place only in the three first Gospel  
(besides the similar passage, Luke x. 22) does  
the expression **the Son** occur; viz. Mark xiii.  
32. The spirit of this verse, and its form  
of expression, are quite those of the Gospel  
of John; and it serves to form a link of  
union between the three synoptic Gospels  
and the fourth, and to point to the vast  
and weighty mass of discourses of the  
Lord which are not related except by  
John. We may also observe another point  
of union:—*this very truth* (John iii. 35)  
had been part of the testimony *borne to  
Jesus by the Baptist*—and its repetition  
here, in a discourse of which the character  
and office of the Baptist is the suggestive  
groundwork, is a coincidence not surely  
without meaning. The verse itself is in  
the closest connexion with the preceding  
and following, and is best to be understood  
in that connexion: **all things were delivered to me** answers to “*thou hast revealed*” in ver. 25 (on the tenses, see note  
above, ver. 25), only “*revealed*” could not  
be used of the Eternal Son, for He is  
Himself the Revealer;—**no man** (no one)  
**knoweth the Son....**, none but the  
Almighty Father has full entire possession  
of the mystery of the Person and Office of  
the Son: it is a depth hidden from all  
being but His, Whose Purposes are evolved  
in and by it: **neither ... the Father...**nor does any fully apprehend, in the depths  
of his being, the love and grace of the  
Father, except the Son, and he to whom  
the Son, by the Eternal Spirit, proceeding  
from the Father and the Son, will reveal  
Him. Then in close connexion with the  
**to whomsoever the Son will**, which by  
itself might seem to bring in an arbitrariness into the divine counsel, follows, by  
the Eternal Son Himself, the **Come unto  
me, all...,** the wonderful and merciful  
generalization of the call to wisdom unto  
salvation.

**28.**] This is the great  
and final answer to the question, *Art thou  
He that should come, or do we look for  
another*? As before, we may observe the  
closest connexion between this and the  
preceding. As the Son is *the great Revealer*, and as the *to whomsoever He will*  
is by His grace extended to *all the weary*  
—all who feel their need—so He here  
*invites them to receive this revelation*, **learn  
of Me**. But the way to this heavenly  
wisdom is by quietness and confidence,  
rest unto the soul, the reception of the  
divine grace for the pardon of sin, and the  
breaking of the yoke of the corruption of  
our nature.

No *mere man* could have  
spoken these words. They are parallel  
with the command in Isa. xlv. 22, which  
is spoken by Jehovah Himself.

**labour are heavy laden**] the active and passive  
sides of human misery, the *labouring* and  
the *burdened*, are invited. Doubtless, outward and bodily misery is not shut out; but the promise, **rest to your souls**, is  
only a spiritual promise. Our Lord does  
not promise to those who come to Him  
*freedom from* toil or burden, but *rest in  
the soul*, which shall make all yokes easy,  
and all burdens light. The main invitation however is to those burdened with  
the yoke of sin, and of the law, which was  
added because of sin. All who feel that  
burden are invited.

**29.**] **learn of Me**, both ‘*from My example,*’ which however is the lower sense the words, and  
‘*from My teaching,*’ from which alone the  
*rest* can flow; the *revelation* of vv. 25 and  
27.

**ye shall find rest unto your souls**  
is quoted from Jer. vi.16 Heb. Thus we  
have it revealed here, that the rest and  
joy of the Christian soul is, *to become like  
Christ:* to attain by His teaching this  
*meekness* and *lowliness* of His.

Olshausen makes an excellent distinction between  
*lowly in heart*, an attribute of divine Love  
in the Saviour, and *lowly*, or *poor, in  
spirit*, ch. v. 3: Prov. xxix. 23, which can  
only be said of sinful man, knowing his  
unworthiness and need of help.

**heart** is *only here* used of Christ.

**30.**] **easy**, ‘not exacting;’ answering to ‘*kind,*’  
spoken of persons, Luke vi. 35. See 1 John  
v. 3. Owing to the conflict with evil ever  
incident to our corrupt nature even under