

MERCY flows unto the *guilty*, and *salvation* is brought unto the *lost*. He is "the Lamb of God" which has *taken away the sin* of the world; the Lamb which that God, against whom we all have sinned, himself provided, in the riches of his mercy, "to *put away sin* BY THE SACRIFICE OF HIMSELF." (Heb. ix. 26.—Reader! look at the passage quoted, and view the glorious and joyful truth which it declares.) HE it is that "engaged his heart to approach unto that God who is a *consuming fire*, (Jerem. xxx. 21.† Heb. xii. 29.) with that whole burnt-offering for sin, which alone the righteous and holy JEHOVAH could accept as a full atonement for it; and which He *has accepted*, as completely magnifying his violated law. "It became Him, for whom are all things, and by whom are all things, *in bringing many sons unto glory*, to make the CAPTAIN of *their salvation* perfect *through sufferings*." (Heb. ii. 10.) He it is, "whose goings forth have been from of old, from everlasting," (Mic. v. 2.) who said by the mouth of his servant and prophet David, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin (which are offered *by the law*) thou hast had *no pleasure*. (For it is not possible that the blood of bulls and of goats should *take away sin*.) Then, said I, Lo! I *COME to do thy will*, O God!" to offer that sacrifice for sin in which Thou *art well-pleased*, (see Ps. xl. 6—8. compared with Heb. x. 1—9. and Matth. xvii. 5.) He it is, "the brightness of the Father's glory, and the express image of his person," the word that "was with God and was God," the CREATOR of all things—He it is, who, "in the fulness of time," came into this sinful world for the accomplishment of that work of REDEEMING MERCY, for which he was "fore-ordained before the foundation of the world;" who "*took upon him* the form of a servant," was "*made*

*flesh* and tabernacled among us," "all the fulness of the GODHEAD dwelling in Him bodily." (See Heb. i. 3. John i. 1—3, 14. Gal. iv. 4, 5. 1 Pet. i. 20. Phil. ii. 7. Col. ii. 9.) He it is, whose name is "WONDERFUL—COUNSELLOR—THE MIGHTY GOD—THE EVERLASTING FATHER—THE PRINCE OF PEACE;"—"EMMANUEL—God *with us*," with sinful men; JESUS,† which being interpreted, is JEHOVAH THE SAVIOUR. (See Is. ix. 6. Matth. i. 21—23.) He it is, who "failed not, nor was discouraged" in that work, which he came to accomplish; the "Man of sorrows, and acquainted with grief," because *the sins of many*, of all the lost sheep, *given unto Him* to redeem and save, were laid upon Him; because "it pleased Jehovah to bruise Him," that *by his stripes* they might be *healed*, that by his being "made a curse," men might be "blessed in Him." (See Is. xlii. 4. liii. 3—6, 10, 11. Gal. iii. 13. Ps. lxxii. 17.) He it is, who "became obedient unto death, even the death of the cross," dying the JUST, or RIGHTEOUS ONE, in place of the *unjust*, or *unrighteous*, "bearing the sins of many in his own body on the tree," "offering himself through the eternal Spirit unto God," that He might "put away sin by the sacrifice of himself," and open by his blood "a new and living way" unto the holiest, by which the guiltiest of sinners may draw near to God with *boldness*, and in assured confidence of acceptance *in the BELOVED*. (See Phil. ii. 8. 1 Pet. iii. 18. ii. 24. Hebr. ix. 12, 14, 26. x. 19, 20.) He it is, who with his expiring breath proclaimed, in the ears of his betrayers, and murderers, the joyful truth IT IS FINISHED; (John xix. 30.) all that was necessary for *finishing transgression*, for *making an end of sin*, for *bringing in everlasting righteousness* for the justification of the ungodly before a holy God,—all this IS ACCOMPLISHED. (Dan. ix. 24.) He it is, whose testi-