

atonement. The atonement is such an exhibition of the Divine hatred to sin as leads the holy and unfallen in heaven to see that, while God loves the sinner and extends mercy to him, he is spotlessly pure. His justice required it for the safety and stability of his moral empire, while pardon was dispensed to men. Justice is satisfied with it; consequently there is no barrier in the way of the bestowment of redemption from the curse of the law on sinners, so far as God is concerned; God is ready abundantly to pardon, and his servants are commanded to proclaim the good news to human rebels against his authority.

This blessing of redemption from the curse of the law which is bestowed by God on the footing of the ransom of Jesus' precious blood is received by faith. "All that believe are justified." (Acts xiii. 39. Roman. iii. 25, 26.) Sinner, atonement has been made for you. God desires to pardon you for Christ's sake. The love he has evidenced in the gift of Jesus for your soul is the measure of the intensity of his desire to deliver you from the curse of the law, under which you are so long as you live in sin and unbelief. But you must believe in his love to you, and in the work of Jesus for your salvation which reveals that love, in order to be pardoned. The God-appointed condition of salvation is faith in Christ as your atoning Saviour. Heaven's easy, artless, unincumbered plan for the salvation of men is, Believe and live. Believe the truth about Jesus, then, and be saved.

Another kind of redemption is spoken of in Titus ii. 14, "Who gave himself for us that he might redeem us from all iniquity." The same kind of redemption is spoken of in 1 Pet. i. 18, "Redeemed.....from your vain conversation." Redemption from iniquity, from vain conversation, unprofitable conduct, is purity. This redemption is indispensable as meetness for the heavenly inheritance, seeing nothing unholy can enter into that blessed region. Redemption from the curse of the law and redemption from iniquity—pardon and purity are the twin-blessings brought near man in the Gospel and bestowed by God through the atonement. They are never found apart. The person who is redeemed from the curse of the law is redeemed from iniquity. The person who is forgiven is sanctified. A person cannot be pardoned and entirely unsanctified; a person cannot be sanctified, and at the same time under the curse of the law. Redemption from the curse of the law is bestowed on the ground of the Saviour's ransom, and is received by faith. Redemption from iniquity is also by faith. We