incident and the words, may be adduced as a proof that the incident occurred and that the words were spoken.

Yet certainly there is a connection though it may require some exercise of thought to perceive it. The very appearance of these Greeks was to Christ a token that His glorification was at hand. As Gentiles from the East had come to His cradle, so now Gentiles from the West were come to His cross. In the first-fruits He sees the harvest. But this glory could not be without suffering first. It seems as if there arose suddenly before His mind, in all its vastness and all its agony, that redeeming work for the whole human race which was now about to reach its consummation in death. "And He answered them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit." This appears to say, The gathering-in of the nations will take place ; the Son of Man will be glorified ; but this must be done by suffering, by self-sacrifice, by death ; and the time is now close at hand. Then, as if our Lord forgot His own impending agony, to think of us His weak and tempted disciples, and as if He would fortify us by His example, He adds, "He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me ; and where I am, there shall my servant be ; if any man serve me, him will my Father honour." Then it would seem as if a violent agitation suddenly overcame the Lord in the prospect of His agony—as if already He were in Gethsemane. The impression which we derive from the original Greek is far

stronger than that which is given to us by our English version. "Now"—*now*—in the original the word is emphatic—"is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour." Such are His surprising words. It is one of the most striking moments in the recorded history of Christ. To see any man in a strong emotion, which he cannot master, in the prospect of dreadful suffering, is extremely affecting ; but to see *Christ* thus—and, on this occasion, not in the silence and gloom among the olive-trees in the Garden, but in the Temple, in the open and public court, in the midst of a conversation, and with many persons all around, this fills us with wonder, with awful pity, with shame for our sin. This was followed by a voice from heaven, in the audience of all the people, bearing testimony to Him, and to the work that He came to do, just as in Gethsemane an angel came bringing strength and comfort. Then again Jesus thought immediately of His disciples. "He answered and said, This voice came not because of me, but for your sakes. *Now* is the judgment of this world ; *now* shall the prince of this world be cast out." The victory over Satan was to be made sure—nay, was in that very moment made sure—through the will of Christ to suffer and so die. "And I," continues the Lord, "if I be lifted up from the earth, will draw all men unto me." It is thus, by the crucifixion of the Saviour, by the attraction of the Cross, that the Gentiles will be gathered in. Thus will be the "Greeks" indeed "see Jesus." And the Evangelist adds, "This He said, signifying what death He should die."

We are now, therefore, in possession of the context, and we feel that it is a passage—if we may presume to describe it—marked by much grandeur and much pathos, and that it evidently is very deep and copious in its meaning. From our part of this context must of course be drawn part of our comment on the text. It