

Jesus were most likely to speak. It was the event to which Moses and the prophets had constantly been referring, by ceremony and prediction.

When he appeared, John the Baptist said, "Behold *the* Lamb of God that taketh away the sin of the world"—the Lamb of which the sacrificial lamb in the Temple had only been a type. And therefore it was no wonder that Moses and Elias should wish to speak about the event toward which they had always been pointing. Again: it was to the decease at Jerusalem to which Moses and Elias owed the enjoyment of glory. Great and good, they yet were not exceptions to the universal fact that all have sinned and come short of the glory of God. Jesus died for the forgiveness of sins that were past, through the forbearance of God; and He died for the sins of Moses and Elias. What a difference between their decease and the decease of Jesus! Elijah, caught up into glory: Moses falling asleep in the arms of God. Why their's so blessed? because His was so grievous. He bore their sins in His own body on the tree. No wonder that, owing centuries of bliss to that decease at Jerusalem, they should gratefully speak of that which was now about to be accomplished.

And was it not the event to which our Lord Himself would be most likely to refer? It was of supreme interest to Him. He was the Lamb slain from the foundation of the world. He said, "I delight to do thy will, O God"; and *that* was the will of God. Angels had intently been interested in the great work of Christ's atonement. They were at His birth, temptation, crucifixion; "which things the angels desire to look into." Much more must that event have been of deep interest to Jesus himself. He came for the salvation of the world, to seek and to save the lost by dying. He wept over Jerusalem. He gave Himself voluntarily a sacrifice. He said: "I have a baptism to be baptized with, and how am I straitened till it be accomplished." So He speaks of it in the great moment of His exaltation. Was it a humiliating theme? His de-

feat was His victory; the bruising of His heel was the bruising of Satan's head; that cross was a chariot on which He led captivity captive.

"That dying groan, that last loud cry,
Are the glad shout of victory!
The bruised heel grind's Satan's head,
And life is won by Jesus dead."

No wonder, then, that they should speak of such a theme. Their conversation was responded to from the heavenly glory, for the voice of the Father was heard: "This is my beloved Son, in whom I am well pleased." Well pleased that there is a pattern of divine perfection in humanity; well pleased that man has now reflected God; but specially well pleased because of the decease at Jerusalem—because of the willing sacrifice to carry out His loving purpose. As at the beginning of His ministry, so now, just before the completion of it, the Father says, "I am well pleased." What sadly false theology is it to represent that God the Father was all vengeance, and that God the Son was all forgiveness, and that God's avenging sword was plunged in the atoning blood! The Father's love, instead of being the consequence of the Savior's sacrifice, was the cause of it. "God so loved the world"—not because Christ died for the world, but "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God was well pleased that the sin of the world was borne by His Son; and we may be forgiven, forgiven at once, freely forgiven, though our sins might be the accumulation of all the sins of mankind—forgiven absolutely because Christ bare the burden of them—and the Father, with the Son and the Holy Ghost, the blessed Trinity whose praises we have been singing, rejoice in this provision for the salvation of the world. Oh! sinner, if you ever doubted before the willingness of God to save, doubt it no longer, when you hear the Father's outspoken approval and delight in the great work of your redemption by the decease at Jerusalem.

The question again recurs, respecting