

done as to sin, and so, when we are now brought into His presence, it is to find that, vile as we are, we are in the presence of One who has already judged our sin, and put it away in the sacrifice of Jesus Christ, His Son. Oh! what peace fills the soul of one who, in that presence, knows his own vileness, yet knows while there, that all his sin has been put away, and that the infinitely holy One, in whose presence he is, has put it away according to His own requirement. Christ has suffered for our sins, the Just for the unjust, and is now risen and on the throne. Can the brightness of light, never seen by mortal eye, discover any sin in Christ? Impossible. Nor can sin be imputed to those who are *in* Him. "Their sins and iniquities will I remember no more," is the word of Him who has undertaken the settlement of the whole question, in His own way, and for His own glory.

So completely was the prophet's fear taken away, that, when he "heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" he immediately answered,

"HERE AM I; SEND ME."

He had learned to know the Lord as One whose holiness is inflexible, and who must judge sin; but who judges it to put it away, in order that He may bless His people according to righteousness and holiness. The prophet was sent forth with a message of judgment, but it was judgment to be followed by blessing in sovereign grace and mercy. The fifty-third chapter gives us the ground of this