

to the occasion. "Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true." If He had stopped there the cavillers might have accused Him of self-contradiction; but He did not do this, but proceeded to give the reason why His testimony should be regarded as trustworthy. First, He claims that He is himself competent to give testimony, because He knew whence He came and whither He went (v. 14); secondly, because His testimony did not stand alone (v. 18), but was supported by that of the Father, and according to their own law the testimony of two men was true.

Surely it requires no great ingenuity to harmonize these two sayings. In neither of them does He assert that His own merely verbal testimony would have been sufficient to have established His claim to be considered equal with His Father—to establish, in other words, the divinity of His person and mission; but, clearly, what is expressed in the eighth chapter is implied in the argument of the fifth, that His testimony concerning Himself was not only true in the sense of being in harmony with facts, but that it was trustworthy—such as to entitle it to the confidence and cordial acceptance of mankind, attested as it was by miracles and supported by the testimony of the Father, as contained in the Holy Scriptures. So far from their being any real inconsistency or contradiction between the two passages in question, when properly understood, they are in complete harmony with each other, and the argument of the eighth chapter is substantially identical with that of the fifth.

II. JUSTIFICATION AND THE LAW.

"Not the hearers of the law shall be justified before God; but the doers of the law shall be justified."—Rom. ii. 13.

"By the deeds of the law there shall be no flesh justified in his sight."—Rom. iii. 20.

St. Paul, in his wonderful argument contained in the first three chapters of the Epistle to the Romans, by which he proves that the Jews are no better than the Gentiles, but that both Jews and Gentiles are all under sin, and, therefore, in need of that divine method of reconciliation which it was his purpose in the subsequent parts of this letter to unfold, reminds the Jews, to whom this argument was addressed, that "not the hearers of the law shall be justified before God; but the doers of the law