

# Free-Grace Truths:

Or

## Gospel Comfort

For

## Doubting Minds:

In Three Letters To A  
Christian Friend.

By

**William Mason**

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- I. On Christ Being Made Sin For Us:
- II. Righteousness To Us: And,
- III. Sanctification In Us.

For The Children Of God.

*Wherefore comfort one another with these Words,*  
1 Thessalonians. 4:18

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# LETTER I.

*God hath made Christ to be sin for us.*  
(2 Corinthians. 5: 21).

*Therefore comfort one another with these words,*  
(1 Thessalonians. 4: 18).

My dear Friend,

IF I may be permitted to take up the apostolic language, I would thus address you, "This epistle, beloved, I now write unto you, in which I would stir up your pure mind, by way of remembrance," (2 Peter. 3: 1). that you may be more and more mindful of the love of our precious Saviour Jesus to Sinners, the fullness of grace which is in him for Sinners, the perfect atonement which he hath made by his blood for sin, the everlasting righteousness which he has wrought out and brought in to justify Sinners, and the glorious Salvation which he has *finished* for the immortal souls of Sinners. The steady belief and constant view of Jesus, in this important light, is the most sovereign and powerful antidote against those un-reasonable fears and distressing doubts which you are so frequently exercised with, and so much complain of: And not only so, but this (through the grace of the Holy Spirit) is also, the only means to enliven your mind, and to animate your spirit, to live and walk like a Christian with cheerfulness and joy. Be assured, you can only run the heavenly race with patience and pleasure, while you are thus "looking unto Jesus, the "author and finisher of your faith."

St. Paul speaks of holding the mystery of the faith in pure conscience," (1 Timothy. 3: 9). This, is urged as the practice of a *deacon* who would approve himself to God and his church; and no less is it to be the exercise of every private Christian's conscience, who would maintain a lively faith in Jesus, a comfortable hope on him, a warm zeal for him, affectionate love to him, and peace of mind and joy of heart in him.

The *mystery* of the faith. The objects of our faith, are the truths which God has revealed by his Spirit in his word. These divine truths are inscrutable *mysteries* to our natural reason. We cannot, nor shall we ever be able either fully to comprehend or clearly explain them. Glory be to God, this is not our work, nor our calling. But the Lord calls us to honor his word, to receive implicitly, to believe heartily, to hold fast steadily in our minds and conscience, his revealed truths, as being of the greatest importance to our soul's health and salvation.

Though "the world which lieth in wickedness," totally reject the mystery of the faith, yet, what our Lord said of his beloved disciples in the day of his flesh, is also true of every one of his disciples and followers at this day, Unto you it is given to know the mysteries of the kingdom," (Matthew. 13: 11), that is, the mysterious truths of the gospel. To know them spiritually, savingly and experimentally, so as to love and approve them. This knowledge we have not naturally, but it is "given us by the Spirit" to know them in our hearts and conscience, so as to taste their sweetness and to feel their comforts and joys. Yet still we are the subjects of carnal reasoning's, proud imaginations and lofty self-conceits, and are exposed to the risings and workings of our legal spirit, which opposeth the grace of God. And we are also liable to the attacks of our subtle, spiritual enemy he has access to our spirits, and his aim is to darken our views of, and to prejudice our minds against the soul-comforting, grace-glorifying truths of the everlasting gospel, that so we may lose our hold of them. Hence the exhortation of the apostle is ever needful to your soul and mine, "Therefore we ought to give the more earnest heed to the things which we have heard, [of the great salvation of Jesus] lest at any time we should "let them slip," (Hebrews. 2: 1). How let them slip? Why out of our minds and consciences; lest they should run out of us, or through us, as water does out of, or through a leaky vessels. But we are to give the most earnest heed to retain them in our minds, and hold them fast in our consciences, against all the objections of natural reason, and all the suggestions of our spiritual enemy. And while we are thus laboring to engage our minds and enabled so to act, we shall find the blessing and comfort of it. For in this way, our hearts will be more established, our spirits more evangelized, our affections more spiritualized, our minds more peaceful, our consciences more happy, our lives more holy, and our

prospect more delightful. For, we have this assured word of prophecy, Thou (O Jehovah-Jesus) wilt keep him in perfect peace, whose mind is stayed upon thee: “because he trusteth in thee, as the only and almighty Saviour, (Isaiah. 26: 3).

But now, what are the causes of our distrust of mind, fears of heart, and doubts of conscience? May they not all be summed up, as included in these three particulars?

1st, A sight and sense that we are in ourselves sinners, consequently,

2nd, That we are destitute of a righteousness in ourselves; and not only so, but,

3rd, That we find, day after day, that we are the subjects of a nature, which is unholy and unlike to God.

Now as enlightened persons, we cannot but see, feel and be sensible of these things: And while we thus view and consider ourselves, do not doubts and fears concerning our immortal souls and their eternal salvation naturally arise? but what is the antidote against them? what is the remedy to fortify our minds against their attacks, and to banish them from our hearts and consciences? Alas! if we had none but what arise in and from ourselves, verily Christians, of all beings out of hell, must be most miserable. But, glory to the rich grace and everlasting love of our GOD, we have the most powerful and all sufficient antidote against the working of the mystery of iniquity which we find in ourselves, drawn from the mystery of the faith. In which these three things are included, and are ever to be held fast in, our consciences, and to be opposed to all the sense and feelings of our nature.

1st. The mystery of Christ, made sin for us.

2nd. Christ, made righteousness to us. And,

3rd. Christ made sanctification in us.

Whilst this trinity of mysteries are held in the unity of faith in our conscience, we behold the Father’s everlasting love to us, the Son’s everlasting salvation for us, and enjoy the Holy Spirit’s everlasting consolation in us. While this is the sweet experience of our souls, sin shall not destroy. our peace, the law shall not bring our souls under

condemnation, nor shall satan gain an advantage over us, so as to bring our spirits under bondage to legal fears, doubts and terrors.

I shall wholly confine the present address to this mysterious but delightful subject to the faith of a Christian, *CHRIST made sin for us*. What! was the perfectly pure, innocent, holy and immaculate Lamb of God made sin? O mystery of mysteries! “This is the Lord's doing, and it is marvelous in our eyes.” This is the wonder of angels, the joy of sinners, the glory of saints upon earth, and the triumph of the spirits of just men made perfect in glory. But who durst ever conceive the thought? who would he bold to utter the expression *CHRIST made sin, made sin for us*; was it not the revealed truth of God, and bore witness to by the SPIRIT of inspiration? But wherefore did he foretell this by his prophets? why is it attested by his apostles? to what end doth he cause it to stand upon record in the sacred pages? Verily, that it might be the constant object of our faith, the daily glory of our hearts, and the continual triumph of our souls. Therefore we should be concerned evermore to hold fast this truth in our conscience from day to day, against all that sin, the law, or satan can urge against us and lay to our charge. This should be our employ even to the very end of our pilgrimage state on earth, till we come to cast our crowns before him in glory, who was once *made sin for us*. Thus runs the sacred declaration, “For God hath made Christ to be sin “for us, who knew no sin “(2 Corinthians 5: 21). Every word in this divine sentence is replete with consolation, and demands our deepest attention. For,

1. Here is the Person made sin, Christ.
2. By whom he was made sin, God.
3. For whom he was made sin, us.
4. The Holy Spirit bears witness to this as the glorifier of Jesus the Saviour, and as the comforter of poor sinners. And therefore,
5. This mystery of the faith is to be held by them in a pure conscience.

O what consolation is here held forth to faith, and enjoyed in the believing mind! that,

1. Christ, the holy and eternal Son of the holy and eternal Father was made sin. He who was “the brightness of “his Father’s glory,

and the express image of his person he whose holy soul knew no sin; he whose perfectly righteous life was unspotted by the least transgression, yet he appeared in the likeness of sinful flesh; yea more, in that very body of flesh *was made sin*. The ponderous load of sin was laid upon him; an insupportable weight of guilt was imputed to him; and iniquities innumerable were charged to his account; so that he was reckoned and accounted, not only as a sinner, but even sin itself; a mass of sin. Hence Luther was wont to say, “that Jesus was the greatest sinner (that is, by imputation) that ever lived.’ Hence he was made a *sacrifice for sin*.

This implies and includes all that it is possible to conceive of the nature of sin, the evil of sin, the curse of the law, the wrath of God denounced against sin: For all this Christ was made to bear, to feel and to suffer. There is not any thing in sin, but what the Son of GOD was made to be. Is sin a transgression of the law? Christ was reputed and treated as a transgressor; “he was numbered with the “transgressors,” (Mark 15: 28). Is the curse of GOD in his holy law denounced against sin? “Christ was made a “curse,” (Galatians 3: 13). In short, had sin rendered us so odious and abominable so the Lord, as to be of no account in his fight? “Jesus made himself no reputation,” (Philippians 2: 17). Such was' his love, great and unparalleled to sinners, that he most willingly agreed, and most cheerfully suffered himself to be made sin; to have sin laid upon him, and imputed to him, that he might bear all the evil of sin, suffer all the curses of the law denounced against sin, and the wrath of God which is due unto sin. For “he bore our sins in his own body upon the tree,” (1 Peter. 2: 24). O may our believing minds be ever exercised upon this mystery of love, this mystery of faith, the Son of God made sin! But,

2. It was the proper act and peculiar deed of God the Father to make his holy and beloved Son to be sin. “God made “Christ to be sin.” All the acts of Jehovah are founded in righteousness, are according to his sovereign will, and are eternal, and irreversible to his own glory. In this act God advances and glorifies his grace and love to sinners, while he maintains the honour of his laws, and receives full satisfaction to his justice by the Son of his love.

As sin is a transgression of God’s holy law, and an offense against himself, he only has a sovereign right to constitute and appoint such a sacrifice for sin, as could fully atone for its guilt, and

perfectly satisfy his justice. The eternal Son of his love was fixed upon in the everlasting covenant, as the only proper and capable person for this work; for he knew no sin. Though CHRIST stood up and engaged in the eternal council, to be the covenant-head and surety of all the objects of his Father's love; though he willingly offered himself to become man and take all their sins upon him, and in the fullness of time to make an offering and an atonement for them; yet it is not said he made himself sin, but God made Christ to be sin. He was appointed and anointed to this office, to be a sin-bearing and sin-atonement sacrifice; and therefore saith the prophet, "the Lord hath laid upon him the iniquity of us all," (Isaiah. 53: 6). The LORD laid iniquity to his charge, imputed transgression to him, and caused sin to meet upon him, as it is rendered in the margin; "the LORD hath made to meet upon him the iniquity of us all," "As in the last great "day, the LORD will send his angels to gather together "all his elect from the four winds, from one end of heaven to the other." (Matthew. 24: 31). So in the great day of atonement, their sins are represented as coming from all quarters, east, west, north and south, and as *meeting* in and upon Christ, and as being collected together and making one burden, and therefore called in the Angular number, *iniquity*, and which was laid upon him by Jehovah his righteous Father.

Therefore as the LORD laid iniquity upon CHRIST, so it is said, "It pleased the LORD to bruise him," and to put him "to grief, when he made his soul an offering for sin," or constituted his soul guilt; (Isaiah 53: 10). For upon him divine justice visited the sins of his elect and received a full, perfect and sufficient sacrifice, oblation and satisfaction for all their iniquities. So that there is not one single sin that any believer ever hath committed from the beginning of time, nor ever shall commit to the end of time, but what was laid upon CHRIST by GOD the Father, and was fully atoned for by his blood - shedding; insomuch that the holy law of God being fully satisfied, the strict justice of God hath nothing to charge upon, nor is the eternal wrath of God against his elect believers in his Son upon the account of sin. No; he is fully reconciled to them, at perfect peace with them, and hath declared to each and every one of them, "your sins and your iniquities I will remember no more."

As GOD doth remember, that all their sins were passed from them, when he laid them upon the Son of his love, and placed them

to his account, and that in the great day of atonement, he received full satisfaction for them “therefore God remembers sin no more against them to their condemnation. He will never charge iniquity to their account, nor shall their transgressions ever be brought into judgment against their souls, for that word shall be fulfilled upon them, “Thus saith the LORD, the iniquity of Israel shall he sought “for, and there shall be none; and the sin's of Judah, and “they shall not be found, for I will pardon them whom I “reserve,” (Jeremiah. 50: 20). As no sin is imputed to them, all sin is removed from them, as far as the east is from the west; they are covered out of God’s fight, cast behind the Lord’s back into the depths of the sea, and are buried in everlasting oblivion and perpetual obscurity. For,

Thirdly, GOD made CHRIST to be sin for Us, for us sinners. But here I am stopped; an objection is started, a remonstrance demands audience: a speech is urged which requires a reply; ‘Is it so that God sees no sin in his people for which “he will eternally destroy them? doth he not remember iniquity against them so as to cast them out of his favour? ‘will he never damn them for their transgressions? O pleasing doctrine! come on then, let us continue in sin, and “take our fill of iniquity, since grace thus abounds.’ Who art thou that useth this language? Verily thy speech betrayeth thee: it is some of the smoke that ascendeth from the bottomless pit; it comes from a mind ignorant of the grace of GOD, and that is at enmity against the truth of GOD: Thy conscience is defiled by sin, thou art an utter stranger to the mystery of faith; and love, the sweet, the powerful, the constraining love of a redeeming GOD hath never reached thine heart, for if it had thy language would be changed to this,(Come on then, let us solace our souls with the everlasting “love of GOD, let us delight in contemplating the wonders of his free grace, and the perfection of Jesus’ atonement, that so our souls may more and more perfectly hate all sin, ‘abhor all iniquity, turn from every transgression, and delight “to devote our whole spirit, soul and body, in love and holiness to him, who hath so loved and so saved us.’ Yes, it is the joy of our faith to know that GOD hath saved us in his Son from our sins with an everlasting love, and by an everlasting salvation. Therefore such is the language, and such the conduct of believing loving souls. But I proceed, pardon this digression, which I pray God may have its use.

Was CHRIST made, sin by GOD for us? Here we are called

upon to behold both the goodness and severity of God: on Christ who was made sin, *severity*; but towards us sinners, *goodness*: on Christ rigorous justice was exercised, but towards us free grace and rich mercy. O the unspeakable sweetness of these words, *for us*: for us men and not for angels; for us fallen men, but not for the fallen angels: for *us* who “were by nature children of wrath, even as others,” and were dead in trespasses and sins, but are quickened to know and believe the saving love of Jesus. *For us*, who were naturally apostates from God, and whose carnal minds were at enmity against his law, and not subject to his will. For who have lost his image of holiness, who were naturally destitute of righteousness, and full of sin; who did not love to retain the knowledge of GOD in our thoughts; were without the fear of GOD before our eyes, and the love of GOD in our hearts; yet *for us* who naturally are nothing but sinners, who still are found sinners, and ever shall continue to be sinners, till we have put off this body of sin and death, was the Son of GOD made sin. Yea, “we know he was manifested to “take away our sins,” (1 John. 3: 5), And this he hath perfectly and forever done from the sight of GOD, “for by “one sacrifice of himself he hath put away sin from before “the Lord,” (Hebrews. 9: 26). “and by one offering he hath “perfected for ever them who were sanctified,” (Hebrews. 10: 4), that is, all those who were set apart by GOD the Father from all eternity to be sanctified by his SPIRIT in time through faith which is in CHRIST JESUS; so that in confidence of heart, and joy of soul, each and every believer in Jesus may say, GOD made Christ to be sin for me. The LORD hath laid upon CHRIST all my iniquities. CHRIST hath taken away all MY sins. The Lord doth no more remember transgressions against me. Christ hath perfectly freed me from the wages of sin; for he hath loved me, and hath given himself for me. I even I have redemption in his blood, the forgiveness of all my sins. Thus blessed, inexpressibly blessed is the man unto whom the Lord doth not impute sin; but whose sins he hath imputed to and laid upon his dear Son, our loving, sin-bearing, sin-atoning sacrifice. Thus, my dear friend, we build our faith upon the sure testimony of divine truths. Which,

*Fourthly*, The Divine Spirit bears testimony to. Suffer me to drop this necessary suggestion, that as it is the nature of true faith to receive the record which God hath given of his Son; so it is consolation to the heart and conscience, by faith to take to one’s

self, apply to one's own mind, and appropriate to one's own conscience the blessed truths which the HOLY SPIRIT hath revealed in the word, of Jesus and his salvation for us; hence our doubts and fears are scattered, and we are filled with joy and peace in believing. To this end the blessed Spirit is emphatically stilled the COMFORTER, because his peculiar office in the covenant is to bear witness to Jesus, to glorify Jesus, as having "finished sin, and "made an end of transgression for us, and to take of the "things of Jesus and to shew them to us." that The Lord hath laid our iniquity upon him; this he spake by the mouth of his holy prophets. "That GOD made CHRIST to be sin "for us," this he inspired the glorious company of the apostles to bear witness to. "That Christ himself bore our "sins in his own body upon the tree," this he causes to stand upon record in the sacred pages. And not only so, but he brings these glorious truths into our hearts, presents them in all their excellency and suitableness to our minds; works faith in us to believe them, and inwardly bears witness to them, and so brings peace of conscience and joy of heart by them. Thus he glorifies the Son's *everlasting* salvation for us, as the result of the Father's everlasting love to us, and brings into our minds "everlasting consolation and good hope a thro' grace." So he bears witness to Jesus in the word, and in our hearts through faith. So he is the Comforter to our minds, and refreshes our hearts and consciences with sweet peace and heavenly joy. Say now, my dear friend, how are you and I, as partakers of the precious faith of GOD'S elect, to act our parts, but by exercising our minds upon, and holding fast in our consciences this mystery of the faith, as attested and borne witness to by the Holy Spirit of truth? Is not this agreeable to our high calling? Is not this to maintain our exalted privilege? and in this way, may we not look for and expect all the needful aids and refreshing influences of the Holy Spirit the Comforter? Therefore consider,

*Fifthly*, The absolute necessity, and the vast importance of our being daily concerned to hold the mystery of this faith in a pure conscience. We are active beings, the mind is continually exercising itself upon some object. O may we daily study to make this more and more the delightful subject of our contemplation, that Christ was made sin for us! May we daily strive to hold fast, maintain and plead in our consciences, in spite of all gainsaying and opposition to it, that his precious blood hath made a full atonement for all our sins!

for hereby our hearts will be established in the everlasting love of GOD the Father: we shall grow strong In the grace which is in Christ Jesus, and enjoy more of the everlasting consolation of GOD the Holy Ghost; and hence doubts and fears, jealousies and suspicions will be driven from our minds and consciences.

Now if any thing is put into our profession, and we are called upon to hold it fast, it implies that it is of value and importance to us, and also that there is danger of letting it go, or of its being taken from us by the force and fraud of others. Say, my dear friend, is there any thing to be put in competition with the sense of the love of GOD in our hearts, and the peace of Jesus brought into our consciences through the communion of the Holy Spirit? O then let us prize this above all other enjoyments, and strive to maintain and hold fast the mystery of the faith of what Christ was made for us, and what he is to us!

Do we find and feel daily that we are still poor sinners in ourselves; that in many things we offend, that there is not a work which we do, nor a duty we perform, but what comes short of the perfection required, and what we aim to be and to do? What then? must we indulge desponding gloom, and give way to dejecting doubts and distressing fears? No; here is work for faith. Hath the grace of God in Christ Jesus to us super-abounded over sin in us? so faith, which has respect unto that grace, is to enable us to triumph over all our sight and sense and feeling of sin in ourselves. Still let us plead in our consciences that Christ was made sin for us. Yea the very sins and imperfections which we are sensible of and groan under, were all borne by our dear Lord in his own body upon the tree. And hence we may, we ought, yea, we act like ourselves, as believers of the truth as in Jesus, when we do take up that triumphing challenge, "Who shall lay any thing to the charge of God's elect?" Will God? No; it is he who justifieth. Shall satan? Yes, he will, for he is the enemy of our peace, and the accuser of our souls before God and to ourselves. But he is a liar from the beginning, Shall we then let go our confidence of faith in the truth, to listen to his lying accusations against God's rich love, in fully justifying of us from our sins; Christ's precious grace in making a full atonement for our sins; and the Spirit's testimony of the perfect redemption in his blood, even the forgiveness of ear sins?

O this is to dishonor the love, the grace, and the truth of the holy blessed and glorious Trinity. This is to depreciate the perfect work, full atonement and finished salvation of our Saviour. This is to grieve the Holy Spirit who bears witness of Jesus, and by whom *we are sealed* as his redeemed ones “unto the day of eternal redemption,”

Shall the *law* lay any thing to our charge? It will. But “we are not under the law, but under grace,” (Romans. 6: 14). “The law of the Spirit of life in CHRIST JESUS, hath “made us free from the law of sin and death,” (Romans. 8: 2). As we do not fly to the law for righteousness, so we have a refuge to fly to from the sins it lays to our charge, and from the curse and condemnation it brings against us. When it doth lay sin to our charge we must own it to be true: but we have ever a plea in our consciences, while we hold fast the mystery of the faith. It is true, the law saith, “Cursed “is every one who continueth not in all things, which are “written in the book of the law to do them,” (Galatians. 3: 10). But shall we yield our consciences to its charges and its curses, when the mystery of the faith allures us, CHRIST hath delivered us from the curse of the law, being “made a curse for us?” (Galatians. 3: 13). No; “but the just “shall live by his faith,” (Galatians, 3: 11). Live upon his law-fulfilling, curse-sustaining, sin-atonement Head, CHRIST: live above legal fears and legal terrors, by holding fast the mystery of the faith in his conscience; so that the law shall not distress his mind with its curses, disturb his peace with its charges, nor destroy his comfort with its threatenings.

But, methinks you are ready to urge, ‘My lusts and corruptions are so many and so powerful, and I find so much “sin and evil in my nature, and therefore am often prone “to indulge fears, and am beset with doubts; and surely if my own conscience condemns me, then I have no remedy but must be a hopeless sinner,’ No; by no means, God forbid: it is because you do not hold the mystery of the faith in a pure conscience, that sin is suffered at any time to accuse, defile and condemn you. But still there is a most blessed remedy, the precious “blood of Jesus” CHRIST cleanseth from all sin, it sprinkleth the heart from “an evil or guilty conscience,” (Hebrews. 10: 22). Therefore “holding faith and a good conscience,” the Spirit of inspiration hath coupled together, (1 Timothy. 1: 19). A good conscience purged from sin, freed from guilt, and delivered from

condemnation, is only obtained by faith in the blood of Jesus and maintained by holding the mystery of the faith in it. Thus only it is made and kept pure, both from the defiling nature and condemning power of sin.

*Who is he that condemneth?* Do you reply, A sight and sense of sin doth? Is sin got into the conscience?. Doth it lie upon the conscience? Hath it brought a consciousness of guilt into the mind? Is it not because you have been off your guard? You have not kept up your watch, kept your best friend in view, and kept your worst enemy out. You have suffered it to enter, because you have not been “exercising “yourself unto godliness,” in holding fast the mystery of the faith against its first approach. Hence are you in sorrow of mind and distress of soul? Do you cry out, My doubts arise—my fears prevail—my hopes fail—my spirits sink—my duties cannot relieve me—I can draw no comfort from myself, from what I am in myself, or from what I can do for myself? O whither must I flee? From whom must I seek succour? What must I do? Do! obey our Lord’s loving invitation to weary heavy laden sinners; Come unto me, and wait for the fulfillment of his precious promise, I will give you rest. Rely on the faithfulness of his word, “Ye shall find rest unto your souls,” (Matthew. 11: 28, 29). And thus reasons the apostle, “We are made partakers of CHRIST if we hold fast (against all assaults and op- positions) the beginning of our confidence stedfast unto the end,” (Hebrews. 3: 14),

Now here is the touchstone of the truth of your faith in Jesus, and the sincerity of your heart towards him, To whom do you look for redress? upon whom does your heart fix for hope and help? if you have cast anchor within the vail, you will be exercising your mind in this way, even looking off and away from every other object that may be seen, to an unseen Jesus; that by the mystery of faith in his glorious sacrifice and all-atoning blood, the mystery of iniquity maybe expelled from your heart and conscience. If sin is brought against you and laid to your charge by your spiritual enemy satan, this is the only way to defeat his stratagems, to withstand his accusations, and to overcome him, by pleading the blood of the Lamb. This is to resist satan steadfastly in the faith, so he shall not be able to stand against you, or gain advantage over you; yea thus you will gain advantage, from his attack, as it drives you nearer to Jesus, makes sin more hateful in your fight and CHRIST more

precious to your soul. Then you will also glorify him, for he ever sustains that blessed character, of, “The Lamb of GOD who taketh away the sin of the world.” Therefore as a poor sinner, thou art to behold him, as having shed his blood to atone for sin, and as ever living to take away the guilt of sin, even now, every moment, at any time, at all times from the heart and conscience; and to give his promised rest, ease and refreshment to all weary and heavy laden souls, who come unto him—for he ever lives to save them unto the very uttermost,” from all that is in sin, from the guilt of sin, from the curse of sin, from the power of sin, yea from the very being of sin.

Doth the sense of sin arise in your minds from the convincing power of the Holy Spirit? To what end doth he convince of sin? is it only to fill the mind with depressing doubts and distressing fears? Nay, but this is contrary to the nature of his office, for he is the COMFORTER, He is not the “Spirit of bondage to fear; but the Spirit of adoption whereby we cry, Abba Father,” (Romans. 8: 15). Therefore in his conviction of sin, he cannot act contrary to the nature of his office. Say, that as the Spirit of truth, he doth cause you to see, know and feel the truth of yourself, and makes you sensible that you are a sinner, a sinner in all that you are and do. What then? Is this to raise your doubts of the salvation of Jesus? to heighten your fears about the love of GOD? to beget jealousies and surmises in your mind of the truths of the everlasting gospel of the grace of GOD? or to weaken your confidence in Jesus, and to deject your hope of salvation through him? No; far from it. All this is the work of another spirit, not the Spirit of truth, not the Glorifier of Jesus, not the Comforter of his believing members. See then, this peculiar end of the Spirit of Jesus in convincing you of sin: it is to exalt JESUS alone in your heart, to lay you low in your own eyes, and to cut off all self-righteous hopes and pleas: it is to make sin bitter to your taste, as being exceeding sinful, and to make CHRIST more exceeding precious to your soul, as the only infinitely glorious and everlastingly loving Saviour, who was once to made sin for us; and ever continues to be salvation to “us. That so we may go to him, who is exalted to be a prince “and a Saviour, to give repentance for sin and forgiveness of “sin,” (Acts. 5:31). therefore your distresses, doubts, fears and perplexities on the account of sin arise from another quarters even from the working of your own legal spirit, aided and urged on by the spirit of antichrist, who ever opposeth the

truth as it is in Jesus, and aims to eclipse the glory of the work and salvation of Jesus, from your view. So he aims to keep you in slavish doubts and in bondage to fears, that you may not delight yourself in the Lord, “But being delivered “out of the hands of your enemies, you are called to serve him in love, without fear, in holiness and righteousness before him all the days of your life,” (Luke. 1: 74, 75).

Therefore ever remember, that while you are enabled to hold the mystery of the faith in a pure conscience, you honor the Lord’s truth; you glorify the LORD CHRIST; you magnify his one atonement which he offered for sin, you exalt him as your Saviour against all his enemies and yours, you are obeying the voice of his SPIRIT, and you are maintaining a blessed evidence that you belong to the household of faith; for of the house of Christ are we,” (by this it appears, and is made manifest) “if we hold fast the confidence of the rejoicing of hope firm unto the end,” (Hebrews. 3:6). Ever remember this important truth, ever be concerned to live tunder its sin-subduing, soul-cleansing, heart-comforting influence; “If any man sin,” let not doubts prevail against faith, nor fears deject our hope, “for we “have an advocate with the Father, Jesus Christ the “righteous, and he is the propitiation for our sins,” (1 John. 2: 1, 2). “For GOD made Christ to be sin for us, who knew no sin.” The blessed and glorious end of this is, that we who do know sin, in its cursed, evil and defiling nature, nevertheless, “might be made the righteousness of “GOD in CHRIST “The consideration of this comfortable, evangelical truth, (if the Lord please) shall be the subject of my next address.

As to what I have now laid before you, remember, tho’ an heavenly inspired “Paul may plant, and a divinely instructed “Apollos may water, yet it is God only who giveth the increase.” Therefore may your eyes and heart, with mind, be up unto the Divine SPIRIT, that he may, with unction and power, set home and apply what is here laid before you, agreeable to his will, to the glory of God, and the comfort and joy of your heart, and to the establishing of it in the faith of him, who was made sin for us. So prays,

Yours most affectionately,

September 13, 1768.  
W. M.

# LETTER. II.

*GOD hath made Christ to be Righteousness to us,*  
(1 Corinthians. 1: 30).

*Wherefore comfort one another with these words,*  
(1 Thessalonians. 4:18).

My dear Friend,

As it is essential to the very being of a Christian, to believe divine truths, in opposition to all natural objections and carnal reasonings against them: so it is essential to the *comfort* of a Christian, to hold fast the mysteries of the faith in a pure conscience, notwithstanding they are opposed by his natural views, sense and feeling. In my last epistle, I chiefly dwelt upon this mystery of the faith, “CHRIST” made sin for us;” and that this is to be held, maintained, and pleaded in the conscience as the only antidote against doubts and fears, which naturally arise in our minds upon our finding and feeling sin in us.

Another cause of distressing fears and dejecting doubts, is, that we perceive that we are destitute of a righteousness in ourselves. For thus testifies the word, and this enlightened souls find true in experience, “There is none of all the sons of men upon earth righteous, no not one,” (Romans. 3: 10). No, not even of any one of the regenerated, sanctified sons of God, can it be said, that he is righteous in himself; or that he has a perfect, spotless righteousness of his own, which he hath wrought out in obedience and conformity to the holy law of God. And nothing short of this can in title any person to the character of being righteous in himself, and of being possessed of a righteousness of his own. But I know you are not so loft to a true sight of yourself, are not so ignorant of the purity and spirituality of the righteous law of God, as to be deceived into a vain, deluded notion of *perfection* or, that you are in yourself in all things what the perfect law of God require you to be and to do. For

if you thus thought of yourself, you would be in *notion* got above the gospel of the grace of God, which is only good news to those who find and feel their vileness, wretchedness and poverty: you would have no need of embracing that faithful saying, and worthy of all acceptation, "CHRIST Jesus came into the world to save sinners;" and so far from subscribing with St. Paul, "of whom I am "chief," that you would think yourself not of that number or character. But a sinner righteous in himself, a sinless sinner is a contradiction in terms; not less absurd, than to talk of a dark sun; or a spotted leopard without a spot; or a black Ethiopian with a white skin. But I well know that you have not so learned to think of yourself, so to deceive your own soul, as to say, *I have no sin*; I am righteous in myself. No; you are rather distressed and groan, being burdened with a body of sin and death, and therefore dare not, *Pharisee* like, trust in yourself that you are righteous. You are exercised with doubts and fears, lest you should be found such before God, as you appear to be in your own eyes, without a righteousness to recommend you to his favour, justify you in his fight, and in title you to his kingdom.

Well, but the Lord in his word speaks of us and to us, as what we are in ourselves, unrighteous and sinners: and yet he also speaks of us and to us, as free from sin before him, and made righteous in his sight. Here is the mystery of faith; the eye of natural reason can see nothing of this, carnal sense cannot comprehend it; nor can it enter into the unregenerate heart of man to conceive at all of it.

But this is a divine truth, and is received into the heart and conscience by a divine faith, and is there to be held and maintained as a divine mystery. In this our hopes center; from this our peace springs; by this our joy is created; and in the belief of this our love to God, delight in him, boldness; of access to him, and certainty of acceptance with him is maintained and promoted in our souls from day to day. For thus runs the divine testimony concerning us, "God hath made CHRIST to be sin for us, who knew no sin, that we (who are in ourselves destitute of righteousness) might be made the righteousness of God in "Christ," (2 Corinthians. 5: 21). By his precious blood we have pardon of sin, and in his perfect righteousness the justification of our persons. Now as thou receivest this divine testimony, that we who are sinners in ourselves, transgressors against the righteous law of God; yet nevertheless that

God hath made us righteous, by imputing the righteousness of his beloved Son to us, whereby we stand, in the sight of God, perfectly righteous and fully justified, thus dost thou honour the divine word of GOD the SPIRIT: Thus thou wilt ascribe the glory to God the Father for justifying us in the righteousness of his Son; while Jesus the Son of God will be exalted in thine heart, as “the LORD thy righteousness in whom thou art justified, and of whom thou wilt “ever glory.” And in this believing way thou mayest be sure to find thy doubts scattered, thy fears vanish, thy conscience satisfied, thy mind comforted, and thy heart established. Thus mayest thou be confident of access in drawing nigh to God, before his throne of grace upon earth, and of assurance that thy soul shall stand with boldness before his throne of judgment above.

This, this is the one and only way in which GOD makes sinners righteous. Those who believe it enjoy the comfort of it, and give GOD the glory of it; while those who reject the divine testimony of the righteousness of Christ received by faith, will take other methods to make themselves righteous.” for being ignorant of God’s righteousness, they “go about (in the various ways of man’s devising, and “man’s approving) to establish their own righteousness,” because nature is strong in them, and is therefore too wise, too righteous, and too proud “to submit unto the righteousness of God, ”the righteousness of GOD’S appointing, working out, approving, imputing and accepting,!(Romans. 10: 13). For “CHRIST is the end of the law for righteousness to every “one who believeth,”(Romans. 10: 4), and “the righteousness of GOD “which is by faith of Jesus Christ, is unto all and upon all them who believe,” (Romans. 3: 22). This is the mystery of the faith which is ever to be held in a pure conscience, and is ever to be opposed to the carnal reason of man, the spiritual suggestions of satan, and to our own natural sense, feelings, and apprehensions to the contrary.

For the establishing of our faith, comforting our minds, and encouraging our hearts against every dejecting doubt and distressing fear which may assault us, let us consider,

First, That it is the mystery of our most holy faith, that Christ who was made sin for us, is also righteousness to us.

Secondly, The effects which this faith will produce in us, both with respect to God and our own souls. And therefore,

Thirdly, This mystery of faith is ever to be held in a pure conscience.

First, It is a blessed mystery of our most holy faith, that Christ who was made sin *for* us, is also righteousness *to* us. This is a mystery, and ever will appear so to our carnal reason and natural apprehension of things; but it is a divine truth; it is clearly taught and plainly revealed, and therefore is a suitable and proper object of our faith. In this consists an essential difference, between the men of this world, and the children of God by faith in CHRIST JESUS, The former judge and determine according to their natural notions, carnal reason and sensual view of things, and therefore what they cannot understand, explain and reconcile in this way, they reject and oppose as mysterious, ridiculous and absurd. That sinful man should be made righteous by the righteousness of another; this is one of the things of the SPIRIT of GOD, which the natural man receiveth not, neither can he know it, (for this plain reason) because it is spiritually discerned,” (1 Corinthians. 2: 14). but the children of GOD by faith, “have received not the spirit of the world, but the SPIRIT which is of God, that we might know “the things which are freely given us of GOD,” ver. (1 Corinthians. 2:12), Therefore we know this blessed truth by revelation, we have received it into our hearts by faith, and we experience it to be the glory of our souls, and the rejoicing of our spirits.

For our furtherance and joy of faith, let us hear the divine testimony of GOD bearing witness in his word by his holy prophets and apostles; and also the testimony of the saints in all ages, that Christ is made righteousness to us. Hence every believer in the Son of GOD appears so gloriously a-rayed, and so perfectly righteous in the sight of GOD, that he views them with complacency and delight. As he sees no faults, no blemishes, no imperfections in the righteousness of his Son, so as the Lord views them in this righteousness, he pronounces of each of them; “Behold, thou art fair, my love, thou “art all fair, thou art altogether comely, there is no spot “in thee,” (Song. 4:1,7). O how must the belief of this revive the sensible sinner’s heart, give joy to his soul, and triumph to his spirit! for this is not the imaginary flight of fancy, but the real scripture-knowledge, solid experience and united testimony of the Lord’s righteous ones.

Thus it is testified by the Spirit of Inspiration concerning Abraham, that “he received the sign of circumcision, a seal of “the righteousness of faith, that he might be the father of “all them who believe, that righteousness might be imputed “to them also,” (Romans. 4: 11). What righteousness but the one everlasting righteousness of the Son of GOD? This is imputed to every believing son of man. And thus sinners are righteous in the fight of God.

Even as David, also, describeth the blessedness of the man unto whom God imputeth righteousness without works, (Romans. 4: 6), he well knew that he was conceived in sin, and brought fort in iniquity. Hence he testifies of every son of fallen man, “There is none that doeth good, no not one,” (Psalm. 14: 3). This an infallible expositor renders, “There “is none righteous, no not one,” (Romans. 3: 10). Therefore David intreats the Lord, “Enter not into judgment with “thy servant, for in thy sight shall no man living be justified.” O what an awful word is this! But does David therefore give up all hope, and give over all plea? O no: behold his firm hope, in the servant address of his believing heart: “Hear me, O Lord—in thy faithfulness answer me, “and in thy righteousness,” (Psalm 143: 1,2). As if he had said, ‘Though, as a poor sinner, all plea in and from myself is cut off; yet, glory to thy free grace, O Lord, I have thy covenant *faithfulness* to plead, and thy covenant *righteousness* to trust in, O my Saviour; for the sake of thy faithful promises hear me; and in the righteousness of my Covenant-Surety answer me. And hence, in a holy rapture of soul, he cries out, “My lips shall greatly rejoice when I sing “of thee: (Who? even the GOD Redeemer of poor sinners) “and my soul which thou hast redeemed: My tongue also “shall talk of thy righteousness all the day long,” (Psalm 71: 23). Whenever I think of righteousness, thine, O soul-redeeming, sinner-justifying GOD and Saviour, shall be uppermost in my heart and on my tongue. I will go in the “strength of the Lord God: I will make mention of thy “righteousness, even of thine only,” ver. (Psalm. 71:16). So I shall withstand the assaults of satan, and answer every charge and condemnation of the law. Of this, thy glorious righteousness, will I make *mention* only, before the throne, for access to God, acceptance with God, and justification in the sight of God: And this will I ever plead in my own conscience for hope and peace. Thus David “believed with his heart “unto righteousness, and

with his mouth made confession “unto salvation.” And thus speaks the evangelical Isaiah, *Surely, shall one say*, (every one who bows the knee of his heart to Jesus, see (Romans. 14: 11).) *In the Lord, Jehovah Jesus, in him, and not in myself, have I righteousness*, or in him is all my righteousness. And therefore in the same Lord, and in no other name, or by any other way, *shall all the seed of Israel be justified, and shall glory*, Isaiah. 45: 24, 25). Art thou, O my friend, of this spiritual seed, even of faithful Abraham? Art thou also of the *true circumcision*? Verily, this is an evidence of it, “to rejoice in CHRIST JESUS, and to “have no confidence in the flesh,” (Philippians. 3: 3). For thou hast one and the same righteousness, as the object of thy faith, the hope of thy heart, and the glory of thy soul; and also one and the same Lord to rejoice in; of whom Jeremiah testifies, “This is his Name whereby he shall be called, THE LORD OUR “**RIGHTEOUSNESS**,” (Jeremiah. 23: 6). Most precious name to sinners ears! most precious righteousness to believing hearts! Who says, that our Jesus shall be called by this name? even the Spirit of truth: he declares, by the prophet, he shall be called what he really is, *Our Righteousness*. See, then, the cursed nature of unbelief; it dares to give the lie to the Spirit of truth; it works by pride, and causes poor sinners to think they are righteous in themselves, and to reject this dear Lord, and his glorious righteousness. See what glory faith gives to God! it rejoices in the truth, and trusts to what the Spirit testifies, that Jesus is *our righteousness*.

It is pleasing to the eye, and joyful to the heart, to behold what special respect our pious translators have shewed to this blessed name of our precious Immanuel. They have caused it to be printed in capitals, as though they should say, We cannot make this truth too conspicuous to the eye, too striking to the mind and conscience. As it richly deserves, so we give it the largest letters; therefore take especial notice, that the LORD THE SPIRIT hath eternally fixed this joyful appellation upon our Mediator, THE LORD OUR **RIGHTEOUSNESS**. Ever remember, O ye sinners of mankind, our righteousness to clothe us, to justify us in the sight of God, and to bring us peace of conscience, is in JESUS the Son of GOD: therefore behold this name, believe and rejoice. For as Daniel testifies, “Messiah the Prince shall bring in an everlasting righteousness,” (Daniel. 9: 24). agreeable to the everlasting designs

of God's love to sinners, and answerable to all the everlasting purposes of his grace in making sinners righteous in his fight.

And thus our Lord asserts of all his believing members, "Their righteousness is of me." And therefore, (O blessed consequence) "no weapon that is formed against them shall prosper, and every tongue that shall rise up against them "in judgment, thou shalt condemn," (Isaiah. 54: 17). So also GOD the Father bears witness to his righteous Son, "By his "knowledge shall my righteous servant justify many," (Isaiah. 51:11). And hence, it the belief of this, the church breaks forth with holy joy, in this triumphant song, "I will greatly "rejoice in the Lord, my soul shall be joyful in my God." Why so? "For he hath clothed me even *me*, who am naked, stripped of innocence, and destitute of righteousness: "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." And as though this was not enough to set forth the matchless love of her Lord in thus clothing her, the church glories in being beautifully adorned also: "Even as a bridegroom decketh "himself with ornaments, and as a bride adorneth herself "with her jewels," (Isaiah. 61: 10). And the next verse sends us to nature to see how this is effected, "For as the earth "bringeth forth her bud, and as the garden causeth "the things that are in it to spring forth; so the Lord "God will cause righteousness and praise to spring forth "before all nations." As verily as the earth vegetates, and brings forth fruit for the use of man, so shall righteousness spring from Jesus, that "Plant of renown," to make sinful man righteous, and praise shall spring forth to the glory of the grace of God from believing hearts. But as the earth could not vegetate without the power of the elements; so no righteousness could spring up in the earth had it not come down from heaven. Therefore righteousness to fallen sinners, is in consequence of that almighty Fiat: "Drop down ye heavens from above, and let the skies pour down righteousness." Lo, righteousness descends from heaven in the person of JESUS CHRIST the Righteous. For whose benefit is this? even for the earth, for the sinful sons of earth, in whom no righteousness is found, and from whom no righteousness could spring. Therefore "let the earth open and "receive it; and let them, the sinful sons of men, bring "forth salvation." Being made righteous, salvation is sure to them:" I the Lord have created it," (Isaiah. 45: 8). for my own glory, and my people's justification. And therefore the work of

righteousness,” the work of the righteous Mediator shall be peace to every believing soul; and the effects of his righteousness shall be quietness and assurance for ever, (Isaiah, 32: 17). to every heart that openeth to receive it. For by this everlasting righteousness of Jesus, the kingdom of glory is opened to sinners; and in the profession of this righteousness by faith, a heaven of peace and joy is created in their consciences. Well, therefore, might the converted, the inspired, the holy apostle Paul, so vehemently cry out, “To be found in Christ, not having on my own righteousness;” Not appearing in that ragged garb, but in Christ’s glorious robe; discarding all trust, hope and confidence in my own obedience to make me, a sinner, righteous in the sight of God; this I count but loss and dung, and all my trust is in, and all my glory of, “the righteousness of Christ received by faith,” (Philippians. 3: 9). And this righteousness is sure to all the heirs of faith. Therefore we find the faithful in all ages making their boast of it, and rejoicing in it.

Thus blessed Luther testifies, “Christ was clothed and enwrapped in our sins as he was enwrapped in our flesh and blood: So we, by the same almighty power of God’s imputation, are clothed and enwrapped in Christ’s own righteousness. By God’s imputation of Christ’s righteousness to us, we are made, not imaginarily (as the Papist cavil) but really and truly righteous from all spot of sin in the sight of God freely; and so really blessed, to a true and real inheritance of everlasting life, for Christ’s true and ever lasting righteousness.” Most glorious confession!

So faithful Calvin, on (Job. 15:15, 16). “All our filthiness being washed away by the blood of GOD’S Son, and his righteousness imputed to us, being thus clothed with his garment, we are acceptable to our good GOD. Why? ‘because because we have more than an angelical righteousness. And again, in his next sermon, We are as wretched and miserable sinners as can be, and yet, notwithstanding, God makes us righteous after a mere excellent and precious manner than the very angels; for Christ’s righteousness is given to us, which far surmounteth the righteousness of angels?” Most blessed testimony!

So Chrysostom, on (Romans. 9: 30,31) concludes thus: “There is no cause why thou shouldest fear as a transgressor of the law, if so be thou believest in Christ. Why? because thou hast fulfilled this law, and hast now received a far greater righteousness.” Joyful truth!

Hear bishop Latimer: "When we believe in Christ, he changeth with us, he taketh away our sins and our wretchedness from us, and giveth unto us his holiness, righteousness, justice, fulfilling of the law, and so consequently everlasting life. So that we be like as if we had no sin at all; for Christ's righteousness standeth us in good Head, as though *we of ourselves had fulfilled the law to the uttermost.*" Sermons on the Lord's Prayer, new edition. Page 317. Most evangelical declaration!

Thus bishop Downham, in his treatise of justification asserts: "The believer is clothed with the most glorious robe of Jesus' righteousness; so appearing before God, is both clean from all sin, and endued with a perfect righteousness, he is justified, reconciled, and eternally saved.' And again, in his Christian Warfare he says, "The bright shining Sun of righteousness hath made us so perfectly righteous, that in him we also shine gloriously in the sight of God." Glorious news for sin-burdened consciences!

Once more. Bishop Reynolds, on the life of Christ, declares: "Christ's obedience and righteousness are made ours: he is made righteousness to us, and we are the righteousness of God in him." We are clothed with him, and appear in the sight of God as parts and portions of Christ himself; for the church is the fulness of him who filleth all in all. And again, Christ hath put an utter period to the law, as to its office of justification. We are now righteous by grace and donation; not by nature or operation, but by that righteousness which God is pleased to give us, and which stands in opposition to a man's own righteousness, which is by working and obeying." A death-sentence to the natural pride of man! A comforting word to the humble believer! And

Bishop Beveridge in his Private Thoughts declares: "look upon all my righteousness as filthy rags; and it is in the robes only of the righteousness of the Son of God that I dare appear before the Majesty of heaven. This is the only way whereby we are said to be made the righteousness of God; even by the righteousness of Christ's being made ours, by which we are accounted and reputed as righteous before God: God imputes my sins to Christ, and Christ's righteousness to me. By the former, God looks upon me as perfectly innocent, and therefore not be thrown down to hell: by the latter he looks upon me as perfectly righteous, and therefore to be brought up to heaven." Most precious truth to precious faith!

Thus you see, my dear friend, how the light of truth from the Sun of righteousness hath shone from age to age in these bright luminaries of his church. I might collect a greater cloud of witnesses to this truth: only suffer me to add that of the late truly Reverend and evangelical Mr. James Hervey. In his Dialogues he saith, *The righteousness of CHRIST*: nothing is so sovereign to calm our fears, and to remove all apprehensions of divine wrath. By virtue of his righteousness, and on account of his righteousness, the demands of the law are fully answered in their utmost purity and exactness—it is infinitely superior to the demerit; of sin, and entirely absolves from all guilt, and entirely exempts from all condemnation—it is a most valid and never-failing plea against the accusations of satan, and the challenges of conscience—it establishes an undoubted title to every blessing, whether in time or eternity, of grace or of glory—it is a sure support for the Christian in an hour of desertion, and in the agonies of death. Casting anchor on this bottom, he may dismiss every fear, and ride out every storm: Leaning upon this staff, he may go down to the repose of the grave, and neither be appalled at the solemn harbinger of dissolution, nor terrified at its far more awful consequences.’ And so this excellent man of GOD found it in the sweet experience of his own soul; for he comfortably fell asleep, while these words quivered from his dying lips: O precious salvation! Precious salvation!

I will sum up all in the united testimony of our pious Reformers, in the homily of salvation, appointed to be read in the church of England: It pleased our heavenly Father, of his infinite mercy, without any of our desert or deserving, to prepare for us the most precious jewels of Christ’s body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice satisfied. So that now Christ *is the righteousness of all those who do truly believe in him*. He hath for them paid their ransom by his death; *he for them fulfilled the law* in his life. So that now, *in him* and *by Him* every true Christian man may be called, *a fulfiller of the law*: forasmuch as that which their infirmity lacked, CHRIST’S *righteousness* hath *fully* supplied. O with what confidence in God, with what boldness of access to GOD, with what love for GOD, and with what hope of enjoying GOD doth this faith inspire the Christian heart!

Such was the living testimony of these saints of GOD. These all died in the faith of the righteousness of the Son of GOD imputed to

us, to make us righteous in GOD'S fight: and they, being dead, yet speak to us. And glory to the grace of GOD, he still raises up faithful ministers of Jesus, whose glory is to preach their loving Matter, to display the un-searchable riches of his grace, in atoning for sin, in bringing in an everlasting righteousness to clothe naked sinners, and by his finished salvation to bring them to glory. And hence praised be the LORD, souls are begotten to the belief of this truth, to be living witnesses of it, and to rejoice in it. The Lord increase their number! And thus the holy church throughout all the world, ever did, and still doth, acknowledge GODS'S honorable, true and only Son to be *the Lord our righteousness*.

Say now, my dear friend, to you who are conscious of your own sinfulness—to you who are daily sensible of the imperfection of your own righteousness;—to you who are groaning under the ruins: of the first Adam, what news can be so reviving to your drooping mind, so refreshing to your dejected spirits, as to hear and believe that you have an infinitely perfect righteousness in the second Adam? O how joyful, in the faith of this to be allured, that you, who are a sinner, who daily sin, who cannot perform one single duty, but you see imperfection cleaving to it; nevertheless have an everlasting righteousness in the Son of GOD, and in that righteousness are ever acceptable to God! O what a righteous, what a prevailing plea hath the Lord put into thy mouth, when thou comest before him! “LORD, though I am a sinner, and as such may dread to approach thee, yet believing that thou hast made CHRIST to be sin for sinner, and righteousness to the unrighteous, I would come before thee in the righteousness of thy only-begotten Son, pleading, O righteous Father, for all the grace, and all the glory, which flow from being accepted in thy beloved Son.”

Such is the prayer of faith; such the hope of believing souls. How sweet thus to pray in faith! how joyful to live in this faith, that *the Lord is our righteousness*! There is No condemnation to them who are in Christ Jesus, (Romans. 8: 1). No condemnation from the holy law of GOD, nor from the strict justice of GOD. For being *in CHRIST JESUS*, united to him and one with him, all believers are righteous, *even as he is righteous*. And the righteous Lord loves all such his righteous children, even as he loves his only-begotten Son; for thus saith the Son of GOD, Thou hast loved them as thou hast loved me,” (John. 17: 23). As they are clothed with an everlasting

righteousness, which they can never lose; so they are loved with an everlasting love that never changeth. O who can repeat the wondrous truth too oft! O who can dwell on the transporting theme too long! for the gospel is called *the word of righteousness*, (Hebrews. 5: 13). *the ministration of righteousness*, (2 Corinthians. 3: 9). And in the word, the Spirit holds forth and bears witness to this righteousness of Jesus. And by it, *he convinceth of righteousness*; that is, makes poor sinners see their want of it in them-selves, and causeth them to believe and glory, that they have righteousness in JESUS. Ministers of the gospel are called *ministers of righteousness*, (2 Corinthians. 11: 15). for they display the glory of this righteousness of our divine Lord, and its suitableness to the state of the fallen sons of men. *Hence faith cometh by hearing of this righteousness*. *Precious faith is obtained in this righteousness of our God and Saviour JESUS CHRIST*, (2 Peter. 1: 1). *The kingdom of God*, that is, Christ's kingdom of grace, *is a kingdom of righteousness*. By faith in this righteousness poor sinners enter into it, and find *peace and joy in the Holy Ghost* on the account of it, (Romans. 14: 17). and it is called *the breastplate of righteousness*, (Ephesians. 6: 14). and *the armour of righteousness*, by the faith of which the soldier of JESUS is able to withstand every attack in the front, and to defend himself against every enemy, *on the right hand and on the left*, (2 Corinthians. 6: 7). Well therefore may all Christians, who are *skillful* or experienced *in the word of righteousness*, ever glory in, and rejoice that *in the LORD, Jehovah-Jesus*, they have righteousness; for in this righteousness they are justified, their conscience is pacified, and their hearts satisfied. And they derive all their confidence towards GOD from it. For in the faith of this they are assured, *There is laid up for them a crown of righteousness, which the LORD the righteous judge shall give unto all them who love his appearing*, (2 Timothy. 4: 8). O my friend, may your soul and mine see more and more of the glory of this everlasting righteousness, and of the importance of holding fast this mystery of our most holy faith, *God hath made Christ to be righteousness to us!* May we ever abide under its believing, comforting influence! Oh how does the arising of this *Sun of righteousness* upon us, chase away the clouds of doubt, and missed of fears from our mind!

Let us now consider, 2. The effects which this belief produces, both with respect to God and our own souls. We are aware enough

of the vain cavils and carnal objections from proud, un-sanctified reason, against divine truths. We have heard, more than enough, of the clamorous outcry against this mystery of our holy faith. And I pray you, my dear friend, what point of doctrine that respects the person, the love, the grace, and the salvation of our precious Savior, but hath in all ages had its enemies and opposers? We know the high thoughts which men have of themselves, and the strong reasonings which exalt themselves against God. And indeed it is very natural for all those who *trust that they are righteous in themselves*, to oppose the righteousness of faith. As such imagination is founded in ignorance, pride will ever maintain the opposition, and aim with all the vain philosophy of men to keep the field. But this ought never to affect us. Our minds are satisfied with the truth by faith; and we have these two sufficient reasons ever at hand to support our belief:

First, our faith is grounded upon God's warrant in his word. And,

Secondly, we find by experience, that our faith worketh by love to God. As to those who are otherwise minded, whose carnal minds and legal hearts work with enmity against gospel-truth, what shall we say? We can only pity their ignorance, pray against their pride, and wish, (if the Lord please) their eyes may be open to see their nakedness, and that repentance may be granted them, to the acknowledgment of the truth. For we find,

First, with respect to God the Father. This belief inspires our minds with just conceptions of his righteous nature, as also of the love of his heart towards us. *The righteous Lord loveth righteousness*, (Psalms 11:7). "He is of purer eyes than to behold in iniquity;" therefore he could not look on us sinners without abhorrence; for nothing short of a perfect righteousness could justify us in his sight, and entitle us to his favor. But this we are destitute of in ourselves. But O the amazing love of his heart towards us! For when his justice might have damned us to hell for our sins, his *grace* interposed, and his *wisdom* found out the way to bring us to heaven—a way in which he could be just, and yet *the justifier of the ungodly, who believeth in Jesus*, (Romans 3:26) and (Romans 4:5). Therefore his only-begotten Son he gave, to take our nature, and to fulfill all righteousness for us; and so makes him to be righteousness to us, and makes us perfectly righteous in him. And thus he saves us in a way of righteousness consistent with his strict justice. O how

are we emboldened by faith to come to our righteous Father, clothed with the righteousness of his Son! And how doth the belief of this heavenly love inspire our hearts with love to him, delight in him, and devotion of life to his service! And how doth this cause the joy of hope to spring up in our minds, of standing with boldness before the throne of judgment, and of the enjoyment of our righteous Father in his heavenly kingdom! So,

Secondly, with respect to God the Son. Did he come from heaven to fulfill all righteousness upon earth, and to be obedient unto death for us? Is his righteousness and obedience imputed to us? Do we stand clothed with his robe of righteousness, and adorned with his garments of salvation before his righteous Father? O my soul, O my friend, who can refrain, in the belief of this, crying out in amazement and love, what hath Jesus wrought! What hath he done for us! What grace hath he manifested to us! Almost glorious righteousness of the Son of God! O most precious Savior of sinful sons of men! What love to, what delight in, in, what glorying of, what devotion of body, foul and spirit to the Son of God, doth this belief inspire? So,

Thirdly, With respect to God the Holy Spirit. Were we dead in trespasses and sins? unaffected about our sinful state? unconcerned about the salvation of our precious souls? Were we ignorant of God's righteousness, and going about to establish our own righteousness? trusting to what we were destitute of, and priding ourselves in what we had not, a righteousness of our own? and hath he *convinced us of sin*? made us sensible of our own nakedness? Caused us to see that we have no righteousness in ourselves to screen us from divine wrath, but that we must be lost and damned for ever without perfect righteousness to justify us? Hath he also *convinced us of righteousness*? both of the necessity of it, and that it is only to be found in the Son of God? Hath he revealed this righteousness to us in the word, and brought it nigh, even into our hearts by faith? and do we confide in it, glory in it, and desire to be found clothed with it? O what marvelous love! what distinguishing grace is this! How doth this knowledge and this faith inspire the heart with love to the enlightening Spirit, the divine Comforter! What godly jealousy doth it provoke, lest we grieve this Holy Spirit, who seals us sons of God, arid joint-heirs with Christ in the righteousness of faith?

Thus, glory be to the holy, blessed and glorious Trinity, three Persons in one Godhead, who have had mercy upon us miserable sinners, and provided a glorious robe of righteousness for our naked souls. The love of God the Father hath made Christ to be righteousness to us: The grace of God the Son hath wrought out a righteousness for us: And through the communion of God the Holy Ghost, we experience the knowledge of our interest in it, and of being made righteous by it; and so we rejoice and give God the glory of it, through faith. And believing we are clothed with the garments of salvation, therefore this “faith worketh by love” to God, and bringeth forth “the fruits of righteousness, which are by Jesus Christ unto the glory of God.”

And, as to ourselves, what mighty effects of purity, peace and love does this faith reduce in our own souls? For it is *in believing*, that we are righteous in Christ, that “the God of hope fills us with all joy and peace.” It is *in believing* that Christ is our righteousness that “we abound in hope, through the power of the Holy Ghost,” (Romans 15:13). And with respect to our love, it is the mystery of faith, to promote love to an unseen Jesus, believing we have righteousness in him. Hence says the apostle, “whom having not seen ye love.” How is this? O we hear of Christ’s love, and of his being made righteousness and salvation to us sinners, and from the belief of this our love to him springs. But besides love of heart to our righteous Savior, this faith inspires with joy of spirit, and rejoicing of soul also in him. “In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory,” (1 Peter 1:8). Why so? Because that Jesus, whom we believe in, is made of God to us righteousness. I am very sure, did the holiest saint upon earth see himself in the light of truth, and could see no hope but what is founded upon his own righteousness, he must be filled with sorrow unspeakable and full of torment. But believing God has made Christ to be righteousness to us sinners, faith excites joy, and fills the soul with the hope of glory. And thus believing we are assured of “receiving the end of our faith, even the salvation of our souls,” (1 Peter 1:9), for “We are kept by the power of God, through faith unto salvation,” (1 Peter 1:5).

So of purity of heart. “Our hearts are purified by the faith of Jesus,” (Acts. 11:9). “Seeing you have purified your souls in obeying the truth through the Spirit,” (1 Peter. 1:22). Christ who has

fulfilled all righteousness for us, “dwells in our hearts by faith,” and hence “he purifies us unto himself, a peculiar people, zealous of good works.” “For the grace of God which bringeth salvation,” (and this “grace reigns through the righteousness of Jesus Christ our Lord unto eternal life, (Romans 5:21.) “Teacheth us that denying all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for,” O the blessed vision! O the joyful expectation of his faith! “Looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ,” (Titus. 2:11, 12, 13).

Now who will dare to say, that this belief, that we are righteous in Christ, encourages us to continue in sin, and to a total disregard for righteousness of walk and conversation? This faith cannot do so. For you see it inspires with love; it works by love. Suppose when one of the late rebel lords was lying under the sentence of death for his treason, that his late Majesty had sent him a reprieve; and also assured him under his own hand, ‘I not only freely pardon you, but I will lovingly receive you at my court; yea more, to distinguish you as my favorite, you shall always appear there before me and my nobles, in the very best robe of my own beloved son, who is the heir-apparent to my crown.’ Would the belief of this, think you, naturally provoke and stir up his heart to fresh rebellion? No surely. Would it not rather inspire his heart with the noblest sentiments of love? And was he ever to rebel afresh, it must arise from another cause, even from the seeds of rebellion in his heart, but not from such highly-distinguished favors received and enjoyed.

Indeed corrupt nature may urge, to licentiousness, yea it ever will; but divine grace, which is in the hearts of the faithful, opposes and forbids it. True, in respect of sin, we are still found the subjects of it. But the apostle meets this objection: “but if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ made the minister of sin? God forbid,” (Galatians 2:17). Therefore we despair of a total freedom from the being of sin in this life; yet, we are not left to despair, either under the guilt or power of it. No, for our faith worketh this effect, even to exercise our minds upon Christ, who is our Savior from sin, as well as the “minister of righteousness to us.” So that “being not under the law” of *works*, “but the grace” of *righteousness*, “send shall not have the dominion over us,” (Romans 6:14). It cannot, because Christ reigns

in our hearts by faith. Therefore “we reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord,” (Romans 6:11) because we are “made free from sin, and become the servants of righteousness,” verse (Romans 6: 18). Hence the beloved disciple affectionately addresses the righteous followers of the Lamb, thus, “my little children,” weak in your own eyes, and feeble in your own strength, “these things I write unto you, that ye sin not.” But he well knew what sinful natures they were still the subjects of; the present state of imperfection they were in; and the many temptations which they were exposed to: therefore he supposes, after all their holy watching, praying and striving against sin, (which all the righteous children of God are exercised in) yet that they might, they would at times be overtaken by sin. Hence that their minds should not respond, he adds, “and if any man,” one who is a partaker of Christ, and is made righteous by his righteousness through faith; “if any man sin,” let him not cast away his hope in Jesus, nor his confidence in God, as though he had no one to care for his soul, or to plead his cause: let him not give way to unbelief, nor give place to the father of lies for one moment; for, O joyful truth! O heart-reviving love! “We have an advocate with the Father, Jesus Christ *the righteous*,” (1 John 2:1). Poor sinner, though thou art guilty, though thy mouth is stopped, yet there is a righteous pleader for thee before the throne. He never intermits in his love to thee; he never fails in his pleading for thee. For as Christ is made righteousness unto thee, he has ever a righteous plea in thy behalf; therefore sin shall never destroy thee. For, “if we confess our sins,” which our faith both teacheth and encourages us to do, “God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,” (1 John 1:9), for “the blood of Jesus Christ cleanseth from all sin,” (1 John 1:7), both in the sight of God, and in the sense of our own consciences. O precious faith in a most precious Savior! O most blessed effects, produced by it on believing souls! For faith forbids sin most powerfully. *Faith beholds and applies the atonement for sin most joyfully.*

So in respect to our own righteousness. The belief of the truth obliges us to confess, that we are not righteous in ourselves; yea it forbids all trust in any supposed *inherent* righteousness. So that we despair of ever attaining to perfect righteousness by our own works and obedience, or by any thing within us, or done by us. Therefore

we seek not justification by our own works. We obey no more in order to *final* justification, than for present justification. We believe we have a more infinitely perfect righteousness in the Son of God that all the saints on earth, or all the angels in heaven, would ever be capable of working out to all eternity. We are so perfectly complete in, and so entirely satisfied with the righteousness of Christ, that we seek no other, but we glory only in that to justify us to all eternity. And since we have seen the perfection and glory of our LORDS righteousness, we pour contempt upon every other pretended righteousness of men. We count them, with the prophet, but “as filthy rags,” (Isaiah 64:6). We esteem them, with the apostle, but “as loss, and dross, and dung,” (Philippians 3:8) in comparison of our righteousness in the Son of God.

To seek righteousness by the law, or to attempt to make ourselves righteous by any obedience we can yield to it, believers must know to be an act of unbelief of God’s word, wherein he declares, he hath made Christ to be righteousness to us. It is also an act of base dishonorable ingratitude to the Lord our righteousness, as though his righteousness was not alone all-sufficient to our justification. But yet believing that we are righteous in him, we desire and pray, “to be *filled with the fruits of righteousness*, which are by Jesus Christ, unto the glory and praise of God” (Philippians 1:11).

This is another effect which is produced by faith. For we learn to distinguish things which differ, and to call things by their proper names—not to confound causes with their effects—not to call the light and heat, the sun; nor the fruits the root; nor the actions of man, his life. The word of God teaches us otherwise. Hence you see, my dear friend, how the apostle phrases it; the distinction is not merely speculative and curious, but absolutely just and necessary. Would God it was more attended to! *the fruits of righteousness*. This implies the root from whence they spring: for verily these fruits are brought forth by believers in Jesus; in some more, in others less; but no one believer is destitute of them. For believers, though wild by nature, and bringing forth no fruit to God, yet being grafted into Christ by faith, they partake of the life and fatness of the root. Hence saith our Lord to all his believing members, “I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing,” (John 15:5). As

a branch, which has no union with the root, can receive no communications of life from it, consequently can bear no fruit: so it is with unbelievers. But by virtue of union with Christ, and abiding in him, by a living faith, all believers partake of the fatness of the root, and receive out of the fullness of Christ; and thus the fruits of righteousness are brought forth by us, and "the fruit of the Spirit, which is in all goodness and righteousness and truth," (Ephesians 5:9) is manifest in us.

But all this is in consequence of Christ being made righteousness to us; and all is to this end, to "the glory of God." Not that we should boast of these fruits, or trust in them as our righteousness to recommend us to his favor, and to give us a title to his kingdom. No, that is contrary to our belief of the truth, of his love and grace to us. For, saith our Lord, "herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples," (John. 15:8) that is, your fruits of faith shall make manifest, that ye do believe in me, and have life from me. As the grapes on a vine do not make it a vine, but show its fruitfulness: so the fruits of righteousness do not make believers righteous, but evidence, that they are made the righteousness of God in Christ. The emanations of light and heat from the sun, do not give being to it; nor are they the causes of its existence; but display the glory of its Creator: so by believers "shining as lights in the world," and doing "good works before men," they glorified their heavenly Father, and his new creating them in Christ Jesus. But these do not give being to their state as righteous persons, but prove that they are such.

Thus our faith in the Lord our righteousness, not only influences us to bring forth fruit, but also to a right end. Pray observe this word of inspiration. "His servants ye are to whom ye obey; whether of sin under death, are of *obedience unto righteousness*," Romans 6:16 mind, the apostle does not say, of *obedience unto life*. Why not? The anti-thesis seems to require it; for he says of sin, *unto death*; why not then of *obedience unto life*? No, Paul had too great a regard to his beloved Master's honor; he could not bear to detract from the glory of Christ's *one obedience*, which only is unto the eternal life of poor sinners. Therefore, though he knew "the wages of sin is death," (Romans 6:23) yet, he also knew, that life cannot be earned, nor *present*, nor *final* justification acquired by our obedience; but that "eternal life is the gift of God, through Jesus Christ our Lord."

Therefore being the servants of Jesus, we obey him. But we work not *for* life to be bestowed, but *from* life freely given. Thus our obedience is from the belief that we are righteous in Christ, and it is the “obedience unto the righteousness of him.” And thus “we obey from the heart that form of doctrine which was delivered us,” (Romans 6:17). Believers should no more serve God as slaves under dread, than as hirelings working for wages; but as sons of God and brethren of Christ, obey from filial love to God their Father and Christ their Brother, who have saved them, and called them to know it, and to enjoy the comforts of everlasting love and salvation.

Hereby my dear friend, you see your calling. It is not to work out a righteousness to justify you in the sight of God. Nor to obey in order to procure righteousness and eternal life by it. You see your faith. It is to believe that God has made Christ righteousness to you. As Luther speaks, ‘not to know and feel that you are righteous in yourself, but to believe you are righteous.’ No man can be made righteous by his own works, because no man can perfectly fulfill the whole righteous law, and without this he cannot be righteous this way. Those who think they can, as they deceive themselves, so they cannot *endure sound doctrine*, but will absolutely reject the truth of God’s word, and the method of his grace, whereby he hath made *Christ to be righteousness* to sinners. And none but “those who receive *the gift of righteousness*,” that is, by faith, “shall reign in life, by Christ Jesus,” (Romans 5:17) so that righteousness is a free gift out of the *abundance of God’s grace*. It is “with the heart man believeth unto righteousness,” (Romans 10:10) and “to him who worketh not, (that is, to obtain righteousness) but *believeth*, is righteousness imputed,” (Romans 5:5).

Thus you see how Jesus is made righteousness to us; and also that he is the root from whence our *fruits of righteousness* are produced, and that the work of the Redeemer’s *righteousness is peace*, and the effects of this righteousness to the believing heart are *quietness and assurance for ever*, (Isaiah 32:17). “Therefore the just (every justified and righteous soul) shall live by his faith,” Romans 1:17 live upon Jesus the object of his faith, who is righteousness to him, the life of his soul, and his “bread of life,” and whom he shall be “nourished up unto eternal life, in the words of faith and of good doctrine,” (1 Timothy 4:6).

Therefore, my dear friend, consider well the plan of gospel-

salvation. What gives being to justification? Verily the grace of God. Therefore we are said to be “justified freely by his grace,” (Romans 3:24). What gives a right to this justification? The righteousness of Christ; for “grace reigns through righteousness unto eternal life, by Jesus Christ,” (Romans 5:21). How is this righteousness made known? Verily, by “the gospel of Christ, which is the power of God unto salvation; and therein is the righteousness of God revealed,” (Romans 1:16). What brings the enjoyment of this righteousness into the heart and conscience? Verily faith. “For it is unto all and upon all them who believe,” (Romans 3:22). What are the fruits of this justification through the righteousness of Christ? Verily, “peace with God through our Lord Jesus Christ, by whom we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. And not only so, but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us,” (Romans 5:1-5).

Hence it appears, what a glorious, sure and precious foundation the Lord hath laid in his word, for the making sinners righteous to the justification of their persons and the salvation of their souls. And in all this he secures all the glory to his own grace, while he bestows the comfort upon believing souls. O then beware of ‘any thing contrary to the sound doctrine of the righteousness of faith.’ Any notion opposite to free and full justification by the righteousness of Christ, cometh not of the truth of God, but of the pride of men. If the imputed righteousness of Christ is denied, it is to make way for the imaginary righteousness of man; then faith is made void, and the hope of justification is cut off at a stroke. If any thing is attempted to be added to the righteousness of Christ for justification, be assured thy Lord’s honor is struck at, and the peace of thy soul is in danger. Therefore, if thou hearest any advance this unscriptural notion, ‘we obey in order to final justification,’ take notice, the cloven foot of pride is exalted against the truth of thy God, the glory of thy Savior, and the faith of thy heart: therefore condemn the notion; give it its passport; send it away to that corrupt church, the mother of harlots, where it was begotten: but do thou stand fast in the faith; quit thyself like a good soldier of Jesus Christ, “holding the mystery of the faith in a pure conscience; that God hath made Christ to be righteousness

to us,” in opposition to all that men or devils shall say, or unbelief may suggest against it.

The necessity of this was the third thing proposed. And here, would you honor God the Father, who made Christ righteousness to you; God the Son who hath fulfilled all righteousness for you; and God the Holy Ghost, who hath revealed this righteousness in the word, and brought it into your heart by faith? Then hold fast this mystery of faith in your conscience, that though you are a sinner in yourself, yet you are righteous by the righteousness of Christ imputed to you; for this is the act and deed of God himself, “and it is marvelous in our eyes.” And unless you do hold fast this mystery of faith, you will not adorn the gospel of the grace of God, nor be able to maintain your ground, or hold up your head against the sense of sin with in you; the accusations of Satan against you, nor the charge and condemnation of the law which will come upon you. But in the mystery of this faith, whenever sin assault, Satan attacks, the law condemns, you will be enabled “to come boldly to the throne of grace, to obtain mercy, and to find grace to keep you in every time of need,” (Hebrews 4:16). Prayer draws all its boldness from faith in the Lord our righteousness, and faith keeps the soul in steady hope and humble dependence upon him.

It is to this end, the spirit ‘convinces of righteousness.’ As he convinces of sin, that your soul may flee from its destruction; so he convinces of righteousness, that you may flee to Jesus for salvation from sin, and take faster hold of him, by faith in your heart and conscience, prize him, and cleave unto him as the Lord your righteousness and salvation. Does Satan charge sin upon you? And do you see that the righteous law condemns you, because in many things you offend, and in all things you come short of the glory of God? And therefore does the enemy say, ‘it is but bold presumption for thee to hope for salvation from the righteous Lord, who will shew forth his righteousness in your damnation.’ Though thou must own the charge, that the father of lies speaks truth, thou art a sinner, and dost nothing that is perfectly righteous, yet faith will justly deny the consequence which he draws: for it ever hath a righteous plea for salvation against all he can urge for damnation. Therefore, well mayest thou say, in the Lord’s word will I rejoice, in the Lord’s word will I comfort me; “so shall I have wherewith to answer thee who reproachest me, for I trust in his word,” (Psalms 119:42) and

therefore, Satan, I defy thine. God has assured me, that he hath ‘made Christ righteousness to me,’ and he will answer all that thou urgest against me. In his righteousness I put my trust in him: and in his righteousness shall I be exalted to glory. Thus, as Luther speaks, ‘thy righteousness ought to surmount all feeling of sin. Wherefore thou must not judge according to the feeling of sin which troubleth and terrifieth thee, but according to the promise and doctrine of faith, whereby Christ is promised thee, who is thy perfect and everlasting righteousness.’

Now this is to reason like a Christian; this is to act like a believer in Jesus. This is to be ‘skillful in the righteousness.’ This is to glorify the righteousness of thy Jesus, and to exalt it against all that opposeth thy peace, thy comfort, and the purity of thy mind. This is to live by the faith of the son of God, and to walk by the faith of him. “This is to take the shield of faith, whereby to quench all the fiery darts of the wicked one,” (Ephesians 6:16). And why doth thy Lord put this “sword of the Spirit the word of God” into thine hand? Verily that thou shouldest wield it against every attack of thine enemies, and so “fight the good fight of faith, and lay hold on eternal life, whereunto thou art called,” (2 Timothy 6:12) called “by the grace of God which reigns through the righteousness of Jesus Christ our Lord,” (Romans 5:21).

To this end our Lord speaks to us, and charges us, “abide in me,” (John, 15:4). What is this, but to abide in the firm belief of the truth of his being our Savior, our righteousness, and our salvation? In the faith of the us, we honor him; and by holding fast the faith of this, our love to him is maintained, our hope animated, our comforts increased, and our holiness of walk advanced. Therefore ever study more and more to obey this loving command of thy Lord: so shalt thou enjoy peace with thy best friend, and power over thy worst enemies. Take warning by the Galatian church, of whom St. Paul testifies, “ye are fallen from grace,” (Galatians 5:4). Why so? We do not find that he charges them with falling into any gross sins, like the church at Corinth: no; and yet what a severe reproof is his epistle to them? And what was it for? Truly, they were fallen from the steadfastness of faith, in the grace or favor of God, in making sinners righteous, and freely justifying them by Jesus Christ. Hence they fought righteousness and justification another way. This in an emphatical sense is ‘*falling from grace*,’ falling away from the rich

grace of Christ, the free grace of the gospel, to the hope of works. O my friend, beware, beware of this. Here what Luther saith: 'one little point of doctrine is of more value than heaven and earth; and therefore we cannot abide to have the least jot thereof to be corrupted. Our doctrine, blessed be God, is pure: we have all the articles of our faith grounded upon the holy Scriptures, These the devil would gladly corrupt and overthrow (Galatians. 5:10). "He who falleth from grace, utterly loseth the atonement, the forgiveness of sins, the righteousness, liberty and life of JESUS CHRIST, and instead thereof, he purchaseth to himself the wrath and judgment of GOD, sin, death, the bondage of the devil, and everlasting damnation; verse 4. But follow the conduct of the church, (Song 3:4). "I found him whom my soul loveth," even her beloved Saviour, the Lord our righteousness; "and I held him fast, "I would not let him go." Here is the excellency of precious faith, it finds Jesus, it causes the soul to cleave to Jesus, it carries the affections out after Jesus, and it takes fast hold of Jesus, because the believer sees all in him, that is wanting in himself. And therefore this is the glory of faith, "to hold him fast, and not let him go." Faith arms the soul as it were with a kind of omnipotence; it holds fast the Almighty LORD in the heart and conscience. But O what words are these! Words spoken in the ravishing ecstasy of love, what words for a worm of the earth to utter! "I held him fast, I would not let him go." And O what a wonder of condescension in the Lord our righteousness, to be held by a weak mortal. But he is pleased with it; he is honoured by it; he loves it should be so. For thus faith glorifies him, it obeys his sweet word. For thus he speaketh, "Let him," the poor trembling sinner, "take hold of my strength, that he may make peace with me, and he shall make peace with me," (Isaiah. 27:5). And why doth our Lord thus command in his word? Why is the reproof of the church of Galatia, and the conduct of his church under the Old Testament, left upon record, but that you and I should hold fast the mystery of faith in our LORD's being our righteousness, and never let it go? For only while CHRIST is held by the hand of faith, beheld by the eye of faith, and maintained in the conscience by the mystery of faith, as 'the Lord our righteousness,' can the conscience be kept pure, the heart be happy in love, the believer be holy in life, joyful in hope, and comfortable in prospect. If we turn our eyes, yet but for one moment, from Jesus, to look for righteousness in ourselves, verily

misery and despair will attend us. Misery, because we see ourselves sinners; despair, because "we are become weak through the flesh, and are unable to fulfill the law of righteousness," "which is spiritual, but we are carnal." As this faith sets the mind above low and legal frames, so it inspires the soul with strength against sin, and power over the "lusts of the flesh, the lusts of the eye, and the pride of life." For as this trinity of idols our loved and served as the god of this world, by all unbelievers: so the love, the grace, and the salvation of the holy, blessed and glorious Trinity, the ONE GOD of the Christians, is so presented by faith to the minds of all believers in Jesus, as to engage their affections, inspire them with love, and influence them to all holy obedience of life.

I cannot close this address without laying before my dear Friend these truly evangelical and experimental views of faith.

Christ calls his church *my undefiled*, (Song 6:9). The church is undefiled, especially as it is the spouse of CHRIST, and clothed with the robe of his righteousness for there is an exchange, by our being united to Christ; our sins are laid upon him, and his righteousness is made ours. CHRIST and his church are not to be considered as two, when we speak of this undefiled, but as ONE. And the church having Christ with all that is CHRIST'S, they have the field and the pearl together. CHRIST giving himself to the church, he gives his *Righteousness* and his *perfection*. All is the church's. The conscience knows its own imperfection; so it is defiled and accuseth of sin; yet as it looks at Christ, it sees itself pure and purged from all sin.

Here is the *victory* of faith, in the deepest sense of sin, pollution and defilement in ourselves, at the same time, to see an absolute and perfect righteousness in CHRIST, Herein is the *triumph* of faith, whereby it answers God. And Christ, who sees our imperfections, (but it is to purge and cleanse them away, not to condemn us for them) at the same time sees us in his own love, clothed with his own righteousness, as one with himself, endowed with whatsoever he hath, his satisfaction and obedience being ours as verily as any thing in the world is [yea as truly so, as our sins are ours]. Thus he looks on us, and thus faith looks on him too, and together with a sight and sense of sin, it apprehends righteousness *perfect righteousness*, and so is *undefiled*.

This is the main point in religion, and the comfort of Christians, to be lost in themselves as it were, and to be only *found in Christ*,

not having their own righteousness, but the righteousness of God in him. This is a mystery which none knows but a believing soul: none see corruption more: none see themselves freed more. They have an *inward* fight to see corruption, and an *inward* faith to see God reconciled. And surely, there can be no greater honour to CHRIST than this, in the sense of sin, of wants, imperfections, stains, and blemishes, to wrap ourselves in the righteousness of CHRIST, with boldness to go clothed in the garments of this our elder Brother to the throne of grace. THIS is an honour to CHRIST, to attribute so MUCH to his righteousness, that being clothed therewith, our we con boldly break through the fire of GOD'S justice, and all those terrible attributes, when we see them all satisfied fully in CHRIST: for CHRIST with his righteousness could go through the justice of GOD, having satisfied it to the full for us. And we being clothed with his righteousness and satisfaction, may go through too. It is the character of a judicious, believing, Christian soul to value the righteousness of CHRIST out of himself, labouring, living and dying, to appear in that.\*\*

\*\*See Dr. Sibbs' sermons 'on the Union and Communion betwixt Christ and his Church, and consequently between him and every believing soul. Should any, from a view of these excellent sentences be desirous of seeing the book, if it is not to be met with, there an extract from the Doctor's works lately published by the Rev. Mr. F. Wesley, M. Partaken Base built A. Late Fellow of Lincoln-College, in the 10th volume of his 'Christian Library,' from which these sweet gospel-sentences partaken; which may be had at the Foundry.

I cannot finish this epistle, without affectionately exhorting and earnestly wishing my dear friend, to be "strong in the grace which is in CHRIST Jesus." Therefore shall conclude in those suitable words, to excite to this, of Luther, that champion of free grace, that son of consolation to the afflicted consciences. See his exposition on the Galatians—meditate on them—pray over them—may the Lord apply them with comfort to your soul! Says he: The comfort is this, that in serious conflicts and terrors, wherein the feeling of sin, heaviness of spirit, desperation, and such like, are very strong, (for they enter deeply into the spirit, and mightily assault it) thou must not follow thine own feeling, for if thou dost, thou wilt say; I feel the horrible terrors of the law, and the tyranny of sin, not only rebelling against me, but also subduing me and leading me captive,

and I feel no comfort or righteousness at all; therefore I am a sinner, and not righteous. And if I be a sinner, then am I guilty of everlasting death. But against this feeling thou must wrestle and say: although I feel myself utterly overwhelmed and swallowed up with sin, and my heart telleth me that God is offended and angry with me, yet indeed it is not true, but that my own sense and feeling so judgeth, contrary to the word of GOD, which teacheth a far other thing, namely, "that GOD is near unto them who are of a troubled heart, and saveth them who are of an humble spirit," (Psalm 34:18). Also "he despiseth not an humble and contrite heart," (Psalm. 51:17) but looketh in love and pity to him who trembleth at his word. Wherefore when the law accuseth and sin terrifieth thee, and thou feelest nothing but the wrath and judgment of GOD, despair not for all that, take unto thee the armor of God, the shield of faith, the helmet of hope, and the sword of the SPIRIT, and try how good and valiant thou art; these weapons are given thee for use; thou must have trials to exercise them.

Lay hold of CHRIST by faith, who is the LORD of Law and Sin, and of all things else which accompany them. Believing in him, thou art "justified from all things," which thing, reason, and the feeling of thine own heart, when thou art tempted do not tell thee, but the word of GOD. Moreover, in the midst of these conflicts and terrors, which often return and exercise thee, wait thou patiently through hope for righteousness which thou hast now by faith. But thou wilt say, I feel not myself to have any righteousness, or at least I feel it but very little. Thou must not *feel* but *believe* thou hast righteousness. And except thou believe that thou art righteous, thou dost great injury to CHRIST, who hath cleansed thee by the washing of water through the word, who also died upon the cross, condemned sin, killed death, that through him thou mightest obtain RIGHTEOUSNESS, and everlasting life.'

May our blessed Saviour make you as happy in your experience as you are here wisely directed to be, is the servant wish of,

Yours affectionately,  
W. M.

# LETTER III.

*GOD hath made CHRIST to be SANCTIFICATION to US,*  
(1Corinthians. 1:30).

*Wherefore comfort one another with these words,*  
(1Thessalonians. 4:18).

Dear FRIEND,

I well know by experience, and therefore can soul freely testify, that these three things naturally tend to deject and distress the minds of real Christians:

1st, A sight and sense that we are in ourselves sinners.

2dly, A knowledge that we are in ourselves destitute of righteousness. And,

3dly, By daily experience we find that we are also the subjects of an unholy nature.

I am fully assured also, and am therefore bold to declare, that nothing can relieve the mind, and administer solid comfort to the conscience of real Christians under this sight, knowledge and experience, but the gospel of the grace of GOD. For that assures us, that the Son of GOD came into our world, and was made manifest in our flesh, for there very ends and purposes,

1st, To be made sin *for* us, that he might take away our sins.

2dly, To be made righteousness *to* us, that he might justify our persons. And,

3dly, To be made sanctification *in* us, that we being partakers of his holiness, might be thereby made meet for his glory. Therefore the belief of this, is ever to be opposed to the sense and feeling of what we are in ourselves. For from hence bring the peace of our conscience, the comfort of our lives, and the joy of our hearts; as well also, as the holiness of our walk. Can we then, my dear Friend,

ever dwell too much in meditation upon what our heavenly Friend hath done for us, what our beloved Saviour is made to us?

I know not what blessing our LORD hath caused you to reap from my two former addresses; but this I know, and to the glory of his rich grace, am glad to declare, that in writing upon those evangelical subjects, my own soul was much impressed with their important, and much refreshed with their sweetness. Therefore I again plough in hope, and sow in expectation, praying our LORD to cause both him who sows, and you who reap, to rejoice together. O may he be pleased to direct my eye singly to his word, as our rule, and to his glory as my aim! While I consider in this address to you, what I proposed,

Thirdly, This mystery of our most holy faith, CHRIST made of GOD sanctification to us, and the necessity of holding this in a pure conscience.

But, that we know the pride of the human heart, and are acquainted with the self-sufficiency of fallen men, we should stand amazed to hear the common outcry against gospel-mysteries. And from the enmity of the carnal mind against GOD, we should shudder to hear those very ‘free grace truths,’ in which alone considers the hope and the salvation of poor sinners, branded with the odium of producing licentious consequences. But in such persons we see indeed St. Jude’s words truly verified, they “speak evil of those things which they know not,” (Jude 1:10). As they are strangers to the grace of God, which bringeth salvation; so they are ignorant of the nature of quote the precious faith of God’s elect, which worketh by love.” Therefore they only speak the language which corrupt nature dictates. The words of their tongues betray the enmity of their hearts against God, and the corruption of their judgments concerning his truths.

Hence, it is no wonder, that our ears are made to tingle with such ungodly speech is as these, ‘If I could once believe, that Christ was so made sin for me, as at the LORD hath laid all my iniquities upon CHRIST, and lays no sin to my charge to condemn me for; nor sees no sin in me, for which he will damn me, why then I would live just as I list, for what harm can sin due me?’ And if I could be once persuaded, that CHRIST is so made of GOD righteousness to me, that I am viewed by the Lord as perfectly righteous in his sight, why then I would give myself no concern, whether I lived ‘soberly,

righteously and godly' in this present world, or not, for what does it signify? Now here corrupt nature speaks like itself. Such is a genuine language of man's boasted *free-will*: such is the generous disposition of his corrupt heart: such the noble sentiments of his carnal reason. For as a creature fallen from God, when left to speak and act like himself, man discovers his aversion to God's truths, his enmity against God's will, and what abuse he would make of God's love; and therefore, because the "grace of God abounds," he would from hence take pleasure "to continue in sin." Hence you see it is plain from whence such impious language proceeds.

But you, my friend, have not so learned CHRIST. He has delivered you from such a vain conversation. You are dead to such profane language. For believers in CHRIST are no more left to themselves to live as they list, than they are to talk as corrupt nature dictates. For they find by experience, that Christianity is more a nature than a name; more a life than a profession. That it is a divine life of love in their souls; a life of faith upon the Son of GOD, as made of GOD *sin for us*, righteousness *to us*, and sanctification *in us*.

You, my dear correspondent, have been taught to know the glory of GOD, shining in the person of his beloved Son. You have been enabled to believe in JESUS, as the sinners loving friend and almighty Savior. But yet, because you daily find yourself the subject of a nature which is unholy; seeing that "in you, that is, in your flesh, there dwelleth no good thing;" therefore your soul is often in bondage to fear, whether you have part or lot in JESUS: hence your mind is exercised with doubts, and your consciences is sorely distressed at seasons. So that you are ready to write bitter things against yourself, to call your hope in question, by such reasoning as this: 'have by faith in Christ Jesus? Can I rank myself among the children of God, by faith in his Son? Though I do verily believe, that God made Christ to be sin for us, and righteousness to us, yet how can I enjoy the comfort of this, who find and feel daily, that I am a sinner, the subject of an unholy nature; therefore what comfort of hope, what consolation from the love and salvation of Jesus can I take to myself?' The subject of this letter is humbly intended to solve your doubts, to scatter your fears, to establish your faith, to animate your hope, to stir up your love, so as to quicken your peace in the ways of God. Suffer me, before I enter upon my intended

plan, just to premise, that it is most true, there is in the heart of every believer in Jesus an inward evidence of his being interested in the law-fulfilling righteousness, and the sin-atonement sacrifice of the Son of God; and this evidence in *faith*. For "faith is the substance," or subsistence in the mind, "of things hoped for, and the evidence," or demonstration to the soul of the reality "of things not seen, invisible to the senses, but which are revealed in God's word. Now this Faith dwells in the hearts of all real Christians only. To all such Christ in made sanctification; they are united to him, have life in him, and holiness from him here, and shall certainly live and reign with him in glory hereafter. But it is as true, that this divine faith is ever liable to be opposed by the unbelief of our corrupt nature; resisted by the legality of our hearts, and obscured and clouded by the carnality of our affections. For the subjects of faith, while in the body, are sons of fallen Adam, as well as sons of the living GOD; are members of the first Adam according to the flesh, as well as members of the second Adam after the SPIRIT: They are men of corrupt natures, as well as Christians renewed in the spirit of their minds: they are subjects as well of a body of sin and death, as of a spirit of righteousness and life. Now this being considered, is it at all to be wondered at that the clouds of ignorance, the mists of carnal reason, The fogs of corruption, and the thick vapours of unbelief, should at times arise from our corrupt, earthly, sensual nature? Is it not hence, that our minds are clouded, our views are darkened, as to our faith in Jesus, what he is made *to* us, what he hath done *for* us, and what he is doing *in* us?

Therefore should it seem strange to us, if when under such circumstances, like persons overtaken by darkness, we should mistake and draw wrong conclusions of ourselves, about our state, our way and our safety; so as to be brought into fears where really no fear is? Do we not frequently see in nature that when the sun shines bright in comforting heat and cheering influences, all creation appears in liveliness and gaiety? But, at other seasons, mists, clouds and vapors, which arise from the earth, intercept, darken and obscure the comforting shining of the sun to our view. Still do we even then conclude, that we never saw the sun's enlivening rays, or that we never felt its genial influences? No: not even in the darkest shades of the night; nor in the gloomy aspect of winter, can we thus conclude. Just so is it, with respect to our sight and feeling of the

comforts of the Sun of righteousness, in his power and influence upon our souls.

Shall I say, there are many things, or rather, that all and every thing in our corrupt nature, tend to eclipse his glory to our view, and to deprive our souls of his comforts? Say then, my believing Friend, is it nor easy to be accounted for, that at some seasons, even the dearest children of God, by faith in Christ Jesus, should be ready to question, whether they have the evidence of faith within them? whether they have fellowship with Jesus? and whether Christ hath communicated his holiness to them, as being made of God sanctification in them? yea, such holy souls,, from the strong sense and feeling of sin abounding in them, the sight of vile lusts and abominable corruptions, which they still find themselves the subjects of, may cause them at seasons to suspect, whether they really are made partakers of CHRIST, or not. But notwithstanding all such doubts and fears, with which they are exercised, we are warranted by Divine Truth to assert, that such persons may be; and really are, the objects of God the Father's everlasting love, interested in God the Son's redemption, and are therefore made the subjects of God the Spirits sanctification, because they are by him possessed of "the belief of the truth."

For, if you will not allow this, you must entirely condemn the goodly fellowship of the prophets, the glorious company of the apostles, the noble army of martyrs, the holy church throughout the world, yea the whole generation of God's Saints in every age as un-sanctified: For they were "all men of like passions" with ourselves. They one and all felt the ruins of their fallen nature, and groaned under the burden of a body of sin, and of death. And though they all "delighted in the law of GOD after the inward man, yet they saw another law in their members, warring against the law of their minds, and bringing them into captivity to the law of sin, which was in their members," (Romans. 7:22-23). So that you see, as to your frames and your experience, so far from being singular, they are the common lot of all the saints of GOD, while in the body, who were once upon earth, but are now in glory: as well as those who are now in the body travelling to glory. You are also called to "fight the good fight of faith," which implies enemies within as well as without; domestic, as well as foreign. You are exhorted, "Be not slothful, but a follower of them, who through faith and patience inherit the

promises," though many things within you, as well as without you, tend to impede and hinder you. In order therefore, through divine grace, to animate our minds, to quicken our diligence, to excite our faith, to encourage our hope, and to strengthen our patience in running the heavenly race, let us consider,

1st, That CHRIST of GOD is actually made sanctification *in every believer.*

2dly, The blessed effects which are hereby answered in and upon them. But yet,

3dly, That these subjects of Christ's sanctification, are also the subjects of an unholy nature. And,

4thly, The absolute necessity of holding in a pure conscience this important mystery of our faith, Christ made sanctification to us.

1st, CHRIST of GOD is actually made sanctification in every believer. This is the one and only way, in which any of the sinful sons of Adam are made partakers of that "holiness, without which no man shall see the LORD," (Hebrews. 12:14), but here it is absolutely necessary to keep close to the word of God, lest we should be led into errors by the notions of men. There is much talk about, and great contention for holiness and perfection. But yet, we see, many great and pretended advocates for sanctification, who are not "found in the "faith." They are like the Papists, who aim entirely to subvert one essential article of our most holy faith, to build up their unscriptural notices upon the ruins of it. For as they are utterly adverse to the scripture-doctrine of CHRIST's righteousness being imputed to us sinners, to constitute us righteous in the sight of God: so in opposition to this they think we are made righteous before God by our own works of obedience to his law. Hence as they naturally err in point of righteousness, which is a *perfect* conformity to God's righteous law; so from a legal spirit they are led on to another mistake about holiness, which is nothing less than partaking of the divine nature, or Christ being made sanctification in us. But they imagine, that holiness is to be acquired by us, and that our sanctified by our holy walk and works. Now, as to the former mistake about *righteousness*, in order to keep up a Legal confidence, they are righteous in themselves, they are forced to have recourse to another

dangerous error, even to “make void the law” through their faith. For, after all, their natural efforts, and legal strivings, to get righteousness, they yet find, and are forced to own, that there are still found in them “some things which are not exactly right.” Therefore they set aside the perfection, purity and spirituality of the law, in order to accommodate it to their state. Hence we hear this unscriptural jargon, ‘that our sincerity is accepted instead of perfect obedience—and of our being *perfect* according to the law of love.’ But here the perfect rule of judgment is dropped by them: self is exalted: the glory of our precious Christ is eclipsed: his perfect work debased: and the faith of what he is made to us, hath done for us, and doth in us, is made void.

For, if sanctification or holiness is not duly considered, as partook of from union to Christ, fellowship with Christ, and communion of grace out of the fullness of Christ, through faith; but as what is to be acquired by our own labor, activity and diligence, then we shall only aim, as St. Paul tells the Galatians, to be “made perfect by the flesh,” (Galatians. 3:3) and so, “not holding the head Christ Jesus, from which all the body, by joints and bands, having nourishment ministered and knit together, increaseth with the increase which is of God,” (Colossians. 2:19) we shall mistake the effects for the cause; put the fruits of holiness in the place of the root; imagine holiness of walk and conversation, which we are so constantly exhorted to in the word, to be the cause of our sanctification. And from such mistakes it is, that we hear such dishonorable sentiments to our dear Lord, and so distressing to his believing members, as these, ‘that persons may be justified, and receive forgiveness of sins, through faith in the blood of Christ, and yet be damned at last for want of holiness.’ Strange! But pray, my dear friend, doth not tome of this leaven of a legal spirit still cleave to you also? If so, no wonder if your comforts are at a low ebb, while your fears and distresses swell like the flowing tide. But how contrary this to the whole current testimony of the Scripture? How debasing to the love of our ever-loving Savior? How can he be said to “save to the uttermost all those who come “unto God by him,” if any believer in him (and all such do come under God by him) is lost for want of holiness? Doth Christ ever “live to pray for them?” (Hebrews. 7:25). But do not his prayers prevail? Hath he redeemed them from their sins by his blood? Hath he justified them by his

righteousness through faith? And yet is he not able to sanctify them by his Spirit? Doth his love, or his power towards them fail, that they are left to perish? This is flatly to contradict the Lord of truth, who declares, “he who believeth hath everlasting life, and shall not come into condemnation, but is passed from death under life,” (John. 5:24). How could inspired Paul assert of every believer, that “God hath blessed them with all spiritual blessings in Christ Jesus,” (Ephesians. 1:3) and that “Christ is of God made sanctification to them,” while they are yet destitute of holiness, and left at last to perish for want of it? If so, how dared he to declare, “whom God justified, them he also glorified?” (Romans. 8:30).

O shocking! O daring insult upon the love, the grace, and the truth of our God and Savior! And how do such tenets tend to cause weak hands and dejected hearts, among his disciples? But such mistakes naturally arise from not considering, that by having Christ we process all things in him. His blood is ours to cleanse us from sin; his righteousness is ours to justify our persons; his spirit is ours to sanctify our souls; his whole finished salvation is ours to bring us to heaven. All is secured to us in covenant love; all is made sure to us by precious promises; all is confirmed to us by the solemn oath of JEHOVAH; all is bestowed upon us by free gift of rich grace; and all is enjoyed by us in fellowship with Christ by faith. But while persons views are fixed upon themselves, looking to themselves, instead of looking to Christ; expecting to find that they are righteous in themselves, instead of believing that they are righteous in Christ; making their own righteousness the ground of their hope towards God, and to keep up in their minds confidence of his favor towards them; it is no wonder that they divide asunder what God hath joined together, sanctification from justification, holiness from believers in Christ, and salvation from faith. But where this is done, it is to the misleading of many, and to the distressing of more, concerning the hope of the gospel. Therefore beware, my dear friend, of such notions. In this legal way, men are only driven from sin by the law, urged on to duty merely to satisfy conscience, and instigated to what they call holiness, in order to maintain a high opinion of themselves. For we see their own holiness, which they acquire, is advanced in their esteem above and beyond the perfect work and finished salvation of the Son of God; and their notion of their own righteousness is established in them, in opposition to the

righteousness of Christ imputed to them. Here is the rise and the spring of all the superstitious errors of the Papists. Hence the rigor and austerities with which they afflict their bodies, their pilgrimages, their penances, with a long *et cetera* of unscriptural impositions, and all as they think to make themselves holy; and doubtless many of them are very sincere too in all they do. And upon such principles all this is very natural, and quite consistent. But, alas! All the pretended holiness in the world, which springs not from union with Christ through “the belief of the truth,” is of no account in the sight of God.

But, is this the holiness which proceeds from Christ being made sanctification to us? Is this the holiness which flows from him, by the power of the Spirit through faith? No, verily; it springs not from “the belief of the truth,” with which “the sanctification of the Spirit” is inseparably connected; and both are the fruits of “God having chosen us from the beginning to salvation,” (2 Thessalonians. 2:13). All such notions are not from the faith of the gospel, but are the effects of a legal spirit: they ever gender to bondage. For wherever they prevail in the mind, that soul is ever under bondage to fear, only while he can fondly keep up a vain hope, and an unscriptural opinion of himself for his own goodness and holiness. And the more sincere any soul is in this way, so much the more will he find himself the subject of anxious doubts and distressing fears. For not having “cast the anchor of his hope into that which is within the veil, whither the forerunner is for us entered, even Jesus,” (Hebrews. 6:19) but upon himself, therefore his soul is not kept “sure and steady,” like a ship which rides at anchor; but it is tossed hither and thither by the power of every blast and wave of temptation.

It was absolutely necessary to drop these few hints of caution to my dear friend; for these errors are not less common than dangerous; not less injurious, than they are exploded by the word of God. To persons of this stamp, thus saith the Lord, “they are a smoke in my nose, and a fire which “burneth all the day,” who say, to their fellow-sinners, with an air of pride and disdain, “stand by thyself: come not near me, I am holier than thou,” (Isaiah. 65:5). Now this language of very natural to those who think they have acquired such a pitch of holiness, by the power of their own free-will and assiduity, as to set them above the level of their fellow-mortals. No marvel that they trust in it, boast of it, and exalt themselves for it; it

keeps up their own importance; it feeds the vanity of human nature. See, a striking picture, drawn by him who knew what is in man, in the contrast of the self-righteous Pharisee and the self-based Publican. "Jesus spake this parable to certain who trusted in themselves that they were righteous," (Luke. 18:9). Mind, take especial notice of this. That moment you begin 'to trust in yourself that you are righteous,' this parable stares you in the face; you fall under the censure of it. "AND DESPISED OTHERS." This is a natural consequence of a self-righteous spirit. Pride and censoriousness are inseparable companions. Hence it is our Lord so severely reproveth, and so sharply rebukes such a spirit. Yea, he most vehemently charges us, with a double caution, "take heed and also beware of the leaven of the doctrine of the [self-righteous] Pharisees," (Matthew. 16:6).

Though no people upon the face of the earth appeared more devout, carried their pretensions of righteousness to a higher pitch, nor showed greater zeal for holiness; yet notwithstanding all this, against sinners of no stamp our character, was the meek Lamb of God, the tender-hearted friend of sinners, ever carried out in such vehement indignation, as against the self-righteous Pharisees. And in the most solemn manner he assures us, "Publicans and harlots go into the kingdom of heaven before the self-righteous," (Matthew. 21:31). As self-righteousness takes its rise from ignorance of the law of God, so it is nourished by pride, which resists the truth of God, and these mutually strengthen unbelief against the grace of God. Hence men are sooner brought from profaneness of life, than self-righteousness of spirit.

And indeed it is one, and an essential evidence of Jesus being made sanctification in us, when we are separated from our natural views, and proud, unbelieving, unscriptural notions of our own righteousness and holiness. For as well in sanctifying the soul, and making it meet for glory, as in justifying the sinner and giving him a title to glory, God secures all the honor to the riches of his own grace, and all the glory to his own beloved Son. Therefore Christ Jesus is made of GOD sanctification to us, "that no flesh should glory in his "presence," as though holiness of nature was acquired by fallen man. "But that, according as is written, he who "glorieth, let him glory in the LORD," (1Corinthians 1:29-30), glory alone of what he is in the Lord Jesus, and what CHRIST it made unto him."

And O, when a sinner in the views of faith, and in the light of God's glorious truth and grace, beholds the righteousness of Jesus imputed to him, and CHRIST made sanctification in him, how is his righteous, holy, happy soul fired with love to God! How is he encouraged against the face of every enemy and opposer? It is hence he has undaunted courage to withstand sin, to resist Satan, to answer every charge and curse of the law, to vanquish temptation, to face death, and not to dread an awful approaching judgment. For he believes, that the same Lord who is to be his judge, is both his righteousness and his sanctification. Well therefore may he take up this triumphant challenge, "If God be for me, "who shall he against me?—Who shall lay any thing to the charge of God's elect?" For verily Jesus, the humble man, Jesus the eternal God, is actually made sanctification to every sinful son of man who believes in him. This, my beloved Friend, will appear most plain and clear, by considering the following particulars.

1st, from the design of Christ being given of God. "God gave him to be head over all things to his body the church," (Ephesians. 1:22-23). Every believer is a member of the church of God, therefore is holy. "For the temple of God is holy, which temple ye are," saith Paul to all believers, (1Corinthians. 3:17). Every believer is a member of Christ's body; "now ye are the body of Christ, and members in particular," (1Corinthians. 12:27). Therefore he is holy.

2dly, from the end of Christ giving himself. "He loved the church, and gave himself for it." To what end? "That he might sanctify and cleanse it with the washing of the water," by the word, (Ephesians. 5:25-26). Every believer is "washed, and sanctified," (1Cointhians. 6:11), and therefore is holy.

3dly, from the gift of the Spirit. Jesus being glorified, the Spirit is given. All believers in Christ "are an habitation of God through the Spirit," (Ephesians. 2:22). The Spirit of God dwelleth in them, (1Corinthians. 3:6). Hence they are "sanctified by the Spirit of our God," (1Corinthians. 6:11), therefore are holy.

4thly, believers are holy, as being born of the Spirit. "Whosoever believeth that Jesus is the Christ, is born of God," (1John. 5:1). As by natural generation we derive an unholy nature from our parents; so by spiritual birth into Christ, we are born into a new state, and partake of a holy nature in Christ Jesus. As God the Father who begets, is holy; as God the Spirit, who regenerates, is holy; as God

the Son, into whose image believers are born is holy: so every believing, new-born person is also holy. Every believer in Christ is born again of the Spirit, and every one who is born of the Spirit, is a holy believer.

‘The sovereign will of God alone  
Creates us heirs of grace,  
Born in the image of his Son  
A new, and holy race.’—WATTS.

5thly, it is evident, from the nature of faith which is given them. By faith, the sons of men have fellowship with the Son of God. By faith, they enjoy the happy sense of union to Christ, communion with Christ, and communication of holiness from Christ. For “he who is joined unto the Lord, is one spirit with him,” (1Corinthians. 6:17). All believers are vitally united to Christ; they are members of him; they partake of the same spirit in measure, which dwelt in their Head without measure, and therefore they cannot be destitute of sanctification. For, is Christ the root holy? So are all the branches. Is Christ the head holy? So are all his members. Yea, they all partake of one and the same life. “Christ is their life.” Therefore thus testifies the Head in glory, of each and every one of his believing members, they “are sanctified by faith which it in me,” (Acts. 26:18). And thus speaketh the voice of inspiration, “both he who sanctifieth, and they who are sanctified, are all of one,” (Hebrews. 2:11). They are children of one Father, God: are of one nature with the Son of God: are partakers of one Spirit: are all of one covenant, of which Christ is the surety: and are “created in one and the same image, in righteousness and true holiness,” (Ephesians. 4:24).

So also, the apostle asserts, “if any man be in Christ Jesus, he is a new creature,” (2Corinthians. 5:17). Believers are in Christ, and therefore are partakers of a new and holy nature. They have new hearts created in them, and new spirits given to them. So the beloved disciple declares, “he who hath the Son, hath life,” hath the life of God, the life of holiness, and everlasting life, restored to him, which he lost by the fall. Now what is meant by having the Son, but believing on him, receiving him into our hearts by faith? “As many as received him, that is, believed on his name, to them gave he the right or privilege of being the sons of God,” (John. 1:12). And

therefore, that very moment that any poor sinner believers on the Son of God, he has an undoubted right to this enjoyment; he has fellowship with Christ, and Christ actually is his sanctification. Hence also as it is, that faith in Jesus is called, “our most holy faith,” (Jude 1:20). Because it is the gift of the Holy Spirit, and receives the holy Son of God, together with a holy nature, and a holy life, into our very souls.

Again, it is frequently asserted, that believers on the Son of God “have everlasting life,” therefore they are holy. For “without holiness no man shall see the Lord:” but believers shall see the Lord, and enjoy everlasting life in his presence; therefore, believers are possessed of holiness. Take notice, my beloved, after the apostle had enumerated the abominable sins, which are natural to man in his state of unbelief, he says to his believing Corinthians, “such were some of you;” and adds, “but ye are washed;” cleansed from them all in the blood of the Lamb. “But ye are justified,” freed from them all in the righteousness of the Lamb. “But ye are sanctified,” separated from them all, so as to hate them all; and all this is effected, “in the name of our Lord Jesus, and by the Spirit of our God,” (1Corinthians. 6:11).

See now, here is a concurrence of the holy and blessed Trinity, in the washing, justifying, and sanctifying these poor sinners. Here is the love of “God, the Father of our Lord Jesus Christ, in blessing them with all spiritual blessings:” it was in Christ, therefore “through his name” they received them: and it was by the Holy Spirit of God, they were bestowed upon them. Therefore, men might just as soon divide the will, the love and the grace of the holy, blessed and glorious Trinity, as to separate sanctification from justification; holiness from faith; or the life of Christ in the holiness of his nature, as our covenant-head from the hearts of believers. And hence also, it is plain, that all the sons of God, by faith in Christ Jesus, are all heirs of God and joint heirs with Christ Jesus of eternal glory; and by Christ being made of God sanctification to them, they are all made meet for it; for they are all holy. And this farther appears:

6thly, from the appellations which are given to believers in the word of truth. They are “sanctified in Christ Jesus,” (1Corinthians. 1:2) are called “Saints in Christ,” (Philippians. 1:1)—“holy brethren,” (Hebrews 3:1)—are “partakers of Christ,” (Hebrews 3:14)

—“partakers of his holiness,” (Hebrews. 12:10) “partakers of the divine nature,” (2Peter. 1:4). And as holy brethren of Christ, and partakers of the heavenly calling to Christ, they are exhorted to consider the apostle and high-priest of their profession, who “hath sanctified them by his blood,” (Hebrews. 9:1,12-13) to consider the life they have received from him, the holiness they partake of in him, the sanctification which of God he is made to them, that so they may rejoice and give glory to him: and not be dejected as though they were destitute of holiness here, as their meetness for glory hereafter. Therefore, I would call on you, my believing friend, to consider Jesus. Consider his love. Consider what he hath done for you: consider what he is made to you. Therefore lift up your hands which hang down: let your feeble knees be strengthened; let your sorrowful heart rejoice in Jesus. For as verily, as you have faith in his name, he is made sanctification to you. And therefore you also should join with all the sanctified in Christ Jesus in their delightful work. For it appears that believers are holy, and made meet for glory, from,

This last consideration, which I shall mention. Believers are found “giving thanks unto God the Father, who hath made us *meet* to be partakers of the inheritance of the saints in light,” (Colossians. 1:12). They could not be *meet* for glory without holiness; but they *were* made meet, therefore they *were* made holy. They give thanks for what they actually are made, even now in this present time, they are not looking to some future period, but the work is already done in and upon them. They now partake of meekness in Christ their head. They live in faith and hope, having the spirit, as an earnest and pledge of their sure enjoyment of the heavenly inheritance, therefore they give thanks for this meekness, and are satisfied with it, and are looking for no other. For God “*hath* delivered them from the power of darkness, and *hath* translated them into the kingdom of his dear Son,” (Colossians. 1:13). Therefore they know, by Christ being made of God righteousness to them, they have a *right* and title to the heavenly inheritance; and by Christ being made sanctification in them, they *have* a meetness for it. Thus our Lord’s prayer to his Father is answered upon them, “sanctify them through thy truth,” (for they are sanctified by the Spirit, through the belief of the truth) “I in them and thou in me, that they may be made *perfect* in one,” (John. 17:17,23).

Here, my Christian friend, this, this is the one glorious gospel holiness and perfection. Happy, most happy that soul, who knows by faith in “the word of truth,” that he is thus made holy, thus made “perfect in Christ Jesus.” For this belief inspires the heart with thankfulness to God, for the glory of his rich grace in Christ Jesus. If you believe this, your heart will be joyful in the Lord; you also will join with all his saints in praising him. For faith opens the heart to thankfulness. Unbelief shuts the mouth to the praises of God. It is true there is a growing in grace, an increasing in the knowledge of our Lord Jesus Christ, and in the Fellowship of him, till the soul arrives to the full enjoyment of him. This you are to press forward after.

Thus you see every believer in Jesus is made holy. Christ is actually made sanctification in every one of them, the very moment that they are translated into his kingdom, or are ever so weak in the faith. As in the kingdom politic, the youngest child stands in the relation of a subject to his majesty, and is entitled to all the privileges and immunities of his laws and government, as those of riper years. As in the kingdom of nature, the infant, though this moment born, hath life, and a natural meekness and disposedness to all the functions of life, though it is not so strong and able to the exercise of its facilities as the adult are. Just so the weakest believer, even a babe in Christ, is the subject of Christ’s sanctification, partakers of life and holiness in him, and enjoys the blessings and privileges of his kingdom.

And now, my beloved friend, seeing that it is thus, that every believer in Christ is born of his Spirit—it is a member of Christ’s body—is a new creature—is sanctified in Christ—is a saint in Christ—is a holy brother of Christ—is a partaker of Christ—a partaker of his holiness—a partaker of the divine nature—hath everlasting life in Christ—is translated into his kingdom—is made meet for the inheritance with all Saints; and as you are a partaker of like precious faith, in this same most precious Savior, though your faith be he ever so weak—though it be attended with much darkness—though opposed by a sea of corruptions—though it be greatly conflicted by the workings of unbelief, so as to appear as a grain of mustard-seed; yet you are called on to rejoice and give glory to God for his distinguishing grace, that Christ is made to you righteousness as your title to glory, and sanctification in you as your meetness for

glory. Therefore, in the triumphs of faith, well may your evangelized soul cry out “I have all things, and abound. I have Christ Jesus, the beloved Son of God, and all things in him. I can want nothing. His infinite fullness supplies all. His perfect sacrifice is mine, for the full atonement of my sins: his precious blood is mine, to pardon and cleanse me from all sin: his everlasting righteousness is mine, for the complete justification of my person: his holy nature, as God-man and Mediator is mine, for I am united to him, and am one with him; and his Holy Spirit is mine, who hath regenerated me to the knowledge of Christ, and sanctified me by the faith of Christ, that I may live upon him, be devoted to his glory and service on earth, and eternally reign in the enjoyment of my Lord in glory.”

And while you, by faith, thus fix your views on Jesus, and thus enjoy fellowship with him, you will not be left to anxious fears and distressing doubts, which naturally arise for want of perfect righteousness and true holiness, but seeing you have both in Christ Jesus, you will live above them. Nor will you be under the exercise of your own legal spirit, striving to work out a righteousness to justify you, nor to acquire holiness to sanctify you in the sight of God. But will be ever ready to give eternal praises to “the glory of the grace of God, wherein you, a poor sinner, are made accepted in the Beloved,” (Ephesians. 1:6).

But marvel not if this our most holy faith is attacked; and the comfort and joy of it is opposed, by many objections from the enemy of your soul, as also from professors of a legal spirit. For they may ask, ‘is this all which the Scriptures mean by sanctification and holiness?’ We answer, yes, as it respects the life of our souls, the life of holiness. For the conscience is cleansed from sin, the spirit of the mind is renewed, the delights and desires of the heart are changed, “by Christ dwelling in our hearts by faith as The Hope of Glory.” But is it objecting, ‘seeing this is the case, will not this faith cause persons to rest quite satisfied with Christ’s holiness?’ We reply, it will; it is most right that they should; it is agreeable to their faith, and to the honor of their Lord, so to do. Is it urged, ‘but will they not hence be utterly careless, whether they have any *personal* holiness of their own? And if so, then are not the holy and unholy upon the very same footing?’ We say: as to personal holiness, it is impossible that those who are sanctified by the faith of Christ should be destitute of seeing they are united to Jesus, are one with him, and

he is the life of holiness in them as has been proved. St. Paul asserts of all believers, "Christ is your life" now it would be vastly absurd for any one to object, what then have believers no *personal life*? And as to their being upon the same footing with the unholy, there is only just so much difference, as between an unholy sinner, "dead in trespasses and sins," dead to the knowledge, life and love of God; and a holy soul, who is "dead indeed unto sin, but alive unto God through Jesus Christ," (Romans. 6:11). But perhaps your ears may be stunned with loud vociferations, crying, 'this faith destroys at a stroke, and cuts up by the root all sanctify of walk, all holiness of conversation.' Strange this indeed! What will men's believing, that they are the subjects of an unholy nature by the transgression of the first Adam, destroy at a stroke all the unholiness of their lives? Or will men's finding themselves the subjects of a holy nature, from the Lord the second Adam, cut up by the roots all holiness of walk? Surely the spiritual holy life, which believers partake of in Christ Jesus, like the natural life of the body, will manifest itself in a disposedness to such actions as are suited to its own nature. Therefore, so far from making void holiness of walk and conversation, that we establish it. We receive a life of holiness from Christ, that we may walk holy. We believe that by Christ being made sanctification to us, the root of holiness within us, that this is the only source and spring of our bringing forth "fruit unto holiness." Now this objection is just as absurd and trifling, as though when our Lord was about to raise dead Lazarus, any one present should vehemently cry out, 'Master, I pray you, do not restore him to life, lest, when he find himself alive, he should not eat, and drink, arid walk about, and perform the natural duties of life.'

It is true indeed, the faith of the gospel tends to destroy at a stroke, and cut up by the roots (and is it not fit it should?) All those corrupt, proud and unscriptural notions of our own righteousness and holiness, which are natural to us, and which are entertained in the minds of men destitute of the truth, and which they contend earnestly for. But if such objections are raised (which it is most natural to expect) from mere carnal minds, let it suffice to say, there is no end to their vain cavils against the truth. But if they are started from professors of the faith of the gospel, it is surely enough that we have the warrant of God's sacred word to support our faith. And we are bold to assert, we must not dread any ill effects from the belief

of the truth. For we are sure the Lord will take care of us, while we look to and honor his word, have fellowship with his Son, and love to have the Lord Jesus alone exalted in all that we are and do. And, therefore, let us proceed to consider the next point proposed.

2dly, the blessed and holy effects which flow from Christ been made sanctification in believers. They have thereby an habitual aptitude of mind, and disposedness of soul, to the following things:

1st to cleave unto the Lord Jesus with full purpose of heart, a steaming him their law-fulfilling righteousness, their sin-atoning sacrifice, and life-giving head. Seeing themselves poor and needy sinners from day to day, they behold all the Father's love in him, and expect all the graces of the Holy Spirit through him. Hence they delight to know more of his precious love—to learn more of his rich grace—to trust more to his perfect work—and to glory more of, and to rejoice more in his finished salvation for them. Desiring to live in close fellowship and sensible communion with him: that they may love him more fervently, obey him more steadily, and be conformed to him more perfectly, in the temper of their minds, and in the practice of their lives. For our beloved hath *left us an example that we should follow his steps.*

2dly, from a life of faith on the Son of God, we become dead to the law as a covenant of works. So that we are disposed not to consider ourselves, as under the law: either to expect salvation on any account for our obedience to it: or to dread damnation for our transgressions against it. For we are dead to the law by the body of Christ. We behold the law perfectly and everlastingly fulfilled in his body for us; and all its curses sustained in his body on our accounts. So that there is “now no condemnation to us.” For we are in Christ: we are married to Christ—of the law of the Spirit of life in Christ Jesus, hath made us free from the law of sin and death.

3dly, fellowship with Jesus, disposeth hearts, to an aversion to sin—to desire victory over it—and perfect deliverance from the being of it. Souls who love Christ loath sin. They cannot love Christ and sin. They cannot serve two such contrary masters. They do not desire it. Though they are assured they shall not be damned for sin; nor be punished in hell for sin, yet the love of Christ constrains them to hate it, mourn over it, and it causes grief that they are the subjects of it. This sense of this keeps down pride, and keeps up trust in Jesus, as their righteousness and sanctification, so that they dare not

trust in themselves for justification; nor confide in any holiness of their own as their title to glory; but Jesus is all in all to them; while they see themselves but unprofitable servants. Thus they are disposed to lie low in humility at the feet of Jesus, praying him to keep them, as from the abominable lusts of their nature; so from the cursed pride of their self-righteous hearts. For they consider, these sins are equally hateful to him; equally hurtful to them.

4thly, fellowship with Jesus, disposeth to an aversion to fellowship with the unfruitful works of darkness—the pomps and vanities of this wicked world—all its vain pleasures, enchanting diversions, and ensnaring pastimes. Knowing Jesus hath redeemed them from this present evil world—that they are crucified to the world—are called to redeem the time—to walk as children of light—to have their fruit unto holiness—to mortify sin in their members—to be living unto God, perfecting holiness in his fear. For God who hath called them is holy; Christ who hath redeemed is holy: the spirit who has regenerated them into Christ is holy; therefore they have their fruit unto holiness, and their end everlasting life.

5thly, their minds are disposed to “consider Jesus,” and to look under Jesus, as to the exercise of every grace, that so their graces may be strengthened by him. They go to Jesus in faith, that their faith may grow up in him: in hope, that hope may abound towards him: in love, that their love may be cherished and inflamed by him; and in patience they wait on him, that patience may have its perfect work, until the appearing of him. So,

6thly, as to the discharge of every duty, they are disposed to do all in his name, to the glory of God. Therefore they dare not consider duties, as tasks imposed upon them, by a hard task-master; but as sweet privilege is enjoined by a loving friend. They are disposed to pray to Jesus, because they know him; they believe his love to them and care for them: they expect to receive all they want out of his fullness. For their “God will supply all their need out of his riches in glory by Jesus Christ,” (Philippians. 4:10). They are disposed to love his word because it testifies of Jesus—to hear the gospel of his grace preached, because faith in Jesus comes by hearing the word of God—to wait on him at his table, to remember his everlasting love—to give him the glory of his eternally finished salvation, and to be nourished up to everlasting life with his blessed body and precious blood: for so he commands. To this faith disposeth, and love

constraineth.

7thly, they are disposed from the spirit of Jesus to love all his members, not because they are of the same church, party, or persuasion, but because they appear to belong to Christ. As ‘hunger will break through stone walls:’ so the love of Christ, will suffer no wall of partition to stop its course. It will flow toward persons for the “truths-sake which dwelleth in them.” Fellowship with the head in glory, disposeth to communion with his members on earth: nor does it dispose to look down with haughty pride and censorious contempt, even upon strangers to the love, and enemies to the faith of Jesus, however vile they act; for the believer knows he is still a poor sinner himself. He stands by faith—this disposes him not to be high minded—not to entertain a good opinion of himself. He sees the grace of Jesus, is all, and has done all for him. He is disposed to consider himself as bad, yea, worse than others; because he sees and knows more of the vileness of his own nature, and the deceitful workings and desperate wickedness of his own heart, than he knows of others. He sees himself an insolvent debtor to free, sovereign, distinguishing grace: therefore he is apt to consider the conduct of the vilest of the file, only like a picture, displaying what is also in his own heart and nature: therefore he is led to think, what such are now, so once was I; what I am now, they soon by grace may be. And therefore,

Lastly, there is a disposedness of heart in every believer in Jesus, to look off from himself: to renounce all that he is in himself, and all that he has done, or can do; yea, also all that has been wrought in him, or done upon him, as his title to the favor of God, or his hope of eternal life. His desires—his dispositions—his actions—his duties—his graces—his frames and his feelings, he is disposed to look off from all, and to look only to what Jesus has done for him, for his right and title to glory; and what Jesus is made of God to him, as his meetness for glory. For after all, he sees himself a sinner, an unprofitable servant, and prays, that he may be found in Christ. Therefore he thrusts in him, and leans upon him, as the beloved of his soul: as his staff of strength, and stay of support from day to day. But yet as an evidence of Christ dwelling in our hearts by Faith, being the life of our souls, and made sanctification in us, we cannot but rejoice to find a disposition of soul and an aptitude of mind, to such things as please our Lord. We delight to maintain the practice

of them, though we renounce all confidence in them: we are never so happy as when we are *led by the Spirit*, from simple faith in, and sincere love to Jesus, to glorify God in this way. So that you see my dear fallow traveler, the life of a Christian—the life of faith, is utterly inconsistent with the least degree of licentiousness in principle, and entirely opposite to all the unholiness of practice. Though the pride of the *Arminian* may lay this to our charge: though the looseness of the *Antinomian* may justly deserve it; yet the holy believer hears it with disdain, and lives down the accusation with joy. His heart and life are influenced by Christ, being made sanctification to him, and his fellowship with Jesus by faith. He cannot continue in sin, because grace has abounded towards him: his soul fires with a holy indignation at the very thought. Those who talk of grace leading to licentiousness, take license to speak from the dictates of corrupt nature; the language of their lips betrays ignorance of the nature of grace upon their hearts. For to this question, “what then, shall we continue in sin, because we are not under the law, but under grace?” The real believer in Jesus will answer with the utmost abhorrence, “God forbid! For how shall we who are dead to sin, live in the longer therein.”

And does not my Christian friend find such the language of his heart? Are not such the desires and disposition of your soul? Else why do you complain of what the spiritually dead feel not, “a body of sin?” Else why do you desire what the un-sanctified have no relish for, fellowship with God the Father, and his Son Jesus Christ? Else why are you depressed and distressed in finding (what natural persons are utter strangers to) your soul interrupted, in the views of faith, the joys of hope, and the comforts of love? Else why is sin felt as a burden, and holiness delighted in? Contraries illustrate each other. Christians are known as well by their sorrows and complaints, as by their joys and comforts. That you are the subject of a body of sin and death, proves that you are fallen from God. That you are sensible of this, groan under, and long for deliverance from this, as being contrary to the peace and purity of your mind, this proves that you have spiritual life from Christ, that Christ is made sanctification to you. But this falls under the,

3d. Particular, namely, that the subjects of Christ’s sanctification, do nevertheless find and feel that they are still the subjects of an unholy nature. There needs no argument to prove the

truth of this to you, my friend. Your own experience is a melancholy proof of it: you are ever ready to sigh out your confession of this, and to breathe out your lamentation over it. This you find by daily experience to be the cause of your many exercises of mind, sorrow of heart and dejection of spirit: these are often attended with a large black cloud of doubts and fears, concerning your eternal state; but all these do not prove, that you are not the subject of Christ's sanctification. No; not even, though you had a ten-fold stronger sight, sense, and feeling of the sins, lusts, and corruptions of your fallen nature than you have. I know it is too common to speak very sparingly of the sins and corruptions which believers are the subjects of. Too many are averse to lay open the abominable evils, which still dwell in the regenerate. Some affect to speak as though sin had no being in sanctified persons; but such dreamers of *perfection*, only to discover that they are not truly awake to the right knowledge of themselves: it is evident, that the sin of pride and self-righteousness blinds their eyes, but they do not see the evil of their own hearts and natures; so they also betray ignorance of the law of God, and the real state of his saints. But by the after conduct of many such dreamers, we have seen, most sad proofs and awful instances, that sin dwelt in them: hence they have woefully fallen under the power of it.

But the word of God testifies, and the experiences of his saints therein recorded, fully prove this affecting truth, that the holiest of men, while in the body, were the subjects of sin; that the lusts of the flesh will be working in us, so long as we carry our mortal bodies about us. The Scripture exhortations to sanctified believers in Christ, are a proof of this. Why else, are the dearly beloved children of God, and saints of Christ, exhorted to "abstain from fleshly lusts "which war against the soul," if they had none in them? Why to "cleanse themselves from all filthiness of flesh and spirit," (2Corinthians. 7:1), if they were not the subjects of it? Why does the holy apostle include himself too? Let us, if there was no filth of sin cleaving to them. Why are they exhorted to "put off the old man, which is corrupt, according to the deceitful lusts," (Ephesians. 4:22), if he and his lusts were not part of them? But it is needless to enlarge on this, every exhortation in the word, either directly or indirectly imply and prove that the saints of God have need of exhortation because subjects of sin. It is hence, as "the flesh lusteth," after such things as are contrary to the Spirit; an indulgence in them would be

injurious to the peace and purity of their minds, as also dishonorable to their God and Savior; therefore they are exhorted against them. If sin had no being in the saints of God, exhortations to mortify sin would have had no place in the word of God: they would have been needless. So the testimony of the Spirit of truth, concerning the saints of God, as also their own confessions fully prove this. The Holy Ghost bears a faithful record even of his own people. He does not flatter human nature. He stains the glory of all flesh. Hence we hear of the *anger* of a meek Moses: the drunkenness and unchastity of a righteous Lot: the unbelief and dissimulation of a faithful Abraham: the complicated crimes of the man after God's own heart, holy David, &c. Now these were all works of the flesh; and prove that these imminent sons and saints of God were yet the subjects of sin. Look at the lives and conduct of our LORD's own disciples. See how they all cowardly forsooth him, and basely fled from him. Hear the oaths and curses of St. Peter, when he denied his Lord. Behold his after dissimulation about the truth at Galatia. Hear the beloved disciple declare, "if we say that we have no sin," if we inspired apostles, or you sanctified believers in Christ, Should say that we have no sin dwelling in us, "we deceive ourselves, and the truth is not in us," (1 John 1:8). For any Christian believer to say, he has no sin, he doth not sin, verily he commits sin in saying so, for in plain terms, HE LIES.

But now, will any dire to say, these sins of God's Saints should not be mentioned, lest they bolster up vain hopes, and encourage others to do the like? Who dares thus to impeach the God of holiness? What! Are we wiser than the SPIRIT of Wisdom? Have we a greater abhorrence of sin, than the Spirit of holiness? For he hath caused these things to be written and revealed: yes, and to the wisest ends, and most holiest purposes too, even to shew to man what he is, to hide pride from his eyes, to lay him low in his own sight, and to exalt the riches of the glory of the grace of GOD in CHRIST JESUS, in pardoning such sinners, and the divine efficacy of the blood of CHRIST, in cleansing them from all sin; and to manifest the grace of the holy SPIRIT, in making sin appear exceedingly sinful to them, affecting them with hearty sorrow for it; humbling under it, with true repentance of it and with holy indignation against themselves on account of it. And in this way is that prophecy accomplished: "The lofty looks of man shall be

humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day,” (Isaiah 2:11). And hence it is that poor sinners, seeing what they are in themselves, the subjects of sin, learn to obey that divine word of grace, “Enter into the rock,” CHRIST JESUS, the rock of ages; and hide thee in the dust, for fear of the LORD, and for the glory of his majesty,” (Isaiah 2:10). Thus is sin made hateful to the heart, the sinner humbled in his own sight, and the LORD JESUS exalted and made more precious to the believing soul, as his righteousness, sanctification and redemption.

Hence, so far from thinking that sin is entirely dead in you, or the old man, with his deeds utterly destroyed out of you; or because you still find and feel yourself the subject of the workings of a carnal corrupt nature, that therefore you are not the subject of CHRIST’S sanctification, that you see it was the common lot of all the saints thus to be exercised: nay, there is nothing of the old man, but what is still in you, you have still a body of sin and death. “The flesh, with its affections and lusts,” are still the same, and ever against the SPIRIT, and war “against the soul.” The old man, which is corrupt, according to the deceitful lusts, is not changed, bettered, or improved; but as accursed is crucified with CHRIST. He is not dead yet; human nature is the same, corrupt and become abominable, whether in saints or sinners. As a new-born son of God, you find its burdens, are pressed down with its weight, and are groaning for deliverance from it. This sense is peculiar to the living saints of GOD only, and therefore you cannot live after the flesh,” because you are led by the SPIRIT to live on JESUS, who is made sanctification to you.

And it is the nature of faith, and the character of the faithful to speak the truth of themselves, and to confess what vile sinners they really are in themselves; not to palliate sin, nor to think less of its vileness; not to attempt to colour over its evil nature, and to disguise it with soft appellations. Slight thoughts of sin Cause slight thoughts of the Saviour's love and salvation. Therefore it is the nature and essence of the Christian faith, to sink the pride of nature, and to exalt Jesus, as made sanctification against it. So that the more you view JESUS as your sanctification, the greater power will you find against sin, and a greater victory over sin, so as not to obey it in the lusts thereof.

Hear the testimony of our venerable reformers, in the IXth

article of the Church of England, 'The flesh lusteth ALWAYS contrary to the SPIRIT, and this infection of nature doth *remain*, yea in them, who are regenerated, whereby the lust of the flesh, called in Greek, PHRONEEMA SARKOS, which some do expound, the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of GOD: and although there is no condemnation for them who believe and are baptized, yet the apostle doth confess, that concupiscence, (evil desires,) lust, and covetousness, hath of itself the nature of sin.' It is worth remarking, the Greek word is rendered by some, *wisdom*: no sooner had Satan deceived man, but the serpentine *wisdom* discovered itself in attempts to conceal, and find an excuse for sin; and this *wisdom*, which is foolishness with GOD, is still natural to fallen man, it abounds in every human heart. Bishop Beveridge most justly remarks upon this article, 'That this infection of nature remains when the person is born again, so long as in this life is plain, in that, otherwise heaven would be brought down to earth, and earth turned into heaven. 'For to have sin perfectly subdued under us, and grace perfectly alone in us, is certainly the crown of the crown of glory, the very heaven of heaven; which I cannot see how any one can in reason expect, so long as he is himself upon earth. None that have any grace, will say they have no sin, and he that says he hath no sin, it is an argument to me, that HE HATH NO GRACE: he who doth not find sin waring against his graces, surely he hath no grace to war against his sins.

If you turn your thoughts to what holy Paul speaks of himself, you can never exceed him in your sense and feeling of your evil and corrupt nature. And yet surely, you can never doubt but that CHRIST was made sanctification in him. Do you complain of "all manner of concupiscence?" That is, evil desires of things forbidden, he found the same, (Romans. 7: 8). Do you find that "you are carnal, sold under sin?" So did he. Do you, "do that which you allow not," he owns the same, Do you complain, "what I would, that I do not?" So did he, Do you know and confess, "in me, (that is, in my flesh) dwelleth no good thing?" He did the same. Do you own, "to will is present with me, but how to perform that which is "good I find not?" This is his language. He could not find the power in himself, for it is "GOD who worketh in us, both to will, and to do.' Do you find, "When I would 'do good evil is present with me?" For the evil of

corrupt nature is ever present to advance pride by what good we do, to make a boast and a merit of it, and to glory in it; Paul knew this well. Do you delight in "the law of GOD after the inward man?", Verily your groans and complaints of the burden of your corruption, is an evidence that you have, the same joyful experience with St. Paul. But do you see another law in your members, warring against the law of your mind, and bringing you into captivity to the law of sin which is in your members? This also was Paul's woeful experience."

Now upon all these accounts, as a member of the first Adam, do you pronounce yourself WRETCHED? A wretched son of an apostate parent. Are you crying after deliverance? So was St. Paul: "Who shall deliver me from the body of this death? But was Paul, or are you ignorant, who is the precious deliverer of sinners? No for he no sooner utters the complaints of his heart, but he glories in the triumphs of his faith. His dear Deliverer was nigh, even in his heart, (for Christ dwelt in his heart by faith,) therefore in ecstasy of joy he adds, "I thank GOD. through Jesus Christ our LORD." Here is my victory over all my inbred lusts and indwelling enemies: here is my deliverance from them: here is my triumph over all the miseries, and all the ruins of the fall, even the grace of God abounding over sin, and saving sinners in CHRIST JESUS.

This. I have by faith: this I hold by faith: this I hold up and oppose against all sense and feelings, and against every enemy: this I plead in my conscience against sin within me: Satan accusing me: the law condemning me: death facing me: hell threatening me; still this is my support, my defence, my deliverance, my victory, my triumph, the glory of the grace of God shining in the face of JESUS CHRIST, our LORD, our Saviour, our sacrifice, and our salvation. This I thank my GOD for: in JESUS alone I glory. "So then with the mind, I myself," I Paul, an inspired apostle, a sanctified believer, a new creature in CHRIST JESUS, serve the law of GOD: "but with the flesh," my carnal corrupt nature, which is sold under sin, full of sin, can do nothing but sin, and if left to its own inclination and lusting, loves to be under the power and dominion of sin "with the flesh" I am naturally prone to serve the law of sin.

Now, my dear Friend, here is Paul's experience and his deliverance, his groans and his triumph, his complaints and his victory, his flesh and his spirit, his sense and his feelings, and his

STEDFASTNESS IN THE FAITH. The LORD help you and me to rejoice in the same faith and the same LORD, and to give thanks also as he did. His conflicts are all over. He is forever freed from all his burdens and sorrows. He is now triumphing in the full enjoyment of the presence of GOD and the Lamb. May we also hold fast and follow his faith! For to this end hath the holy SPIRIT caused the saints experience to stand on record, that we might see the necessity of holding the mystery of this faith in a pure conscience, that CHRIST is made sanctification to believers, though they are still sinners in themselves, and the subjects of an unholy nature. This is the 4th particular to be attended to.

And here, my Brother, take the prophets and apostles for your example, as to the steadfastness of their faith, in holding fast the truth. They were men of like passions with ourselves, yea, sinners in themselves. But they all "endured, seeing by faith him who is invisible," holding fast the faith of the Son of GOD. Holding the same mystery of faith in the conscience, is your only present remedy also. The absolute necessity of this appears,

1st, That it is the will of God and you concerning us; therefore we are exhorted to it by the word of inspiration. All exhortations in the gospel are to the believing brethren in CHRIST, respecting their walk and conversation in the world. "We beseech you, brethren, and exhort you by the Lord JESUS, (by all that he is to you and in you) "that as ye have received of us, how you ought to walk in and to you please God, so ye would abound more and more," (1 Thessalonians, 4:1) but this can only be done, while we hold fast Christ by faith in our consciences, "walking by faith," and living by faith on the Son of GOD. "Seeing then we have a great high-priest who is passed into the heavens, Jesus the Son of God, let us hold fast our profession," (Hebrews. 4: 14). How do we *see* this great high-priest, but by faith? How do we know that JESUS the Son of GOD, hath offered his blood as the sacrifice for our sins, and that he is "passed into the heavens, to appear in the presence of GOD FOR US," but by faith? And how can we hold fast this our profession, of what Jesus hath done for us, is to us, and is still doing for us and in us, but by faith in the word of truth? The LORD knows, we have many enemies to this truth, who strive to deprive our souls of the comfort of our LORD'S love, and rob him of the glory of it; therefore he commands us, *abide in me*, as though he had said in spite of all the workings of

unbelief, and the legality of your spirits, maintain, and hold fast in your consciences, a steady abidance in the faith of me: firmly adhere to this important truth, that ye are *one with me and I with you: that I am in you and you in me*. The belief of this union to me your Lord and Head, is the ground of all comfortable communion and fellowship with me. Doth sin assault? Satan distress? Do corruptions beset you? Is the world ensnaring to you? Against all enemies within and without look unto me—consider me as your sanctification—believe me who am for you to be stronger than all that are against you—therefore in the firm belief of my love, my promises and my power, come unto me, in every time of need, to receive out of my fulness and grace for grace. So shall you glorify me—so shall you enjoy comfort, victory and peace by abiding in me. *Continue in my love*. Hold it fast against all that opposes it, that I am made sanctification to you. You can have no holiness, but in and from me.—“Without me ye can do nothing:”—but through my power strengthening you, "ye can do all things."

2dly, We are exhorted, "Let us hold fast our profession without wavering." Why so? "Because he is faithful who hath promised," (Hebrews. 10:23). You see our profession of what JESUS is to us and in us, is founded upon the faithful word, and inviolable promises of the LORD himself, These never fluctuate nor change. They spring from covenant love. That never alters. "He hath commanded his "covenant for ever." Therefore we should ever hold fast Jesus our covenant head and surety, as made of GOD sanctification to us. "JESUS CHRIST is the same yesterday, to-day and for-ever." Therefore we should never waver concerning our faith in him as our sanctifier. What he begun yesterday, he carries on to-day, and will complete it for ever. Therefore we should ever cleave to him with full purpose of heart: ever hold him fast by faith For so,

3dly, Our dear LORD, though absent in body, yet ever present in spirit with his church commands, "that which thou halt already," of the knowledge of me and faith in me, "HOLD FAST till I come,"(Revelation 2:25). Till I come to take you to the full enjoyment of myself in glory. Again he testifies, "Behold I come quickly," ye have but a very little while longer to shew your faith in me, and faithfulness to me, in this world, therefore, "HOLD FAST that which thou hast, that no man take thy crown,"(Revelation 3:11). What is our present crown of joy? What will be our eternal crown of

glory? O, is it any thing else but JESUS, precious JESUS, infinitely precious JESUS, in all that he is to us, and in us, and as he will be eternally enjoyed by us! O my friend, force and fraud will be used to rob us of our glorying in and of our beloved! but we are ever to be jealous of and watchful against every thing, that is advanced against the completeness of the work of JESUS in his finished salvation for us, and of his being made sanctification in us. For our LORD's glory is advanced, and our comfort is only maintained, while we sanctify him in our hearts: when we separate and put away every other work, matter and thing, and give our LORD the pre-eminence over all. Therefore when the voice of inspiration proclaims, "In the LORD, in JEHOVAH JESUS, shall all the seed of Israel be justified and shall glory," (Isaiah 45:25). When thy believing soul holds fast this truth, thy heart will echo back, "GOD forbid that I should glory, save in the cross of our LORD JESUS CHRIST,"(Galatians 6:21). This is to honor the LORD, in the faith of his word, and in the glory of his righteousness and sanctification.

4thly, This is the only way in which we can draw nigh to GOD with boldness. If you look at yourself, you see a poor creature—an unholy sinner. You think, I can find nothing in myself to recommend me to God's favour, nor to entitle me to his acceptance.—This view discourages your approach to GOD, and shuts your mouth before him. But O when you consider, when you hold fast this truth JESUS suffered without the gate, that he might "sanctify me to GOD by his own blood," (Hebrews 13: 12). what boldness of access doth this inspire the soul with! Though there is nothing perfect in us, yet there is a better hope brought in, even the assured hope of access to GOD, and the certain persuasion of acceptance with him, *in his beloved*—therefore, by this blessed hope, "I draw nigh to GOD,"(Hebrews 7: 19). "This hope is as an anchor to my soul, both sure and stedfast, and which entereth into that within the vail, whither the Forerunner is for us entered, even Jesus,"(Hebrews 6:19). "By HIM we have access by faith,"(Romans 5:2). "Through HIM we have access, by one Spirit unto the Father,"(Ephesians. 2:18) . "In HIM we have boldness and access with confidence by faith of him,"(Ephesians 3:12). Why all this? but because Jesus hath taken away all our sins before GOD: because he hath wrought out and brought in an everlasting righteousness which perfectly justifies us in the sight of GOD; and because he hath sanctified us through

the faith of him to draw nigh to GOD—"and he hath made us kings and priests, "to offer spiritual sacrifices acceptable to GOD"—How? only by JESUS CHRIST,(1 Peter. 2:5).

5thly, Holding fast this faith, is the only way to adorn the gospel, and to recommend the salvation of JESUS. For if we do not hold fast the mystery of faith in our hearts and consciences of what JESUS IS to us and in us, we shall bring no honour to him with our tongues, by making confession of him unto salvation, nor glorify him in our lives by walking worthy of him unto all well pleasing. If our minds are in doubts, fears, dejections and anxieties, about our hope of salvation, then our countenances will wear the gloom of discouragement, and our tongues will be dumb, to the glory and praise of our dear Immanuel. But while we hold fast the faith of Jesus, being our atoning sacrifice, our righteousness, and our head of life and influence, we shall, with David, cry out, "Come and hear all ye who fear the LORD, and I will declare what he hath done for my soul," (Psalm. 66: 16). For while the mystery of faith is held in the conscience, and sweet fellowship with JESUS is enjoyed in the heart, the tongue is glib to speak of his lovely name, his glorious work, and his precious salvation.

6thly, By this you will be proof against the corrupters of the word of grace, those false teachers who depreciate the glory of JESUS our sanctifier. "Beware, lest any man spoil you," saith the apostle. How is that done? Why false teachers are like thieves and robbers: they aim to deprive souls of the comfort and glory of what JESUS is to them: they would spoil souls of their rich clothing: CHRIST'S glorious robe of righteousness imputed to them—GOD'S everlasting electing love of them—the grace of JESUS in sanctifying them to GOD, and enabling them to persevere and hold out unto the end, according to covenant love, covenant engagements, oath and promises. And instead of building souls up in this faith, they attempt to raze the very foundation of these glorious truths. And they direct souls to look to themselves, to confide in their own inherent graces, inherent righteousness and perfection, and to seek to be made perfect in the flesh. Instead of living upon the fulness of grace that is in JESUS, according to the everlasting love of GOD, and constantly looking to receive from him by faith, through the communion of the HOLY GHOST, they aim to lead souls to look to themselves, and to live upon some stock of grace

which they imagine is given to us, and which by our own faithfulness to, and improvement of, we shall give the turning point to salvation, and so cause it to issue in our favour. But thus the vanity and pride of the creature is exalted, and the glory of grace, and the honour of JESUS is debased. Alas! alas! therefore the very dregs of Popery. But the holding fast the mystery of faith, is contrary to all such proud, legal, self-exalting tenets. Tenets which must ever bring distress upon souls, unless where pride and self-exalting prevail against sincerity and truth. But by the faith of JESUS, we shall maintain our ground against such dangerous and prevailing notions. Therefore be not moved away from the hope of JESUS "by philosophy, after the traditions of men, after the rudiments of the world, and not after CHRIST,"(Galatians. 2: 8). For if any man, be he ever so wise and learned, or deemed ever so good and religious; "yea if an angel from heaven, preach any other gospel than what you have received, let him be accursed,"(Galatians. 1: 8).

7thly, Holding fast the mystery of faith, that JESUS is made sanctification to us, sweetens and improves every bitter draught of affliction. When we are exercised with this trial, and when another affliction is brought upon us, well, says the believing soul, it is happy to consider JESUS is in all. His wisdom is in every dispensation—his love is at the bottom of all—his grace is sufficient to bear me up, and to carry me through all—and his power will make all things work together for my good and his glory. Thus he tries my faith—thus he sanctifies my soul to himself in love and in mercy. Therefore it is my LORD, my sanctifier, let him do with me and by me, as seemeth good in his eyes. His love is too great to afflict willingly or to grieve my soul without a cause. It is good for me to hold fast by my LORD and my GOD JESUS. So,

8thly, In an hour of darkness, in a season of heaviness through manifold temptations, what can support the soul but holding fast the mystery of faith, of what JESUS is to us? We see, in the most dark and distressing scene that ever the Son of GOD passed through, still as man he held fast his confidence in GOD his Father. Attend to the cry of his believing heart, "My GOD! MY GOD!" Hear the pleading of his faith, "Why hast thou forsaken me?" He hath left us his example that we should, under every exercise of soul, imitate his faith—hold fast our confidence in him, and plead with him to keep us. Hear his loving enquiry after us, "Who is among you, that

walketh in darkness and hath no light?"(Isaiah 50:10). Do clouds of corruption within arise and overspread the soul? Do storms and tempests of manifold temptations gather thick around us? is the Sun of comfort obscured? Is the Light of joy darkened? Is the soul dejected because it hath no light? What then? Though thou canst see no light to rejoice thee, yet thy Beloved and thy Friend still speaks to advise and comfort thee. Yes. He saith, "TRUST in ME—stay thyself upon ME—hold fast by ME, "I am the light of the world, he that followeth me, shall not walk in darkness, but shall have the light of life," (John 8:12).

Lastly, When the messenger of death approacheth, the signs of dissolution seize on the body, and the prospect of eternity opens upon the soul—the solemnity of appearing before the Judge of quick and dead presents itself—when nature is dissolving—when lips are quivering—speech is faltering—pulse is failing—friends are bewailing—and the soul is departing—O then the joy, the inconceivable, the inexpressible joy of holding fast the mystery of the faith of Jesus! O the glorious views of faith! It looks within the vail, whither our Forerunner is entered for us; and the soul cries out, I see him who is invisible—"whom have I in heaven but thee?" thee, my JESUS, who was once made *sin for me—righteousness to me—* and art now my life, my *sanctification in me*. Whom (Song 1) look to but thee? Whom can I desire beside thee? O the triumphs of faith! "Though my strength and my heart faileth, yet thou, O Jesus, art the strength of my heart, and my portion for ever." O DEATH! In JESUS I see thy sting taken out. O GRAVE! in JESUS I behold my victorious Conqueror. O holy LAW! in JESUS I perceive all thy curses suffered, all thy righteousness fulfilled. O divine JUSTICE! In JESUS I view all thy fiery wrath for ever quenched—all thy just demands eternally satisfied. O inviolable TRUTH! In Jesus I see all thy immutable designs—all thy precious promises everlastingly completed and fulfilled. O precious COVENANT! in Jesus I see all the eternal purposes, wise decrees, and solemn oath, of the eternal Three in one GOD, for ever established. and O sovereign Love! O unmerited MERCY! I behold in Jesus thine everlasting arms underneath to support, open to receive, and ready to clasp and embrace me, that where Jesus is, there, there my highly-favoured soul shall for ever be. And in that heavenly world, what will be our sweet, our incessant, our eternal employ? Verily, to love, adore,

praise and magnify GOD and the Lamb—to cast our crowns at his dear and precious feet—to look up to his ever-adorable face—and to give him the whole and sole glory of his free love to us, and everlasting salvation of us. But till we arrive to this blessed state, O let it be our chief concern, our daily study on earth, to honour Jesus by the faith of our hearts, in entertaining the most noble and exalted views of him, which the SPIRIT of truth teaches us in the word. This is the only way of enjoying peace of conscience, comfort of mind, and joy of heart—for *we are complete in him*. Therefore, though we have no confidence in the flesh, yet have we all cause evermore to rejoice in CHRIST Jesus; to rejoice in him as made of GOD, to us blind and naked, sinful and unholy creatures in ourselves, *wisdom* to enlighten us—*righteousness* to justify us—*sanctification* to purify us—*redemption* to glorify us: therefore let him who glorieth glory only in the LORD JESUS, of what he is made of GOD to us and in us.

Thus, my dear Friend, you see your calling; it is steadily to hold fast your confidence in Jesus—to abide in the faith of him—to live upon the fullness which is in him—to keep your conscience pure by the blood of him. Thus to keep yourself in the love of GOD through the faith of Jesus—to be building up yourself in this most holy faith, this is your duty as one made alive to GOD. Though you were *passive* when laid upon the foundation JESUS; yet now you are called to all activity and diligence in the use of all the means of grace, in order to preserve a lively hope of glory-in your soul. Both the power of all is from God; therefore adds the apostle, “praying in the Holy Ghost” for clearer views, more established knowledge, more heart-felt fellowship, more sweet communion, and more transforming sights of Jesus by faith, even till you are filled with all the fullness of God; and have attained the end of your faith, even the salvation of your soul, in the full fruition of his blessed presence and eternal glory in his own kingdom. In the mean while, though tabernacling in flesh, and inhabitants of houses of clay, having the faith of Jesus in our hearts, we may well go on joyfully, confessing Jesus with our lips, and glorifying him in our lives, ever singing that sweet evangelical hymn of praise, entitled, ‘A joyful Thanksgiving of the faithful for the mercies of God.’ *And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is*

*my salvation: I will trust, and not be afraid; for the LORD JEHOVAH is my strength and my song, he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.* (Isaiah 12). Thus you see how old-testament Saints went on their way to glory—praising Jehovah Jesus, the God of their salvation—trusting in him, not being afraid—drawing joy from him, the fountain of life—calling upon him with delight—declaring the wonders of his love with ecstasy—making mention of his name, and exalting his doing as their whole salvation.—Behold! How they exhort and encourage each other to rejoice in him, *cry out and shout*. Why? Great is the Holy-One of Israel, Jesus the hope of glory, in the midst of thee. He dwells in our heart by faith: he is in the midst of us by his Spirit. Thus their example is recorded, that New-Testament believers should follow their steps. And thus I have aimed, in these addresses to my dear friend, to stir up your pure mind, by remembering what Jesus was made for us, is to us and in us, that you might live, daily live under the joy of this, and be daily glorifying Jesus for all this. Pray consider, it is your high calling, ever to look under Jesus, and to live upon his fullness.—Remember it is your sweet privilege, to rejoice in him who is the truth, and “to hold fast the confidence of him, and the rejoicing of the hope on him firm unto the end.”(Hebrews 3:6).—Yea, let me remind you, that this is also (what you love to hear of) your duty, your gospel duty. Not one command in the moral law, is more positively enjoined than this, of sober spiritual joy in the Lord. Are you concerned to keep holy the Sabbath day because the Lord hath commanded it? O be equally concerned to obey this injunction of the same Lord, “rejoice in the Lord always, and again I say rejoice.”(Philippians. 4:4). Should you not? Is *Jesus entered into his rest* from his toils and sufferings for our salvation? And have “we who believe in him entered into his rest?”(Hebrews. 4:3). And is his *rest glorious?*(Isaiah. 11:10). Surely then rejoicing in him is our highest duty, our exalted privilege. For hereby the everlasting love of God the Father is glorified—the everlasting salvation of God the Son Is Honored—

and the Everlasting Truth of God the Spirit is obeyed—and thus also the well-being of your own precious soul is advanced. Therefore I have obeyed this apostolic exhortation, *comfort one another*.—May the Lord the Spirit own and bless it to you—may he mightily strengthen you, to quell the first risings of unbelief—to fight against corrupt reason and legal workings, and to resist Satan steadfastly in the faith, that Jesus may be the glory and the rejoicing of your soul now, and that you may be his glory and crown of rejoicing in the great day. Consider what has been said, and the Lord grant you a right understanding in all things, so prays your miserable fellow sufferer in the ruins of the fall, and your happy fellow partaker of like precious faith in the Lamb.

**W.M.**

FINIS.