

flesh; and sins have been pardoned since he died; sins will yet be pardoned. Its import may be made evident by examining a few passages of Scripture where it occurs. To the children of Israel it was said, "Your children shall wander in the wilderness forty years and *bear your whoredoms* . . . shall ye *bear your iniquities* forty years." Num. xiv. 33, 34. Jeremiah laments, "Our fathers have sinned and are not, and we have *borne their iniquities*." Lam. v. 7. In Ezek. (xviii. 20) we read, "The son shall not *bear the iniquity* of the father, neither shall the father *bear the iniquity* of the son." From these passages it is clear that to bear sin means *to suffer the punishment due to sin*—to suffer those penal consequences of sin, which are manifestative of God's hatred to it, and of his displeasure with those who commit it.

Christ knew no sin. He is holy, harmless, undefiled. He is thus a Saviour suited to us. As he is the blemishless Lamb of God, it could not be his own sins he was bearing. It is indeed expressly said that he was bearing the sins of sinners. He took upon him the liabilities of sinners. He bore what was necessary to display God's hatred to sin, and his holy displeasure with sinners, so that pardon, unhindered by the requirements of law and justice, might freely flow to guilty rebels. Justice is satisfied, the law is magnified by the atonement of Christ. Jesus was treated as if he had been a sinner, though he was not a sinner, but pure and immaculate, in order that men who are sinners and hell-deserving, might be treated as if they were righteous. The sufferings of Jesus, therefore, were *vicarious*. They were *borne*, not for himself but for men. They were *expiatory*, because the bearing of the punishment due to our sins by Christ in our room, is the everlastingly satisfactory ground on which pardon is freely bestowed on sinners. God "made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him."

Sinner, atonement is a fact, and if it be, you are guilty, you are hell-deserving. There is no salvation for you but through the expiation of him who bore your sins in his own body on the tree. There is no redemption for you, but through him who consented to become a curse for you. That atonement is a fact, is matter for your everlasting gratitude. There is redemption in Christ for you—"plenteous redemption." O look up to God as your Father in Christ, who died in your room, and you will sing, "Thanks be unto God for his unspeakable gift."