

hand that had led them hitherto. They will raise their stone of recollection, and their song of praise—which they will have cause for till their feet have completely passed the Jordan, and the songs of heaven have swallowed up every earth-born melody.

But it is in Redemption particularly that the Lord hath done great things for his people; and it is chiefly in reference to God's workings here that they have cause to say: "the Lord hath done great things for us".

Was it not much to redeem us from sin, and from the captivity of Satan?

Mankind are by nature under the bondage of sin—held in captivity to Satan—and exposed to all the future miseries of such a state when its severity will be unlimited, and its duration everlasting. Such was the condition in which the people of God were at one time involved. They were the captives of Satan—sold under sin. Satan ruled them, it may be, with a high hand—they were led captive by him at his will—they were his willing slaves although slavery always supposes a constraint, the absence of all freedom of will. It is the peculiarity of sin, to be a willing bondage; or in one aspect of it it is a bondage, while in another it is a willing devotion to our own hearts, objects and desires. Such is the state or condition of all who have not heard or obeyed the voice of liberty. And a fearful captivity and servitude are yet in prospect for them, more direful than they can know any thing of in this world, and which eternity itself will not abate.

But the people of God have been set free. They have obeyed the sound proclaiming liberty to the captive. They have been delivered from the degrading thralldom of Satan.

As the captivity of God's ancient people was emblematic of the bondage to sin and Satan in which all are held by nature—so the redemption of the former and the instrument by whom that redemption was accomplished, were typical of Christ and of his salvation. Cyrus was an eminent type of Christ. Though a heathen, and, for aught we know, never a subject of true religion, he was yet honoured to prefigure the great Deliverer of sinners—and his work, the redemption which Christ was to achieve. But the type was inferior to the antitype. The Lord did great things for Israel! but He hath done far greater things for those who are truly the redeemed of the Lord;

and with far greater reason may the bystander, who is yet an alien, with reference to the kingdom of God, and the privileges of His people, say, as he contemplates their state and their prospects: "the Lord hath done great things for them", and may they reply: "the Lord hath done great things for us, whereof we are glad".

Who was the Redeemer? He was not an earthly potentate merely. He was the Lord of glory himself—the prince of the kings of the earth. He was the son of God, and though clothed in the weakness of humanity, yet he came "travelling in the greatness of his strength, mighty to save". On his head were not the crowns of the earth, but these he was destined to wear, and in virtue of that very work he was about to achieve. Such was the Redeemer; and no other could have effected the work, could have accomplished our salvation. It was not Cyrus's own arm that achieved the redemption of the Jews. It required a mightier power than his—a superior skill. It was not man that accomplished our salvation: it was God himself, in human form, "God manifest in the flesh". He came to save: he left his palace in the heavens—encountered all the hardships and toils of war: "He put on righteousness as a breastplate, and an helmet of salvation on his head; He put on the garment of vengeance for clothing, and was clad with zeal as a cloak." Our oppressor was high in power. He was probably contemplating a secure and even perpetual possession. He thought to baffle this new aggressor on his dominions to keep him without the citadel at least, if not completely vanquish him.—But strong as was that citadel, strong as its possessor seemed entrenched within it; mighty as were its walls; wide embracing as was its circuit; numerous as were its defenders; old and deep-laid as were its foundations; yet, it could not withstand him who came up against it—before whom the bars of our captivity were compelled to yield, and all the cunning of the oppressor was completely foiled. Behold Him entering that citadel in the very hour and power of darkness, passing through the deep channel of His own spirits' agony, taking the enemy by surprise, in the most unexpected manner forcing his way to the very seat of empire, spoiling the dark completers of our ruin in the very moment when they were rejoicing in their security, and revelling in the intoxication of their strength—and then leading captivity captive, procuring