

be like one of ourselves, (except in sin) told us that his father whom we had injured still loved us ; and as the highest expression of that love sent him to make it known. Every insult was offered to this prince to induce him to leave us ; but he still persisted in a course of benevolence which no hatred could subdue, until he had crowned the whole by giving his life for ours : and assigned as the reason of all that his father so loved us. While we looked upon him whom we had thus pierced, and upon the king who gave his son for such an intent, would it not destroy our enmity ? If not, nothing that the king could do would slay it and so it must remain. This is but a faint illustration of the love that God has manifested to us, by which he destroys our enmity. If we believe that the Son of God died for our sins, we must be convinced of their enormity to require such a sacrifice. The law which we have broken must be holy, just, and good, when one so honourable put himself under it, and died to prove its justice and truth. The love that required such a gift to express it must be superlatively great. If the sinner's enmity is not destroyed by the love of God in Christ Jesus, it must eternally remain:

*A.* Some say that the sinner must be slain by the law of Moses before he is made alive in Christ. Our Saviour himself said, the whole need not a physician but the sick. This would seem to imply that men must be convinced of sin before they believe in Christ.

*B.* Men must be convinced of sin before they are saved by Christ, but not before they believe in him. When have we the most tangible exhibition of any law ? when it is given to a nation, or when criminals suffer for its transgression ?

*A.* In the latter case, surely, the law appears most conspicuous.

*B.* So with the holy law of God. It was announced in a certain form from Mount Sinai. Moses' law marked out certain sins. But when we go to Mount Calvary, and see the Son of God suffering, as if he had been a sinner, the most excruciating agonies ; when we hear the gospel declare that it was our sins that awoke the sword of the Eternal against his shepherd, and against the man that was his fellow ; and that although he never sinned neither was guilt found in his mouth, yet it pleased the Lord to bruise him for us : it is impossible for us to believe this and not feel that we are sinners ; and that too, in a more direct way than to go to Moses, or anywhere else for the information.

*A.* Many allege that the sinner is so totally depraved that he will