

Deliverer—without the interposition of One who knows us well, being a partaker of our nature, and who is also Omnipotent to save. It needs not to be said to the instructed Christian that this Deliverer was distinctly foreshadowed in the utterance of the curse on the tempter: the seed of the woman should bruise the head, the vital and crowning part of the infernal one, while he should yet, in order to this result, bruise his heel. The conqueror should be wounded, but he should triumph. If in the first Adam men die, in the second Adam every believer is made alive. If in the transgression of the *first* there is found the root-sin of our race, out of which and according to the type of which all other sins have grown; so in the gracious manifestation of God in the *second*, as a loving, suffering, conquering Saviour, we have the root and the type of all God's dealings with man in all ages—the germ of the Gospel of redemption—and at once the highway to the Eden above, and the key to unlock its gates of pearl. See how the conscience of the transgressor was so addressed as to win from him a trustful confession of sin. The tones were stern and solemn, yet full of such tenderness as was fitted to win the confidence of the guilty ones. The effect was not to induce defiance and despair, but humble confession. “And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said ‘Where art thou?’ And he said ‘I heard thy voice in the garden and I was afraid because I was naked, and I hid myself.’ And He said ‘Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?’ And the man said, ‘The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.’” Thus God drew from the sinner a full confession of his guilt. I fear there was still some hardness of heart, but it was not the hardness of reserve and defiance.

And does not the Holy Ghost now thus convince of sin and draw forth an ingenuous confession of it? When the cross of Christ is presented to the soul amid its deep consciousness of guilt, the heart is melted into penitence, and, instead of reserve and defiance, there flows forth an honest, truthful confession into the ears of a loving Father. Though just and holy, yet God is regarded not as an enemy, but as a Father, and His rich grace is embraced.

We do not fail to see, however, that in preparing him for the better Eden, God deals with the transgressor in judgment as well as mercy. He is made to feel that his sin is his curse and ruin. Eden is broken up. He is driven forth into new and trying conditions. There is no trifling with iniquity, yet mercy is spoken of. The sinner must worship in sacrifice typical of atonement for sin. God is just, yet the justifier of the penitent sinner—who receives the Saviour whether prefigured or actually come. There is no conforming of God's laws and ordinances to the condition of man as a sinner: the Lord of heaven does not bring down his administration because of their guilt and depravity whom He rules: He rather brings them up to his requirements. He begins from the first to conform the sinner to His laws by linking him to Himself by a promise of salvation. The Lord the Messiah undertakes his deliverance—alluring him to Himself while He subjects him to a discipline severe and prolonged, in a world where he has to struggle, and to suffer, and to do incessant battle with evil. “By the offence of one judgment came upon all men to condemnation: even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners: so by the obedience of one shall