

## Christ our Atonement

**John 1:29: -**

***Behold the Lamb of God, which taketh away the sin of world!***

What a relief to Adam when the death sentence was hanging on him that God in his providence gave his only son for substitute and surety of second probation for this race! What theme then can engross the mind or orals if its not the redemption plan? What can engage the attention, of soften the obduracy, of such creatures? Behold, one wonder more, greater than all the former; the last, the highest effect of divine goodness! God has so loved rebellious, ungrateful sinners, as to appoint them a Saviour in the person of his only Son.

**John 3:14-17: -**

***14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15: That whosoever believeth in him should not perish, but have eternal life. 16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17: For God sent not his Son into the world to condemn the world; but that the world through him might be saved.***

The prophets foresaw his manifestation in the flesh, and foretold the happy consequences—that his presence would change the wilderness into a fruitful field, that he was come to give sight to the blind, and life to the dead; to set the captive at liberty; to unloose the heavy burden; and to bless the weary with rest. But this change was not to be wrought meerly by a word power, as when said, Let there be light. Ge 1:5 It was great, to speak the world from nothing; but far greater, to redeem sinners from misery. The salvation, of which he is the Author, though free to us, must cost him dear. Before the mercy of God can be actually dispensed to such offenders, the rights of his justice, the demands of his law, and the honour of his government, must be provided for. The early institution and long continued use, of sacrifices, had clearly pointed out the necessity of an atonement; but the real proper atonement could only be made by MESSIAH. That's why it could be said:

**John 8:56: -**

***Your father Abraham rejoiced to see my day: and he saw it, and was glad.***

The blood of slaughtered animals could not take away sin, nor display the righteousness of God in pardoning it. This was the appointed, covenanted work of MESSIAH, and he alone could perform it. With this view he had said, Lo I am come. Ps 40:7 And it was in this view, when John saw him, that he pointed him out to his disciples, saying, Behold the Lamb of God! Paul emphasizes this point

**Hebrews 7:15, 16: -**

**15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16: Who is made, not after the law of a carnal commandment, but after the power of an endless life.**

**Hebrews 9:8-13: -**

**8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10: Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 11: But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12: Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13: For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:**

**Hebrews 10:1-4:**

**1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2: For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3: But in those sacrifices there is a remembrance again made of sins every year. 4: For it is not possible that the blood of bulls and of goats should take away sins.**

Why is then the sacrifice of Christ more important? Those lambs when they were brought for sacrifice, it was against their will, had no experience of overcoming a sinful life, they had not been tempted in every way we are tempted and they had no divinity to be combined with humanity to offer us for victory over sin. This notice also what the Bible says why the sacrifice of Christ is important:

**Heb:7:25-28: -**

**25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 26: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27: Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28: For the law maketh men high priests**

*which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.*

**Hebrews 8:6: -**

*But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*

**Hebrews 9:14: -**

*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

**Hebrews 5:9: -**

*And being made perfect, he became the author of eternal salvation unto all them that obey him;*

**Isaiah 42:1-4: -**

*1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2: He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3: A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 4: He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.*

Three points offer to our consideration,

- a) The title here given to Him, The lamb of God.
- b) The efficacy of his sacrifice, He taketh away sin.
- c) The extent of it, The sin of the world.

### **The title here given to Him, The lamb of God.**

He is the Lamb of God. The paschal lamb, and lambs were daily offered, morning and evening, according to the law of Moses, were of God's appointment: but this lamb was, likewise, of his providing. The others were but types. Though many, they were all insufficient as we have seen in Hebrews 10:1 to cleanse the consciences of the offerers from guilt Hebrews 9:9; and they were all superseded, when MESSIAH, by the one offering of himself, once for all, made an end of sin, and brought an end of sin, and brought in an everlasting righteousness, in favour of all who believe in his name.

This title, therefore, The Lamb of God, refers to his voluntary substitution for sinners, that by his sufferings and death, they who deserved to die, might obtain eternal life through him, and for his sake. Mankind were universally chargeable with transgression of the law of God, and were in a state of alienation from him. A

penalty in case of disobedience, was annexed to the law they had broken: to which, they, as offenders, were therefore obnoxious. The law of God is unchangeable and it was to be atoned for its breaking hence by better sacrifices and one who is equal and above it.

**Hebrews 9:22-24: -**

**22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23: It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. :24: For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:**

We may now be assured, that the forgiveness of one sinner, and indeed, of one sin, by an act of meer mercy, and without any interposing consideration, was incompatible with the inflexibility of the law, and the truth and justice of the Law-giver. But mercy designed the forgiveness of innumerable sinners, each of them chargeable with innumerable sins. And the declaration, that God is thus merciful, was to be recorded and publicly known, through a long succession of ages, and to extend to sins not yet committed. An act of grace so general and unreserved, might lead men (not to speak of superior intelligences) to disparaging thoughts of the holiness of God, and might even encourage them to sin with hope of impunity, if not connected with some provision, which might show that the exercise of his mercy was in full harmony with the honour of all his perfections. How God could be just, and yet justify those, Romans 3:26 whom his own righteousness constitution condemned, was a difficulty too great for finite understandings to solve. But herein is God glorious. His wisdom propounded, and his love afforded, the adequate, the only possible expedient. He revealed to our first parent his purpose, which, in the fullness of time, he accomplished, of sending forth his Son, made of a woman, made under the law, to redeem sinners from the curse of the law, Galatians 4:4 by sustaining it for them. This is not something that got the Father and the Son offguard however painful it was for the Father to give his only son;

**Zechariah 6:12-15: -**

**12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: 13: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. 14: And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. 15: And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath**

***sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.***

Considering the dignity of his person, and the perfection of his obedience, his sufferings and death for sins not his own, displayed the heinousness of sin, and severe displeasure of God against it, in a must stronger light, than the execution of the sentence upon the offenders could possibly do. It displays likewise the justice of this sentence, since neither the dignity, nor the holiness of the surety, could exempt him from suffering; and that though he was the beloved of God, he was not spared.

***Hebrews 5:8: -***

***Though he were a Son, yet learned he obedience by the things which he suffered;***

**The efficacy of his sacrifice, He taketh away sin.**

The efficacy of this atonement is complete. The Lamb of God, thus slain, taketh away sin; both with respect to its guilt and its defilement. The Israelites, by looking to the brazen serpent, Numbers 21:9 were saved from death, and healed of their wounds. The Lamb of God is an object, proposed not to our bodily light, but to the eye of the blind, which indeed, in fallen man, is naturally blind; but the gospel message enlivened by the powerful agency of the Holy Spirit, is appointed to open it. He who thus seeth the Son; and believeth on him, John6:40 is delivered from guilt and condemnation; is justified from all sin. He is warranted to plead the sufferings of the Lamb of God in bar of his own; the whole of the Saviour's obedience unto death, as the ground and title of his acceptance unto life. Hence Christ could be justified by saying: -

***John 17:4: -***

***I have glorified thee on the earth: I have finished the work which thou gavest me to do.***

***John 19:30: -***

***When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.***

Guilt or obnoxiousness to punishment being removed, the soul has an open way of access to God, and prepared to receive blessings from him. For as the sun, the fountain of light, fills the eye that was before blind, the instant it receives light; so God who is the fountain of goodness, enlightens all his intelligent creatures according to their capacity, unless they are by sin blinded, and rendered incapable of communion with him. The Saviour is now received and enthroned in the heart, and from his fullness, the life of grace is derived and maintained. Thus not only the guilt, but the love of sin, and its dominion, are taken away, subdued by grace, and cordially renounced by the believing, pardoned sinner. The blood, which frees him from distress, preserves a remembrance of the great danger and

misery, from which he has been delivered, warm upon his hear; inspires him with gratitude to his Deliverer; and furnishes with an abiding and constraining motive, for cheerful and universal obedience.

**John 8:36: -**

***If the Son therefore shall make you free, ye shall be free indeed.***

**The extent of it, The sin of the world.**

The designed extent of this gratuitous removal of sin, by the oblation of the Lamb of God, is expressed in a large and indefinite manner. He taketh away the sin of the world. If because of the death of Christ is here said to take away the sin of the world, or, (as this evangelist expresses it in another place) the whole world, 1John 2:2 it be inferred, that he actually designed and intended the salvation of all men, such an inference would be contradicted by fact. For it is certain that all men will not be saved.

**John 6:37:-**

***All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.***

We are now the property of the Father bought by the blood of his son

**Leviticus 25:55: -**

***For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.***

The exceeding great number, once dead in trespasses and sins, who shall be found on his right hand, at the great day of his appearance, and frequently spoken of in appropriate and peculiar language. They are styled his sheep John 10:11,16 for whom he laid down his life; his elect, Mark 13:27 his own John 13:1; those to whom it is given to believe in his name, Philippians 1:29 and concerning whom it is was the Father's good pleasure to predestinate them to the adoption of children.

Every person who hears this gospel, has hereby a warrant, an encouragement, yea, a command, to apply to Jesus Christ for salvation. And that they who refuse, thereby exclude themselves, and perish, not because they never had, nor possibly could have any interest in his atonement, but, simply because they will not come to him that they may have life.

If God had formed this earth the residence of one only; had it been his pleasure to afford the same kind and degree of light which we enjoy; the same glorious sun, which is now sufficient to enlighten and comfort the millions of mankind, would have been necessary for the accommodation of that one person. So, had it been his pleasure to save but on sinner, in a way that should give the highest possible

discovery of his justice, and of his mercy, this could have been done by no other method, than that which he has chosen for the salvation of the innumerable multitudes, who will, in the great day, unite in the song of praise, to the Lamb who loved them, and washed them from their sins in his own blood. As the sun has a sufficiency of light for eyes, (if there were so many capable of beholding it) equal in number to the leaves upon the trees, and the blades of grass that form upon the earth; so in Jesus, the Sun of Righteousness; there is plenteous redemption, he is rich in mercy to all that call upon him: Psalms 130:7; Romans 10:12 and he invites sinners, without exception, to whom the word of his salvation is sent, even to the ends of the earth, to look unto him, that they may be saved. Isaiah 45:22

### **Some admonition to take heed of**

Under the gospel dispensation, and by it, God commands all men, every where, to repent. Acts 17:30 All men, therefore, every where, are encouraged to hope for forgiveness, according to the constitution prescribed by the gospel; otherwise repentance would be both impracticable and unavailing. And therefore, the command to repent, implies a warrant to believe in the name of Jesus, as taking away the sin of the world. Let it not be said, that to call upon men to believe, which is an act beyond their natural power, is to mock them. There are prescribed means for the obtaining of faith, which it is not beyond their comply with, if they are willfully obstinate.

We have the word of God for our authority. God cannot be mocked, Galatians 6:7 neither doth he mock his creatures. Our Lord did not mock the young Ruler, when he told him, that if he would sell his possessions upon earth, and follow him, he should have treasure in heaven. Luke 17:22 Had this Ruler no power to sell his possessions? I doubt not but that he himself, thought he had power to sell them if he pleased. But while he loved his money better than he loved Christ, and preferred earthly treasures to heavenly, he had no will to part with them. And a want of will, in a moral agent, is a want of power in the strongest sense. Let none presume to offer such excuses to their Maker, as they would not accept in their own concerns. If you say of a man, he is such a liar that he cannot speak a word of truth; so profane that he cannot speak without an oath; so dishonest that he cannot omit one opportunity of cheating or stealing; do you speak of this disability to good, as an extenuation, and because you think it renders him free from blame? Surely you think the more he is disinclined to good, and habituated to evil, the worse he is. A man that can speak lies and perjury, that can deceive and rob, but is such an enemy to truth and goodness, that he can do nothing that is kind or upright, must be a shocking creature indeed! Judge not more favourably of yourself if you can love the world and sensual pleasure, but cannot love God; if you can boldly trample upon his laws, but will not, and therefore cannot humble yourself before him, and seek his mercy, in the way of his appointment.

We cannot ascribe too much to the grace of God; but we should be careful, that under a semblance of exalting his grace, we do not furnish the slothful and

unfaithful, Matthew 25:16 with excuses for their wilfulness and wickedness. God is gracious; but let man be justly responsible for his own evil, and not presume to state his case so, as would, by just consequence, represent the holy God as being the cause of the sin, which he hates and forbids.

1. *Salvation is, indeed, wholly of grace. The gift of a Saviour, the first dawn of light into the heart, all the supports and supplies needful for carrying on the work, from the foundation to the top-stone, all is of free grace.*
2. *That now the Lamb of God is preached to you, as taking away the sin of the world, if you reject him, which may the Lord forbid! I say, if you reject him, your blood will be upon your own head. You are warned, you are invited. Dare not to say, Why doth he yet find fault, for who hath resisted his will? Romans 9:19 If he will save me, I shall be saved; if not, what can I do? God is merciful, but he is also holy and just: he is almighty, but his infinite power is combined with wisdom, and regulated by the great design of his government. He can do, innumerable things, which, he will not do. What he will do (so far as we are concerned) his word informs us, and not one jot or tittle thereof shall fail. Matthew 5:18*

### **As opposed to Goats, bullocks and lambs he is a voluntary offering**

**Isaiah 50:6: -**

***I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.***

One has to read Isaiah 53 to find what kind of lamblike character that Jesus had. We may observe, from the words, that the humiliation of MESSIAH was voluntary, and that it was extreme.

- a. *With respect to his engagement, as the Mediator between God and sinners, a great work was given him to do, and became responsible; and, therefore, in this sense, bound, and under obligation. But his compliance was, likewise, voluntary, for he gave himself up freely to suffer, the just for the unjust. Could he have relinquished our cause, and left us to the deserved consequence of our sins in the trying hour, when his enemies seized upon him, legions of angels, Matthew 26:53 had they been wanted, would have appeared for his rescue. But if he was determined to save others, then his own sufferings were unavoidable. Two designs of vast importance filled his mind, the completion of them was that joy set before him, for sake of which, to make himself of no reputation, endured the cross, and despised the shame and the glory of God and the salvation of sinners.*
- b. *The highest end of his mediation was to display the glory of the divine character in the strongest light, to afford to all intelligent creatures, Ephesians 3:10 the brightest manifestation they are capable of*

*receiving, of the manifold wisdom of God, his holiness, justice, truth, and love, the stability and excellence of his moral government, all mutually illustrating each other, as combined and shining forth in his person, and in his mediatorial work. Much of the glory of God may be seen, by an enlightened eye, in creation, much in his providential rule and care over his creature; but the brightness of his glory, John 1:18; Hebrews 1:3 the express and full discovery of his perfections, can only be known by Jesus Christ, and the revelation which God has given of himself, to the world, by him. And accordingly, we are assured, that the angels, whose knowledge of the natural world is, doubtless, vastly superior to ours, desire to look into these things; and that the manifold wisdom of God is super-eminently made known to principalities and powers, in heaven, by the dispensation of his grace to the church redeemed from the earth.*

- c. *Subordinate to this great design, closely connected with it, and the principal effect for which it will be admired and magnified to eternity, is the complete and everlasting salvation of that multitude of miserable sinners, who, according to the purpose of God, and by the working of his mighty power, shall believe in this Saviour; and who, renouncing every other hope, shall put their trust in him, upon the warrant of the promise and command of God, and yield themselves to be his willing and devoted people. Many are their tribulations in the present life, but they shall be delivered out of them all; they shall overcome, they shall be more than conquerors, by the blood of the Lamb, and the word of his testimony; Revelation 12:11 and then they shall shine, like the sun, in the kingdom of heaven. The consummation of their happiness, is a branch of the joy which was set before him. For their sakes that they might be happy, that he may be admired in them, and by them, to the glory of God, who is all in all, he voluntarily substituted himself to sufferings and death. He endured the cross, and he despised the shame. He gave his back to the smiters, his cheeks to them that plucked off the hair, he hid not his face from shame and spitting.*

But are we reading a prophesy, or the history of his extreme humiliation? It is a prophecy; how literally and exactly it was fulfilled, we learn from his history by the evangelists. With what cruelty, with what contempt was he treated, first by the servants in the hall of the high Priest, afterwards by the Roman soldiers! Let us consider him, who endured the contradiction of sinners against himself. Hebrews 12:1-29.

**1Peter 2:21-25: -**

**21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22: Who did no sin, neither was guile found in his mouth: 23: Who, when he was reviled, reviled not again; when he suffered, he threatened not;**

***but committed himself to him that judgeth righteously: 24: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25: For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.***

Jesus the king of kings, and Lord of lords, who all the angels of God worship, made himself so entirely of no reputation, that the basest of people, the servants, the common soldiers, were not afraid to make him the object of their derision, and to express their hatred in the most sarcastic and contemptuous manner. It is said the he endured the contradiction of sinners. So, perhaps, do we; but we are sinners likewise, and deserve much more than we suffer, if not immediately from the instruments of our grief. But Jesus was holy, harmless, and undefiled, he had done nothing amiss; yet the usage he met with was such, as has seldom been offered to the vilest malefactor. Their cruel and scornful contradiction was, likewise, expressly and directly against himself; whereas his people only suffer from unreasonable and wicked men, for his sake, and for their professed attachment to him. In the most violent persecutions, they who could be prevailed on to renounce his name, and his cause, usually escaped punishment, and were frequently favoured and rewarded. And this is still the ground of the world's displeasure; fierce and bitter as their opposition may seem, the way to reconciliation is always open; they are not angry with us farther than we avow a dependence upon him, and show ourselves determined to obey him rather than men. If we could forsake him, their resentment would be disarmed, for they mean no more than to intimidate us from his service. It is plain, therefore, that if we suffer as Christians, it is for his sake, He likewise suffered for our sakes, but how wide is the difference between him, and us! We, when the trial is sharp, are in danger of flinching from the cause of our best friend and benefactor, to whom our obligations are so innumerable, and so immense; whereas he gave himself up to endure such things for us, when we were strangers and enemies! He was not only treated with cruelty, but with every mark of the utmost detestation and scorn, which wanton, unfeeling, unrestrained barbarity could suggest. Observe: -

- a) *They began to spit upon him in the High Priest's hall. The Roman soldiers likewise did spit upon him, when they had contemptuously arrayed him in a scarlet robe, and bowed the knee before him, in mockery of his title of King. Great as an insult of this kind would be deemed amongst us, it was considered as still greater, according to the customs prevalent in the eastern countries. There, to spit, even in the presence of a person, though it were only upon the ground, conveyed the idea of disdain and abhorrence. But the lowest of the people spit in the face of the Son of God. No comparison can fully illustrate this indignity. There is some proportion between the greatest earthly Monarch, and the most abject slave. The did not spit upon Alexander, or Caesar, but upon the Lord of glory.*

- b) *The buffeted and beat him on the face, and when he meekly offered his cheeks to their blows, they plucked off the hair Isaiah 53:7. The beard was in those times accounted honourable; and when David's servants were shaven by the command of Hanun, 2Samuel 10:5 they were ashamed to be seen. But Jesus was not shaven. With savage violence they tore off the hair of his beard. While he like a sheep before the shearers was dumb, and quietly yielded himself to their outrages.*
- c) *His back they tore with scourges, as was foretold by the Psalmist. Psalms 129:3 The plowers plowed upon my back, they made long their furrows. The Jewish council condemned him to death, for blasphemy, because he said he was the Son of God. Stoning was the punishment prescribed, by the law of Moses, in such cases. Leviticus 24:16 But this death was not sufficiently lingering and tormenting to gratify their malice. To glut their insatiable cruelty, they were therefore willing to own their subjection to the Roman power to be so absolute, that it was not lawful for them to put one another to death, John 18:31 according to their own judicial law; and thus willfully, though unwittingly, they fulfilled the prophecies. They preferred the punishment which the Romans appropriated to slaves, who were guilty of seditious crimes, and therefore insisted that he should be crucified. According to the Roman custom, those who were crucified, were previously scourged. Thus when they had mocked him, and made him their sport, by putting a crown of thorns on his head, and a reed in his hand for a sceptre, in derision of his kingly office, he was stripped and scourged. It was not unfrequent for the sufferers to expire under the severity and torture of scourging. And we may be certain that Jesus experienced no leniency from their merciless hands. The plowers plowed his back, But more and greater tortures were before him. He was engaged to make a full atonement for sin, by his sufferings; and he had power over his own life, he could not dismiss his spirit, till he say, It is finished.*

And now, to use the words of Pilate, Behold the man! John 19:5 Oh! for a realizing impression of this his extreme humiliation and suffering, that we may be affected with a sense of his love to sinners, and of the evil of our sins, which render it necessary that the surety should thus suffer! Behold the Lamb of God, mocked, blind-folded, spit upon, and scourged! Let us add to all this the consideration of his praying for his tormentors, Luke 23:34 and we have an example of perfect magnanimity. Indeed, Christ was a lamb of God, our sinbearer for our atonement.

Shall we then refuse to suffer shame for his sake, and be intimidated by the frowns or contempt of men, from avowing our attachment to him! Ah! Lord, we are, indeed, capable of this baseness and ingratitude. But, if thou art pleased to strengthen us with the power of thy Spirit, we will account such disgrace our glory. Then we will not hang down our heads and despond, but will rather rejoice and be exceeding glad, if the world revile us and persecute us, and speak all

manner of evil against us, provided it be falsely, Mt 5:11 and provided it be for thy sake! Shall we continue in sin, Romans 6:1 after we know what it cost him, to expiate our sins! God forbid!

### **Full Surety though for a rebellious house**

***Isaiah 53:6: -***

***All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.***

When wandering sinners are compared to wandering sheep, we have a striking image of the danger of their state, and of their inability to recover themselves. Sheep, wandering without a shepherd, are exposed, a defenceless and easy prey, to wild beasts and enemies, and liable to perish for want of pasture; for they are not able either to provide for themselves, or to find the way back to the place from whence they strayed. Whatever they suffer, they continue to wander, and if not sought out, will be lost. Thus far the allusion holds. But sheep, in such a situation, are not the subjects of blame. They would be highly blamable, if we could suppose them rational creatures; if they had been under the eye of a careful and a provident shepherd, had been capable of knowing him, and wilfully and obstinately renounced his protection and guidance, and voluntarily chosen to plunge themselves into danger, rather than remain with him any longer. Thus it was with man. His wandering is rebellious. God made him upright, but he has sought out to himself many inventions. Ecclesiastes 7:20 God has appointed for mankind, a safe and pleasant path, by walking in which, they shall find rest to their souls; but they say, We will not walk therein. Jeremiah 6:15 They were capable of knowing the consequences of going astray, were repeatedly warned of them, were fenced in by wise and good laws, which they presumptuously broke through. And when they had wandered from him, they were, again and again, invited to return to him, but they refused. They mocked his messages and his messengers, and preferred the misery they had brought upon themselves, to the happiness of being under his direction and care. Surely he emphatically deserves the name of the Good Shepherd, who freely laid down his life, to restore sheep of this character.

There is only one right way, but a thousand ways, of being wrong. If you are not following him, who has said, I am the way, the truth and the life, John 14:6 you are wandering, you are far from God; for none can come to the Father but by him: and far from peace, for there can be no true peace in the mind, unless he bestows and maintains it. The profane and the self-righteous, the open sinner and the hypocrite, the lover of pleasure and the lover of gold, the formal papist and formal protestant though they seem to travel different roads, though they pity or censure each other, will meet at last, (unless the grace of God prevent) in the same state or final and hopeless misery. It is grievous to a spiritual and benevolent mind, to see those who are all wrong, disputing among themselves, which of them is right. Each one is ready to think himself wise, if the folly, in which he allows himself, be

not precisely of the same kind with which he condemns in his neighbour. But the scripture is the invariable rule, to which it is your duty and interest to be conformed now; for it is given by the inspiration and authority of God, and is the standard, by which you must be judged at last. Whatever character you bear amongst men, if you have not faith and holiness, you certainly are not in the way of life. For it is written, He that believeth not shall be damned; Mark 16:16 and again, it is written, Without holiness, no man shall see the Lord. Hebrews 12:14

As wandering sheep are liable to innumerable dangers, which, they can neither foresee nor prevent, such is our condition, until, by the power of the Holy Spirit, we are stopped, and turned, and brought into the fold of the good Shepherd. Oh! the misery of man while living without God in the world! He is exposed every hour to the stroke of death, which would at once separate him from all that he loves, and plunge him into the pit, from whence there is no redemption. And at present, he is perpetually harrassed with cares and fears, with wants and woes, without guidance or refuge; and yet so blinded as to think himself safe, and fear that his crooked, wandering ways, will lead him to happiness.

So much correspondent to this appointment obtains amongst men, as may show that the idea accords with our notion of justice. If a man be unable to pay a debt, and the creditor should exact the payment from a third person who was no way concerned, it would, with reason, be deemed a very oppressive action. But if it be known that this person became freely bound and responsible, for the debtor; he is allowed to be justly liable. But in the present case, I make no appeal to human customs. It is a divine appointment, and therefore, is, and must be right. It was a great design, the triumph of infinite wisdom, the highest effect of the love of God. It is revealed not to be submitted to our discussion, or that we may sit in judgment upon the propriety of the measure, but it demands our highest admiration and praise, and, like the sun, brings with it that light, by which the whole system of our knowledge is illuminated. Alienated from the Father a transaction had to be made

***Leviticus 25:47-52: -***

***47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: 48: After that he is sold he may be redeemed again; one of his brethren may redeem him: 49: Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. 50: And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. 51: If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. 52: And if there remain but few years unto the***

***year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption.***

We are children of wrath so it may be said. For till we know this great truth, and are able to see its influence upon every thing we are related to, whatever attainments we may boast, we are, in fact, encompassed with thick darkness which may be felt. For the accomplishment of this design, the Son of God was so manifested in the nature of man, that he, and they who believe in him, participate in a real, though mystical union, and are considered as one.

He was thus appointed and constituted before the world began; according to the holy counsel and covenant settled from everlasting Proverbs 8:31; Titus 1:2 for the redemption of sinners. For the fall of man, which rendered his interposition necessary, was not an unexpected contingency, but was foreseen and provided for, before man was created upon the earth, yea, before the foundations of the earth were laid.

Moved by compassion in his bowels, he shewed mercy to Adam, covenanted with Noah, walked with Abraham, conversed with Moses, dwelt with his church in the wilderness, and was known by the name of the Holy One of Israel. Isaiah 54:5; Psalms 23:1 David ascribes to the Shepherd of Israel, the name of Jehovah; and Isaiah declares, that the Lord of Hosts is the Husband of the church. These characters of Shepherd, and Bridegroom, and Husband, are appropriated to MESSIAH in the New Testament. He therefore is Jehovah, the Lord of Hosts, whom Abraham, David, and Isaiah, worshipped, or his appearance on earth would be evidently to the disadvantage of those who believe in him. If he were not God, he would be a creature, for there is no medium. And consequently or shepherd would be infinitely inferior, to that almighty Shepherd, who was the refuge, the trust, and the salvation of his people, before MESSIAH was manifested in the flesh.

His divinity then makes him the perfect lamb of our surety because it's the divine strength we lack to gain victory over sin. Sin is supernatural and it needs supernatural strength to combat it. In the fullness of time, he veiled his glory. He who was in the form of God, and thought it no robbery to be equal with God, took upon him the form of a servant, and was made of a woman, made under the law. Philippians 2:6-7 Then the union between him, and the people whom he came into the world to save, was completed. Because the children were partakers of flesh and blood, he likewise took part of the same. Hebrews 2:14 The Word, who in the beginning was God, and was with God, was made flesh. John 1:1 And in our nature, though he knew no sin, he was treated as a sinner for us, to declare the righteousness of God, in his forbearance and goodness to all who had been save in former ages, and in the forgiveness and salvation of all who should trust in him to the end of time. He suffered once, once for all, the just for the unjust, to bring us to God. And now God is revealed, not only as merciful, but as just, in justifying him which believeth in Jesus. God is well pleased in him, and for his sake, with all

who accept him. Their sins are expiated by his sufferings, Romans 4:6; Jeremiah 13:6 and his perfect righteousness, the whole of his obedience unto death, is the consideration or ground, on which they are accounted righteous.

By virtue of this union, likewise, he is their life. They receive of his fullness, as the branches John 15:1 derive their life and fruitfulness from the tree whereon they grow; therefore the apostle said, I live, yet not I, but Christ liveth in me. Galatians 2:20 This is the great mystery of Christianity, which words alone cannot explain; it is a divine appointment, hidden from those who are wise and prudent in their own sight, but revealed to all, who, with the simplicity of children, are desirous of being taught of God, and wait patiently upon him, in the use of his prescribed means, for the light and influence of his Holy Spirit.

### Object Lessons

- 1. How to estimate the evil of sin. That sin is a great evil, is evident by its effects. It deprived Adam of the life and presence of God, and brought death, and all natural evil into the world. It caused the destruction of the old world by water. It is the source of all the misery with which the earth is now filled, it will kindle the last great conflagration; yea, it has, already kindled that fire which shall never be quenched. But in now view does the sinfulness of sin appear so striking, as in this wonderful effect—the suffering and death of MESSIAH. That notwithstanding the dignity of his person, and the perfection of his obedience to the law, and that though he prayed in his agonies, that if it were possible the cup might pass from him. Luke 23:42 yet, if sinners were to be saved, it was indispensably necessary that he should drink it. This shews the evil of sin in the strongest light. And in this light it is viewed by who derive life from his death, and healing from his wounds. We may be afraid of the consequences of sin, from other considerations; but it is only by looking to him who was pierced Zechariah 12:10 for our transgressions, that we can learn to hate it.***
- 2. The complete justification of those who believe in him. They are Romans 8:1 delivered from all condemnation. Every charge against them is overruled by this plea, that Christ has died, and is risen on their behalf, and ever liveth to make intercession for them. And though they are still in a state of discipline, for the mortification of sin yet remaining in them; and though for the trial, exercise, and growth of their faith, it is still needful that they pass through many tribulations, yet none of these are strictly and properly penal. They are not the tokens of God's displeasure, but fatherly chastisements, and tokens of his love, designed to promote the work of grace in their hearts, and to make them partakers of his***

**holiness. Hebrews 12:6-11 Though necessary at present, they will not be necessary long; and, therefore, the hour is at hand when all tears shall be wiped from their eyes, and they shall weep no more. His true servants, in the midst of the storms by which they are tossed on the tempestuous sea of this life, are no less safe, and, notwithstanding their imperfections, are no less beloved, than those who have already escaped out of the reach of every evil, and are now before the throne.**

- 3. The reason why believers are not wearied nor overpowered, by all the difficulties of their service, not by all the arts and efforts of their enemies. They are one with Christ. He who has all power in heaven and earth, is engaged for their support. When they faint he revives them; when they are wounded he heals them; when their foot slippeth he upholdeth them. He has said, because I live ye shall live also. Therefore who can prevail against them, when their life is hidden with Christ in God. Colossians 3:3 And farther, the knowledge of their Saviour's love, and of the holy, awful, yet amiable and endearing character of God displayed in his mediation, is the source of their love, gratitude, and cheerful obedience. It is this makes hard things easy, and bitter things sweet. The love of Christ constraineth them, 2Corinthians 5:14 They look to him and are enlightened. And when they consider who he is, in what way, and at what a price he redeemed them, and what he has prepared for them; when they attend to his gracious word, Fear none of these things, thou shalt suffer; be thou faithful unto death, and I will give thee a crown of life; Revelation 2:10 they, out of weakness, are made strong; they are inspired with fresh courage; they take up their cross with cheerfulness, and can adopt the language of the apostle, None of these things move me, neither count I my life dear, so that I may finish my course with joy. Acts 20:24**

### **A Lamb that assured us of Resurrection**

**Psalms 16:10: -**

**For thou shalt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.**

The death of our Lord, was, indeed, essential to his plan; as such; it was constantly in his view, and often spoke of it. Probably it was the whole of his enemies plan; and when they saw him dead, buried, and the sepulchre sealed, they triumphed in their success, and expected to hear of him no more. But the scriptures, which were read in their synagogues every Sabbath-day, foretold his resurrection from the dead. The text before us, if there were no other, if there were no other, is a sufficient proof of this, to those who acknowledge the authority of

the New Testament, since it is expressly applied to him, by the apostles, Peter and Paul.

Though He was, for our sakes, treated as a malefactor, all who were immediately concerned in his death, were constrained (as we have seen) to declare his innocence. But he was worthy of a more solemn and authoritative justification. Accordingly, He was declared to be the Son of God, with power, by his resurrection from the dead. This is one point that makes his divinity real and his sonship untainted. Romans 1:4 The apostle expounds thine Holy One, by the word Flesh. Acts 2:29 The human nature, the body formed by the immediate power of God, and born of a virgin, was holy.—It was, A holy thing. Luke 1:35 Perfect and pure, and, therefore, naturally, not mortal, though subject to death for us. In this nature, the Son of God was charged with sins not his own; he became willingly responsible for many. Matthew 20:28 Whatever was necessary on the behalf of sinners, to render their forgiveness consistent with the honour of the law, justice, truth, and government of God, was exacted of him, and he performed, and paid, to the utmost. He made a full atonement for sin; and though he had power over his life, he hung hour after hour in agonies upon the cross, till he said, It is finished. No angel could offer this to humanity only one who had the life of the Father in him, self-existent could go through this. He accepted death, then, he resigned his spirit into the hands of his heavenly Father. He was afterwards buried. But having finished his whole undertaking, destroyed death, and him that had the power of it, and opened the way to the kingdom of heaven, in favour of all who should believe in him, it was not possible that he should be detained in the grave. Acts 2:24 He had power, likewise, to resume the life he had laid down for his sheep; and he arose the third day, to exercise all power and authority in heaven and in earth.

His resurrection, therefore, is the grand principal fact, upon which the truth and importance of Christianity rests. For though Christ died, if he had not risen again, your faith, and our preaching, would be in vain. We should be yet in our sins. 1Corinthians 15:17 And though it was not necessary that his resurrection should have been so publicly known, at the time, as his crucifixion, the evidence for it is strong and decisive. No one point of ancient history is capable of such clear, accumulated proof. The apostles frequently saw him, conversed with him, eat and drank with him, and were assured, that it was he, by many infallible proofs. They could not be deceived themselves, nor could they have any temptation to deceive others. They declared his resurrection, to the very people who put him to death; and they confirmed it by many indisputable miracles, which they performed in his name. They persevered in this testimony, in defiance of the malice of the Jews, and the scorn of the heathens. Any by this doctrine of a crucified risen Saviour, though unsupported by the patronage of human power, yea, though opposed by it in every place, they effected that change, in the moral world, wherever they went, which the philosophers had not been able to produce, by all their instructions, in a single instance; turning men, whom they found under the strongest prejudices of education and habit, from darkness to light, and from the worship of dumb

idols to serve the living and the true God. 1Thessalonians 1:9. Sin and eternal death has only power over us if the life of the lamb is not in us.

### **Conclusion**

**1John 5:11, 12: -**

**12 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12: He that hath the Son hath life; and he that hath not the Son of God hath not life.**

The resurrection of Christ from the dead, is a pledge and specimen of that almighty power, which is engaged, on their behalf, to overcome all the obstacles, difficulties and enemies, they are liable to meet with in their pilgrimage, which threatened to disappoint their hopes, and to prevent them for obtaining their heavenly inheritance. The first communication of a principle of and faith and spiritual life to their hearts, whereby they are delivered from the dominion of sin, and from the spirit and love of the world, is attributed to the exceeding greatness of that mighty power, which raised the dead body Ephesians 1:19, 21 of their Lord from the grave, and set him at his own right hand, far above the all principalities and might, and every name that is named.

His resurrection is the pledge and pattern of ours and in a higher sense resurrection from dead works to walking in newness of life. The powers of darkness know that Christ is risen. They believe, they feel, they tremble. I hope none of you will content with such a faith as may be found in the fallen angels. They tremble but still would not submit to him as a lamb that takes away the sins of the world hence their probation is closed and hell-fire awaits them. Let this not be your end. As surely as he is risen, he will at length return to judge the world; he is not coming as a lamb but a King to take up the subject of his kingdom, fall to him and be saved rather him fall on you and you be crashed as the kingdoms of Daniel 2 which have rebelled against him. Behold he cometh in the clouds, and every eye shall see him! They who are prepared to meet him, who are waiting for him, and who long for his appearance, have reason to rejoice that he once died, and rose again!

### **Blessings**