

of these implied,—
 had to submit, in order
 suppose, for instance,
 a pecuniary benefit
 so without straiten-
 enduring personal pri-
 vileges will obviously be
 occasion to abridge his
 inconvenience. Or,
 notion,—suppose that
 be plunged into the
 between his friend and
 the fatal weapon in his
 uninjured over the
 ed, if he has a spark
 the reflection, This
 he thought, He has
 these, of course, are
 before us. No in-
 n for a moment be
 did for his people.
 above all the sur-
 the clouds, his in-
 , in a grandeur to
 have adduced the
 general principle on
 ing to form some
 Jesus. We must
 e indebted to him
 e must remember,
 r us his blood was

and his people with
 nce of the expres-
 The atonement

of our Saviour consisted, not exclusively in any one act of subjection to the law, but in the conjunction of all that he did and suffered from the time of his appearance in our world till he gave up the ghost. But his death was the consummation of his sufferings. It was the grand result in which they culminated. It both was in itself the severest and most eminent part of his obedience, and it formed the keystone which gave completeness and unity to what he had previously undergone. On this account the sacred writers speak of *his death* peculiarly as constituting the sacrifice through which his people are reconciled to God, and of *his blood* as the price with which he bought his people. They describe the whole by the mention of the main particular. The various lesser acts of the Saviour's suretyship are considered as comprehended in its chief and crowning act.

This explanation being made, let me invite you to dwell, for a little, in humble and devout meditation, upon the statement of the text: "He washed us from our sins *in his own blood*, and hath made us kings and priests unto God and his Father." His own blood! The achievement of our redemption was therefore no light or trivial matter to the Saviour. It would have been easy for him to have given for us any amount of material treasures, if they could have been of the least avail. He might, in the exercise of the omnipotence which belongs to him as the second person of the Godhead, have brought innumerable worlds into existence by a word, stored them with all that is valuable, and made these an offering, if we could thus have been saved. He might have sent forth all the angelic hosts on the errand of our redemption, if their services could have been sufficient to restore lost souls to the favour and the image of God. But all this would have been in vain. It was necessary that he himself should become the Surety of his people, should bear their iniquities, and work out a righteousness for them. And this—