24—80. ST. MATTHEW. 83   
   
   
 but the Father; "neither knoweth any man the Father, =Joatu, 15,   
 save the Son, and he to whomsoever the Son \* will reveal   
 him.   
 28 Come unto me, all ye that labour and are heavy laden,   
 and I will give you rest. % Take my yoke upon you, ‘and |   
 learn of me; for I am meek and ¥ lowly in heart: \*and } m ill.   
 ye shall find rest unto your souls. %» For my yoke is wae t   
 easy, and my burden is light. xp te   
 & i.e. is minded to. 5   
   
   
   
 place only in the three first’ preceding. As the Son is the great Re-   
 Hides the similar Luke x. iy ipa ae as the to whomeoever He will   
 the ex nn the occur ; Mark xiii. grace extended to all the weary   
 ees spirit of this and its form is Bl who feel need—so He here én-   
 of expression, quite those of Gospel ites them to receive this learn   
 of John ; and it serves to form a link of of Me. But the way to this heavenly   
 union between the three synoptic Gospels wisdom is by quietness and confidence,   
 and the aio and to point to the vast rest unto the soul, the tion of the   
 and weigh ty mass of discourses of the divine grace for pardon of sin, the   
 Lord which are not related except ty breaking of the yoke of the corruption   
 John. We may also observe point our nature. No mere man could have   
 of union :—this truth (John iii. 85) spoken these words. They are: parallel   
 had been part of the testimony borne to with the command in Isa. xlv. which   
 Jesus by the Baptist—and its repetition is by Jehovah Himself. labour   
 here, in a discourse which the character are heavy laden] the and passive   
 and office the Baptist is the suggestive sides of human misery, the labouring and   
 groundwork, is a coincidence not surely the burdened, are Doubtless, out-   
 without meaning. The verse iteelf in ward and bodily misery is not shut out;   
 the closest with the precedin; but the promise, rest to your souls, is   
 and following, and is to be taderstood only @ spiritual Our Lord does   
 in that connexion: all things were de- not promise to those who come to Him   
 -livered to me answers to “thou hast re- lom from toil or burden, but rest   
 vealed” in ver. 25 the tenses, note the soul, which shall all yokes easy,   
 above, ver. 25), “revealed” could not and all burdens light. The main invita-   
 be used of the Eternal Son, for He is ever however is to those which alone   
 Himself the Revealer ;—no man (no one) the yoke flow the revelation which was   
 Ienoweth the Son ...., none but the added because of find All unto your souls   
 Almighty Father has full entire is quoted from Jer. vi.16 Heb, Thus we   
 of the mystery of the Person and Office have it revealed here, the rest and   
 the Son: it is a depth hidden from all joy of the Christian is, to become Ke)   
 being but His, Whose Purposes are evolved Christ: to attain by His teachi   
 in and by it: neither ... the Father... meekness and lowliness of -   
 nor does any fally a end, in the depths p= bon an excellent distinction   
 of his being, the love and of the in heart, an attribute divine Love   
 Father, except the Son, and to whom ie Saviour, and lowly, or poor,   
 the Son, by the Eternal Spirit, apirit, ch. 8: Prov. xxix. w! ich can   
 from the Father and the Son, will only be said of sinful knowing his   
 Him. Then in close connexion with the unworthiness and need of help. eart   
 to whomscever the Son will, which by is only here used of Christ. 80.]   
 itself seem to bring in an arbitrari- easy, ‘not exacti: answering to ‘   
 ness into the divine counsel, follows, G2 spoken of vi. See 1 John   
 the Eternal Son Himself, the Come unto vy. Owlag to the conflict evil ever   
 me, all . . ., wonderful and merciful incident to corrupt nature even under   
 generalization of the call wisdom unto   
 salvation. 28.) This is the great   
 and final to the question, Art thou   
 He that should come, or do we look for   
 another? As before, we may observe the