

not saved from undergoing either of these. We cannot think that he even prayed to be saved from the former. We do think he prayed to be relieved from a martyr's death, at the hands of those for whom he was making atonement; but his conditional and submissive prayer for this, was not complied with. He was, "with wicked hands, crucified and slain."

We must look elsewhere for the scene alluded to. We find it in the wilderness, when, having fasted forty days and forty nights, he was afterward an hungered. As he was tempted forty days, and, therefore, before the final temptations of which a report is given in Matt. iv., it must appear probable, that Satan then tried to induce him to fear death by famishment,—a suggestion that would artfully prepare the way for the more special temptation, to command stones to be made bread. If such fears were suggested, Jesus would certainly resort to prayer, to Him that was able to save him from death. If this is the case referred to, it would follow, that he was heard in that he feared. In answer to prayer, the fear of such death was taken away, as being only a temptation. But, the suffering of hunger being allowed to remain, he would still have to learn obedience by the things which he suffered. In due time, however, angels ministered to his bodily necessities.

This view is in harmony also with the context. For, as Ebrard remarks, "the design of the author is to shew that the first requisite of every high priest—that, namely, of being taken from among men, and clothed with infirmity,—was not wanting in Jesus."

The example of Jesus as a sufferer may be imitated by them that are renewed in spirit.

This example can be imitated by those who, by regeneration, have been made the children of God. Having then the same state of spirit that Jesus had, as well as the same state of body—a holy spirit in a frail body—they can bear the sufferings to which the latter exposes, with the disposition which the former supplies. Hence Christians can obediently suffer with Jesus; and Christians only can do so, in the sense which the apostle intended to convey.

That they may do so, motives are presented.

That the children of God may pass through these trials of their faith as the Son of God did, Paul gives them, in this chapter, the reasons that

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