

determined upon thy people, and upon thy holy city, to *finish the transgressions*, and to make an end of sins, and to make reconciliation (or propitiation) for iniquity, and to bring in everlasting righteousness." Shortly after our Lord entered upon his public ministry, we hear him saying "My meat is to do the will of him that sent me, and to *finish his work*." John iv. 34. In his intercessory prayer he says, "I have glorified thee on the earth, *I have finished the work* which thou gavest me to do." And his last, his dying utterance, was "*it is finished*." He could take a retrospective view of his life of humiliation, and say "I have glorified thee on the earth, I have finished the work which thou gavest me to do."

The grand ultimate end of the incarnation was the promotion of the divine glory. All that Jesus did, all that he said, and all that he suffered from the cradle to the cross, was done, and said, and suffered, that God might be glorified. The spotless purity and innocence of his life was glorifying to his divine Father. He was born in the midst of sin and sinners. As he grew up, he was surrounded by demoralizing and contaminating influences. Strong temptations from without him, and around him, and beneath him, were brought to bear upon his mind, but he remained pure as purity itself. He was perfectly holy. His feelings, his thoughts, his words, his actions, were all sinless: nay, more, they were all perfectly holy. He loved the law, he lived it, he delighted in it. And the voice from the excellent glory, which said again and again, 'this is my beloved Son, in whom I am well-pleased,' was evidence to him, and is evidence to us, that he glorified his Father by the spotless purity of his life.

But it is quite evident that the divine man also glorified his Father by the *miracles which he performed*.

The mighty works which he performed to prove his Messiahship could not be denied, or gainsaid. Some of his bitterest enemies were mean enough and wicked enough to attribute them to satanic agency, but the miracles themselves they could not deny. He pointed to his miracles as evidence that God was with him, and that he had come from God. "The works that I do bear witness of me, that the Father hath sent me." When that unbelief which still lingered in the breast of Martha was casting a barrier in the way of her own brother being raised from the grave, Jesus said to her, as she stood beside him weeping, "Said I not unto thee, if thou wouldst believe, thou *shouldst see the glory of God*."