The Lord has it finished, & bowed his head & gave up the ghost.

Whether it be that dying men are the most fervent, or if even they break their real sentiments, it is at the moment of death; or whether it be, that one stepping into the invisible world is almost considered as a messenger from it, fit to instruct the living how to (behave in their future conduct) prepare for it.
listen to

those who had been favored at to be present when the calm words of some dear relative or particular friend, known with what peculiar attention the words of a dying man are listened to. Others may conceive of the preciousness and value of such by the loss of them. They have stood by the bedside of the suffering beloved parent, while the heart was yet beating; it uttered the enquiring whisper, it was accustomed to address and affection, and the word. (They have viewed the eyelids, but no expression of the motherless eye responded "my child," and it was closed forever.) Such reasonings show how gratefully had been received a final farewell.
whateve else may be the reason. it is certain that the words of an dying man are listened to with peculiar or attention. if so interesting the last words of a dying man, what their sound attention is due the exit of the Son of God, to the words he pronounced on leaving this world! they are few but full of meaning. with a solemnity like this who failed "let there be light." then was light. he said, "it is finished." i gave up the ghost. the expression, "i gave up the ghost" possibly, have, had, much higher importance than when applied to man. the expression, "voluntarily surrender of the Eternal Son of God, for the sins of man. on a previous occasion, he had said, "i lay down my life that i may take it again."
No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. As Christ came into the world to accomplish the redemption of mankind by his death, so he seems in the text, to express a magnanimous com- placency, in this having accom- plished that great design.

At this moment of unprecedented triumph, he also said, Father! The hour is come; glorify thy Son, that Thy Son may glorify thee. I have glorified thee on earth; I have finished the work Thou set forth me to do. And now O Father, glorify me with thine own self, with the glory I had with thee before the world was. Doubtless, the rapid retrospection of the past at this moment, present
ed it self to his all comprehending mind.
Then was present to his view a proof,
long since to the crown of creation, when
the morning stars fored, and the sons of
God shouted for joy — the council
held of Eternity, at which the

So when of Redemption was known
work began

The work of Creation — the dignity of
man, originally honned with his
maker's image, his
in
incarnation, a residence on earth,
all the incidents of his life below. All
this distinctly before his mind. He said,
with a secret joy becoming his ki-

ble — and "It is finished; my

design of coming, my meditational
work as far as it relates to this world
as related to all on
I the frame that He had chiselled, on this side
human, all as accomplished.

"from this general view of the meeting
of our text he may deduce to
some particulars.

1. The declaration, “it is finished,” may refer to those types under the law, by which the death of the Saviour was prefigured. The legal old testament constitution of things was wholly typical of the more perfect dispensation to be established under the Messiah. The sacrifices and many of the Jewish ceremonies were insignificant and useless as they referred to a greater and avoiding sacrifice in future time, it was a test of their obedience to the Lord. For the law, having a shadow of good things to come doth the very bin age of the things, common with those sacrifices which they offered yearly by year continually make the corners thereof to be perfect. Yes then, would they not have ceased to be offered? because that
the worshipful, once purged, should have had no more conscience of fire. But in those sacrifices there is no remembrance against man of sins of every year. For it is not possible that the blood of bulls and goats could take away sins. Wherefore when he cometh into the world in spirit, he offereth himself once offered and hath not need, but a body hast thou prepared me. In burnt offerings and sacrifices for sins hast thou not pleased. But in the days of his flesh, when he had offered himself once for sin, he sat over against2 the thigh of mercy for ever. For the law made by a mediator, and not by the Mediator, a Mediator of the Holy Ghost. If there be therefore either law, or dispensation, the Mediator of the (law) is not the Mediator of (God) for Christ is a Mediator of the Mediator of the Holy Ghost, which can never take away.
first, but this man, e.g., after he had offered one sacrifice for sins, forever put down on the right hand of God.

There was the right of sprinkling with blood. Looking forward to that blood of sprinkling which removes bitter things than that of Abel. Then was the bronze altar which more lifted up in the wilderness. Significant only as it prefigured the crucifixion of Christ. By the death of the Saviour, all these things are explained. All they intimated is fulfilled.

2. The Saviour may have had reference to the ancient prohibitions when he said, "It is finished." (The death of He which relate to his death) As that in Gen. 3:15, where the Lord celebrating the forehead said, "I will put enmity between the man and the woman, between him and thy
feed, and his feed; if shall bruise thy head, and thou shalt bruise his heel. Also the memorable predictions in the 53rd of Isaiah, in which the sufferings and death of Christ are to accurately described, as to have suggested to the mind of the infidel, that they were matter of history rather than of prophecy. Also that of 2 Sam. 9:26. And after three score and two weeks shall Messiah be cut off; but not for himself. Jer. 13:7. A word, a word, against my people, against the son that is my fellow, Saith Jehovah of hosts. Of each of these, and other similes, it was then, once they were fulfilled. When the Jews did they were all accomplished.

3. This word refers to the Jewish exonym, for having fulfilled the hyke.
s prophecies of the law, he put an end to that distinguation. As the Apostle Paul, in his Epistle to the Col. 2:14, expressed it, 'Blottout the hand writing of ordinances that was contrary to us, I took it out of the way, nailing it to his cross. But not the moral law, which from its nature is eternal in its obligation to obedience - to this the Savior alludes in his sermon on the mount when he said, 'I am not come to destroy the law but to fulfill. Thousands saith, 'Hath he or I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. This law is far from being abrogated; seems to have received a new function, by the death of Christ.'
So doubt there was also a distinct reference to the atonement for sin, which by his perfect obedience and personal suffering he then had made. By his death he made a perfect final expiation of sin. Perfect as it respected the law of which sin is a transgression. By his atonement the honor, & veracity of God were strictly maintained. The law vindicated. Perfect as it respects the pardon of sins for it restores him to the favor of God & delivers him from the punishment that he merited. It was a final expiation. (2 Cor. 11:24.) As it was vindicated of him by Daniel. He in the transgression he made an end of sins & made reconciliation for sin in bringing in everlasting righteousness. And says Paul to the Hebrews—For by one offering—
he hath perfected forever them that are sanctified.

5. The purchase of human redemption was also finished by the death of Christ. Great is here the blessing of an atonement, and it many deliver us from the condemnation of the divine law, that we might live into everlasting life. But the Saviour has not only atoned for our sins, but he has also purchased for us an immortality of life. Though he were a Son, yet crowned he obtained by the things that he suffered: is being made perfect, he became the author of eternal salvation to all those that obey him. We notice the condition: eternal salvation to all that obey him.
By his own blood, he entered once into the holy place, having obtained eternal redemption for us. It was the last image of the adorable Jesus when on earth. That his followers when taken from this world, might be with him, to behold his glory. Dying well, suffering, it will not be a negative happiness to behold that glory, he has with the Father before the world was, with the new Thrandor which his mediatorial work hath added to it. In contemplating that glory, forms, and it would partaking of it, there will be most abundant felicity, joy, unspeakable full of glory.

Christ's work, as Mediator, as far as it reflects this world, was perfected through suffering.
It became him, for whom, and all things, in bringing many sons unto glory, to make the Captain of their salvation (i.e. himself) perfect through sufferings - in bringing many sons unto the glory to which we have just referred. Of this he thus might say, it is finished.

6. Another design of the Savior's mission to our world was also effected: Christ then suffered for us, setting us an example, that we should follow his steps. In whatsoever the Savior performed that called in requisition his human powers or authority, he was not an example to his followers, but in meekness, humility, constant obedience to his Father's will in the sanctity of his life, in his acts of benevolence, going about
doing good he was an imitable example. - with his expiring breath and with foreboding, as well as another's might be his, it is finished; uf. Hebrews in the second place towards.

II. The consequences of all this in relation to Christ.

1. If Jesus has fulfilled both the types and the prophecies of the law, it is the most conclusive, possible proof that he is the Messiah.

How unlike are his credentials to those of Caiaphas in the time of Antiochus, who ordered him to put to death many thousands of Jews, who adhered to him, or to those of Mass Bostrov in the reign of Shiodoriius (a.d. 42) and again of how dissimilar to Julian, to Mahomet, and to the rest of the others who call in their turn claim to be the Messiah.

It was predicted of the Jews when he should be born, the family from which he should descend.
It was prophesied that as a king, he should be distinguished for his holiness. Now can consider the predictions of the old testament with the history of his birth, miracles, life, death, in the New Testament, and try, if influenced by a just a conviction. Christ truly this was the Son of God.

2. It pleased to submit to death itself in order to finish our redemption, we may infer that he is not less willing than he is able to save us. It is impossible to conceive of his greater evidences of the Saviour’s desire of human salvation, than is furnished by his physical and ignominious death. Concluding my friend, of your own and the exalted Son of God, in human form, submitted by man, decided
But when, crowned, crowned with thorns, nailed to the cross,
1. For a time forarker of his father, word in verse the king he is of, this verse in his choice of: spiritual music?
3. If the sufferings of Christ were completed when he died, all A fable of the Elder Statesman that his been greatest many. The idea that
open free entertainment, of his
sof into the place of the dead to suffer there, has no foundation.

My friend,

2. We see the reason, why the
Jesuic's death is celebrated in
reason is kindling the cinder
jars of the blessed above, for
he is the faithful witness, the
first begotten from the dead,
or chief of all that have arisen
from the ground; he is the Prince of
call the Kings of the earth. He is the
able
and, to whom the redeemed
around his throne will ascribe
the praise, of having loved them,
I washed them in his own
blood, of having made them
kings and priests unto God and his
Father; to him will they watch
their dominion forever.

III. Let us consider the practical
consequences of all this with
which Christ has accomplished in relation
to ourselves.

1. If Jesus has shown himself to be
the true Messiah, by fulfilling the type
of prophecies which foretold a Savior to
come, in much that not a
prediction is not accomplished
for his seeming
more exact for his seeming broken, let us trust him as
the Sent of God, the Savior of the World. Let us delight to praise him that divine honor and adoration which was due to
2. If he has atoned for his finished transgression, I brought into our world everlasting righteousness which shall be imparted to all who believe in him, then let us totally and finally break of all connection with it. Let us come from transgressions by turning to the Lord. Let the wicked forsake his way. Let the unrighteous man his thought and let him return unto the Lord who will have mercy upon him. Let us to our God who will abundantly pardon.
3. Has he condescend to die for our salvation? This he was rich that he become poor that through his
Poorly, we might become rich, become the possessors of wealth, riches, and righteousness? Let us be grateful and affectionate towards him. I strive to do all things to please him. Let us constantly view him as the chief of a thousand, the one altogether lovely. Let us obey all his commandments, sacrosanct observe the day that commemorates his resurrection from the tomb, according to our ability, opportunities, endeavor to extend the kingdom of his gospel and to establish his kingdom throughout the world.

4. Since Christ at an infinite expense has purchased salvation, has finished the purchase of redemption for a world on his
in part, we ought to be careful to fulfill the conditions on our part. Nothing can be plainer than the fact that there has been abundant provision made for salvation of all men. He is the provisioner of all life, not for souls only, but for the whole world. The bliss purchased by the death of Christ, are as free as the air we breathe. Nothing can be plainer than that the Savior is sincere in his invitation. I truly desire that all should come to partake of the water of life freely. The means which is expressed by the Prophet, 'No one one to the water, 2 he that hath no money: come ye, buy,' I receive the blessings of Christ without money.
I without price drink of the water of life which Christ presents you a thirst no more forever. Partake of the true bread that came down from heaven it brings no more tears! Which may God of his infinite mercy grant to be the historic lot of each in his presence for his Lord take more.