

And then, as we saw before, He opened their understanding to understand them.

The Scripture, the Lord declares to us, cannot be broken. Here men would have Him speak *according to Jewish notions*. Did He come then to sanction them and to deceive men? In John they (the Jews) are always treated as reprobate; and this is the chapter where He is taking His sheep out of their fold. So the Evangelist treats Esaias as inspired in the judgment pronounced on Israel, and declares the glory seen in Isaiah vi. to be Christ's glory, and chapter liii. to apply to Christ. In the most solemn of all hours that Jesus passed on earth, Jesus, intelligently aware that all things written of Him as to His path here were accomplished, says, "that the Scripture might be fulfilled, I thirst," and then, the last word being fulfilled, gives up His own Spirit. But all this, for our new teachers, is a mistake and a delusion! And what comes of Christianity and of Christ? That John should quote other Scriptures then as fulfilled is of small moment comparatively, save that it takes away all foundation as to any Divine authority in any Christian documents.

That the Bereans searched the Scriptures to see if Paul was right, commended in the account we have of it, was all a mistake! It was no way of judging it at all. They ought to have judged of Paul by their own minds, and the Scriptures themselves by the same measure. When Peter refers to Psalm xvi. as a proof of Christ's resurrection,