

—it was sent to Rahab in the heart of judged Canaan. But to both, all its undertakings were fully verified. Israel was saved, and Rahab was saved; though the sword was there both in Egypt and Jericho, to do its work of death and judgment.

And now, after these patterns, and others like them, it has come forth into this wide world of sinners; and no sinner will it ever disappoint, no sinner can it ever disappoint. It is God's—the salvation of Him who cannot lie. The present evil world is as deeply under judgment as the world before the flood was, as Egypt or as Canaan. The salvation of God is near to us as it was then to Noah, to Israel or to Rahab.

It was then, and is still, to be enjoyed by faith. As we read, “the salvation of God is sent unto the Gentiles, and they will *hear* it.” Faith comes by hearing. It did so with Adam, Noah, Israel, and Rahab. We have, like them, to *hear* it, to receive by faith these tidings of it. We cannot get it by working. We dare not count on it by deserving. It is God's salvation, “prepared,” as we read, by Him. (Luke ii. 28-32.) It is counselled, wrought out, revealed by Himself. We have but to gaze and to listen; to be debtors to the provisions of divine grace for the most ruined and wretched condition in which creature sin and misery can find themselves. And as salvation has thus been *provided* by God, so is it sent forth by Him. It has been prepared by Him in the face of all people, and now is it published there. (See Luke ii, 31; Acts xxviii, 28.)

Unsaved reader, will you have it?