92 ST. MATTHEW. XII. 44—50.   
   
   
 a man, ‘he walketh through dry places, seeking rest, and   
 findeth: none. Then he saith, I will return into my   
 house from whence I came out; and when he is come, he   
 findeth it empty, swept, and garnished. 4 Then goeth he,   
 and taketh with himself seven other spirits more wicked   
   
 x E . vi. than himself, and they enter in and dwell there: ‘and the   
 FE ™™ Pet. state of that man is worse than the first. Even so   
 BE: 23. shall it be also unto this wicked generation.   
 %# While he yet talked to the people, behold, his mother   
   
 oP xis. and lhis brethren stood without, desiring to speak with   
 ey ‘i. him. 4 Then one said unto him, Behold, thy mother and   
 i tie” B thy brethren stand without, desiring to speak with thee.   
 3   
 48 But he answered and said unto him that told him, Who   
 is my mother? and who are my brethren? 4 And he   
 stretched forth his hand toward his disciples, and said,   
 meJoha xy. Behold my mother and my brethren. 5 For ™ whosoever   
 HM: Sk shall do the will of my Father which is in heaven, the   
 ut same is my brother, and sister, and mother.   
   
   
 malicious than the first, hardly needs often do the religious lives spend   
 explanation. The desperate infatuation themselves in the sweeping and ‘ish-   
 the Jews after our Lord’s ascension, ing (see Luke xi. 89, in ft lity   
 bitter hostility His Church, their hypocrisy, till utter emptiness of real   
 able end as a people, are known to all. faith and spirituality prepared them   
 Chrysostom, who gives in the main this for that serond fearful invasion of the   
 interpretation, their continued in- Evil One, which is indeed than the   
 fatuation in his own day: and instances first! (See Heb. i.4, 2 Pet. 20—22.)   
 their joining in the impieties of Julian. 46—50.) His Morner anp BRETHREN   
 (2) Strikingly parallel this runs the SEEK TO SPEAK WITH Him. Mark iii.   
 history of the Christian Church. Not 81—85. Luke viii. In Mark the   
 long after the apostolic the golden incident is as here: in Luke, after   
 calves of idolatry were set up by the the parable of the sower. 46.) In   
 Church of Rome. What the effect the Mark iii. we are told his relations   
 captivity was to the Jews, that of the went out to hold on Him, for they said,   
 Reformation has been to Christendom. He is beside Himself: and that reason   
 The first evil spirit has been cast out. of this was his labour in teach-   
 But by the of hypocrisy, secu- ing, which had not left time much as to   
 larity, rationalism, house has be- eat. There is nothing in this for his   
 come empty, swept, and garnished: swept bodily health (from whatever source the   
 and garnished by the decencies civiliza- act may have arisen on the part of his   
 tion and discoveries secular knowledge, brethren, see John vii. inconsistent   
 but empty of living and earnest faith. the known state of his mind (see   
 And he must read prophecy but ill, Luke ii. 19, 61). They stood, i.e.   
 does not see under all these seeming outside the throng of hearers our   
 improvements the preparation for the Lord; or, perhaps, the house. He   
 final development of the man of sin, the meets their message with a which   
 great re-possession, idolatry and the at the same time conveys to His   
 seven worse spirits shall bring the out- humble hearers. He came for all men:   
 ward frame of so-called to a and though He was born of a woman, He   
 fearful end. (3) Another im t fal- who is the second taking our entire   
 filment of the prophetic le may be humanity on Him, is not on that account   
 found in the histories individuals, By more nearly united to her, than to all   
 religious education or impressions, the those who are united to Him by the   
 devil has been out of a man ; but how Spirit; nor bound to regard the call of