

accuse your good conversation in Christ."

"Stand *fast* in the *liberty* where-with CHRIST *hath made* you free; and be not entangled again with the yoke of bondage," by half-hearted and double-minded professors. (Gal. v. 1. Rom. vi. 22, 23. John viii. 31, 32.) The *joy* of the Lord is your *strength*. (Neh. viii. 10. Is. xxix. 18, 19.) \* "*Glory ye in HIS HOLY NAME: let the heart of them rejoice that seek the Lord—that love HIS SALVATION.*" (Ps. cv. 3. xl. 9, 10. 16.) He soon shall be manifested "in his glory,"—to be *glorified* in his saints, and to be *admired* in all them that believe." Then—and not till then—we also "shall be manifested WITH HIM IN GLORY." 2 Thess. i. 10. Col. iii. 3. Matth. xiii. 43. 1 Pet. i. 13.)

\* "Be *merciful*—be *propitiated*." That supposed *mercy*, or *lenity* towards sin, which men naturally attribute to God, and in which they talk of *trusting*,—is something opposed to the characters of perfect *holiness*, inflexible *righteousness*, and unchangeable *truth*:—a character therefore which cannot belong to JEHOVAH. But that *Mercy*, which He reveals to sinners in the GOSPEL, is in perfect harmony and combination with those his essential glories. Where sin had "reigned unto death," that *Mercy—or Grace*—of God "reigns through *righteousness* unto eternal life by JESUS CHRIST." In Him—"mercy and truth have met together; *righteousness and peace* have embraced each other." (Rom. v. 21. Ps. lxxxv. 10.) So that God is at once "*just and the justifier* of him which believeth in JESUS." (Rom. iii. 26.)—This true *mercy*—this "*true grace of God*" (1 Pet. v. 12.)—is known only by those who believe the testimony of that *propitiation*, which is *set forth* in "the one offering" of JESUS CHRIST for sin. And believers continue to "stand in that true grace of God," only while his mercy keeps them *holding fast* that testimony, and the "*rejoicing of hope*" which it affords to the guiltiest of sinners. Those who deny the necessity of that propitiation will not more really follow after some other vain hope, than those who discern not its sufficiency.

† "Jerem. xxx. 21." That the LORD JESUS, in his priestly character and work, is the grand object of this prophecy, is manifest to every one acquainted with the truth. Yet its exclusive application to Him is obscured by a strange mistake in the translation at the beginning of the verse—"their nobles shall be of themselves." The word rendered *nobles* is singular in the original:—"their noble one—their magnificent one—shall be of themselves;" raised up, as Moses was, of his brethren,—with whom He took part in flesh and blood. See Acts vii. 37.—Heb. ii. 11—14.

‡ "JESUS." The glorious import of this blessed Name has been obscured by many commentators and divines, who represent its meaning as nothing more than *Saviour*: whereas it is literally interpreted—JEHOVAH THE SAVIOUR. It is the Greek form of the Hebrew name *Joshua*, or *Jehoshua*. Accordingly, the first *Joshua*, who led Israel into the promised land, is called *Jesus* in Heb. iv. 8. Now, we read in Numbers xiii. 16, that "Moses called *Oseas*, the son of Nun, *Jehoshua*." The

name *Oseas* signifies a *Saviour*:—the compound name *Jehoshua—Joshua*—or (in the Greek form) *Jesus*—given to him no doubt by divine appointment—signifies "JEHOVAH THE SAVIOUR." And thus did he become a more eminent type of Him, who is the true *Joshua*—"the Captain of salvation"—EMMANUEL—GOD WITH US. See Matthew i. 21—23.

§ "Justified rather than the other." The LORD adds—"for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." From these words many, in treating of the parable, have enlarged on the *deep humility* of the publican, as the thing which warranted his hope, and procured his acceptance before God. But thus they altogether pervert the blessed and abasing instruction, which the parable really affords; and only indulge themselves and their disciples in the *self-righteous pride* of their imaginary *lowliness*.

§ "Your *repentance*." About the nature of *repentance* there are as awful mistakes current in the religious world, as about the meaning of *faith—grace—conversion—regeneration*; and every other scriptural phrase the most important. *Repentance* is generally considered as something *prior* to *faith*, and *preparatory* to it. Perhaps it is most commonly supposed to consist in pious *mourning* for past sins, and *steadfast resolves* to forsake them;—such *resolves*, as no one acquainted with his own character from the Scriptures will think of forming. But the simple meaning of the word translated *repentance* is—in general—a *change of mind*: and the scriptural import of *repentance unto life* (Acts xi. 18.) is—that *change of mind—or new mind*—which is produced in an ungodly sinner by the *belief* of the GOSPEL. Accordingly, it is called in 2 Tim. ii. 25. "*repentance to the acknowledging of the TRUTH.*"

"*Repentance and remission of sins*" were preached to all nations by the Apostles—in one and the same doctrine—in the name of JESUS,—in that simple but divine testimony which they delivered concerning Him, namely, that He *died the just for the unjust* according to the Scriptures; and "that he was buried; and that he rose again the third day; according to the Scriptures." See Luke xxiv. 47. 1 Cor. xv. 1—4. All, who *believed* the things spoken by the Apostles, were *born of God—or regenerate*; (1 John v. 1. John i. 12, 13.) were "all the children of God by faith in CHRIST JESUS;" Gal. iii. 26. were *converted—or turned*—from every idol to the only true God; 1 Thess. i. 9, 10. and had *repentance unto life*; Acts xi. 18.—The greatness of that *change of mind*, which the despised GOSPEL preached by the Apostles produces, was exemplified in what took place at Jerusalem on the day of Pentecost,—when three thousand of the Jews became at once the blessed disciples of that JESUS, whom with *wicked hands* they had so lately *crucified and slain*.—Those, no doubt, to whom the glory of that *Apostolic Gospel* "is hid,"—those who *believe* it not in its incorruptible truth, and therefore have not all their hope and joy from the thing reported in it,—they will of course think little of any *change of mind, or repentance*, which it produces.

¶ "The gods of the nations." Many professors, at this day, make a confession with their mouths, so plausible, and accordant with the truth of the GOSPEL,—and make such "a fair shew in the flesh,"—that it would not be easy to detect any falsehood at the bottom of their profession, did they not manifest a mind opposed to the scriptural *fear of the LORD*, and to that reverence for *his word and kingly authority*, which is inseparably connected with the knowledge of his Name. But herein their profession is indeed awfully impeached. They continue deaf to the plainest instruction and reproof of that word, which marks Him *set as KING upon the holy hill of Zion*,—maintaining a kingdom that "is not of this world," and that admits not in its concerns any interference of human authority or wisdom. They have no ear for that voice which calls his *little flock*—in every place—to be followers of the first Churches of God, which in Judea were in CHRIST JESUS:—to come out of the midst of Babylon and all its antichristian abominations, and to be *separate*, as a people *holy* unto the LORD:—to receive at his