

ment for the sins of the whole world. Every end was answered. The authority of the law was declared, and the evil of sin made manifest. Striking developments of these had been afforded in the overwhelming calamities brought upon persons, cities, and nations by their crimes, round the history of the world. The banishment of our first parents from Eden, the cursing of the ground, etc. See the destruction of the old world by the flood, the burning of Sodom and Gomorrah, the place of torment which awaits the lost. But in the Cross of Jesus the fullest exhibition is given. In his life and death the law is magnified, and declared *honourable*; its principles pronounced *good* and *holy*, and its precepts *just*. Sin is shown to be the evil thing which God hates in the sufferings of the substitute, and the hiding of the Father's face. While he makes reparation to Holiness, for the evil which sin has done, the law neither changes its principles nor diminishes its claims. Grace operates not so as to dissolve the obligations of the law, but so as to meet its penalty and inspire strength for carrying out its precepts. The sufferings of the substitute declare sin deserved the worst of death, while his love to the sinner becomes an incentive to obedience and love in return. Thus the law still retains its penalties and sanctions. The very terms on which sinners are pardoned and accepted (repentance and faith) perpetuate these ideas, while every portion of the new dispensation is vocal with the words of one who well understood the nature of the Covenant of Grace,—“God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”—Romans viii. 3, 4.

## II. The event as in agreement with the Scriptures.

### 1. According to the types and shadows of Scripture.

2. According to the prophecies of Scripture every feature of his death was a fulfilment of prophecy. Was his death real? This was prophetic. “He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.”—Isaiah liii. 8. Was it painful? This was prophetic. “Yet it pleased the Lord to bruise him: he hath put him to grief.”—Isaiah liii. 10. Psalms xxii. 6, 7, 15, 16, 17. Was his death voluntary? This was prophetic. “Lo, I come: in the volume,” etc.—Psalms xi. 7, 8. Was it sacrificial? This was prophetic. “The Lord hath laid on him the iniquity of us all.”—Isaiah liii. 5, 6. Thus a connection is established among the various dispensations of God. The great leading principles of Christianity are traceable to the earlier