

man go free and establish him in righteousness than it was to condemn the criminal? Is it not something greater and broader and higher and longer and deeper, to give life to the dying and the dead, than to give death to the living? Is it not something greater to be the resurrection and the life, than it is to be the death, and the cause of damnation? "Not as the offence, so also is the free gift, for if by the offence of the one the many die, much more the grace of God and the gift which is by grace hath abounded unto many through Jesus Christ our Lord." It was this conception that fired the will of the apostle and made him say, "For to me to live is Christ, to die is gain."

Again, "not as the offence, so also is the free gift, not as through one that sinned so is the gift." For through one that sinned, the judgment was of one offence, or came on the ground of one offence, the eating of the forbidden fruit, unto condemnation; but the free gift of pardon and of righteousness through Jesus Christ, is for many offences unto justification. The judicial sentence of God covered the one act of Adam, but the acquittal through Jesus covered the offences of all mankind. "Behold the Lamb of God which taketh away the sin of the world." "He is the propitiation not only for our sins but for the sins of the whole world." Eighteen hundred years ago that spectacle of the dying Son of God on the Cross of Calvary, was the enactment and the counter-balancing, the ever-abundant and super-abounding obedience which satisfied in its nature the guilt of all mankind. I stand amazed, I stop in my tracks, and I try to look at that cross. I see a man there thirty-three and one-half years of age. Can it be that that is God's sacrifice for the sin of the whole world? We rejoice in God through Jesus Christ, by whom we have received the *katallage*, the reconciliation. When we were enemies we were reconciled unto God by the death of His Son, which means that God reconciled the world unto Himself objectively through the cross. For "God was in Christ reconciling the world to Himself, not imputing unto men their trespasses," and the change of relation between God and the guilty race took place 1800 years ago. So that He can be just and the justifier of the ungodly. I cannot fathom that boundless mystery of love. I am dumb and stagger before it. That there was an actual literal objective change in God's relation to this lost, damned and guilty race 1800 years ago, by that transaction on the cross of Calvary, is to me so stupendous, that I am unable to comprehend it. No matter how guilty, God's attitude towards you is not that of wrath. The abounding and justifying act of Jesus has removed that attitude, and God stands before you the offended God, and begs you to be reconciled to Him. "He hath committed to us the ministry of reconciliation." 2 Cor. 5: 20, "So if by the offence of one, death reigned by one, and was crowned with an

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