is fulfilled the covenant of God to Abraham, “in thy seed shall all the nations  
of the earth (so in LXX) be blessed.”  
Gen. xxii. 18.

**41–43.] {41}** It is very  
important to observe the distinction between the blessing, ver. 34, and the curse  
here. ‘Blessed—*of my Father:*’—but not  
‘cursed of my Father.’ because all man’s  
salvation is of God—all his condemnation  
*from himself*. ‘The Kingdom, *prepared for you:’* but ‘the fire, which has been  
prepared for *the devil and his angels*’  
[greater definiteness could not be given  
than by the words in the original: that  
particular fire, that eternal fire, created  
for a special purpose]—not, for *you:* because *there is election to life*—but there is  
*no reprobation to death:* a *book of Life—*but *no book of Death*; no hell *for* man—because the blood of Jesus hath purchased life *for all*: but they who will  
*serve the devil, must share with him in the  
end.*

The *repetition* of all these particulars shews how exact even for every  
individual the judgment will be. Stier  
excellently remarks, that the *curse* shews  
the *termination of the High Priesthood of  
Christ*, in which office He only intercedes  
and blesses. Henceforth He is King and  
Lord—his enemies being now for ever put  
under his feet.

**44, 45.] {44}** See note  
on ver. 37. {45} The sublimity of this  
description surpasses all imagination—  
Christ, as the Son of Man, the Shepherd,  
the King, the Judge—as the centre and  
end of all human love, bringing out and  
rewarding his latent grace in those who  
have lived in love—everlastingly punishing  
those who have quenched it in an unloving and selfish life—and in the accomplishment of his mediatorial office, causing,  
even from out of the iniquities of a rebellious world, his sovereign mercy to rejoice against judgment.

**46.]** See  
John v. 28, 29; and as taking up the prophetic history at this point, Rev. xxi.  
1–8. Observe, the *same epithet* is used  
in the original for **punishment** and **life**—  
which are here *contraries*—for the *life*here spoken of is not bare *existence*, which  
would have *annihilation* for its opposite;  
but *blessedness* and *reward*, to which  
*punishment* and *misery* are antagonist  
terms. As regards the interpretation of  
this chapter, the coincidence of these portions of Scripture prophecy with the process of the great things in Rev. xx.  
and xxi. is never to be overlooked, and  
should be our guide to their explanation,  
however distrustful we may be of its certainty. Those who set this coincidence  
aside, and interpret each portion by itself,  
without connexion with the rest, are clearly  
wrong. The only alternative view seems  
to be that which regards this as the judgment at the time of Israel’s deliverance,  
previous to the Millennium. This has been  
urged on me lately by a very able correspondent: but I cannot see how it  
agrees with the great features of the  
description as pointed out above.

**CHAP. XXVI. 1, 2.]** FINAL ANNOUNCEMENT OF HIS SUFFERINGS, NOW CLOSE AT  
HAND. Mark xiv. 1. Luke xxii.1. The