

## INTRODUCTION

Our Blessed Lord often referred his hearers to the Scriptures for their information in regard to his person and work. "Ye search the Scriptures; for in them ye think ye have eternal life. And they are they which testify of Me" (John 5:39). When, after his resurrection, he joined the disconsolate wayfarers to Emmaus, and heard the gloomy conversation born of ignorance of the Scriptures, he said unto them: "O foolish and slow of heart to believe all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into his glory? And beginning from Moses and all the prophets he expounded unto them the things concerning himself" (Luke 24:25-27).

The Apostle Peter refers to the meditation of the prophets who "were searching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow" (1 Peter 1:11).

The reader will notice that these passages refer to a testimony concerning Christ in respect of two main events: 1. His sufferings; and 2. the glory to follow. It is evident from Scripture that the Jews quite overlooked the first aspect and thought only of the second. Hence the Savior took special pains to instruct them on this particular point: "ought not the Christ to suffer and then enter into his glory?"

It may be well to examine ourselves and inquire whether we have reversed these aspects of the Savior's states in that we may have neglected the "glory to come", and have been dwelling almost exclusively on the sufferings of Christ? Far be it from any of us to minimize the agony and the toil, the "wormwood and the gall", which the dear Savior drank to the bitter dregs in order to save us all; but be it likewise far from us to fail of being charmed and enraptur-