

mony of this blessed truth **JEHOVAH** abundantly confirmed, *by raising him again from the dead*; whereby He hath given glorious evidence, that this **JESUS**, who was "numbered with transgressors, and poured out his soul unto death," is indeed his **BELOVED SON**, in whom He is **WELL PLEASED**. (See Rom. i. 4. Acts ii. 24—28. iv. 10—12, 33. xvii. 31. 1 Pet. i. 3.)

And now, O Reader! there is no longer room for that anxious inquiry, which naturally obtrudes itself upon the guilty conscience of fallen man—"Wherewith shall I come before **JEHOVAH**, and bow myself before the **HIGH GOD**? Shall I come before him with burnt-offerings, with calves of a year old? Will **JEHOVAH** be *pleased* with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born *for my transgression*, the fruit of my body *for the sin of my soul*?" (Mic. vi. 6—8.) Nothing but the proud and blind ungodliness of the human heart leads any sinner to conceive, that **JEHOVAH**, the righteous and holy God, can be well pleased with any of his polluted offerings. But that God, who is "*rich in mercy*," He hath himself "*shewed thee, O man, what is good*," that in which He is *well pleased*; that sacrifice which He *has accepted* as putting away sin. "God hath *set forth* **CHRIST JESUS** as a *propitiation*;" (Rom. iii. 25.) that propitiation which in his *abundant mercy* He hath himself provided, and which, like all his works, is **PERFECT**. The voice of **JEHOVAH** sounds throughout a guilty world in his word, "**Behold MY SERVANT**, whom I uphold; **MINE ELECT**, in whom my soul *delighteth*." (Is. xlii. 1.) "**Behold the Lamb of God**," which hath taken away the sin of the world!

The Gospel, which the Apostles were commissioned by their divine Master to preach to all nations for the obedience of faith, and which still runs throughout the world in their word, (Rom. i. 5. x. 17. 18.) that

Gospel proclaims "*peace by Jesus Christ*;" (Acts x. 36.) not certain *terms and conditions*, to be fulfilled on the part of the sinner, in order to get peace with God, but **PEACE MADE** by Jesus Christ. It is not an **OFFER** of salvation (as many talk) proposed to the *acceptance* of sinners, but a **DIVINE TESTIMONY** proclaiming the great "*Salvation of God*." (Luke iii. 4. —6.) And those Apostles of Jesus Christ testify, that "*by Him all that believe*, [that believe their testimony,] *are justified from all things*." (Acts xiii. 38, 39. 1 John v. 1. 13.)

This simple, but glorious proclamation of "the redemption that is in Christ Jesus," (Rom. iii. 24.) this their preaching of Christ crucified, is foolishness indeed to them that perish; but unto all that are called to the knowledge of it, through the belief of the truth, it is "the wisdom of God, and the power of God." (1 Cor. i. 18. 21—24.) It sets their feet *in the way of peace*: it brings them out of darkness into light, and out of the power of Satan into the Kingdom of God: it brings them near unto God with acceptance, in that only way in which any sinner can have fellowship with Him; in that way in which He displays his glory as at once the just God and the Saviour, *just and justifying the ungodly*: it gives them "*a good hope through grace*," a hope that *maketh not ashamed*. (Luke i. 79. Acts xxvi. 18. Rom. xv. 13. 1 Thess. i. 5—10. 2 Thess. ii. 16. 1 Pet. i. 8.)

Nor have I really departed from the subject, which I undertook to treat, in enlarging so much on this glorious topic. This is that which is represented as the *one* spring of hope in the mind of the Publican, when, smiting on his breast, he prayed, "God, be propitiated to me a sinner." It is as if he had said, "I am indeed a sinner, outwardly, and inwardly nothing but a sinner. And that the wages of sin is death, all the beasts