

The honor of God, and the interests of His moral government, required that the redemption of fallen man must be secured in perfect harmony with the high behests of the supreme authority of the personal will of God. His law was necessarily holy, because it could be nothing less than the transcript of His own essential holiness. Obedience by the creature must therefore be in absolute conformity with and in submission to its demands; and so, since Jesus was our substitute, the law could accept nothing less of Him than a subordination, perfect and exhaustive.

Adam was tested by a specific requirement, and one, too, than which none could be more simple: in fact, it was the minimum of an exaction; and yet, under this test the integrity of our first parents succumbed. Job was tested, but with a restriction that spared his life. The question yet remained unanswered: Could a being under human conditions maintain the integrity of an absolute and unmodified submission to the Divine will? Jesus accepted the issue, and God spared not His own Son. Jesus consented to prove the perfection of His subordination by undertaking to die, by proposing to effect the sacrifice of His life without sin, and by exposing Himself to temptation and trial greater than any which the justice of God could impose, or the malignity of Satan could inflict. Jesus passed through the ordeal unscathed, and came forth masterful and victorious. He brought in an everlasting righteousness; He vindicated the authority of God; He gave perfect obedience to the severest demands of the will of His Father. The authority of God was enthroned in the history of one who, under the infirmities of sinful nature, had proved His sinlessness by rendering spotless obedience to the will of God, despite the assaults of the severest forms of trial and of test.

Failing in this, sin had triumphed over holiness, anarchy had become the order of the universe, Satan had become the conqueror of Jesus, and Jesus himself a sinner. Sin had risen up and

submerged the altitudes of the eternal throne, and death, riding on the topmost wave, had swept in triumph over the desolated universe of God.

2. The obedience of Jesus unto death became the ground on which God could justly remit the penalty pronounced against the sinner. Christ assumed the conditions and liabilities of our humanity for the purpose of becoming our representative and substitute. "He bare our sins, and by his stripes we are healed." He who "knew no sin was made sin for us, that we might be made the righteousness of God in him;" "for we then judge, that if one died for all, then all died." Jesus was the second Adam. The first Adam committed the offence; the second Adam suffered the penalty. The first Adam involved the entire race in condemnation; the second Adam delivered the race from under its curse and placed it in that new relation to the government of God whereby the original sin was cancelled, and to every man was offered the individual privilege and responsibility of exercising a faith that should identify him with Christ and open up to him the opportunity of a personal deliverance from the consequences of personal transgression. "That God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses;" and the burden of our ministry to men henceforth is not, make a compensation for your sins, but, accept the compensation made by Christ in your behalf, and "beye reconciled to God."

3. As the reward of His obedience unto death, Jesus was empowered with the prerogative of bestowing the gift of eternal life on all that believe on His name. "This is the record, eternal life, and this life is in his Son." "The gift of God is eternal life." "I give unto them eternal life, and they shall never perish." From the throne of His exaltation He proclaimed His sovereignty over the empires of the invisible world. "Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and