

gave him as a reward for his base betrayal of his Master, he said, ' I have sinned in that I have betrayed the innocent blood.' Matt. xxvii. 4. The holiness of Jesus was necessary in order to the validity of the atonement for the sins of men, which he came to accomplish. It is surely necessary that he who magnifies and honours the holy law of God in the room of guilty men, should be free from any stain of sin. Such an High Priest as the holy Jesus became us.

6. Jesus is wonderful *in his sufferings and death*. It is truly marvellous that a holy being under the government of a holy God should endure dreadful sufferings, and a bitter and shameful death. But Jesus suffered and died not for his own sins, for he had none. He suffered and died for the sins of men. We see sufferings among men. And the sufferings endured by man give us the conviction that he is in a sinful and lapsed condition. But when we see Jesus suffering we are not to infer that he is a sinner. Suffering is connected with sin. But the sufferer may not be a sinner. Infants, who have not sinned, suffer and die. Jesus, who never sinned—who ever fulfilled all the requirements of the just and good and holy law of God—Jesus suffered. Infants suffer and die because of the sins of others. Jesus, when he suffered, suffered for our sins. He stood the just one in the room of the unjust many, and suffered that he might bring us to God. The sufferings of Jesus are a perfect atonement for sin. They honour the law, they satisfy the Law-maker: they exhibit his purity to all intelligent beings placed under moral law. Joy comes to us out of the Saviour's sorrow, ease out of his sufferings, healing from his stripes, a crown of joy from his crown of thorns, and life from his death. Truly this is wonderful. It attracts the admiration of the angels of God. Sinner, has it ever fixed your eye? Have you ever seen anything marvellous in the agonies of Jesus?

7. Jesus is wonderful *in his exhibition of the love of God to men*. He is the image of the invisible God. We learn from Jesus that " God is love." And truly it is a marvel that God should love men as fallen. God so loved the world that he gave his Son to die for sinners: therefore his love to men must be love to them as sinful. The only explanation we can give of this marvel is that God's ways are not as our ways, and his thoughts not as our thoughts, that as the heavens are higher than the earth, so his ways are above our ways and his thoughts above our thoughts. That God should love the saint, who in some degree resembles himself, or the unfallen angel in bliss, is no wonder, as he can delight in saints and in angels. But that he should love man, who has insulted him by his sins, and who, in his moral character, bears the image