

chap. x. 36. He did this that they also might be set apart to God's service.

V. 20.—He prayed not only for the Apostles but for all believers in every age to the end of time.

V. 21.—The unity of believers was a matter very dear to the heart of Christ.

V. 22.—*The glory*—not his essential but his mediatorial glory.

V. 24.—*I will*—Christ had a right to what he asked, on the ground of his obedience unto death.

LESSONS.

We can state only a few of the lessons contained in the sublime prayer:

1. Christ is head over all things to the church. See Matt. xxviii. 18; Eph. i. 32.

2. All whom the Father has given in covenant to Christ, shall believe in him, and be saved. V. 2. John vi. 37.

3. Christ fully accomplished what he had undertaken to do. V. 4.

4. In this prayer, we see the nature of the work in which Christ is engaged within the veil. He is interceding for his people. As the high priest entered into the most holy place, bearing on his breast, the names of the twelve tribes, so Christ bears upon his breast, the names of all his people. See Heb. ix. 24.

5. With Christ as their Intercessor, believers are eternally safe. Vv. 11-12. See Luke xxii. 31-32. Yet they should not presume.

6. The ground of Christ's intercession, is his atonement. The high priest took the blood of the sacrifice into the holy of holies; so Christ has, so to speak, taken his own blood into heaven itself.

7. Had we a friend, pleading our cause in the palace of an earthly sovereign, we would deem ourselves highly honoured. How great our honour, since we have an Advocate with the Father, even Jesus Christ the righteous!

8. Since believers are one in Christ, they should manifest their oneness. Christ would thus be honoured, and the world would believe. V. 21.

9. Believers ought to consecrate themselves entirely to Christ. V. 19. i. Cor. vi. 20.

10. We should highly prize the truth, since it is the means of our sanctification. V. 7.

11. All believers shall at least be happy in heaven. V. 24.

DOCTRINE.

Christ intercedes for us. Heb. ix. 24; Rom. viii. 34; 1 John ii. 1.

THIRD SABBATH.

SUBJECT:—*Murmuring*. Numb. xi. 1-23.

The Israelites were now three days jour-

ney from Mount Sinai, on their way to Canaan. They had started under the most promising circumstances; but through their own waywardness, trouble soon befell them. This chapter contains an account of the beginning of disasters which followed them throughout the whole of their journeys.

V. 1.—The cause of Complaint is not stated; probably it was the hardships of the march in the desert. *The uttermost parts of the camp*,—i. e., the mixed multitude, a worthless class of persons, who accented the Israelites out of Egypt. See Ex. xii. 38.

V. 3.—*Taberah*—i. e. a burning.

V. 4.—*A Lusting*—desiring flesh for food. This desire commenced with the mixed multitude, but soon spread among the Israelites.

V. 5.—Egypt abounded in these articles of food.

Vv. 7-9.—The Israelites received manna first, when in the wilderness of Sin. See Ex. xvi. *Bdellium*—a yellowish aromatic gum. Some, however, regard it as a precious stone.

V. 10.—God had overlooked their murmurings, before they came to Sinai; but now with higher privileges, their guilt is greater, and judgment must be inflicted. See V. 33.

V. 13.—A proof that they could not be fed, without miracle.

V. 11.—*Elders*—men mature in wisdom, as well as in years. The Jewish Sanhedrim, afterwards, may have been an imitation of this council.

V. 21.—The whole number of the people must have been about two millions and a half.

LESSONS.

1. How soon men forget the goodness of the Lord! V. 1.

2. How soon men forget the judgments of the Lord! Vv. 1-4.

3. The sin of discontentment is very great. Vv. 1-10. The Israelites suffered for their murmuring, and this has been recorded for our warning. See i. Cor. x. 10-11. If God appoints the bounds of our habitation, and assigns each his lot, we should learn in whatever condition we are, therewith to be content. We should accept the condition. Providence has given us as the very best, for us in all the circumstances of the case.

4. The prayer of a godly man availeth much. V. 2.

5. The best of men are imperfect. Observe the petulance, and unbelief of Moses. Vv. 10-15, and 21-22. Compare Jer. xx. 14-18.

6. Mark the forbearance of God. He does not chide Moses, and say, dost thou well to be angry? Vv. 16-17-23