

in spiritual strength, and in a holy meetness for the inheritance of the saints in light.

2. Let us learn from the Father's voice and testimony on this occasion, that there is a distinction of Persons in the Godhead. A plurality of Persons in the Godhead is a truth advanced in the very first page of the Bible, but it is only gradually that the sublime truth of a Trinity in unity is made to dawn upon our minds. It is only precepted to us fully in the New Testament after Christ had risen from the dead, even after that event which "declared him to be the Son of God with power," or (*powerfully*.) That the Father is a Divine Person distinct from the Son, is plainly seen in this voice "from the excellent glory," and in such announcements as these, that the *Father sent* the Son into the world—that He gave Him up unto death—that He spared not his own and only Son. The doctrine of a Trinity in unity is indeed a great and an adorable mystery, and we must beware of profanely lifting the veil which Jehovah has thrown around the lofty subject of His subsistence in the Three Persons of Father, Son, and Holy Ghost. Their distinct actings in the plan of redemption is revealed, and *this* is what we have to consider. On this our faith must be exercised, and blessed is he that hears the voice of the Son of God. By this we rise from the grave of trespasses and sins, and have the Spirit of the Son sent forth into our hearts teaching us to cry "Abba, Father," by which we know that we are the sons of God.

3. Let us learn from this passage the entirely voluntary character of all Christ's sufferings and of his death on Calvary. Did the glory and majesty in which Christ here appeared to his amazed disciples prove that he was "God manifest in the flesh" then it no less evinces that whatever he endured of sorrow, misery, and pain, in his Humanity, was endured out of the freest love. Men evidently could have had no power whatever to inflict on him a moment's pain, far less to rob him of life, had he not been most freely pleased to permit them to do whatever their malice and cruelty prompted them to do—and we think that the abundant exhibition of his Divine power which his miracles furnished must have convinced his disciples of this fact, although they could not at that time account for it. And with respect to God, nothing can be plainer than that Christ could be under no obligation to endure the fearful wrath due to transgressors of his own holy law. All his "obedience" unto death was, therefore a perfect free-will offering to God's justice in the room and stead of others, even of all that believe in him. And this blessed truth must have appeared in the most convincing light, when he by his own Divine power raised himself from the dead as he had predicted. The purely voluntary and vicarious character of all that he endured, up to the moment when he