

influence of the Gospel. It means that God is well-pleased in Christ towards sinners, well pleased with the work which Christ finished on the cross, as the ground on which sinners may be saved. God, as a holy and righteous King, is well-pleased with what Christ has done in his life, his sufferings, and his death, to express his hatred to sin and his displeasure with those who commit it. The Divine Father chose Christ as mediator between himself and men, and commissioned him to achieve a work, which would serve the same ends in moral government as the punishment of sinners; so that he might extend forgiveness to the rebels and yet maintain and confirm the loyalty to himself of all the unfallen. This work Christ came to do. This work he did. God the Father is well-pleased with it, and is ready to forgive sinners on the the ground of it. O sinner, seek to know this most precious of all truths. God is well pleased with the work of Christ, as a work done for your salvation. Look to Christ: look to Christ's work; and, through Christ and his work, look up to God as well pleased, as propitiated; and you will rejoice in his forgiving love.

But what is the evidence that God is a well-pleased God in Christ?

The resurrection of Christ from the dead is evidence of this blessed truth. Christ died, when his work was finished. There was triumph in his death: for he cried with a loud voice! His body was put in the grave. While it lay in the tomb there was time to examine his work. No defect was found in it. Infinite purity was satisfied with it. Jesus came forth from the sepulchre triumphant. He is declared to be the Son of God, with power to save, by his resurrection from the dead.

The ascension of Christ into heaven, and his session at the right hand of God, are further evidence that God, in him, is a well-pleased, a propitiated God. He was admitted into heaven as the victorious Saviour. The lofty exaltation given to him shows the importance of the work which he had done, and the Father's delight with it. When the Roman conqueror obtained a triumph, it was evidence of the satisfaction of the Roman people with his warlike achievements, and betokened their estimate of the importance of these to the empire. So Christ's ascension, admission into heaven, and his being elevated to the highest place in the universe,—a position of repose and honour,—indicate the delight with which his work is viewed by the great Father of all, and all the heavenly hierarchies.