

means "a lamp;"—and the "candlestick," a lampstand, or candelabrum, as it was called.—"A bushel" really means a measure called a *modius*—which was the principal dry-measure among the Roman people, containing a little over one gallon seven pints.

Ver. 17. *I am not come to destroy.*] God's institutions are eternal. The Mosaic dispensation came pre-eminently from God; therefore its institutions were in principle eternal.—Everything in the Church founded by our Lord had its germ in the preceding revelations from God.—All the preceding dispensations were introduced thus to prepare the way for "Christ"—i. e. for the Christian System—the system left by our Lord within the Association of men founded by him.—In the Church founded by our Lord all things indeed became elevated, spiritualized, renovated,—but nothing that had been once revealed was in principle abrogated.—When St. Paul says "Old things are passed away; behold all things are become new," (2 Cor. v. 17.) he is speaking—not of the system of things within the Church founded by our Lord, but—of the state of mind of a man who in adult years first becomes a Christian:—and even in this case, we are not to understand that anything is added to the inner constitution of a man, but that the powers which he has are quickened and made to develop themselves rightly.—And again—where in the Book of Revelation (Rev. xxi. 5.) our Lord says "Behold I make all things new"—the reference is to the future heavenly state of his Church—the renewed and perfected state of that Association of men, as they shall be, when they have passed beyond the grave. Yet also there, the principle of the state of things that shall exist is the same as that which has underlain all the divine dispensations on earth.—The celestial state of the Church of our Lord, in which all things are made new, is still, we may observe, called "Jerusalem."—The two sacraments of the Church founded by our Lord had their counterpart in the Mosaic system: the three orders of the Christ-descended ministry, Confirmation, Ritual-worship, Temples for God's more immediate presence,—and other things,—are simply institutions

instituted anew.—In a somewhat similar manner, when our Lord partook of the last Supper with his disciples, he said he would no more partake of the fruit of the vine with them, until he should drink it "new" with them in the kingdom of heaven—i. e. in the new, spiritualized and elevated manner—"verily and indeed"—though invisibly—in the Church which he was just in the act of founding.—When however an ancient institution has become "new"—Christianized and spiritualized—then it becomes wrong to make use of it in its ancient acceptation any more: for example—when the Passover has merged into the Holy Communion, and Circumcision into Baptism, then to observe the Passover or Circumcision any more becomes wrong.—This is the truth which St. Paul is impressing upon the Jewish Christians at Rome in his "Epistle to the Romans." "Works" and "Works of the Law" in the writings of St. Paul signify the observance of things enjoined in the Mosaic Law, but which, having now a Christian fulfilment and a Christian sense, are not to be observed any more in the peculiar ancient Jewish way.—So that the contrast drawn in Holy Scripture between "Works" and "Grace,"—"Works" and "Faith" is simply a contrast between Judaism and the system of Life and Belief taught by our Lord and deposited with the Church which he founded—not a contrast between two modes of teaching within the Church, one giving men to understand that they are to be saved by the mere fact of their having a belief in the Saviour,—and the other giving men to understand that they will not be saved if the fact of their having a belief in the Saviour does not deeply affect their lives.

Ver. 18. *Verily I say unto you.*] This expression appears to have been preserved as having been one peculiarly used by our Lord.—Whenever it occurs, the declaration that follows demands especial attention.—The word "verily" is our common word "Amen"—which signifies "Truth."—Our Lord is called (Revelation iii. 14.) "The Amen—the faithful and true witness"—where the latter words are explanatory of the first.