

THE  
Gospel - Method  
OF  
SALVATION

OR,  
The Condemned State of Man  
by SIN,

And the Way appointed of God for his Recovery  
through the Righteousness of *Jesus Christ*  
received by FAITH,

Considered in Three

SERMONS

Preached successively at *Middletown* in  
*New - Jersey.*

With some Alterations and Additions.

---

By SAMUEL BLAIR, *Minister*  
*of the GOSPEL.*

---

Printed and Sold by *William Bradford* in  
*New - York, 1735.*

---



T H E  
P R E F A C E

**I**T may possibly be deemed by some, a very unaccountable Procedure for such a Junior, in this Publick Manner, to trouble the World with any of my Performances. I confess, the Consideration of my Youth (upon which account, that may be looked upon as Arrogance in Me, which wou'd be well accepted of in another, whose Time and Experience in the World had given him a greater Liberty) has been the greatest Stumbling Block to my self in the Way of this Publication. But I think it ought to be remembered, that where Recommending Age is wanting, the Usefulness and Importance of the Subject offer'd to the Publick, is a sufficient Passport, and may pass for a tolerable *Impri-  
mature*: Likewise, my Publick and Sacred Character, as a Minister of the Gospel of Christ, may allow me, at least, the Liberty

( \* )

of

of being as extensively Useful as I can, of pursuing such Methods as have a Rational Tendency to promote Mens Spiritual Interest.

But I presume, a true Account of the Reasons of the Publication, and my Principal Design in it, will be its best Vindication. It is not only designed for the benefit of such as I have no other Way of access to, and are destitute of better Helps for their Instruction in these great Truths of the Gospel, but chiefly for the Benefit of such as are my ordinary Hearers: and sure, any Minister may endeavour the good of those he is related to in that Capacity, in any Method conducive thereto, without a Criminal Imputation.

The Discourses here presented to your View, as the Title-page informs you, are Sermons which I had before preached at *Middletown*, a part of my present charge; After I had preached them, considering the great Weight and Importance of the Doctrines contained in them, the Advantage and Necessity of being acquainted with

with

several Discourses through, and the Regularly, in their order; for they give mutual Light to each other; and perhaps, that which appears more dark to your Understanding, or difficult to your Faith in one place, may open up to your fuller Satisfaction in another; at least, it is likely you will be better disposed to yield your assent to the Doctrines here advanced, after you have carefully perused the whole, and so have them under your View at one prospect, with their Dependance upon and Connexion with one another. Divine Truths indeed frequently address themselves to the Human Understanding under a very great Disadvantage, because it is often bribed and byassed, either by Education or a perverse Will; whence it is that disengenuous Minds immediately set themselves to believe that to be false, which they would unwillingly have to be True: but Truth will be Truth whether we will or not; and therefore it is necessary that the Reader lay aside all such Corrupt Byasses, and bring with him a Judgment ingenuously disposed to yield to sufficient Evidence.

I cannot conclude this Epistolary Address  
without

without offering a few Words to such flightful and secure Persons as make no Conscience of attending upon God in his Publick Worship; as seldom, or never come to hear the Gospel of Christ Preached.

*Very Dear and Immortal Souls,* you will not give me any other opportunity of dealing with you for your Good and Happiness: If it shall please the Lord, in the course of his Providence, to cast these Lines under the Eye of any of you, with the tenderest Regard to your Souls Happiness, I pray you to consider what a foolish and mad part you act, in being so careless and unconcerned about your Eternal State. You have so little concern about it in your Hearts, that you will not so much as be at the pains to come and hear the Solemn Truths of GOD declared to you, and so slight and contemn all the Messages of Heaven: Oh, *Sirs!* how will you stand confounded, and filled with the deepest Horrors in the great Day, when you come to give an Account of the Pains you have been at to serve the Lord, and save your  
own

own Souls! How know you but something has been spoken, at such times when you had opportunity of being present, which the Lord might have blessed to your Conversion and Eternal Happiness, had you been there, and then happy should you be indeed; but alas! by your Wicked Neglect, you are like to be your own Eternal Ruin. All the plausible Excuses with which you endeavour to blind your stupid Consciences, are nothing but disguised Shifts: You'll say, it's like, *You can serve the Lord as well at home and do as much for the good of your Souls as if you went to hear the Word*: But do you spend the Day in the Service of the Lord at Home? do you spend the Sabbath in a Religious and holy Manner? I appeal to your own Breasts, if it is not otherwise: I call upon your Consciences to witness against you. You'll, perhaps, read a few Chapters of the *Bible* in a formal careless manner, and perhaps a part of some other Book, and this is all you do for the most part that looks like Religion; The rest of the Lord's Day you spend, some part of it in sleeping and lolling upon your Beds, much of

of

of it sometimes in going abroad and visiting your Neighbours to pass the time away in Worldly and unprofitable Discourse, which suits your Earthly Minds; many of you spend it in Idle Recreations and Diversions. Are not these the ways in which you serve the Lord at Home? O *Sirs!* What will be the issue of such a Heaven daring Course of Life! But supposing you did spend the Sabbath in a Religious Manner, in the exercise of private and secret Duties, yet this would not excuse the Neglect of the Publick Worship: Every thing is beautiful in its Season; and God never designed one Order of Duties to turn out another, All his Institutions are consistent together, and to be attended upon: God, who has appointed a Gospel-Ministry, and Ordinances to be dispensed in his Church, certainly requires Mankind to attend upon them. And sure you cannot plead any peculiar Dispensation or Liberty for the Neglect of them more than others, if others who have as much Liberty this way as you can Pretend to, should act as you do, the Institutions which God has ordered to be continued to the End of the World

World (*Matt. 28. i 19. 20.*) should soon come to an End.

And now let me entreat you to consider what Rebellion you are guilty of against GOD, how you contemn his Authority, act to the Dishonour of JESUS Christ, and slight the great Means which he has appointed for your Salvation; and do no more so wickedly: And if you have so little regard for your precious perishing Souls, as that you will not put your selves to the trouble of coming to the House of God to hear his Word, I affectionately beseech you conscientiously to peruse these Discourses which I now endeavour to send to your own Houses, and seek after true Conversion to Christ and eternal Happiness with him. *May the blessing of the high GOD accompany these poor Labours to the Honour of his holy Name, and the saving good of Men.* So desires, so prays, Courteous Reader,

*Thy Soul's Servant, for Christ's sake,*

SAMUEL BLAIR



To the much desired People of my own  
Charge, and such as ordinarily attend  
at our Publick Assemblies.

*Very dear Brethren ;*

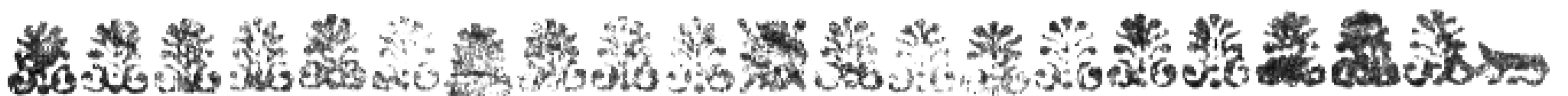
**A** S it was from a sincere desire of your  
Souls Good and Happiness, that I  
first delivered these Discourses to you from the  
Pulpit, so, it is for the same End that I now  
send them to you from the Press. It was with  
a View to your Benefit in particular that I  
was principally induced to make them Publick  
to the World ; that, having them by you in  
your Houses, you might have the greatest  
Advantage possible of obtaining saving Instruc-  
tion by them. I desire you, not only to read  
them, but consider what you read, that your  
Hearts may be suitably affect d with the  
Truths of GOD. I beseech you to try the  
State of your own Souls by them, and consi-  
der what Condition you are in. The Lord  
knowes it is the earnest desire of my Heart,  
that you might all be united to JESUS  
Christ. It would be among my greatest  
comforts, if you did but unfeignedly give up  
your Hearts to the Redeem. , and embrace  
him

him by a true Faith, that you might be sav  
To the which Noble and Necessary End,  
may the Lord make these Essays effectual, by  
the Powerful Co-operation of his holy Spirit.  
If they shall prove the happy Means of the  
Saving Conversion of any of you to Christ,  
who are yet unconverted, and of the Con-  
firming and quickening of such as are, give  
GOD the Praise, and Pray for me, who  
rests

Your most Affectionate

Though Unworthy Pastor,

Samuel Blair.



---

# The FIRST SERMON.

---

John I. I. Vers. 18.

*He that believeth not is Condemned already.*

**T**hese Words are a part of that famous Discourse which our Lord Christ entertain'd *Nicodemus* with, a noted Ruler of the Jews, who came privately to *Jesus* by Night, not craftily, like the rest of the *Pharisees*, but with a Pious design of having some instructive Conversation with him. In which to vers. 13. the Lord opens the Nature, and declares the necessity of the new Birth, in order to salvation. From the Thirteenth to the Nineteenth verse, he preaches to him the great Fundamental Doctrines of the Gospel, the last, and clearest Revelation of God's will to Mankind concerning their Salvation. Teaching him that himself was the only begotten Son of God, the true Messiah that was anciently promised, and now come to save Sinners by his Death; which he expresses v. 14 by being lifted up, i. e.

A

upon

upon the Cross; which was typified, *Num. 21. 9.* by *Moses*' his lifting up the Serpent in the wilderness, upon a pole, for the healing of the Strung Israelites. And as the Israelites were not healed, only, by *Moses* lifting up the Serpent, but by their looking upon it: So Christ informs *Nicodemus*, that in order to partake of the Virtue and benefit of his Death, Sinners must have an Eye of Faith fixed upon him for it. This necessity of Faith in him, in order to Justification and Salvation by him, the Lord clearly intimates thro' the whole context. And in this 18. v. He expressly urges it from two Considerations, *viz.* The Advantage that attends it, the great Benefit that accrues to the believer by it, and, upon the other Hand, the Disadvantage of the want of it. The first Consideration he expresses in these Words, *He that believeth on him* (i. e. on the Son of God,) (spoken of v. 17. who was himself that was then speaking) *is not condemned,* i. e. he is delivered from Condemnation, which before he was under; Brought out of a State of Condemnation into a State of Justification. And in the Words of our Text, the Lord *Jesus* declares the woful condition that (according to the Gospel) all unbelievers are in. Wherein observe, *1<sup>st</sup>.* The Subjects spoken of, *He that believeth not,* *viz.* on the Son of God, as *1<sup>st</sup>.* The Indefinite, *He,* is equivalent to a universal; and signifies, whosoever, of all the fallen Race of Mankind, believes not on the Son of God.

2dly. Observe, That which is predicated or spoken of the Unbeliever, *He is condemned*, That is, he is retained and held under the Guilt of his Sins, and Condemnation of the *Law*. Consider 3dly. The Time in which the Unbeliever is in this condemnation, signified by the verb, *Is*, and the adverb, *already*. *Christ* says not, he will be condemned, or he is like to be condemned; but, he is condemned already. By sin he has laid himself under condemnation, and by Unbelief resists the last and only Remedy for his Recovery; And so is still in his condemned estate, every Moment, until he comes to *Christ* by Faith. This, O! this is the present Condition of every unconverted Person, of every Soul, until he clothes with *Christ* by Faith for Relief.

The sense and meaning of our *Lord* in this Verse is to this purpose: as if he had said to *Nicodemus*, You have acknowledged me to be a Teacher come from GOD; I am indeed the Son of God, and promised *Messiah*, and so the greatest Prophet, I open, and clearly reveal the *Gospel*, the Way in which God will have Sinners to be saved. Now, this is the Language of the *Gospel*, *He that believes in me*, as his only and All-sufficient Saviour, unfeignedly, and heartily receiving me as such, shall be delivered from the Guilt of all his Sins, and brought into a state of Justification and Peace with God; but he that does not so believe in me comply's not with the *Gospel*, and refuses his only Remedy;

dy ; and so shall not Enjoy the benefit of Gods  
*Gospe-Law* of Grace, but is still in his State of  
 Condemnation. And thus, the Lord teaches us,  
 that the only Method for a Sinners Recovery,  
 for his Justification and Peace with God, is  
 thro' Faith in him. But the only Proposition  
 of Truth that I shall speak to, for this Text  
 (which is clearly contained in the Words, and  
 fulfills my present purpose) is this

*Doc* That all such, as are not united to Christ  
 by Faith, are in a guilty and condemned State.

This is the Present Condition of all Unbe-  
 lievers. They are under the Wrath of the  
 great God, and so continue, until they savingly  
 believe in Christ. *Job. 3 36.* He that believeth on  
 the Son hath everlasting Life ; and he that believeth  
 not on the Son, shall not see Life, but the Wrath of  
 God abideth on him. And tho' all are not in  
 this State, yet all have been in it ; even those  
 that are in a justified State, were in a condemned  
 State, until they fled to Christ by Faith.

In speaking upon this Proposition, I shall  
 1<sup>st</sup>. show you, What we are to understand by  
 a guilty and condemned state.

2<sup>dy</sup> How Unbelievers come to be in this  
 State.

And 3<sup>dy</sup> Deduce some practical Interrances  
 from the whole. 1. As to the first then, a  
 Guilty and Condemned State is such wherein a  
 Person is sentenced and bound over to Punish-  
 ment.

ment by a *Law*, for a Crime, for a breach of the *Law*. All *Laws* have their Penalties to enforce them, to engage the Subject to Obedience, and maintain Justice, by prosecuting Transgressors, with condign Punishment: And so, the Transgressor is conducted by the *Law*, so soon as ever he has broken it, that is, the *Law* immediately sentences him, to the bearing of that Punishment which its Penalty has allotted to such a Transgression as he has committed, before he is formally condemned by the *Judge*, after a *Law-Process*; for the *Judge's* condemning him is nothing else, but his pronouncing upon him the damnatory Sentence which the *Law* itself passed upon him and whereby it condemned him to the same Punishment before, even, so soon as he had broken it, only, with the addition of a positive Order for the certain Execution of the *Law* upon him. Now (to apply this to the present Case before us) A *Condemned State* before *God* is such, wherein a Person is sentenced and bound over to the Punishment of *Hell*, by his holy *Law* and wise Contrivision of Things. So that it is not barely a liability to Punishments, but such a state wherein the Person will certainly and infallibly be punished, unless he is brought out of it, and the Condemnatory Sentence taken off. To be in a condemn'd state, is to be in such a state as *God* adjudges to *Hell* and Wrath; So that it is not uncertain whether the Unbeliever will be damned or not, if he should now die in

his present Condition ; He need not wait till after Death, or to the Judgment of the great Day for the Decision of the Case ; for *he is condemned already* ; and the condemning Sentence which will then be pronounced against him, if he leaves the World in his present Condition, will be no other than that which he was always under, only then it will be formally and solemnly pass'd upon him, with an irrevocable Order, like the *Persian Laws*, for the speedy execution of it. Thus, every Person in this World, is, at present, either in a state of Condemnation or of Justification ; either fully under, or fully delivered from the dreadful and Damning Guilt of all his Sins ; either in such a State, wherein if he dyes, he shall as surely be ~~damned~~<sup>damned</sup> as he lives ; or in such a state wherein he is secured against Damnation, and entitled to eternal Blessedness ; For there is no Medium. The state of every Man and Woman is positively decided and determined in Gods Word, in one or other of these two Sayings, *Whosoever believeth on the Son of God, is Not Condemned ; but whosoever believeth Not on the Son of God, is Condemned already.*

Now, tho' (as I hinted before) there is a similitude between a Person's being in a state of Condemnation before God in this Life, and a Person's being condemned by a human Law, before his Trial, or Judicial Sentence from the Judge ; yet there is this great Dissimilitude ; a Person, in the latter Case, may from the secrecy of  
of



of his Transgression, or upon many other accounts, hope that he shall never be brought to Trial, or, that the Crime can't be proved against him, and so, having to do with finite Creatures, like himself, that he shall escape the Execution of the Law; but none of these relieving Apprehensions can have any Place Here. We have to do with an infinitely just God, who will see to the Execution of his *Law*, upon those that are held under *Condemnation* by it. A God of eternal Truth, who will do all that he has spoken; an Omniscient and All-knowing *Jehovah*, who sees the most concealed Actions and bosom Thoughts, and registers all the Sinners iniquities in the *Book* of his infallible Remembrance. So that he may truly say with *Job*, Chap 14. 16, *Thou numbrest my steps, dost thou not watch over my Sins? My Transgression is sealed up in a Bag, and thou sewest up mine Iniquity.*

Now the Sum of what I have spoken upon this Head is, that a State of *Condemnation*, which all *Unbelievers* are in, is such as God, by that Method which he has constituted and established to prosecute Sin in, adjudges to the Punishment of *Hell* for ever, which Punishment, the condemned Person (continuing in that State) can by no means escape, as the guilty sometimes may before a human Bar.

But, that I may more clearly open up this matter to your understanding, consider these few Particular, 1<sup>st</sup>. That God has given Man

a *Law* to obey, as a *Rule* to walk by. This is so evident a Truth that I think, none have so far put off Humanity as to deny, who acknowledge the being of a God. It is undeniably plain, from the consideration of the Glorious Adorable Perfections of God, and the Nature of Man as a Rational Creature, and his Relation to God as his Creator, that he must be under a *Law* to God.

2<sup>dly</sup>. That when GOD gave this *Law* to Man, he delivered it with a Penalty annexed to it, whereby, upon his Sinning against God by the Transgression of his *Law*, he was bound over to suffer that Punishment which his sin deserved, either in his own Person, or by a Surety in his Room. This was the Method which God determined, and established, as an invariable *Law* to himself, to prosecute Sin in, that the Creator's Transgression should not be pardoned without Satisfaction answerable to the Demerit of his Sin, Gen. 2, 17. *In the Day that thou eatest thereof, thou shalt surely die*, said God. It is clearly evident, that sin deserves a punishment, and a dreadful one too, considering the adorable Perfections of God, and the infinite necessary Bonds, that are upon the Creature to obedience: So that there is nothing at least, to hinder why God may not annex this Penalty to his *Law*; and without it the Divine Law had been destitute of the wite Establishment that appears, even in human *Laws*; which are enforcing

enforced with the Sanction of Penalties, as a Defence against Violation. And having established his Law with this Penalty, he is engaged by the Perfections of his Immutability, Truth and Justice, to act agreeable thereto, in the Prosecution of it. ( a )

And then 3dly, consider, That all Mankind have broken God's Law, and so actually laid themselves under the Condemning Sentence of its Penal Sanction. *Rom. 3. 19, 23.*

Now from these Things it appears, that all Unbelievers, having no actual Interest in the Satisfaction made by Christ, for the Redemption of fallen guilty Sinners, are still in their state of Condemnation, and that that State is such, wherein they are bound over to the Punishment of Hell, every Moment they continue such. And is not this an awful case, Brethren! Hence you may see the stupid Blindness of many Unconverted Persons; they cannot think that they are in a fully justified State, that they have a general full Pardon of all their Sins, are actually entitled to Eternal Blessedness, and the Objects of God's special and complacential Love; No, they know that their Hearts and Lives don't

---

( a ) I expect the Candid Reader will easily Pardon me for so far coinciding here to the design of the next Head, and what I shall farther have occasion to observe in the following Discourse, seeing it tends to the Illustration of the present Subject.

evidence such a happy State; and yet, they are not aware that, being unjustified, the dreadful Guilt of all their Sins is bound upon them, and themselves in such a State wherein they are positively condemned to eternal Pains; but would fain conceit themselves in some middle State, between *Condemned* and completely *Justified*: A very foolish dream; for the Sentence of Condemnation can't be taken off a Person, but he must thereby be entitled to the Glory of *God*, and made an Heir of *God* with *Christ*; seeing there is no middle State after Death. His Obligation to the Punishment of Hell can't be taken away, but he must therewith have a sure Claim to the Happiness of Heaven: And therefore, you who Think that you are not Condemned, tho' you be not Justified, bewray a lamentable stupid Ignorance; for it is plain, that by, *not Condemned*, our Lord understands, *Completely Justified*; and so divides the whole World into these two Ranks, *he that believeth on the Son is not Condemned; but, he that believeth not is Condemned already.*

2. I come now to speak to the other general Head proposed, which was to shew, how Unbelievers come to be in this Condemned State. And 1<sup>st</sup>. They are Condemned by the Imputation of the Guilt of *Adam's* Transgression. The whole Human Nature, the whole Race of Mankind became guilty and condemned before *God*, upon the Rebellion of our first Parents. True Believers, indeed, are delivered  
from

from this Guilt, through the Imputation of Christs Righteousness, which the Apostle observes, is more efficacious to the Justification of those to whom it is applied, than *Adam's* sin is to their Condemnation, *Rom. 5. v. 15, 16, 17.* But Unbelievers, having no Interest in the Righteousness of Christ, are still under Condemnation by it. This Doctrine of the Imputation of the Guilt of *Adam's* sin, is a Truth very clearly maintained in the holy Scriptures, how much so ever it is dis-relished by many in our Day, who are unwilling to submit to such a humbling Consideration. Through a great part of the 5th Chapter to the *Romans*, the inspired Apostle very evidently maintains it. *Vers. 12.* he tells us, *That by One Man sin entred into the World, and Death by sin; and so Death passed upon all Men; for that all have sinned.* The meaning of which Passage, I think, is plainly this, That by the Transgression of our Progenitor *Adam*, Sin was imputed to the whole World of his Posterity; by which Imputation of Sin and Guilt, as they became subject to all other Miseries, so particularly to Death; and hence it is, that all men Dye, because they are looked upon as Sinners, by virtue of that Transgression. The Reason which the Apostle assigns why Persons Dye, is because they have sinned; but Experience abundantly witnesses, that many dye before they come to a capacity of sinning actually, and therefore he must mean Sinners by Imputation, and not by actual

**Imitation.** To the same purpose he tells us,  
*2 Cor. 15. 22. That in Adam all Dye.* And in  
 the 18. vers. He expresses it very fully, *by the*  
*Offence of One, Judgment came upon all Men to*  
*Condemnation.* And again, v. 19. He makes  
 a plain compariton between the *Disobedience*  
*of Adam* and the *Obedience of Christ*, in their  
 contrary Effects, *As by one Mans Disobedience*  
*many were made Sinners: So by the Obedience*  
*of One, shall many be made Righteous.* Whence  
 it is evident that as we are made *Right-*  
*eous in Christ*, by the Imputation of his  
*Righteousness and Obedience to us*, so we  
 were made *Sinners in Adam*, by the imputation  
 of his *Disobedience and Transgression.* And  
 from this similitude between *Adam* and *Christ* it  
 is that the *Apostle. v. 14.* calls *Adam* the Figure or  
 Type of him that was to come, that is, of  
*Christ JESUS.* Very full to this purpose also  
 is that of the *Apostle, Ephes. 2. v. 3* *We were*  
*by Nature, the Children of Wrath, even as others.*  
 In this Verse the *Apostle* relates the deplorable  
 Condition that all the Godly themselves were  
 in, before their Conversion, which he observes  
 to be the Condition of all the Unconverted  
 World; And first, He takes notice of their  
 Disposition towards God, Qualitatively, that  
 they were averse to God and his *Laws*, follow-  
 ing very contrary Lusts; and then he takes  
 notice of their state towards God, relatively,  
 in this last Clause, He does not say, *Children*  
*of Disobedience*, signifying their Inherent Na-  
 of

tural propensity to Evil; That he had spoken of in the first Part of the *Verse*; But, *Children of Wrath*, signifying their State of Condemnation before God, and such, he says, they were, by Nature, *i. e.* they came into this Condemned State, and were subject to the Wrath of God, so soon as they received the Human Nature.

Thus you see, this Doctrine of Original Guilt is no Human Invention, but is learned from the Oracles of God.

2. I would further add, That the Imputation of *Adams* Sin to his Posterity is evident from the Effects of it upon them; of which these two are obvious, to every one, *viz.* Natural Death, and the moral Corruption of Human Nature. *By Sin Death entered into the World*, says the *Apostle*. The World had been a stranger to Death had it not been for sin; and therefore, we find it entailed upon Man after the Fall, *Gen. 3, 19. Dust thou art, and unto Dust shalt thou Return.* The Reason why Death passes upon all, is *because all have sinned*, *Rom 5, 12.* and we see Death, with a numerous train of painful Dileases, passes upon multitudes that have never sinned actually, or, (as the *Apostle* phrases it, *v. 15.*) *after the similitude of Adams Transgression*; and therefore, it must be because of their concern in his Transgression.

No less certainly is our Original Depravity a Judicial Effect of the Sin of our first Parent. That Mankind universally are averse to Holiness, and prone to Sin by nature, is evident

evident to every Eye that is not stone blind. So soon as they set out upon the Stage of Action, so soon they begin to go away from *God*. They have not a knowledge of Divine Spiritual Things sufficient to determine their Wills to moral Goodness, and light them in the Ways of *God*. And if in any Instance it is otherwise, it is owing to the supernatural Renewing Grace of *God*, who can infuse the Principles of Sanctification and the New Nature as soon as he pleases. In short, it is obvious, that Mankind come into the World altogether unfurnished and unfit to attain the great End of their being, *viz.* the active Glorifying of *GOD*, and are bent the Backward way. To this purpose *David* says, *Pf. 51, v. 5. I was shewn in Iniquity, and in Sin did my Mother conceive me.* And *Christ* says, *Joh. 3, 6. That which is born of the Flesh is Flesh.* That is, sinful and corrupt, opposed to Spiritual, in the next clause. But certainly Man was not at first created thus sinful and depraved, *Gen. 1. v. 27. GOD created Man in his own Image*, which Image, the *Apostle* informs us, consists in Knowledge *Col. 3, v. 10. And Righteousness, and true Holiness, Ephes. 4, v. 24. Eccl. 7. v. 29. GOD made Man upright.* The Wisdom and Goodness of *God* appears thro' the whole Creation, in fitting every Thing for the attaining of its End. And indeed every wise Agent, does so with his Work. It is evident, from the Natural Endowments of Man, that he was made for the

Active



Active Glorifying of *GOD* for yielding a Rational Service to his Maker; and enjoying a rational Happiness in Him the Fountain of all Felicity. How comes it then that he now appears altogether so unfit for the pursuit of this noble End? shall we impeach the Divine Wisdom and Goodness in this Case? Of this no other Satisfactory Reason can be given, but the Interest which all Mankind have in the first Transgression; upon this Account *God*, in a Judicial Way, creates them destitute of the Principles and Powers of true Holiness.

What degrees of Punishment Mankind are condemned to, barely upon the Account of the Transgression of our first Parents, I neither do nor can determine; But this is certain, that thereby we lost all Claim and Title to the happy Enjoyment of *God*, were condemned to eternal Exile from his comfortable and glorious Presence, and are, naturally, divested and destitute of his beautiful moral Image, having a darken'd Understanding and perverse Will; averse to Holiness, and proneness to Evil enclining, and leading to all manner of Sin against the very dictates of Reason and Conscience; by which Actual Transgression the Soul is exposed to an aggravated and inconceivably dreadful Damnation. Thus, by the Fall we are plunged in a Deluge of Misery and Wo, fallen into a course of Actual Rebellion against *GOD*, and thereby exposed to the just and *Awful* Revenge of his offended Majesty for ever

ever; so that we stood in the most absolute need of a Redeemer.

Let none here be so brutishly ignorant, as to say, *How can we be the Worse for Adam's Transgression, at this Distance of Time? A Transient Act that was committed almost Six Thousand Years ago?* Consider, that one Day is with the Lord as a Thousand Years, and a Thousand Years as one Day, *2 Pet. 3 v. 8. See Ps. 90. v 4.* If GOD at first, in his unsearchable Wisdom determined this Method to proceed with Mankind in, to find them Guilty upon the Transgression of their first Parent, what mean Conceptions must such have of the divine Majesty who think that this Establishment must fall thro' length of Time, without taking any farther notice of it?

Neither let the Difficulty of conceiving how the Sin of our first Parents could, in a rational way, be imputed to their Posterity, Prejudice any against the Reality and Truth of it; for seeing it is expressly revealed by GOD, it, surely, becomes us to believe it upon his Authority, and Rather charge our selves with Ignorance, than his Word with *Falshood*. But yet this Case will admit of reasonable Satisfaction, by considering, that all *Adam's* Posterity were equally involved and concerned with himself in that Covenant which God at first made with him, and himself constituted their Head and Representative therein; So that according to his Behaviour, it was to fare with them.

The

The substance of this Covenant is briefly related, *Gen. 2. 17.* and the Tencer of it was, a Promise of an immortal Life of Happiness, in the blessed Favour and Enjoyment of God, to him and all his Off-spring, upon condition of his Obedience, and a Threatning of the contrary Miseries, upon condition of his Disobedience. Now, according to the Terms of this Covenant, upon *Adam's* Transgression, Guilt and Condemnation plainly and necessarily followed upon all the human Race. The Covenant Relation of *Adam* to his Posterity, is also plainly insinuated, *Rom. 5.* where the Apostle compares *Adam* and *Christ* together, particularly, *Ver. 14. 19.* so that as *Christ*, when he was in the World, acted and suffered, not in a private Capacity, but, as a publick Person, representing others, in the Covenant of Grace; so it was with *Adam* in the Covenant of Works, and therefore, *ver. 14.* he is called the *Figure of Christ*, who was to come.

But here the greatest Question of all is, *How it can comport with the Justice and Goodness of God to involve all Mankind in such a Covenant, made with their first Parents, that has issued so much to their Disadvantage, and that without their Personal Consent?*

For Answer to this, let it be considered, 1<sup>st</sup>. That the Covenant was not adapted and composed to their Disadvantage, tho' it has eventually proved so, but to their great Benefit; for, upon the Obedience of *Adam*, they had all been eternally Happy, secured against the

Danger of sinning and perishing, confirmed in an Immutible State of Holiness, like the Angels that are in Heaven. And is it not accounted Wisdom in Human Affairs for Persons to run some hazard of a considerable Loss, upon an apparent Prospect of a great Gain. Upon this Plan it is that the Mariner crosses the Ocean, and the Soldier fights in the Battle. And then, 2dly. Consider with this, that *Adam* was fully furnished and compleatly empowered for the Fulfilment of the Covenant condition, and as highly engaged to it, as any could be. He had every way as full Ability to perform the required Obedience, as any of them could have had separately for themselves, and as great Motives to excite him to Watchfulness and Diligence, having his own Interest as much concerned in it as theirs; so that our eternal Concern was every whit as safe in his hand as our own. These two Considerations compared and well weighed together, I think, may yield abundant Satisfaction in this case, and sufficiently make appear, that in this Method of Procedure with Mankind, which *God* in the Depth of his infinite Wisdom was pleased to fall upon, there was not the least Injury done them, but much to the Contrary. And surely the Sovereign *God* may do that which is Right and so highly Beneficial in its Tendency, without waiting the consent of the Creature; nay, whether it will consent or not. But it is highly to be presumed, that had our Representative,

*Ad. m,*

*Adam*, persevered in his Obedience, and we now enjoyed the happy Consequences of it, we had been ready enough to applaud the divine Wisdom and Goodness appearing in such a Method. So that there is no room for those Tragical Out-cries in the World of injustice, in the Case of original Guilt. And whereas the Lord declares, *That the Child shall not suffer for the Father's Sin*, it is spoken with reference to the Sin of our near Parents, who, tho' they bear a natural, yet stand in no such covenant Relation to us, as our first Parents did.

But possibly some of my hearers may apprehend, *That tho' the whole human Race did become guilty and condemned upon their first Parents Transgression, yet all that Guilt is taken off and removed from all Mankind, thro' the Death of Christ, so that none come into this World and partake of the human Nature in a State of Condemnation.* Such would do well to consider, when it was that this Guilt was done away; whether before or immediately after the Death of Christ. If it be said, that it was taken away from the beginning, so soon as the Covenant of Grace was published to *Adam*, after the Fall, *Gen. 3. 15.* or at any other Time before the Death of Christ; how then could the Apostle, say in his Day, *Eph. 2. 3. WE ALL were by Nature the Children of Wrath, even as OTHERS.* It could not be taken away only after the Death of Christ, for his Death was of the same Virtue and Efficacy since the Fall of Man to this Day.

It was thro' his Mediation and Death, that the Godly in all Ages were saved, even before, in reality, he died: And hence he is said to be slain from the Foundation of the World, Rev. 13. 8. In thort, if original Guilt was wholly taken away then, upon the Death of Christ, the Gospel must have been turned altogether into a new Model, from what it ever was before, agreeable to this new Article; whereas it has always been substantially the same, only under different Modes of Administrations, and in different Degrees of Light and Clearness, Gal. 3. 8. the Apostle says, *God preached the Gospel before unto Abraham, (Gen. 12. 3) saying, In thee shall all Nations be blessed.* And I may say, that he preached before the Gospel unto Adam, Gen. 3. 15. saying, *The Seed of the Woman shall Bruise the Serpent's Head.*

Moreover, we see that very deplorable Effects of the first Transgression, do yet remain upon Mankind, (as I have already observed.) And how these Effects Judicially inflicted upon Man, on the Account of the first Transgression, such as will certainly, without extraordinary supernatural preventing Grace, lead him to a very dreadful Damnation, (as natural Blindness, Stupidity and a depraved Will, do many) how, I say, such Effects can remain, and yet all the Guilt be taken away, is hard to imagine.

That passage, 1 Cor. 15. 22. *As in Adam all die, even so in Christ shall all be made alive,* is nothing

nothing to this purpose ; for the Apostle is there speaking only of the Resurrection of the Dead at the last Day, as appears through the whole Chapter. The being *made alive*, which he here speaks of, is such whercof *Christ* himself is a Partaker ; for it immediately follows in the next Verse, *But every Man in his own order ; Christ the first Fruits, afterwards, says he, they that are Christ's* (and the Time when they are to be made alive is) *at his coming*, and that is at the End of the World, *Then cometh the End, says he, when he shall have delivered up the Kingdom, &c.* and so the Meaning of the Words is plainly to this purpose, that as by *Adam* all his Posterity were subject to Natural Death, in a way of Judgment, so by *Christ* all his seed, *i. e.* they that are *Christ's*, as *v. 23.* shall be quickened and raised from the Dead, in a way of Mercy and Love, to the full Contummation of their Happiness. This verse is only another way of phrasing the same Thing that he had said, *v. 21. Since by Man came Death, by Man came also the Resurrection of the Dead.*

Another place of Scripture also is made use of in this case, *Rom. 5. 18. As by the Offence of one, Judgment came upon all Men to Condemnation, even so by the Righteousness of one, the free Gift came upon all Men to Justification of Life.* For the right Understanding of this Scripture, you must observe, that the Apostle compares the Offence or Disobedience of *Adam*, and the

the

the Righteousness or Obedience of *Christ* together, in the first Place, in that neither of them were merely Personal, but both of publick Influence: Herein, he observes, they exactly agree; and therefore he says, *As by the Offence of one, Even so by the Righteousness of One.* And then, *Secondly*, he compares them, not as to the Extent of their Influence, that is, as to the Number of Persons to whom they extend in their Effects, but as to the Efficacy and Power of it. And in this part of the comparison, he observes, that the Righteousness of *Christ* has much the Advantage, that it is much more Powerful in its Effects, than the Disobedience of *Adam*; for tho' the Disobedience of *Adam* was of sufficient Efficacy to Condemn, yet the Righteousness of *Christ* exceeds in Power, in that it is of sufficient Efficacy to Justifie after this Condemnation, and that to everlasting Life; as he that rescues a Captive from an Enemy, must be stronger than he. This is very evidently the Design of the Apostle, through this whole Context. To this purpose he says, *v. 17. For if by One Man's Offence, Death reigned by One, much more they which receive abundant of Grace, and of the Gift of Righteousness, shall reign in Life by one Jesus Christ.* And then the Meaning of this *18 v.* is, as if the Apostle had said, seeing it is so that the Righteousness of *Christ* is of much more Efficacy and Virtue, than the Disobedience of



*Adam*; therefore it is plain, that as all those upon whom the Offence of *Adam* came, were Condemned by it, so, all those upon whom the free Gift, by the Righteousness of *Christ* comes, are justified thereby, and delivered from this Condemnation, with such a complete Justification as is followed with everlasting Life. Or, to vary a little from the very Words, As all those to whom the Sin of *Adam* is imputed, are thereby condemned, so all those to whom the Righteousness of *Christ* is imputed, must thereby be delivered from that Condemnation, justified and glorified. So that the Apostle's design, is not to signify, that as many as were condemned by *Adam*, are justified by *Christ*, but that *Christ's* Righteousness is much more Efficacious than *Adam's* Disobedience; so that those to whom it is applied, must thereby be justified from their Condemnation in *Adam*, and restored to that Life which they had lost in him. \*

It remains then an unshaken Truth, that all Mankind come into this World in a State  
of

---

\* As if a Man, intending to set forth the great Power of Heat beyond Cold, should say, The Cold indeed seizes all Things with such Power as to harden them; but the Sun comes upon all Things with such Power, as to soften them again, even, when under the Power of the Cold. Who would imagine here, that the Heat and Cold were compared, as to the Latitude and Extent of their Influence, but as to their Efficacy, upon the Things, which they are applied to.

of Condemnation, by their Apostacy and Rebellion, in their first Parent, out of which none are delivered, through the Redemption that is in *Jesus Christ*, until they are renewed and regenerated by the holy Spirit, even such as it pleases the *Lord* to remove out of this World, and save in their Infancy, must have the supernatural Principles of Faith, and all other Graces infused into their Souls, *i. e.* must be fitted and disposed for the exercising of them, otherwise than they are by Nature; without which they cannot be *meet to be Partakers of the Inheritance of the Saints in Light*; for that which is born of the *Flesh is Flesh*, altogether unfit for the Enjoyment of God. And such as are advanced to a riper Age, to the Exercise of Reason, must actually believe in *Christ*, before they can be freed from their original Condemnation, or any other Guilt; for an Interest in *Christ's* justifying Righteousness, and partaking of the Benefits of his Mediation, is in the Gospel, suspended upon believing in him. But supposing it were so, that Mankind were not by Nature the Children of Wrath, and came not Guilty and Condemned into the World, yet this would not much help the Case of Unbelievers. For,

2<sup>dly</sup>, They are condemned by their Actual and Personal Sins. By these they are laid under the Condemnation of *God's Law*, sentenced and bound over to Hell and Wrath. The

The delivering of Mankind barely from original Guilt had been of small Service, (indeed of none at all) to such as live so any Years, unless the inherent Depravity of their Nature, were removed with it, and God's moral Image, in which they were at first Created, again Restored upon them, and so provision made against their sinning actually in their own Persons. But, alas! we plainly see it is not so, *for all have sinned, and come short of the Glory of God, Rom. 3, 23.* and if we say that we have no Sin, we deceive our selves, and the Truth is not in us, *1 Job. 1, 8. yea, v: 10.* if we say, that we have not sinned, we make God a Liar; and his Word is not in us. And the Law of God sentences the Person to punishment, that has broken it, and condemns him, to a heavier Damnation; than he was condemned to by his original Guilt. This condemning Sentence of the Law, is that which is called the *Curse of the Law*, which it issues out upon the Subject, so soon as ever he has, in the least, failed of perfect and exact Obedience to it, *Gal. 3, 10.* *As many as are of the Works of the Law, are under the Curse; for it is Written, Cursed is every one that continueth not in all Things, which are written in the Book of the Law, to do them.* Here you see the Law curses and condemns the Sinner, and that if he should but break it in one particular, if he do not *All things which are written in the Book of the Law; yea, if he*

*continues not in this perfect Obedience, whenever he swerves from the Law in one Point, he is condemned by it. The Law will justify upon no other Terms, but an exactly perfect Obedience, without the least Flaw. If there is one Failure in it, the Person is rejected and laid under the Curse, Jam. 2, 10. Whosoever shall keep the whole Law, and yet Offend in one Point, he is Guilty of all, i. e. he is as really condemned by the Law, and laid under the Curse, as if he had particularly broken every Precept: For it is a striking at the Foundation of the whole Law, a contemning of that Authority upon which the whole is established. And if this be so, then Oh! what an awfully aggravated Punishment, must such be exposed to, who are yet in their condemned State, and have Thousands of Transgressions to answer for! Who spend their whole Lives in Sin, as all unconverted Persons do. The Furnace is daily waxing hotter for you, as you heap up the Measure of your Sins. Sin is not such a light and trivial Thing, as blind and stupid people Imagine: It is soon committed, and soon forgotten, and they don't commit it, as they think out of any mischievous Design, but only for some personal Satisfaction and Pleasure: And multitudes of Things wherein they come not up to the Strictness of the Divine Law, are only the Infirmities of human Nature, common to Man, which the*

Divine

Divine Majesty, will easily overlook. With these, or such like thoughts, if not with a more irrational and brutish Banter, they plaister over the Filthyness, the Detestable and Criminal Nature of Sin, that that may not be discovered by them; But, Oh! Sirs, there is an infinite Evil in Sin; which the Damned see and feel. It is the Rebellion of a Creature, endowed with Rational Powers for a very contrary End, against the Author of its Being; against infinite Majesty and eternal Sovereignty. And those who can Sin so lightly against God, and be so stupidly unconcerned about it, discover the Enmity and Hatred, that is in their Hearts against him. They hate his Holiness, and so his very Nature; in all Sin there is an inexpressible demerit; so that it deserves an inexpressible Punishment, and accordingly God's Holy Law dooms the Sinner to it. Those indeed, who have received *Christ* by a true Faith, whereby they are Sanctified and made sincerely Holy, (blessed be the gracious God) are brought out of this Condemnation, thro' his answering the *Law* for them: So that there is *No Condemnation to them that are in Christ Jesus, Rom. 8. 1.* but Unbelievers have no interest in the Gospel Righteousness, viz. that which is by the *Faith of Christ*, as the Apostle calls it, *Phil. 3. 9:* and so still stand condemned by the *Law*, under the Damning Guilt of all their Sins: For as many as are of the Works of the *Law*, are under the Curse.

Thus have shown you, how Unbelievers have come into this Condemned State, which they are in : But yet this does not fully reach the Design of this Head, which is, also, to show how they come to be at present in this State of Condemnation, and that, when others are in a justified Estate, who have been actual Transgressors, and by Nature the Children of Wrath, even as they. And therefore, 3dly, They are kept in their condemned State, by their Unbelief.

Now Unbelief has a two-fold Influence upon a Sinners Condemnation, viz. Privative and Positive, the 1<sup>st</sup>. has a Privative influence upon it, as it keeps them under their former Guilt, in their antecedent Condemnation, which they were brought into by the Imputation of the first Transgression and their own personal Sin ; and so deprives them of being justified : And that without the Consideration of its making any addition to their Guilt. The only Relief of guilty Sinners, from their Condemnation, is thro' the Righteousness and Mediation of Christ. But, according to Gods wise Constitution in the Gospel, they can have no Interest in the Righteousness of Christ, without the Grace of Faith ; so that Unbelievers are altogether destitute of the Benefit of the Redeemers Mediation ; and so still held in their Condemned State, by their Unbelief. *Job. 3. 36. He that believeth on the Son, hath everlasting Life ; and he that believeth*

not the Son, shall not see Life, but the Wrath of God abideth on him. The Wrath of God abideth on him. He does not say, it then comes on him, but it abides on him; signifying, that it was upon him before on other Accounts, and still Continues so by reason of Unbelief, whereby he comes short of the only Remedy. To the same Purpose our Lord tells us in our Text, *he that believeth not is condemned already*; and the Reason of his being in this Condemned State follows, *because he hath not believed in the Name of the only Begotten Son of God*. And then 2<sup>dly</sup>, Unbelief has a positive Influence upon the Sinners Condemnation, *i. e.* it not only keeps him under his former Condemnation, but it adds to it, as a Crime; by aggravating and heightening of his Guilt. How much heavier must it make the Sinners Condemnation, when he will not humbly acknowledge his condemned deplorable Condition by Sin, and heartily receive the Lord Jesus, wholly depending upon him for his Relief, as he is offered to him by the Lord of his infinite Compassion for that End, at least not using all possible Endeavours to do so, but proudly flights Redeeming Mercy, and refuses his only Remedy.

And now you see Brethren, that Unbelievers, such as are not united to Christ by Faith, are condemned both by the Law, and by the Gospel, the Law says, *He that performs not all*

*Things*

150

Things, which are written in the Book of the Law, shall be Damned, Gal 8. 10. This is the Curse which it pronounces against him: But the Unbeliever has not done this. It's true there is an Appeal from the Law to the Gospel; wherein Life and Salvation through Christ, is offered to Guilty and condemned Sinners that receive him by Faith, but the Gospel says, *He that believeth not shall be Damned,* Mar. 16. 18. and he has not complied with the Gospel; and so is condemned by it. And there is no other Court of Grace to appeal to, and Oh! how dreadful is it when a Sinner's last Remedy flashes the Fire of Hell in his Face.

3dly, I proceed now to improve this Subject I have been insisting upon, by some Practical Inferences drawn from it. And, 1st, It is so that all Unbelievers, without Exception, are in a condemned State; then it informs us, that justification cannot be obtained by our own Righteousness. No Person, by their strictest obedience to the Law of God, can be delivered from that Condemnation, which they are laid under by it. The Lord does not say, the profane Unbeliever, or the careless Unbeliever, that makes no Practice of the Duties of Religion, is condemned, but *He that believeth not*, indefinitely, without any Limitation, be he who he will, or do he what he will, Until he believes in Christ he is Condemned, and the Wrath of

of



of God abideth on him : And indeed, *Justification* by our own Righteousness and *Personal obedience*, is inconsistent with the very Nature of Faith ; wherein the Believer rejects all Dependance upon his own Goodness and Obedience, and leans entirely on the Righteousness of the Redeemer. Moreover, you have heard, that whosoever would be justified that Way, by a *Law* of Righteousness, must produce a compleat one, without the least Imperfection ; upon no other Terms can any Person be justified by his own Righteousness. The *Law* will have a compleat exact Righteousness, in every Point and Degree, or none at all : If there is a defect in it, the *Law* is so far from justifying, that it positively Condemns. And the *Law* of God in this Form, is no other than his wise Establishment, which he has engaged himself to stand by. And therefore, as many as are of the Works of the *Law*, are under the Curse, because they have not done all Things which the *Law* required ; for it says, *Cursed is every one that continues not in All Things which are written in the Book of the Law, to do them.* Unbelievers are so far from perfectly fulfilling the *Law*, that, the Truth is, no Person can yield any Obedience, that is any way pleasing to God, till he is first justified : *Justification* and *Renovation* always go together, and the one is never without the other ; and so an Unjustified Person, being an Unconverted

verted Person, cannot obey God in any Thing, with a Gospel Sincerity; all his Obedience flowing from an un sanctified Heart. *Rom. 8. 8. They that are in the Flesh cannot please God.* And how then can all their Obedience, remove their Condemnation, and recommend them to God's Love? When his holy Eye sees no Beauty but much Unclean-ness in it.

2dly. What has been spoken, clearly Informs us of the great Blindness and Stupid Ignorance of such as Think they are in no great Danger; because they are small Sinners. From hence they derive the Peace and secure Quiet of their Consciences, that they are not Guilty of such gross Immoralities as many others, they have taken care to abstain from such Things as are offensive to God, and have committed but little Sin against the divine Majesty; And therefore, they think they can be in no great Danger of Perishing, but if any are in a safe State, sure they must. Ah, poor unhappy Creatures! None under Heaven are in greater Danger than you, Witness the Moral Pharisee, *Luk. 18, v. 11, 12.* In the first Place, it is a plain evidence of the gross Darknels of your Minds that you think you have been Guilty of so little Sin; when perhaps, in the mean Time, you go on in the continued neglect of Gods positive Com-mands, as if that were no Sin. But however this be, it is plain, you do not see the secret Wickednesses of your Heart, which are a very  
Mystery

**Mystery of Iniquity:** For you have an inward  
 dislike at real holiness and walking with *GOD*;  
 And to entertain a secret enmity in your Hearts  
 against *God*, and hate his moral Image. You  
 have no gust nor relish of Spiritual and Divine  
 Things of experimental Piety in your earthly  
 Souls. You have not the Love of *God* in you,  
 that sensibly affects and captivates the heart,  
 are Strangers to the lively Actings of Faith in  
 the Lord *JESUS*, and know not what humble  
 Self *Abasement* before *GOD*, Heart-Contrition  
 and godly Sorrow means. You have no true  
 Zeal for *God*, and make not his Honour and  
 Glory the principal Mark of your Pursuits in  
 the World, having it for your aim and End  
 above all Things to glorify and please him;  
 but are seeking of your selves, idolatrously  
 setting your selves up in the Room of *GOD*,  
 making your selves your last End in all you do;  
 And so living without *God* in the World, as if  
 you were not Creatures made to serve him. And  
 is all this no Sin? are not here Iniquities of  
 the vilest Nature? Now, this being the gene-  
 ral Temper and Disposition of your Minds,  
 your Lives can be nothing else but one con-  
 tinued scene of Sin, *Pro* 30. v. 12. *There is a*  
*Generation that are pure in their own Eyes, and yet*  
*is not washed from their filthiness* The Apostle  
*Paul* had the same Opinion of himself before  
 his Conversion, before his Eyes were opened  
 to see himself, *Rom.* 7. v. 9. *I was alive without*  
*the Law once, says he, that is, I was alive in*  
my

my Own Apprehension : I tho't my self in a happy and safe estate, Guilty of very little Sin ; being, as to the Righteousness which is in the Law, blameless, to my Own and others view. This Apprehension I had of my self before I had a right Discovery of Gods Law ; *But*, says he, *when the Commandment came, Sin revived, and I died.* As if he had said, when the Law of GOD was set home to my Conscience, in a clear and just Light, and I saw the Spiritual Nature and extent of it, then I lost all my Former Opinion of my self, and saw what a blind mistaken Creature I had been. Then I discovered a Body of Sin in me, as if it had just then started into Life ; and then he cries out, *v. 24. O wretched Man that I am, &c. see Rev. 3. v. 17.* But then Supposing you were Guilty of as little Sin as your selves imagine, yet your Conclusion from hence of the Safety of your Condition is very foolish and pernicious ; you have committed Sin enough to sink you into Everlasting Destruction ; For I suppose you will readily acknowledge, that you have been guilty of one Sin, at least, in all your Life ; And then you see you are laid under the Curse and Condemnation of the Law ; For it is written, *Cursed is every one that Continueth not in All Things, &c.* And *whosoever shall keep the whole Law, and yet offend in one point, he is Guilty of All.* Were you Guilty but of one Transgression, it must either be washed away by the Blood of Christ, or you are undone for ever ; for you are by it condemned

condemned to deserved Punishment; *He that believeth not on the Son is condemned, whether he be a great or small Sinner; there is no exception.*

2dly. This Doctrine speaks Terror and matter of the deepest Humiliation to All Unbelievers. But that this Use may the better Answer its design, I shall, in the first Place offer some Marks and Characters of such as are Unbelievers, whereby I entreat you to Examine yourselves, and try what State you are in; And then I shall a little consider, what Terror this great Truth speaks to such. And 1st, such as have never been so thoroughly convinced of their Condemned, Wretched, Undone and Helpless Condition, as humbly and affectionally to receive *Jesus Christ* for their only Saviour, rejecting all other Dependance, and deriving the only Peace of their Consciences and Comfort of their Souls from the Consideration of his Mediation and Righteousness; these I say, are Unbelievers, and yet in their Sins. Herein consists the very Substance and Life of Justifying Faith; it is the Souls flying under a sense of Guilt and impending Wrath to *Christ*, as his only Relief; so that *Christ* as *Mediator*, is the alone Foundation of the Believers Hope, inward Peace and Confidence toward God, *Phil. 3, v. 3. We rejoice in Christ JESUS, and have no Confidence in the Flesh, Eph. 3, v. 12. In whom we have Boldness and Access with Confidence, by the Faith of him.* So that those who have

E 2

never

never been heartily and feelingly sensible of their Misery and Undonehels in themselves, have never come to *Christ* by Faith; for the Whole will not apply to the Physician, but the Sick. And such as make any Thing else but the Redeemer's Merit the Foundation of their Peace, thinking well of their Condition, either because they are Guilty of little Sin, or because they Perform the external Duties of Religion, are sorry for their Sins, or the like, are utter Strangers to a saving Faith. Neither is it enough to profess, and superficially believe that you are miserable and undone without *Christ*, and that no other way you can possibly be saved but thro' his Mediation; Persons may maintain all this, and profess it as their Judgment, and yet never, in reality, came to *Christ*, but rest on something else, Unless the Dispositions and Actings of your Hearts be agreeable to these Truths, unless you be affected by them, what signifies your Orthodox Belief: It is but a dead Faith, that will not profit you. And yet, alas! this is all the Faith that many Professors content themselves with. They Think well of themselves because they profess these great Truths of the Gospel, as the Articles of their Faith, and pity such as don't know so much, or maintain a contrary Opinion; but a true Faith in *Christ* is a sensible and lively Operation of the Soul, wherein the Person is affected suitably to what he believes, and does, in an active manner, leap,

with

with deep Poverty of Spirit, upon Christ, and him alone for his Deliverance from Condemnation and Wrath, for Reconciliation and Peace with God. And hence it is held forth in the Scripture by such expressions as *Receiving of Christ*, Joh. 1. v. 12. *Coming to Christ*, Matth. 23. v. 28. *Leaning upon him*, Cant. 8. v. 5. and the like. And therefore you that have never felt this in your Hearts, have never closed with Christ by Faith, but are yet in a state of Condemnation.

3dly, Those that have not a Transcendent Love to GOD in their Hearts, such as necessarily, and yet freely engages them to a Life of Holiness and Obedience, are Unbelievers; For Faith worketh by love, Gal. 5. v. 6. And Love by a cheerful Obedience Joh. 14. v. 23. If a Man love me, he will keep my Words, i. e. he will obey my Commands, you that have not an abiding and prevailing Love to the Glorious GOD in your Hearts, so that your Wills and Affections are sweetly determined to God and Holiness whereby you are fill'd with pure and vehement Desire after Likeness to him and the Enjoyment of him, have never believed in JESUS Christ. None are united to him by Faith, that are not united to him in Love. Faith, by Love, sanctifies the Heart, and turns it from all the vain things of this World to God alone, the Fountain of all Excellency, Joh. 5. v. 4. Whatsoever is born of God, overcometh the World, and this is the Victory that overcometh the World, even your Faith.

3dly, These are Unbelievers who have not a very dear Value and High esteem for JESUS CHRIST. 1 Pet. 2. v. 7. *Unto you therefore which believe, He is precious.* The Spouse speaks the Language of all true Believers concerning Christ, Can. 2. v. 3. *As the Apple Tree among the Trees of the Wood, so is my Beloved among the Sons: I sat down under his Shadow with great delight, and his Fruit was sweet in my taste.* O Sirs! Believers, behold a Commanding Excellency and Glory in Jesus Christ, the very Glory of God shining in his Face. 2 Cor. 4. v. 6. *So that their Hearts, their whole Hearts are captivated after him, and He is dearer to them than their own Lives, Luc. 14. v. 26.* How is it with you in this, Hearers? Is Christ so precious to you or not?

4ly. Such are Unbelievers as have never felt the inexpressible Consolations of Faith. You may see the joyful Fruit of Faith, 1 Pet. 1. v. 8. *In whom (tho' now ye see him not, yet) believing ye rejoice with joy unspeakable and full of Glory.* O what unknown Sweetness does it introduce into the Heart, when the Soul hears Christ's Voice, saying, *Son, or Daughter, be of good cheer, thy Sins are forgiven thee!* It fills the mind with that Peace of God that passeth of all Understanding, Faith is of a Discovering and Prospective Nature, and brings the most distant Things into near view, Heb. 11. vs. 1. *It is the Substance of Things hoped for, the Evidence of Things not seen.* When Faith is in a lively Exercise, it opens the dawning



ning of Heaven in this lower World, and shoots forth celestial Rays upon the Soul. It ascends with *Moses* to the Top of *Pisgah*, and takes a beautiful Landskip of the Heavenly *Canaan*, and descends the distant Glories of *Immanuel's* Land. Now, those that have no intellectual Views and discoveries of this Nature, in such measure, at least, as yields them a pure Delight and sweeter Satisfaction than all this World can afford, and draws forth their Hearts in sensible affectionate Longings after *GOD*, are utter strangers to a saving Faith. Those that are in *Christ* by Faith, have the blessed Fruits and quickening influences of his holy Spirit in their Hearts, *Rom. 8. v. 9.* *If any man have not the Spirit of Christ, he is none of his.* And *Gal. 5. v. 22.* *The fruit of the Spirit is Love, Joy, Peace, &c.* But you must observe here, that Persons are liable very grossly to deceive themselves by their extraordinary Frames and Elevations of Spirit. And for your direction in this *Cate.* take this general Rule, *viz.* That whatsoever extraordinary Impressions and Emotions of Heart Persons may have, while in the general Disposition of their Hearts, and Tenor of their Lives, they continue still the same Persons, Carnal and Earthly, they are not the Fruits of Faith, nor of the same kind with those of true Believers, which are of a Soul-Sanctifying Nature. Unless the habitual Bent and Bias of your Hearts are spiritual and holy, unless there is a new and heavenly Nature in you, all your transient

transient fits, either of Love or Sorrow, are of no value. Your most Rapturous Frames of Spirit are not to be regarded; And if you do take Peace from them, you'll wofully deceive your Souls, tho' they were as high as *Saul's*, *1 Sam. 19. 23, 24.* who continued the Old Man still.

And now, *Hearers*, have you closed with *Christ* by Faith, or not? How stands the Case with you, according to these Marks of Trial? Are there none in this Assembly that see themselves thereby to be in a Faithless, Christless Condition? I am sure, many of you cannot but clearly see, if you use any Consideration, that, according to these Evidences you have never yet received *Christ* nor believed in him. Your own Consciences must needs testify it to your Faces: And I intreat you not to put away the tho'ts of it, but deeply lay it to Heart, if you have any value for your Souls. And indeed if you did but see the Wretchedness and Misery of your Condition, you could not lightly forget it: Oh! it would make the stoutest of your Hearts to ake within you, and bow to the Earth before a jealous *GOD*; For you are this Moment in a Condemned State bound over to the Never-ending Torments of Hell, the Vengeance of Eternal Fire; so that if you come not to the *Lord JESUS*, and get not an Interest in his Righteousness, by Faith, Perish you must, without Remedy. You were *by nature Children of Wrath*, and came condemned into being, and

how unspeakably have you increased your Guilt, and made your Condemnation many Thousand Times heavier by a continued series of Sins against GOD! Which are all Registered and written in Heaven against you; And yet, for all this, you have proudly carried it off with a stupid insensibility, and have not humbled your selves, as it becomes Creatures in such deplorable Circumstances, to the Feet of Christ; and fled to him for your Relief; and so you are Condemned from Heaven, both by the Law and Gospel, and the Wrath of GOD abides upon you. Where-ever you go, you walk up and down upon the Earth, condemned Caitiffs before the great GOD, with the sentence of Eternal Death upon you, which in a little Time will infallibly be executed upon you, to the utmost, unless you come to JESUS Christ. And, O Sirs! you'll find that it is a fearful thing to fall into the Hands of the living God; Heb. 10. 31. Is your Case so dismal, and are your Hearts unmoved? have you no concern about it! O lamentable Stupidity! are you not afraid to enter the Lists with the Almighty God! Can your Hand be strong, or can your Heart endure in the Day that he shall deal with you? Ezek. 22, 14. Sure you have reason enough to be filled with the deepest Distress and saddest Sorrows: Is it not a dreadful case to have all your Sins Unpardoned, standing upon Record against you, in the Book of Gods Remembrance? Is it not a dreadful Case to be under the Wrath of GOD,

F

having

having it hanging over you as a gloomy Cloud of Horror, stored with the Instruments of Death, charged with Thunderboles, ready to be discharged upon your guilty Heads, to strike you down to Tophet's Burnings? Is it not a dreadful Case to be in such a State, wherein, if you should dye, you would as surely be Damned as you are now alive? and you know not how soon Life's feeble Thread may break, your last Breath depart, and your wretched Souls with it to the Habitation of the Damned, to take up their Lodgings there. This is the present case of every one of you that have not by Faith come to the Lord Jesus, *Mat. 16. 26. Job. 3. 36.*

3dly, I shall now conclude, with a Use of Exhortation to these Unhappy Persons, who, having never received Christ by Faith, are in a Condemned Deplorable Estate. And sure it might be rationally expected, that the Thoughts of the Woful Undone Condition you are in, would make you very desirous and attentive to hear any thing that may be offered for your good and happiness: And 1st. then let me entreat you, with the tenderest Regard to your precious Perishing Souls, to acknowledge your Miserable and Condemned State, and take it solemnly to Heart. Be sensible, that this is surely your Condition, if there is any Truth in Gods Word. And, O, let your Tho'ts dwell much upon it; be not so stupidly Insensible as to cast it out of your Minds, and lightly disregard it

disregard it. How lamentable is it, that Rational Creatures, when they hear of the unspeakably Miserable Condition which their precious and immortal Souls are in, will either not apply it to themselves, nor so much as consider, whether it be their Case, or if they do, will presently divert their Tho'ts to other Subjects, betake themselves to their vain Irreligious Companions, & please themselves with the little Amusements of this Life, while, in the mean Time, they are hastning every Moment nearer to the Regions of the Damned; and yet this is the brutish Course that many take. I beseech you, to whom belongs the fore-mentioned Characters of Unbelievers, to consider, and be sensible, that you are in this condemned State, I have been speaking of; and flatter not your selves with unreasonable Apprehensions to the contrary, saying to your selves, *Peace Peace, when there is no Peace.* And is not this a reasonable Request? for I now desire you to believe the Truth; and is it not reasonable to believe that which is true, when there is such abundant evidence of the Truth of it? And what advantage will it be to you to believe a Falshood, by thinking you are not in such a State? Alas! you cannot flatter your selves out of your Condemned State, tho' you may flatter your selves out of the Apprehension of it. You cannot flatter *Truth* out of its being, nor, by a groundless Apprehension, alter the being of things as they are. Is it not highly Reasonable then, to

knowledge your Wretched Perishing Condi-  
 tion? It will do you no good to deny it, but un-  
 speakable hurt; for, so long as you flatter your-  
 selves with a groundless Conceit of your safety,  
 you will not effectually better your selves to get  
 into a safe Condition, but lie still in your blind  
 Security, until you perish: And, Ah! It is too  
 late to be convinced by seeing those Miseries  
 you wou'd not fear. Its true, Unholy and Un-  
 believing Sinners, thro' their natural Blindness  
 and pride of Heart are very averse to believe  
 any Evil of themselves; And therefore wicked  
*Ahab* hated the Lord's Prophet, *1 King 22. 8.*  
 But, O! should you not act like Rational Crea-  
 tures, and yield to sufficient matter of Convic-  
 tion? laying aside all byassed Prejudices,  
 believe the thing as it is, whether it be as you  
 would have it, or not? especially when it is  
 the most likely way for your eternal Happiness?  
 as it is in the present Case. O! beware, lest  
 while you are saying *Peace and Safety, then sudden*  
*Destruction cometh upon you, as Travail upon a*  
*Woman with Child, and you shall not escape,* *1 Thes.*  
*5. 3.* And consider the fearfulness of a Con-  
 demned State: Let nothing yield Ease or Peace  
 to your Minds until you have good Evidences  
 of Reconciliation and Peace with GOD, thro'  
 the Lord *JESUS Christ*. Think with your selves,  
 what Blind, Tho'tless, Deceived Creatures you  
 have been. Some of you perhaps, have thought  
 it was no hing to have a Sin forgiven; That  
 it was an easie Thing; If you did but check your  
 selves

selves, and were sorry for it afterwards; But here you may clearly see, if you are not resolved that you will not see, that your Sin has brought you into a tearful Condemnation, under the Wrath and Curse of the Eternal *GOD*, out of which your Souls can never rise, but by the Righteousness of the Redeemer *Christ*, accepted for you, which, alas! you have no share nor interest in, having never savingly believed in him. And, O think what is all the World to you, when you are out of *Christ*, and the Love of *GOD*, under the Damning Guilt of all your Crimson Sins.

2<sup>dly</sup>, I exhort and intreat you, in *Christ's* Name, earnestly to seek for Deliverance from this Condemnation, for Peace and Reconciliation with the great *GOD*, thro' the dear Saviour. You should be saying with *Peters* convinced Hearers, *Act. 2. 37.* *What shall we do?* And with the trembling Gaoler, *Act. 16. 30.* *What shall I do to be saved?* O Consider! there is no resting in your present Condition; if you stay there, you are undone for ever; humble then your hard Hearts before *Jehovah*, and cast yourselves down at the Feet of *Christ*, as Guilty Rebels, Condemned and Undone Creatures. Implore the Lord God of Hosts, that, of his mere and infinite Mercy, he would look down upon helpless Creatures in the most abject Misery, and give you an Interest in his dear Son the Redeemer; that he would teach you how to come to *Christ*, and give you Faith to embrace him.

him. But beware you don't take your Encouragement for Acceptance from any Goodness you conceit to be in your selves, or Worthiness in what you do: The Lord will surely Reject such Proud and Haughty Suppliants; *He fills the Hungry with good Things, but the Rich he sends empty away.* There is nothing in you can induce him to help you, but your absolute Poverty and necessity: There is infinite Mercy in the Heart of GOD, whereby he is wont to pity the Needy and Distressed. I call upon you this Day from the great GOD, that you go no longer on in a Course of Sin and stupid Thoughtlessness about your precious Souls, which are in a State of Death: Is it not highly reasonable and necessary, that, in such miserable Circumstances, you should bow your haughty Hearts before the Lord, and in the deepest Distress, perseveringly seek him, until he have Mercy upon you? This you must do, unless you are willing to Perish forever, *Nos. 10. 12. Break up your fallow Ground: i. e. break and humble your hard stubborn Hearts; For it is Time to seek the Lord, till he come and rain Righteousness upon you.*



## The S E C O N D

## S E R M O N

ROM. Cap. X. Vers. 3, 4

*For they being ignorant of Gods Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God; for Christ is the end of the Law for Righteousness to every one that believeth.*

**M**AN, by Sin, having fallen under an awful  
 Condemnation and the dread Displeasure  
 of the great GOD his Maker, it highly con-  
 cerns us, who are parts of his fallen Species, to  
 enquire whether there be any possible Way of  
 Recovery, any possible Method of escaping  
 the Wrath to come, to which we are condemned  
 by Gods broken Law; and if there be, what  
 Way that is, lest we be deceived in our Appre-  
 hensions

hensions of it, and the Mistake prove fatal and deadly. The glorious God, in the unsearchable Depths of his Wisdom, has laid out and established a compleat and most astonishing Method for the Deliverance of condemned Sinners out of their Condemned State, and bringing them to a state of Life and Happiness in the Favour and Enjoyment of himself. He also of his infinite and distinguishing Goodness has given us the invaluable Blessing of his holy Word, wherein he has clearly revealed that Way in which alone condemned Creatures can be justified and delivered out of their Condemnation, and requires our hearty and thankful Compliance with it; so that most undone Creatures shall we be, after all, if through our own Wickedness, we mis-apprehend it, and set up a Way of our own in Opposition to his; which was the fatal Case of the Unhappy Persons spoken of in our Text. The Persons here spoken of were the greater part of the Jewish Nation, who rejected the Lord Jesus, and would not believe in him as their Saviour. In vers. 1. the Apostle expresses a very tender Regard and Compassionate Concern for them, viz. *My hearts Desire and Prayer to God for Israel is, That they might be Saved.* And vers. 2. he offers one Thing, which excited and much moved his Concern for them, For (says he) *I bear them Record, that they have a Zeal of GOD, but not according to Knowledge.* That is, they have a Zeal in things respecting God, in the things which they

they look upon to be the **Laws and Ordinances** of God, but it is a Zeal attended with very great Ignorance and Blindness, so that they come short of the true Motives that should excite their Zeal, and miss the principal Mark, to which their Zeal should bend. And tho' the Apostle had a universal and Unlimited Compassion for the perishing Souls of Men, yet this Consideration concerning those of his own Nation, very intimately touched his Heart, that they had such a Zeal for God, and yet altogether out of the Way of God. This he also observes of them, to introduce him to what he was further about to say concerning them in our Text; wherein he tells us a very great and weighty Thing, which they were ignorant of, with the miserable Tendency and issue of their Ignorance in this point, *They were Ignorant of Gods Righteousness.* It will give Light to this whole Text, rightly to understand what the Apostle means here by *God's Righteousness.*

————— It is not to be understood of the Moral Perfection of his being, whereby he is a Holy and Righteous GOD; this the Jews were not so ignorant of; they knew that God was a Holy and Just God; but it is to be understood of that Righteousness which God has appointed for the Justification of a Condemned Sinner; which he distinguishes from the Righteousness of the Law, v. 5. and calls it *The Righteousness which is of (or by) Faith, vers. 6.* Here observe, That whatsoever is available for

the Pardon of Sin and instating the Sinner again into the Love and Favour of God, so that he is again entitled to that Eternal Blessedness which he had forfeited by Sin, as fully as if he had never Sinned; that, I say, is truly called a Righteousness, and that upon two Accounts: *1<sup>st</sup>*. Because Righteousness consisting in a Perfect Obedience to Gods Law, was the only Condition upon which Gods Favour and our Eternal Happiness was at first promised; hence therefore, whatsoever answers in the Place of that Personal Perfect Righteousness, is truly called by the same Name, in as much as it supplies the Place of it, and answers to the same Ends. And *2<sup>dly</sup>*, whatsoever is sufficient to obtain the foresaid Ends, is called *Righteousness*, because it is such in its own Nature; for nothing can be available to the Justification of a condemned Sinner but a perfect Conformity unto, and fulfilment of the Law, both in its Precept and Penalty; So answering the Demands and Charges which the Law lays in against the Sinner: Thus, the Merit of **JESUS Christ** is called *Righteousness* in both these Respects, as it obtains that End for us, when received by Faith, which a Personal Righteousness of our own would have done; And as it is properly Righteousness in it self, being an Obedience yielded to the Law of God, as you shall further hear by and by.

Now, it is about this Righteousness, whereby a Sinner can be justified, who has broken  
Gods

Gods Law, and is thereby Condemned to Hell, and rendered utterly incapable of ever obtaining Happiness upon the Terms of the first Covenant, that the Apostle is here speaking. And it is that Righteousness which God has provided and established for this End, which he calls the Righteousness of God; because it is of Gods appointing, and that Righteousness which he only will accept of for the Sinner.

And then by their own Righteousness he means their Personal obedience to the Law of God, which they set up as that Righteousness by which they would, and expected to be Justified: which is the meaning of their going about so establish their own Righteousness: It is their setting it up as a Righteousness to recommend them to God's favour, and be Justified by, and their Diligence in obeying the Law of GOD with that view and for that End, viz. That they might work out a Righteousness sufficient to deliver them from their Condemnation, and instate them in the divine Favour. But Mark the deplorable Consequence and Effect of this Practice of a Legal and self-dependance; It kept them out of the way that God has appointed for a Sinner's Justification, beside which there is no other: for, going about to establish their own Righteousness, proposing that, to obtain Reconciliation & Peace with God by, they did not submit themselves to the Righteousness of GOD:

They did not comply with that Method which he had appointed, did not submit to that Righteousness which he had established for that End. Whence it is plain that the Righteousness which GOD has appointed for a Sinner's Justification, is some other than our own Personal obedience. For the Jews were Ignorant of it, and did not submit to it while they were establishing their own Righteousness. The Expression of, *not submitting themselves*, shews that their Pride and high Conceit of themselves as well as their ignorance was a great Cause of their following such a device for their Justification, and keeping out of Gods Way. Here observe, that their Ignorance of Gods Righteousness was a great cause of their High conceit of, and dependance upon their own: And both together was the cause of their not submitting to Gods Righteousness.

And then, *vers. 4.* the *Apostle* declares what this Righteousness of God is, which he has set forth for the Justification of a Sinner. And that in the Way of Argument, so as it proves what he had charged upon the Unbelieving Jews; For *Christ is the End of the Law for Righteousness* (says he) *to every one that believeth.* As if he had said, it is plain that the Body of the Jews have not submitted to Gods Righteousness, for they have not submitted to *Christ* nor believed in him, and it is he alone that is the End of the Law for Righteousness by Gods appointment and acceptance; according to *Rom. 3. 25.*

Him God hath set forth to be a propitiation through faith in his Blood, to declare his Righteousness for the Remission of Sins.

In this Verse two Things are to be taken notice of, 1<sup>st</sup>. A great benefit by Christ, expressed in these Words, *Christ is the End of the Law for Righteousness*. And, 2<sup>dly</sup>, the Persons to whom it belongs, *every one that believeth*. Here then we must enquire what is meant by *Christ's* being the End of the Law for Righteousness? And first, Negatively, the meaning is not that he has disannulled, abrogated and taken away the Law, so as Believers are rendered Lawless, and no more bound to Obedience; For says the same Apostle, *Chap. 3. 31. Do we then make void the Law thro' faith? God forbid: yea, We establish the Law.* It's true, *Christ* in this sense, was the End of the Ceremonial Law, consisting of Sacrifices, Offerings, &c. But the Apostle here speaks of the Law in general, especially of the Moral Law, comprized in the ten Commandments, and understands the *End of the Law*, in another sense, when he says, *he is the End of the Law for Righteousness*; That is, he is to the End of it as to furnish the Sinner with a Righteousness sufficient to answer the Demands of it for his Justification. This way he is the End of it; which is quite another Thing than the Abolishing of it. This is further evident from the Apostle's limitation, *to them that believe*; For neither Believers nor Unbelievers, since *Christ*, are under any Obligation to the Ceremo-

nial Law. Again, it is plain, that the Law which  
 the Apostle here speaks of, is that Law by the  
 obeying of which the Unbelieving Jews, in the  
 former Verse, looked to be justified, which  
 was the Moral as well as the Ceremonial Law.  
 I am not saying, that the Ceremonial Law is  
 not here at all intended, but that it is not only  
 intended; and that by the End of it, is not meant  
 its abrogation, otherwise than by a necessary  
 consequence. And therefore in the next Place,  
 positively, Christ is said to be the End of the  
 Law for Righteousness, in respect of the Cere-  
 monial Law, as it was instituted and designed  
 for that End, to typifie and prefigure him in his  
 Mediatorial Office. As his Mediatorial Right-  
 eousness was the End which the Washings,  
 Sacrifices and Incense of the Ceremonial Law  
 pointed at and held forth. This was the mile-  
 stone of the Blindness of the Unbelieving Jews, that  
 they lean'd upon their Ceremonial Observances  
 as proper Atonements for their Sins in them-  
 selves, and that their Guilt was thereby taken  
 away. And the Apostle here informs them,  
 that the Righteousness of Christ is that alone by  
 which a Sinner can be justified, which all the  
 Ceremonial Blood and Incense, with many other  
 Things of that Law only signified and pointed  
 at. They were never designed for the Justifi-  
 cation of Sinners by any proper Virtue of  
 their own, but to shadow forth the great Ato-  
 ning Sacrifice of Jesus Christ: For it is not possible  
 that the blood of Bulls and of Goats should take away  
 Sins



Sist, Heb. 10. 4. In Christ only is that Righteousness which can deliver the Soul from the Guilt and Condemnation of Sin, and whereby all that truly believe in him are justified: It was not in all the Ceremonial Services of the Law; they only pointed at and referred to it in him; and thus he is the End of the Ceremonial Law for Righteousness to every one that believeth.

And then as to the Law in general, Christ may be said to be the End of the Law for Righteousness, in two respects, 1st. By answering the End for which the Law was given, by fulfilling it, and so working out a Righteousness for the Justification of those who had broken it. The Law was given for that End, that it should be obeyed, and that Man by obeying it, should have everlasting Life; Now Christ submitted himself to the Law, and perfectly obeyed it in what it required of the Sinner, both as to its Precept and Penalty; and by that Obedience has wrought a sufficient Righteousness for Believers to obtain Eternal Life by. And so when Christ is said to be the End of the Law for Righteousness, in this sense the meaning is, that by his Obedience which he has yielded to it, he has obtained for Sinners that End for which the Law was given, and which they should have attained by it, had man never sinned, but perfectly fulfilled it, viz. Everlasting Life and Happiness, This is the Language and Tenor of the Law, *The man which doth these Things shall*

*Are by them, Rom. 10. 5.* So that the End which the Law proposed to the Subjects to obtain by it, was Eternal Life and Happiness; And the Righteousness which it required, for the obtaining of this End, was a perfect obedience to it. upon the least defect it lays the Person under condemnation, *Gal. 3. 10.* But all mankind have wofully broken the Law of GOD; either, representatively, in their first Parent, or both representatively, in him; and Personally themselves; and therefore can never obtain Happiness by the Law, that is, upon the Law's terms of an absolutely Perfect and Personal Obedience. Now the Lord JESUS has perfectly obeyed the Law, in the utmost of its demands upon the Sinner, which Obedience is, by God's appointment, for a Justifying Righteousness to those who by Faith receive him, so that thereby they obtain that Life and Happiness which was at first proposed upon the terms of the Law, but is now utterly Unattainable that way. And thus he is the End of the Law for Righteousness to every one that believeth, see *Rom. 8, 3. 4.* But then

2<sup>dly</sup>, Consider, in the Law there are two parts, *viz.* its Precept, whereby it requires Obedience, and its Penalty, whereby it requires Punishment for Disobedience. Now tho' Christ is not the End of the Precept of the Law, so as to take away the Believers Obligation to Obedience; yet, he is the End of the Penalty, Malediction and Curse of the Law, so as to take  
away

away their Obligation to punishment. He takes away the Law's Process against them; So that it no longer requires Punishment or Satisfaction of them, he having satisfied and undergone the Penalty of the Law in their Room, and thereby furnished them with a sufficient Righteousness to answer all the Charges and demands which the law has to lay in against them, as Bars in their Way to Happiness and Glory. The Law's Penalty has no more to require of them; according to *Gal, 3. 13. Christ has redeemed us from the Curse of the Law, being made a Curse for us.* And tho' the Law, as to its Precept, remains an unalterable Rule of Righteousness, and so requires Obedience from Believers; yet, it is not required as the Term or Condition of their Justification before GOD. Their Justification is put altogether upon another Foot, than it was in the Law, or Covenant of Works: The Spotless Obedience which the Lord JESUS paid to the Precept of the Law being accepted in the Room and Place of the Obedience required by that Covenant in the case of Justification.

And thus is he the End of the Law for Righteousness to every one that believeth. And here it is to be observed, that in all these Senses, the general Scope and design of the Words is the same, *viz* That the Righteousness whereby a Sinner can only be Justified and delivered from the Condemnation of the Law, is in JESUS CHRIST. To him alone the Sinner must come for it, or be forever undone

The second Thing to be taken notice of in this *Verse*, is, the Persons who are justified by the Redeemers Righteousness; *Every one that believeth*. This Clause, as it extends Justification by Christ to all Believers, so, it limits it to them only, and shows the necessity of Faith in Christ, in order to an Interest in his *Righteousness*.

Having thus explained the Text, and put it in a just Light, it affords us the following Propositions of Truth for our Instruction;

1<sup>st</sup>. *That Ignorance of the Method which GOD has appointed in the Gospel for a Sinners Justification, is a Ruinous and Soul-destroying Ignorance.*

This Truth is sufficiently contained in the Text: for when they were ignorant of Gods Righteousness, the Apostle tells us, *they went about to establish their Own*; And so went quite out of the Way of God, out of the Method of the Gospel, *not submitting themselves to the Righteousness of GOD*; and surely, Methods of our own devising, in Opposition to God's, will not do: for God, in the infinite Riches of his Grace has established a Way for the Recovery of Unbelieving Sinners out of Condemnation and Hell. Truly it becomes and concerns us impartially to seek after the right Knowledge of it, and with all our Hearts thankfully to comply with it: which if we do not, but Trust to the vain Devices of our own Heart, and with wicked *Abimelech*, a King do set up an Altar of our own, *as the Lords did*, the certain Consequence is, *the Wild Beasts of the Land* devour

rance, what is this but a proud Contempt of God's Love and Mercy? And a depriving him of the just Glory and Honour of the New-Covenant way of Salvation?

For the more full Confirmation of this Truth, consider, and Compare together these two or three Conclusions. 1<sup>st</sup>, That there is but One Way of Sinners Justification appointed by GOD in the Gospel; for this see *Rom* 3. 20 to 25. *therefore by the Deeds of the Law there shall no Flesh be justified in his sight; for by the Law is the knowledge of Sin; but now the Righteousness of GOD without the Law is manifested, being witnessed by the Law and the Prophets; Even the Righteousness of GOD, which is by Faith of JESUS Christ unto all, and upon all them that believe; for there is no difference; for all have sinned, and come short of the Glory of God; being justified freely by his Grace, thro' the Redemption that is in JESUS CHRIST.* Here the Apostle plainly shows, that there is but One Way appointed by God for the Justification of a Sinner, with a particular Specification of that Way; telling us, that it is thro' the Righteousness of Jesus Christ, that Righteousness which the Soul apprehends in him by Faith; and proves, that there is no difference in God's Method of Justifying, because there is no real difference in those that are to be justified. They are all in the same sinful and Guilty case; *for all have sinned, and come short of the Glory of GOD.* And therefore, all they that are justified are only justified in this way, freely, by his Grace,

thro' the Redemption that is in *JESUS CHRIST*.  
 2dly God requires that Sinners comply with that Way which himself has appointed, believe in it, and depend upon it; otherwise they cannot be Justified by it. The whole New Testament plainly declares the necessity of Faith, in Order to Justification, as *Mark 16 vers. 16. He that believeth shall be saved: But he that believeth not, shall be damned, Joh. 3. 36.* And, 3dly, Consider, that without a knowledge of it there can be no Faith in it. *Rom. 10. 14. How shall they believe in him of whom they have not Heard?* There can be no saving Faith without Knowledge, nor can believe in that Way of Salvation which they are ignorant of; and so their Ignorance infallibly Bars up the Way of Salvation against them, according to God's wise Constitution in the Gospel.

Now, this Ignorance is so destructive and pernicious upon two Accounts, 1st. As it is a Crime that deserves Damnation, But here you must observe, that this is peculiar to those who live under the Gospel, enjoying the means of Knowledge. As for the poor *Pagans*, tho' it is their great Unhappiness not to know the Way of Salvation thro' the Redeemer, yet it is not their Sin, because they have not the Means of Knowledge: But, O! what a God-provoking Iniquity must it be in such as live under the hearing of the Gospel, and have the exercise of Reason! For it is a stupid willful Ignorance, in a matter of the greatest Con-  
 cern.

cern, always joyned with insolence and contempt. It is a British Thoughtlessness about your Eternal State, and haughty Disregarding of the greatest Kindness and Mercy of the great God. There is a twofold Ignorance of the Gospel-Way of Justification, that justly comes under this Censure, *viz.* A bare simple Ignorance of it, that is, when Persons have not so much as the Idea or Conception of it in their Minds, and an Ignorance of its being such; tho' the thing it self, which the Scriptures teach as such, be understood, and thought of; that is, when Persons know what is maintained by the Orthodox Church to be the Righteousness which God has appointed for the Justification of a Condemned Sinner; but are ignorant that it really is that Righteousness, and does not acknowledge it for such, but positively denies it, substituting a Righteousness of their own for that End, in the Place of it. And this seems to be the Ignorance principally charged upon the Unbelieving *Jews* in my Text; for many of them well knew what was the Apostles Doctrine upon this great Article of Justification, teaching, that the crucified Lord Jesus, was the only Saviour of Sinners, thro' the merit of whole Death and Sufferings only Remission of Sins could be obtained; but they would not acknowledge this to be the Righteousness of Gods appointment for the Justification of Sinners. This they were ignorant of, thro' their own Wickedness. And this is the woful Ignorance

Ignorance of many precious Souls that are perishing by it at this Day, whereby they Subvert the very Foundation of the Gospel, and overturn the whole Frame of it; against whom the Apostle pronounces that dreadful Anathema, Gal. 1. 9. *If any Man preach any other Gospel unto you than that ye have received, let him be accursed.* And then,

2<sup>ly</sup>. This Ignorance is so destructive, privately: in as much as the condemned undone Sinner is thereby rendred utterly incapable of applying to his only remedy; So that he is thereby held in his condemned State, under the Guilt of all his Sins. So that, laying aside the heinous, Criminal and Provoking Nature of this Ignorance, yet, it is to be dreaded as Hell it self; because while it continues it infallibly keeps the Soul from deliverance out of his undone Condition, and exposes him to a certain damnation for all his other Sins. O, what Cause have we then to Glorify and bless the high GOD, for the means of saving knowledge, the glorious Light of the Gospel of Christ! From what has been spoken you may also see, that Ignorance in this great & weighty Point, which soathful careless Souls often make their Refuge, will be no plea for you at the Bar of God: but, alas! is very ready to carry you to eternal Destruction. *John. 3. 19. This is the Condemnation, that Light is come into the World, and men love Darkness rather than Light. 2 Cor. 4. 3. If our Gospel be hid, it is hid to them that are left.*

2<sup>o</sup>. 2.



## Proposi. 2.

A Second Proposition which this Text affords us, is, *That Sinners Dependance upon their own Righteousness for Justification keeps them out of the way which GOD has appointed for that End.*

This Proposition has a very clear Foundation in the Text, *Going about to establish their own Righteousness, they have not submitted themselves to the Righteousness of GOD.* And Chap. 7. 31, says the Apostle, *Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness.* They were seeking after a Righteousness whereby they could be absolved from the Guilt of their Sins, and intated in the Love and Favour of God, but they did not attain to it. And vers. 32. the Apostle puts the Question; *Wherefore? Why was it that they did not attain to it? Because (says he) They sought it not by Faith, but, as it were, by the Works of the Law.* They were seeking it by their Works of Obedience to Gods Law, and did not come to Christ for it by Faith, rejecting all Dependance upon any thing else; and therefore they fell short of it. Now, from hence it is evident, that altho' Persons be never so circumpect, diligent and careful in obeying the Laws and Commands of God, yet, if they depend upon that to recommend them to Gods saving Favour, and to make a Saviour of their own Righteousness, putting it in the Place of Christ, they are out of the way of the Gospel, and shall

Finally be Rejected of God. Oh, how many Souls will be wofully disappointed here! What multitudes derive all the Peace of their Minds and quiet of their Consciences, from their Moral Living, and good Doings: They have never come truly Humble and Poor in Spirit to Christ: Such unhappy Creatures the great God will reject; with abhorrence, for rejecting **JESUS CHRIST**, the dear Saviour; and thinking to appear before his Holy and pure Majesty with their filthy Rags, as the Prophet calls them, *Isa. 64. 6.* Believe it, Sirs, if your Conscience should accuse you as little of any Sinful Commission or neglect thro' the whole Course of your Lives, as the Apostle Paul's did him, before his Conversion, when he was, *touching the Righteousness which is in the Law, Blameless, Phil. 3. 6.* You must either come humbly to Christ, by Faith, leaning upon him alone for your Acceptance with God, and with the same Apostle, *v. 8. 9. Count all things but Dust, that you may win Christ, and be found in him, not having your own Righteousness which is of the Law, or perish forever, after all.* Ah! how many precious Souls are perishing thro' their stupid Ignorance, and want of a right knowledge of the Gospel.

*Propos. 3.*

Another Doctrinal Truth arising from this Passage of holy Scripture, is *That there is such Pride and self-conceit in Sinners Hearts, that they are*  
*very*

very unwilling to stoop to GOD's Way for their Justification.

So much is clearly implied in that Expression, *They did not submit themselves unto the Righteousness of God.* They were too high for such a stoop. O Sinners! It is this baneful Pride of Heart that keeps Souls from the Lord Jesus. They cannot bear to humble themselves, so low as to acknowledge their Condemned State, their Wretched Helpless Condition, as it is, and come to Christ alone for their Relief, *Poor in Spirit, Labouring and heavy Laden under a sense of their Guilt and Misery.* No; they think their Condition is not so bad as that comes to, yet; that is, they have not such need of Christ; he may go to them that are in a worse Case; as for their Parts, They thank him for his kind offer, but their Case is not so bad, and they can help themselves, they are heart-whole and ease, thro' a vain Conceit of some commending Worth and Excellency in themselves. This was the ruinful care of the *Laodicean Church*, *Rev. 3. 17.*

This Proposition will admit of a little variation, with equal Evidence from the Text; And so you may observe,

*That the way which GOD has established for Sinners Justification, is a Soul-humbling, self-abasing Way, very contrary to the Pride of their Nature.*

The Lord requires that Sinners Humble themselves very low at the Feet of Christ  
 sensible

Insensible of their absolute Necessity of him for their Saviour, and their undone-ness without him; so that they entertain no hope from any thing else but his Mediation: But how much is this against proud Nature, to lye strip'd of all Self-Righteousness at the Redeemer's Feet! And Gods method of Grace is never the less Beautiful and glorious, because it is so humbling to the Sinner; for surely, the deepest Self-Abasement well becomes such polluted Guilty Creatures.

*Proposi. 4.*

A Fourth Proposition is fully contain'd in the 4<sup>th</sup> verse, but receives a clearer light from the whole Text together, viz. That the only Method which God has establish'd in the Gospel for the Justification of a sinner, and his Deliverance from the Condemnation of the Law, is through the Righteousness of his Son Jesus Christ. For Christ is the end of the Law for Righteousness, to every one that believeth.

*Proposi. 5.*

Faith in Christ is necessary, in order to Justification by him.

I shall say no more to any of these Propositions, but the two last. The first of which shall be the Subject of our present Discourse. And in Treating upon it, I shall observe the following Order,

1<sup>st</sup>, I shall a little open to you the Nature of Justification.

2<sup>dly</sup>, I shall shew you what is that Righteousness of Christ, through which alone a sinner can be justified. And

3<sup>dly</sup>, Shall prove and confirm the Proposition.

I would here intreat your closest and most careful Attention to what may be spoken upon these Heads, because this great Doctrine of a Sinner's Justification, is something difficult to understand, and yet very necessary to be understood, as I have already shown you. It is difficult to such Earthly Thoughtless Souls as have never made Religion much of their study; and yet these Persons, as if they had diligently look'd into all the Doctrines of the Gospel with an Angel's Eye, presently disregard any thing they don't understand at the first hearing. You ought to consider, that the Mysteries of Christianity are not so mean as that a thorough Knowledge of them should be so easily obtained, and therefore it concerns you to apply your selves to them with the utmost care and diligence. I shall endeavour to speak to these Heads proposed, as clearly and plainly as I can, that, by the blessing of the Almighty, the Ignorant may be instructed, and the Erroneous convinced. And

First, I am to open and show you the Nature of a Sinner's Justification, that great benefit which the Scriptures so much speak of. In the last

Sermon which I delivered here, I shew'd you that condemned State which Mankind have brought themselves into by sin, with a particular Application to Unbelievers, as their present State, which they still continue in, while such. I shew'd you how they came into it, by which it is clearly evident, that all Mankind were equally under the same Condemnation, having broken God's Righteous Law, which, without respect of Persons, condemns the Breakers of it. And my design now, from this Passage of holy Scripture, is to show you, the Way whereby Sinners can only be delivered out of this deplorable Estate. The Method which God has provided and established for that end. Now as the inherent Depravity and Wickedness of the Soul, the corrupt Quality and Disposition of the Sinner is Remedied by Sanctification, so his Condemned State is Remedied by Justification. It is the delivering of the Sinner from his Condemnation to Hell, and enrolling him, upon the contrary, to the Happiness of Heaven. I shall endeavour to give you a just View of it under this Definition, viz.

*Justification is a Judicial Act of GOD, wherein he acquits the Sinner of his Guilt, and gives him a Title to Eternal Happiness.*

In this Definition you may especially observe two things concerning Justification. 1<sup>st</sup>. The parts of it, which are Two; or, there are two things

things done for the Person in Justification; He is freed from Guilt, and entitled to Glory. By *Guilt* understand the Sinner's Obligation to the Punishment of Hell, which comes by the Condemning Sentence of the Law, which he is fallen under. Now in *Justification* this *Condemning Sentence* is taken off and so his *Liableness* and *Obligation* to Punishment. According to *Rom. 8. 1.* *There is now no Condemnation to them that are in Christ Jesus.* So that when a Sinner is said to be acquitted of his Guilt, absolved or delivered from it, the meaning is, that the Condemning Sentence of the Law which he was under, is taken off, and he is secured against the danger of Hell's Punishment, which before he was bound over to. The Gospel supersedes the Law, and over-rules it, as it were, so as it pronounces the Person Free, who by the Law was sentenced to Death; thus says, the Apostle, *Rom. 8. 2.* *The Law of the Spirit of Life in Christ Jesus, hath made me Free from the Law of Sin, and Death.* And yet the Law and Gospel do not oppose each other; For none are acquitted by the Gospel until the Law's Demands upon them, are answered; as you shall farther hear, *viz.* by **JESUS CHRIST** for them.

The other part of Justification, is the giving to the Sinner a Title and Claim to Eternal Happiness. This is done for him in his Justification; for Eternal Happiness, in the Glorious Enjoyment of *GOD*, was at first promised to Man upon the Terms of the Law, the terms  
of

of Perfect Personal Obedience, *Rom. 10. 5.* And therefore, a Title to Life being once granted in the first Covenant, it must be again restored to the Sinner in the very Act of Justification; because it is a pronouncing him Free from all the Changes and Accusations of the Law, which it has to lay in against him, as Bars to the Enjoyment of that happy and Eternal Life which it first promised. Had the Condition of the Law or first Covenant been fulfilled, Eternal Life had thereby been obtained; and therefore, nothing can hinder any Man from the Enjoyment of it but the Laws objecting against him, as not having fulfilled the Condition upon which it was promised; and so, when all the Objections of the Law are answered, and the Sinner is freed from them, as fully as if he had performed the Condition of the Law, a Title to Life must necessarily be again restored.

In those two things consists what is done for the Sinner in his Justification. And hence you may easily understand what is meant by these Passages of Scripture which speak of the Forgiveness and Remission of Sins, the blotting out of Iniquity, the covering of Sin, and the like: All which belong to the head of Justification. The meaning is, that the Lord will look over the Sinner's Sin, in his way of dealing with him, as to his Eternal State, as if it had never been; as if he had perfectly fulfilled the Law, delivering him from that Punishment which his Sin expiated him to, and giving him that Title to  
 Life



Life and Happiness which his Sin had forfeited. From what has been said, you may also observe, that Justification does not consist in any thing that is wrought in the Sinner, as to his Disposition and Quality; that belongs to Sanctification, but in what is done for him, respecting his State, which is what is chiefly intended when it is called an Act, rather than a Work of GOD. It is necessary that you consider this, and understand wherein Justification consists, and to carry a right Notion of it along with you, through the whole of this Discourse; otherwise it will be no wonder if you don't understand what may be spoken of it.

2dly. In the Definition you have the general Nature of Justification; when it is called a *Judicial Act of GOD*: whereby is signified, that God proceeds in it as a Judge, passing this Absolving Sentence upon Trial, when the Person is first acquitted by the Law. In Justifying a Sinner, The Lord has regard to his own Law; he will see that all the Demands which the Law has upon him, are answered, before, he will, or can Justifie him, justly, consistently with his own Law, According to that, *Rom. 3. 25, 26.* whom GOD hath set forth to be a Propitiation, thro' Faith in his Blood, to declare his Righteousness for the Remission of Sins — to declare, I say, at this time, his Righteousness, that he might be just, and the Justifier of him that believeth in JESUS. In these words the Apostle observes the necessity of Christ's Death for a Sinner's Justification,

to

to maintain and manifest God's Righteousness and Justice, as well as his other Perfections therein: so, clearly intimating, that he could not be just in justifying a Sinner, unless the Law had been thus satisfied. God at first conditionally annexed a Penalty to his Law; that in case sin should be committed, it should intailibly be punished; that the Sinner should not be relieved unless the Penalty were fully sustained: This was the Method which God determined, and engaged himself to prosecute sin in; and therefore, he cannot Justifie a Sinner, justly, without Acting contrary to his own Appointment and establish a Law, unless the Penalty be undergone in his behalf, by an Undertaker for him. Thus it was necessary that Christ should so answer the Law for the Sinner; for the vindicating of Gods Righteousness in his Justification; that he might be just when he justifies him that believeth in JESUS. So that you see, all the claims of the Law must be answered to the extent, before a Sinner can be justified. Hence that *Matt. 5, 18.* *Till Heaven and Earth pass, one jot or one Tittle shall in no wise pass from the Law, till all be fulfilled.* The Law will not abate one jot of its Demands, but all must be fulfilled. And here, by the way, it may be remark'd, that this one Consideration were sufficient to evince that a Sinner's Justification can only be obtained thro' the Righteousness of JESUS Christ; because nothing else, is sufficient to answer the Demands of the Law. And indeed all the Er-

rors in this point that are in the World, whereby Persons look to any Thing else for their Justification before GOD, proceeds from a gross Ignorance of the true Nature of Justification.

2dly. Having set before you a brief and just View of the Nature of Justification, I come now to show you what that Righteousness of Christ is, thro' which alone this great Benefit can be obtained, as the Material and Meritorious Cause of it. And,

*First, Negatively,* It is not the essential Righteousness of his Nature, whereby he is eternally Righteous & Holy. Neither, 2dly, his Righteousness in the Administration of his essential or Mediatorial Government which he daily exercises in the World. Nor yet, 3dly, is it the Inherent Righteousness or Sanctification of Believers, which he works in them by his *holy Spirit*. This Righteousness indeed, is in all those that are Justified, so as none are Justified but they are also Sanctified and Holy: But yet their Holiness and inherent Goodness is not that Righteousness by which they are justified. It is rather the Fruit than the Cause of their Justification. None are truly Sanctified before they are justified: Justification and the New Nature always go together, and its discovering it self in its proper Acts immediately follows the Person's Justification. Hence *Rom. 4. 5.* In Justifying, God is said to Justifie the Ungodly. A Believers Inherent Righteousness can never answer the Demands of the Law for him, and

K

therefore

therefore, cannot be his justifying Righteousness. It is necessary to take away the Power and Dominion of Sin in the Heart; But can never take away the Guilt of Sin. I am as much for Holiness of Heart and Life, as any can be, and say, that without it no man shall see the Lord, being altogether loathsome in his sight, and unfit for the enjoyment of him; So that *except a man be born again he cannot see the Kingdom of GOD*; and therefore, it concerns you, with the utmost earnestness and diligence, to seek after Holy and Sanctified Hearts, that you may be enabled to glorify God, and fitted for the glorious Enjoyment of him. But, tho' you must seek the Graces of God's holy Spirit for your Sanctification, you must look to something else for your Justification; for your Deliverance from Guilt and Condemnation, and entitling you to the Glory of God; for Reconciliation and Peace with him. There are some that will speak very plausibly of Justification by the Righteousness of Christ only, but when they fully explain themselves, they mean nothing else but the inherent Righteousness of the Godly, which Christ works in them, upon which account they call it his Righteousness: which bewrays a very great Ignorance of the Nature of Justification.

But in the next Place, *Positively*, The Righteousness of *Christ*, which only is available for a Sinner's Justification, consists in what he has done and suffered when he was in the World, in  
the

the Room and behalf of Sinners. And so, it is generally divided into his active and passive Obedience. By his *active Obedience* is understood his obeying the Precept of the Law, by a universal Perfect Holiness. This Obedience of his was absolutely Perfect, without the least Defect; so that the Father testified of him, *that in him he was well pleased*, and himself says, *Job. 8. 29. I do always those Things that please him.* By his *Passive Obedience* is meant, that Obedience which he yielded to the Penalty of the Law, in bearing that Punishment which it required of the Sinner: Which was not only his dying upon the Cross, and sustaining many other greivous Sufferings inflicted upon him by his Malicious Enemies, but his Bearing the Lawful Weight of Gods Wrath it self in his Soul. God the Father laid his own Hand upon him: it pleased the Lord to bruise him, he put him to Grief, and made his very Soul an Offering for Sin, *Ies. 53. 10.* This infinite Pressure and Load upon his Spirit was that which made him say, *My Soul is exceeding sorrowful, even unto Death,* *Matt. 26. 38.* This was that inexpressible Agony of his Soul, *Luke 22. 44.* which expressed such a Sweat of Blood from his sacred Body, as he lay in the Night upon the cold Earth: for he fell both upon his Knees and upon his Face, *Matt. 26. 37.* He was forsaken of his Father, as to the sensible Comforts and Supports of his Love, in the midst of his greatest Miseries; which occasioned that bitter

Out-cry upon the Crois, *Matt. 27. 46. Eli Eli Lama Sabashthani.* So great and weighty was the Load of Sufferings which our dearest *Saviour* bore, both in his Body and his Soul, that it would have over-press'd and crush'd a World of Creatures under it ; but he being God as well as Man, his Divine Nature supported the Human under it, so as it did not fail before it. Now, both this *Active* and *passive* Obedience of Christ make up that one compleat Righteousness, whereby Believers are Justified, And both are necessary in order to Justification : His Passive Obedience, to deliver Sinners from the Punishment of Hell, and all obligation to it. The Law of God binds over the Sinner to a dreadful Punishment, which must be sustained, either in his own Person, or by a surety in his Room, So that it is the Sufferings of Christ alone that can deliver Sinners from the Condemnation of the Law. According to *Gal. 3. 13. Christ hath redeemed us from the Curse of the Law ; being made a Curse for us.* Hence says the Apostle, *1. Pet. 2. 24. His own self bare our Sins, in his own Body, on the Tree. i. e.* He bore the Punishment due to our Sins, which otherwise we must have suffered for ever. *1. Joh. 1. 7. The Blood of Jesus Christ his Son, cleanseth us from all Sin.* *1. Pet. 3. 18. For Christ also hath once suffered for Sins, the just for the Unjust.* The Law of GOD condemn'd them to Punishment, Christ suffered it for them ; and hence it is that they are deliver'd And then, as the Passive Obedience of  
Jesus

Jesus Christ is necessary to answer the Penalty of the Law for the Sinner, and so deliver him from Punishment; so, also, the Active Obedience of Christ is necessary to answer the Condition of the Law for him, and so entitle him to Eternal Glory. For the Condition upon which Eternal Life was at first promised, was no other than Perfect Obedience; which Condition must be fulfilled before the promised Life can be obtained. But, alas, Mankind have universally failed in the Performance of this Condition; *for all have sinned, and come short of the Glory of GOD, Rom. 3. 23.* And the Law still objects against the Sinner, and holds him destitute of any Claim to happiness, or interest in it, nay, lays an infallible Bar in the way, while its Condition is not fulfilled. Our blessed Lord Jesus has perfectly fulfilled it, in the Discharge of his Mediatorial Undertaking; and hence it is the Believers are entitled to Glory; thro' his performing the Condition of the Law, his Obedience being accepted for them: *Therefore, says the Apostle, Rom. 5. 19. As by one Mans Disobedience many were made Sinners; So by the Obedience of One shall many be made Righteous.* As by *Adam's* disobedience all his Posterity were look'd upon as Sinners, and so deprived of all Title to the promised Life; So by Christ's Obedience all Believers are look'd upon as Righteous, as if they had fulfilled the Condition of the Law; and so are entitled to eternal Life. Christ has answered the Condition of  
the

the Law for them; were it not so, we should all be most undone Creatures: We should never see the Face of God in Peace. Thus I have shown you that Righteousness of *JESUS Christ*, whereby he is the End of the Law, to every one that believeth. I have set it before you in both its parts, answering to the two parts of a Sinner's Justification; and pointed out to you, particularly, how the one answers the other.

And now I am advanced to the *Third General Head proposed*, which was to confirm the Truth of the Doctrine, and prove, *That the only Righteousness which God has established for the Justification of a Condemned Sinner, is this Righteousness of his Son Jesus Christ.*

The Truth of this sufficiently appears from what has been already said under the foregoing Head; but for the fuller Confirmation of it, I shall take the Proof of it under a particular Consideration by it self.

And to this purpose you may observe, That the whole current of the Scripture runs this way. The whole New-Testament, wherein God has clearly revealed the Gospel-Method of Salvation, very evidently flows in this Channel, attributing a Sinner's Deliverance from Condemnation and Wrath, and his Title to Glory and Happiness to the Obedience and Sufferings of our Lord Jesus Christ alone, as the sole Cause thereof. It cannot be more fully and plainly expressed, than it is *Rom. 3. 24, 25.* *Be-*



ing Justified freely by his Grace, through the Redemption that is in Jesus Christ; whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of sins. See also Gal. 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us. It is Christ that hath delivered the Godly from the Curse of the Law; and that by being made a Curse for them, by bearing that Punishment for them, which they were condemned to. To the same purpose is that 2 Cor. 5. 21. He hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him. Rom. 5. 8, 9. But God commendeth his Love towards us in that while we were yet Sinners, Christ dyed for us; much more then, being now Justified by his Blood, we shall be saved from Wrath thro' him; for if when we were Enemies, we were Reconciled to God by his Son, &c. Mark, he says, Justified by his Blood, and Reconciled to God by his Death. And ver. 19. he tells us, That by the Obedience of Christ shall many be made Righteous. But were I particularly to mention all the Passages of Scripture that speak to this purpose, I should recite a great part of the New Testament, with much of the Old; Through the whole 53d Chapter of Isaiah is this Truth clearly revealed, of a Sinner's Justification through the Righteousness of Jesus Christ the Promised Messiah; hence Jer. 23. 6. he is call'd, The Lord our Righteousness.

Again, I shall further confirm this Truth by the following Induction, viz. A Sinner must

must be justified, either without any Consideration at all, to answer the Law as a Satisfaction to Justice, or by *his own Righteousness*, his Works of Obedience to the Law, or by *his own Righteousness* in Conjunction with the *Righteousness of Christ*; Or by the *Righteousness of Christ alone*; But by neither of the former, therefore by the the latter. As for the *Popish* Dream of being helped by the *Merits of Superrogatory Works of Others*, I hope, it is generally exploded in these parts of the World.

*First*. A Sinner cannot be justified without any Justification made to the Law. For, 1<sup>st</sup>, That would be contrary to Gods own Establishment, as you have heard. To speak with due Reverence of the divine Majesty, he has not reserved to himself that Power. Whether the Lord might have so ordered it, consistently with the Justice of his Nature, as *That Sin could have been pardoned without any Justification*, I shall not dispute; but, it is plain, that for holy and wise Ends, he has ordered it otherwise. He is very express in the Law, *in the Day Thou eatest thereof, thou shalt surely Dye*. And, *Cursed is every one that continueth not in All things which are written in the Book of the Law, so do them*. The Sovereign God has so constituted Things that proud Sinners must come to Christ by Faith, and bow to him, or perish. 2<sup>dly</sup>, If Sinners can be justified this way, then Christ has dyed in vain; than which nothing can be more absurd. Had it not been altogether vain and needless for  
Christ

Christ to have laid down his Life, and bore such a load of Sufferings, if the great end of it could have as well been obtained without it? And this Consequence the Apostle looks upon as most absurd and unreasonable; and so proves, that Persons cannot be justified by their own Righteousness, because this Consequence would also then follow, Gal. 2. 21. *If Righteousness came by the Law, then Christ is dead in vain.*

Secondly, We can never be justified by our own Righteousness by our exactest Obedience to the divine Law. This fully appears by the very Nature of Justification, as it is a *Judicial Act of God*, wherein all the Claims of the Law must be answered, which *Our best Righteousness* can never do. Nothing is more plainly and expressly declaimed against in the holy Scriptures than *Justification by any Goodness or Righteousness in Us*, of which our Text is a sufficient Instance. See also Gal. 2. 16. *Knowing that a Man is not justified by the Works of the Law, but by the Faith of JESUS Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law: For by the Works of the Law shall no Flesh be justified. And vers. 21. If Righteousness come by the Law, then Christ is dead in vain.* And Chap. 3. 10, 10 14. *As many as are of the Works of the Law, are under the Curse; for it is written, Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them, but that no Man is justified by the Law in the sight of God,*

it is evident. For the Just shall live by Faith; And the Law is not of Faith: but the Man that doth them shall live in them; Christ hath redeemed us from the Curse of the Law, being made a Curse for us. How fully does the h. Apostle disclaim all Dependence upon his own Righteousness, Phil. 3. 8. 9. when he counts all things but Dung that he might win Christ, not having his own Righteousness which is of the Law, but that which is by the Faith of Christ, the Righteousness which is of God by faith. That is, the Righteousness of Christ, which is received and depended upon by Faith.

There are many Objections and Cavils brought in here, by such as are going about to establish their own Righteousness, and will not submit themselves to the Righteousness of God; They will say, doubtless, *If our Obedience to Gods Law will not Justifie us, if it will not avail to deliver us out of Condemnation, and reconcile us to GOD; Why then should we obey, or take any care to serve the Lord? it seems it will do us no good.* For Answer to this, Consider, 1<sup>st</sup>. The Will of God requiring us to Honour and Serve him, in such and such things, is reason sufficient why we should do so! God is our great Proprietor and Sovereign King, whose Will we ought to obey: He has an incontestible, necessary Right to us and our Service, from the exalted Perfection of his Nature, and our Relation to him as his Creatures. From him we received our being, and all our Endowments; and hence we are under the strongest Bonds to live to him,

to glorifie and serve him. Certainly nothing can give a surer Propriety and stronger Right than Creation; but such a Right has GOD to us his Creatures; which, together with the essential Glories and Peerless Perfections of his Nature, were Reason enough without any more, to engage us to the purest Obedience to his holy Law; and would effectually do so, if Sin had left any ingenuity in us.

2dly. Altho' our obedience to God is not the Procuring Cause of our Justification, yet it is the Way which God has appointed to seek for an interest in Christ's Justifying Righteousness in. It is the only Way in which God has given any encouragement to Sinners to obtain Justification, thro' the Righteousness of Christ, so as that while they continue in a course of Disobedience, and do not humbly and heartily seek for an interest in Christ, in the Way of his Commands, they may surely expect to come short of it; and so perish in their Sins. - It is morally impossible that a Sinner should be united to Christ (without which he cannot be justified by him) while he goes on in a course of Opposition to him. A Sinners Humble, Heartly and Persevering Application to GOD, with a due sense of his present Undone Condition, for the divine Mercy thro' the Redeemer, is the Way to come to Christ, and get an interest in his Righteousness for his Justification: So that it is a false Consequence from the Doctrine I am confirming, *That our earnest Endeavour*

to seek God and serve him, are ~~Needless~~ and to no Purpose.

But further, Consider, *Thirdly* That all those who are united to Christ by Faith and so Justified by his Righteousness have a new Nature implanted in them, whereby they make holiness their choice; their Hearts are freely and sweetly determined for it, and set upon it, they have a very dear love for the Lord JESUS, on whom their Eyes are fixed for their Salvation; So that they want above all things to Please and serve him. Thus, the Principle and Spring of their Obedience is not a blind Expectation of procuring their Justification by it, tho' they don't allowedly put any trust in it for that End; yet they yield to God a more full and free Obedience, from the purer Principle of a sincere Love which is the only true Obedience that is pleasing to God: and indeed, no Person is ever truly Holy until he rejects all dependance upon his own Righteousness, and leans on Christ alone: His Obedience is never sincere till then; but flows from base and selfish Principles altogether. It is plain, that such as make use of the Objections I am speaking to, and think they would be at no pains to serve God, if thereby they could not, at least in part, be Justified, it is plain, (I say) that they are only obeying for their own Ends, from a Principle of Self-love, and not from any Affectionate Regard or pure love to God; and so their Righteousness, which they are so highly contented

of, is altogether unsound, leathsome and unclean in the Eyes of GOD.

Thus you see, that the Doctrine of a *Sinner's* Justification thro' the Merits of *JESUS CHRIST*, and the impossibility of it by his own Righteousness, is no enemy to the practice of Holiness; but is that which only advances it.

Again, it may be objected, that David expresses great Confidence in his own Righteousness, and attributes much to it, *Pf. 7. 8.* Judge me, O Lord, according to my Righteousness, and according to mine Integrity that is in me, And *Pf. 18. 20,* The LORD rewarded me according to my Righteousness, according to the cleanness of my Hands hath he recompensed me. But David in these Places is not speaking of the Justification of his Person before God, as if that were the Effect of his Righteousness; but of God's Kindnesses to him in the course of his Providence; especially, in delivering him from his unjust Enemies, and exalting him above them. This is what he means by being rewarded according to his Righteousness. And by his Righteousness he, particularly, means his Righteousness in the cause between him and his Enemies, that he had given them no just Provocation, and in a meek becoming manner he had bore all their unjust and cruel Treatment. And so, in the 7th Psalm (which was composed on the account of the wicked Words of *Cush* the *Benjaminite* against him, as you may see in the Title prefixed to the Psalm) he prays that God would, Judicially, in a way of Justice interpose between

him and his Enemies, and deliver him from them, as he was altogether innocent in the case, between them; and then he praises the LORD that he had done so, in the 18 *Psalms*, which was a *Psalms of Thanks-giving*, when the Lord had delivered him from the Hand of *Saul* and all his Enemies. These expressions of *David* are to be understood in the same sense with those of *Solomon*, 2 *Chron.* 6. 22. 23.

It is farther objected, that God has made sincere Obedience the Condition of our obtaining eternal happiness, and has made many glorious Promises to it. It's true, there are many precious Promises made to the Godly, and to them only; but they are made to them thro' JESUS CHRIST, and upon the account of his Mediation. And they are made to the Godly, and none else, because all those that are Justified thro' the Redemption that is in JESUS Christ, and none else, are Godly; and hence, tho' the Promise of eternal Life is not given to any, but only upon the account of Christs Righteousness, yet it is made to the Qualification of sincere Piety; because only they who are sincerely Pious have an Interest in his Righteousness, and are Justified by it; and their Sanctification and Holiness is the sure and only Evidence of their Justification, whereby they can discover their Title to Happiness and Interest in God's Promises. It is farther true, that God will make his People the more Glorious in Heaven, the more Holy they have been upon Earth, the more pains they have



have been at to glorifie him here, and the more they have suffered on that account, the greater shall their Glory be hereafter, 2. Cor 4. 17. which may be a very moving Encouragement to them: But it was not any goodness in them which at first gave them a Title to the Heavenly Glory; That they obtained only thro' the Redeemers Righteousness; tho' for their higher degrees of Holiness and Serviceableness afterwards, they shall receive the gracious and unduc Reward of a higher Glory in the other Life: But what is all this to the delivering of the Soul first out of his Condemned State, the freeing him from his Guilt and Obligation to the Punishment of Hell, and making him an Heir of God? What is all this to the answering the Demands of the Law for him, both in its Condition and Penalty; all which is done for him in his Justification. Sure I am, the Scriptures never attribute this to any Righteousness in us; no, not to the goodness of the holiest Man on Earth, but only to the Righteousness and spotless Obedience of our dear Lord and Saviour.

Once more; Many to establish their own Righteousness, are ready to say, *that we must be justified by our own Righteousness, because at the last Day we shall be judged and rewarded according to our Works. Rom. 2. 6. God will render to every Man according to his Deeds.*

The holy Scriptures, indeed, abundantly witness, that at that Day we shall be dealt with according as our Works have been; but this

no ways infer that Justification is of Works: for, altho' good Works will be the Rule according to which God will dispense the Reward of Eternal Life; yet it will not be given for them, but only for the Merits of the Lord JESUS. Tho' it shall be given only to the Righteous, yet it is not for their Righteousness that they shall obtain it, but for the Righteousness of the Redeemer; Because they were justified thro' him. And, notwithstanding such as have been more Eminent in Holiness shall receive a more Glorious Reward; yet it is as reward, not of Debt, but of Grace. And (as I have but now shew'd you) is no Argument of their being justified by their own Righteousness. Thus I have Considered some of the most Material and common Arguments that are made use of to maintain Justification by a Personal Inherent Righteousness, and proved, that it cannot be obtained that Way.

But 3dly. May some say, Altho' our own Righteousness is selfwill, yet self will Justifies us, yet, may it not consist of the Will for our Justification? It will justify us in part, and is necessary together with the Righteousness of Christ for that End. Both together are sufficient, but neither alone.

To which I answer, That no Righteousness of ours has any Hand or Interest at all in our Justification. It will not go all the Way, it will not go one hairs breadth. A perfect and complete perfect Righteousness (such as none of the ordinary Possessors of fallen Adams can

pretend to) will completely Justific; but if it is not absolutely Perfect, it will not contribute the least Mite. The Law will have an exactly perfect Righteousness, without the least Defect, or none at all; saying, *Cursed is every one that continueth not in ALL THINGS that are written in the Book of the Law to do them*; And Christ will admit of no Co-partners with him in the case of a Sinner's Justification: he will be a whole Saviour or no Saviour; and therefore says the Apostle to the Galatians, Chap. 5. 4. *Christ is become of none Effect unto you, whosoever of you are Justified by the Law, Ye are fallen from Grace; That is, whosoever of you are seeking in any measure to be Justified by the Law's Terms, by your own Obedience to it, Christ will be of no benefit to you; if you will look to the Law for any part of your Justification, you must look to the Law for it altogether: Christ's Righteousness must not be joyned with your own in the case: you that are doing so, are fallen from the Gospel method of Justification into' free Grace; thinking, in part at least, to procure it by your Works; and that which is of Works, is not of Grace, Rom. 11. 6.*

I have now showed you that a Sinner cannot be Justified without a Righteousness to answer the Law for him, and that he cannot be Justified by his own Righteousness, neither in whole nor in part, it remains then, that there is no other way for his Justification, but through the Merits and Righteousness of JESUS Christ alone,

According to Act 4, 12. There is no Salvation in any other; For there is none other Name Under Heaven given, whereby we must be saved. And 1. Cor. 3, 11. Other Foundation can no man lay, than that is laid, which is JESUS CHRIST. The Doctrine of a Sinner's entire justification thro' the imputed Righteousness of Jesus Christ, is the very Foundation Article of the Gospel; and such as are proposing to obtain it any other way, dash and blur the whole Beauty of the New-Covenant, disrobe the adorable Contrivance of Salvation of all it's Glory, and overthrow the very Frame of the Gospel: Yea, they deprive the Lord Jesus of the just Honours of Redemption, and detract from the Glory of his Mediatorial Office; and unless they are convinced, in Time, will find in the End, that by it they have ruined and undone their Souls forever. For it proceeds from a stupid and God-provoking Insensibleness of your Condemned State and Wretched Condition by sin; from a naughty proud Conceit of some Self-worthiness, whereby you think to be, at least, Partners with Christ in procuring your Happiness, by your poor wretched Doings: It infallibly keeps the Soul from receiving and leaning upon the Lord Jesus by a true Faith, without which it is impossible to be saved; He that believeth not shall be damned. O Sirs! It is not such a light matter as you may imagine, what you are looking to for your Salvation; the Unbelievers shall have their Portion in the Lake that burns with brimstone.

unquenchable Fire. *Rev. 20. 8. Luk. 12. 46.*

And now, (to make some Application of the fore-going Doctrine) you see how, and where the Relief of undone Sinners, from their Condemned State, can only be had; and let me intreat you, solemnly and impartially to consider these Things, and yield your Assent to these great Truths. Labour to be suitably influenced and affected by them, so as to bring them to Practice. Consider what a Condemned State Sin has brought you into, out of which you must be delivered, or perish forever. Consider that your own Righteousness will not bring you out of it. If you trust to that for your Justification, you will find your selves miserably deceived; you will never be able to stand it in the Day of Trial, when you appear before the great Judge. Unless you are found clothed with the Redeemer's Righteousness, and have your Robes washed and made White in the Blood of the Lamb, *Rev. 7. 14.* you will never be able to stand. And, O then acknowledge your Guilty and Condemned State by sin! Reject all Dependance upon your selves, and fly to the Lord Jesus alone for your Relief. Receive him for your only Saviour, giving up your selves, with true Hearts, to him, to be for him, and none else, to serve him while you live.

To excite you to this, and further to Recommend the Doctrine of Free Justification by Christ alone, I would propose to your Consideration the Sufficiency of his Righteousness, and

It is Sufficient in Three Respects, in point of Worth and Value, in point of Acceptance, and in point of Attendance.

It is of Sufficient Value to procure Justification for Sinners which fully appears from the Perfection of his Active Obedience, the Depth of his Sufferings, and the Dignity of his Person concerned in both. His Active Obedience, was absolutely perfect; so that he completely fulfilled the Condition, upon which the Law promised Eternal Life to Man. The weight of his Sufferings was inconceivable; so that he fully bore the Penalty of the Law. And the infinite Dignity of his Person put an infinite Value on them; so that his Sufferings of a finite Duration, were of equal value, for the answering of the Law's Penalty, to a whole Eternity of Sufferings in a meer Creature: For he is God as well as Man; He is Immanuel, GOD with us, God and Man in one Person. But, tho' the Righteousness of Christ be of sufficient Value to purchase Sinners Redemption; yet it is not fully sufficient, unless God will accept of it for the Sinner; and he will justly stand upon the Terms of a Personal Satisfaction, which the Sinner cannot give, but by suffering for ever. But, O! behold the admirable Grace and Love of the Father, he has abundantly declared his pleasedness with the Righteousness of his dear Son, so as whatsoever leans upon it, by a true Faith, shall be accepted by it. 1 Pet. 2. 6. Behold, I lay the Chief-Corner Stone, elect, precious; and he

that believeth on him shall not be confounded. We have Gods own Word for it, that an undone Sinner need not fear to lean the whole Weight of his Guilty Soul, and all his Eternal Concerns on Jesus Christ. Neither in the last Place, is there any danger of a Believers perishing thro want or neglect of Application of the Virtue of Christ's Righteousness to him. Indeed a thing may be sufficient for a particular End upon all other Accounts, and yet, for want of attendance and looking after, may never Effect it; but there is no danger of that here: The Lord JESUS who died has rose again, and ascended into the highest Heaven, there to appear in the presence of God for his People, Heb. 9. 24. He is exalted at Gods Right Hand, looking after the Application of his Righteousness to the Redeemed; making Intercession for his People that believe in him; pleading the Merit of his Righteousness for them; and will in the End, bring them, against all Opposition, to eternal Glory in the Virtue of it. Hence the Apostle deduces such matter of Consolation from the Resurrection, Exaltation and Intercession of Christ Rom. 8. 24 and in other Places, Heb. 7 and 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them. Thus you see that Christ's Righteousness is the only foundation for the Soul to lean upon. For others will trust to what they will, I desire with the Apostle to be found in him, not having my own Righteousness.

righteousness which is of the Law, but that which  
is by the faith of Christ. O Sins! There is  
no where else where you can find Relief: And  
Woe, Woe, will be to you forever, if you do not  
come to Christ that you may have Life,  
and be delivered from the bondage of the Law.



# The SECOND

# SERMON

*For Christ is the End of the Law for Righteousness to every one that believeth.*

**T**hese words (according to what I before  
observed to you in my former Sermon)  
are brought in here to shew what is  
the Righteousness which God has appointed for  
the Justification of a Condemned Sinner; as for  
the freeing him from the Chains and Charges  
of the Law against him; Teaching us, that it  
is only to be found in Jesus Christ; and (as I  
have fully made appear from the holy Oracles)  
confits



Confists in what he has done and suffered, in the  
Discharge of his Mediatorial, Under-taking,  
when he was Bodily present in this World.  
And the inspired Apostle not only, in the gene-  
ral, declares what the Sinner's only justifying  
Righteousness is, but particularly Characterizes  
the Persons, that are made Righteous thereby,  
pointing forth what is the great Qualification  
 requisite in order thereunto, telling us, That  
Christ is the End of the Law for Righteousness to every  
one that believeth. By which last Words (as I  
before observed) he not only extends the Bene-  
fit of Justification to all Believers, but also  
limits and restrains it to them only. And so  
the Point of Truth from hence, now to be  
insisted upon is, that

*Faith in Christ is necessary in Order to Justification  
by him.*

The Truth of this Proposition is sufficiently  
asserted by the Word of God, Mark. 16. 16.  
He that believeth shall be saved, but he that believeth  
not, shall be Damned. Joh. 3. 18. He that believeth  
on the Son is not Condemned: But he that believeth not,  
is Condemned already; Because he hath not believed  
in the Name of the only begotten Son of GOD. So vers.  
36. The Wrath of God still abides upon the Unbe-  
liever. Gal. 5. 5, 6. We, through the Spirit, wait  
for the Hope of Righteousness by Faith, not in Jewish  
Christenian Circumcision, or in any thing, nor in Cir-  
cumcision, but Faith is made to worketh by Love. And  
how) the Righteousness of Christ is called the  
Righteousness of Faith, Rom. 9. 30. and 10. 4. and

The

and The Righteousness which is by Faith, Phil. 3. 9  
Rom. 3. 22. because of this Necessity of Faith, in  
order to the Soul's saving Interest in it.

The Method in which I propose to speak to  
this great Truth, is,

*First*, A little to open up the Nature of Faith in  
Christ, and show you what it is.

*Secondly*, To show you its Necessity, in this  
case of a Sinner's Justification, by considering  
the Interest and Concern that it has in it.

*And, Thirdly*, To consider something of the  
Excellency and Beauty of this Method of a con-  
demned Sinner's Recovery, thro' Faith in the  
Righteousness of Jesus Christ.

*First*, I return to the first of these, where I  
said to open the Nature of a true Faith in Christ.  
It is well described in our shorter Catechism to be  
A saving Grace, whereby we receive and rest upon  
Christ alone for Salvation, as he is freely offered to us  
in the Gospel. Agreeable to this (that I may speak  
as clearly upon it as I can) take this Description  
of it, *viz.* Faith in Christ is a saving Grace, whereby  
a Person receives him for his only Saviour, leans and  
depends upon his Righteousness, and that only, for his  
Justification before GOD, and all things that he stands  
in need of.

In this Description you may especially take  
notice of these two or three things. *1<sup>st</sup>*. That

a very Principal Benefit which a Person in believing rests upon Christ for his Justification, to be delivered from the Guilt of Sin, and Condemnation of the Law, and consequently from deſerved Punishment, and to be entitled to Eternal Happineſs, and, conſequently, in the End, actually to obtain it, and be glorified in Heaven. This a Perſon in believing, eſpecially in his firſt Coſure with Chriſt, Principally reſpects, and has his Eye primarily upon; for this he is moſt inwardly and awefully concerned in. But yet he ſtops not here, but all things that he wants, and that GOD has promiſed, he looks for thro' Chriſt alone, upon the Account of his Mediation; for Chriſt is the Mediator thro' whom all Bleſſings come from GOD to his People; therefore he directs his Diſciples to aſk whatſoever they want in his Name, Joh. 14. 13, 14. and 15, 16. and 16. 23, 26. All things that the Son needs are treaſured up in him as Mediator, to communicate to his People, Col. 1. 12. *He has ſuffered the Father that in him ſhould all Fullneſs dwell. And he has made all things to his People. 1 Cor. 1. 30. Wiſdom, Righteouſneſs, Sanctification and Redemption.*

Secondly, In the Deſcription you may obſerve that the Perſon in believing puts truſt and confidence in nothing elle but Chriſt for his Juſtification. This the holy Apoſtle diſtinctly ſaith, *1 Cor. 13. 13. Faith, Hope, Charity, theſe three abide, the moſt excellent of theſe is Charity.* But 3. The Soul in believing, not only rejects all confidences beſides Chriſt, but he poſitively

positively and really depends upon the Righteousness of Christ, for his reconciliation and Peace with GOD. Justifying faith consists not only of negatives; The true Believer, as he rejects all other dependance, so, he positively, with a sweet Satisfaction of Soul rests on Jesus Christ. By a positive real Act of his Soul he lays hold on him, as the only sure Foundation and Pillar for his sinking Soul to be supported and upheld by: So the Church is represented, *Can. 8. 5.* leaning upon her beloved.

That I may more fully open up to you the Nature of Faith in Christ, as it is revealed in the Holy Scriptures, I shall briefly shew you,

1<sup>st</sup>, How it is that a Believer receives Christ, and leans upon his Righteousness.

2<sup>dly</sup>. That this is the Scripture-Doctrine concerning Justifying Faith.

3<sup>dly</sup>. The Grounds and Encouragement upon which the Believer, with such Satisfaction leans on Christ, and adventures his Soul upon him.

As to the first, you must consider, the Terms here generally made use of to signify the Souls acting of Faith on Christ, are not to be understood in a Corporal Sense; as when we conceive of the leaning of one Body upon another. We cannot, in this gross notion, lean or rest on Christ; But the Believer relies upon Christ by

the Assent of his Mind, and the free Consent of his Will. In these two Acts of the Soul, is comprised the whole of *saving Faith*. His Assent is nothing else but his firm belief and certain undoubted Perswasion of the Truth of these things which God has revealed in the Gospel, especially concerning his Undone Condition by Sin, and absolute need of a Saviour, and concerning the Way of Recovery and Salvation thro' the Righteousness of Christ only. These great Truths he certainly and firmly believes, with a particular Application to himself, so as to be answerably affected by them; he so believes them as to feel the Power of them upon his Heart, producing those Affections and Dispositions which they have a native tendency to excite in him, and which the true Belief of them will certainly effect. In this assent is necessarily included a distinct Knowledge, of the Things believed. The blind implicate Faith which the *Papists* Teach, as sufficient to Salvation (*viz.* if Persons do but believe as the Church believes, *i. e.* if they believe that the Church believes Right, tho' they don't know one thing distinctly which the Church does believe) is of no value. It is altogether insufficient to sanctifie the Heart, not having the least rational Tendency, as a means, that way: whereas a true Faith purifies the Heart. *Acts 15, 9.* And overcomes the World, *1. Job. 5, 4.* Also, it makes the Soul Spiritual and Heavenly, that before was Base and Earthly, led away with the Honours, Pro-

fits and sordid Pleasures of the World; it breaks the Interest which these Things of the World had in the Heart; but surely a blind Faith, without the Knowledge of Gospel-Truths, can never Effect this; it is by beholding in the Gospel, as in a Glass, the Glory of the Lord, that the Soul is changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord, according to 2 Cor. 3, 18. There can be no true Faith in Christ without a competent Knowledge of the Substance of the Gospel. The Person that believes in Christ, perceives and understands that it is the Report of the Gospel, and as firmly believes it to be God's Truth, that he is a guilty and condemned Creature by the Law of God which he has broken, helpless and undone in himself, that the only way of Relief is thro' the Righteousness of JESUS Christ; there he must come, and have an Interest in it, or perish: He apprehends that Christ has laid no Bar against him in the Gospel, more than others, but offers himself a Saviour to the most Guilty, Wretched and Undone.

And, then, the second and Compleating Act of Faith is the Consent of the Will, whereby the poor and humbled Sinner freely consents, and Chearfully Complies to take Christ for his Saviour; and to lean the whole weight of his guilty Soul and all his Eternal Concerns upon him. The Person, seeing his Condemned and undone Estate by Sin, is deeply humbled, and made  
poor

poor in Spirit, altogether strip'd, and left quite empty of all hopes of Relief from himself: And, seeing the way of Salvation thro' Christ, which is revealed in the Gospel, he heartily clothes with it, and, by a sensible lively Act of his Soul receives Christ, and leans upon him for his only Saviour, with a sweet Satisfaction he rolls over himself upon Christ to save him, thro' the Virtue of his Merits and continual Intercession. He is well pleased with this way of Salvation thro' Christ, and lays up all his hopes in him. And this Faith in Christ is not only a transient passing Act, but a settled Habit and abiding Principle in the Soul, which is often, more or less, in a sensible feeling Exercise, in a Believers Heart; So that *the whole Life which he now lives in the Flesh, he lives by the faith of the Son of God, who loved him and gave himself for him, Gal. 2. 20.*

Now this Knowledge of the Truths of Gods Word, which discovers the miserable Undone Condition of the Soul without Christ, and the Way of Salvation thro' his Mediation and Righteousness, with the Powerful Belief of them, and the hearty unfeigned Consent of the Will to this Way of Salvation, whereby the Soul freely quits all other hold, and sweetly rolls it self over on *JESUS Christ*, is the substance and Sum of Saving Faith. And, by these Actings of the Soul, the Believer truly rests and leans on the Son of God, and him only for his Eternal Salvation, has his Eyes fixed upon his Mediation alone for it, and makes him the ground of all

all his Hope, and the Foundation of his Confidence towards God.

From these Things you may see the Reason, why this Grace is so frequently in Scripture expressed by the terms of *Knowing, believing,* and ordinarily by this Name of *Faith*, which properly signifies the *Believing of some Doctrinal Proposition*; and not only by the terms of *leaning, depending, trusting,* &c. The Reason is, because it consists in a knowing and certain Belief of the Gospel-Revelation of the Way of Salvation thro' Christ's Righteousness, together with the Soul's free and affectionate Compliance with it: And in this Faith, the Soul necessarily receives Christ for his Saviour, and rests upon him.

Hence also, you may see, that such as are not firmly perswaded of the Truth of the great Foundation Truths of the Gospel (particularly, those which I have show'd you, the Soul, in believing, gives its hearty assent to) much more such as positively deny and misbelieve them, have no true Faith in Christ; for it is by the Believing of these that the Soul comes to close with the Lord JESUS, and to put a living Trust and Assurance in him; and without this cannot, it is impossible. There are many, who don't dispute these Truths; yea, farther, they give a kind of a dead, and ineffectual Credit to them; but yet they are not Certainities and Realities with them. They are inclined to believe they are true; but yet, for what they know, they may be otherwise. They would  
be



be far from venturing to lay down their Lives upon the Truth of them. It is evident that the Faith of such Persons is nothing else but a doubtful Opinion; whereas the Language of true Faith is that of the Disciple, *Job. 6, 69. We believe, and are sure.* This is witnessed by all the holy Martyrs of JESUS, who have laid down their Lives for the Truths of the Gospel; *who were slain for the Word of God, and for the Testimony which they held, Rev. 6. 9.* O Sirs, here is the great danger and mischief of Ignorance in the Understanding, of Unfixedness and Error in the Judgment; that they keep the Soul from Union with Christ, and dishonour GOD, *For he that believeth not, God hath made him a Liar: Because he believeth not the Record that God gave of his Son. And this is the Record, viz. that God hath given to us eternal Life, and this Life is in his Son, 1 Job. 5, 10, 11.*

2dly. Having thus far opened the Nature of Saving Faith, I am next to show you, that this is the true Notion of it taught in the holy Scriptures; that this is the Faith which GOD requires in his Word. Which very evidently appears, 1st. In that the Wretched, Condemned Condition of Sinners, and the Way of Justification, and Relief thro' the Virtue of Christ's Obedience and Sufferings alone, is the true Scripture-Doctrine: as I have sufficiently made appear in the former Sermons.

Now, if these are the Truths of Gods  
Word

Word, then, sure, they are to be believed; and it is as certain, that the Person who truly believes them, in so doing, must necessarily acknowledge, and be sensible of his most Miserable Undone State by Sin, renounce all Confidence in his own Righteousness, all trust in himself or any thing that he can do, and put his whole Trust in Christ alone, his whole dependance upon his Righteousness; for any other Trust and Dependance in this Case would be both contrary to the Doctrines of the Gospel, and inconsistent with the real Belief of them. Thus, the Lord offering Christ to Sinners, in the Gospel, as their only Saviour, certainly he requires them to receive him as such; and this, when it is done really, freely and affectionately, is the Faith which I have described. So that these Doctrines taught in God's Word, sufficiently discover the Nature of a true Faith in Christ. But,

2<sup>dly</sup>. The Scriptures hold forth the Nature of Faith by such expressions as, necessarily and clearly determine it to this believing Dependance upon Christ's Righteousness. *Rom. 3, 24-25.* *Being justified freely by his Grace thro' the redemption that is in Jesus Christ; whom God hath set forth to be a Propitiation, thro' faith in his Blood.* Faith in his Blood, here plainly signifies a Dependance upon his Death and Sufferings, as the only price of our Redemption and Peace with God; as that thro' which only, a condemned Sinner must be justified; and can intend nothing else. To this purpose the Apostle declares the Nature of

of his Faith, *Phil. 3, 7. 8. 9.* Expressing his entire Dependance upon the Mediatorial Righteousness of Christ, Renouncing all Trust upon any other Righteousness. After he had particularly related his strict legal Righteousness, and Personal Advantages, in the former part of the Chapter; *But*, says he, *vers. 7.* *What things were gain to me, those I counted loss for Christ.* As if he had said, Those things I have now related, and all others of the like kind, upon which before, I highly valued my self, and which I counted great gain, by which I thought to gain Heaven; I came to see that they were so far from being such gain, that they were but as dross without Christ; and so I quit all Dependance upon them for him: *for whom*, (says he) *I have suffered the loss of all things, and do count them but Dung, that I may win Christ; and be found in him, not having mine own Righteousness which is of the Law, but that, which is thro' the Faith of Christ.* In a Word, his whole Doctrine in the case of Justification, discovers this to be the Nature of his Faith; as when he says, *Christ has redeemed us from the Curse of the Law, (by) being made a Curse for us.* The Lord Christ himself shows this to be the Nature of Faith in him, *Joh. 6.* from *vers. 51.* When he speaks of it under the Notion of eating his Flesh and drinking his Blood.

3<sup>dly</sup>. And now, to conclude this head of the Nature of Faith, I shall endeavour to show you, how a Person comes to put such Trust in the  
 O Lord

Lord JESUS; upon what Ground and Encouragement he leans on Christ with such Satisfaction and Peace; so as, Rejecting all other Dependance, to adventure his guilty Soul wholly upon him. And in the first Place, *Negatively*, you must consider, that he takes not his Encouragement from the Consideration of any peculiar Privileges, or Personal Righteousness of his own, thinking thereby to recommend himself to Christ, or render himself any way worthy of his Righteousness; for this is but a more plausible way of seeking Justification by Works, by our own Righteousness; and laying the Foundation of it upon something in our selves, and not entirely upon Christ.

But, in the next Place *Affirmatively*, The Progress of Faith in Christ is much according to these several Steps, 1<sup>st</sup>. The Soul sees that he is brought into a Miserable and condemned State by Sin: That he is a most undone Creature forever, unless he can find some way of Relief, wherein he shall obtain a full Removal of his awful Guilt, and total Discharge of his Obligation to Punishing and vindictive Justice, 2<sup>dly</sup>. He sees and is sure that there is no other way of Relief for him but thro' the Mediation and Righteousness of the Redeemer Christ; according to the Scripture, and these places in particular, among others, *Job. 14. 6. Act. 4. 12. Rom. 3. 20. to 26.* And 3<sup>dly</sup>, He conceives a strong Probability, at least of Relief this way, for himself in particular; a probability of Peace with God, and escaping his Wrath thro'

thro' Christs Righteousness; That GOD will receive him to his Love and Mercy, Poor, Wretched and Hell-deserving as he is, in his beloved Son. And this Encouragement, and Ground of Trust in Christ he takes, not from a conceit of any Worthiness in himself or his own Doings (as I have but now said) which will Recommend him to his Acceptance; But, from the All-sufficiency and Fullness which he discovers in Christ himself, and the free Offers of him in the Gospel. He sees that Christ is an All sufficient Seviour, able to save them to the utmost that come unto God by him; seeing he has offered himself for sin, a Sacrifice of infinite Value; and poured out his Soul unto Death; and not only so, but, has risen again from the Dead, and ascended up into Glory, sits at the Right Hand of the Majesty on High, and now ever liveth to make Intercession for them. He discovers likewise that Christ is fully and freely offered in the Gospel, as a Saviour; to the most Unworthy and Hell-deserving. As, *Isa. 55* : *Ho, every one that Thirsteth, come ye to the Waters, and he that hath no Money; come ye buy and eat, yea, come, buy Wine and Milk without Money and without Price, Matt. 11, 28. Come unto me, all ye that labour and are heavy laden, and I will give you Rest.* Now, sure, here is Encouragement enough for the convinced Sinner to receive Christ; and a sufficient Foundation for his Trust in him. And thus, the poor humbled Soul seeing that he is Miserable and

Undone by Sin, and that there is no other way of Relief or Help for him, and a high Probability, at least, this way, considering the Sufficiency of the Redeemer, and the Freeness of his Offer; He lets go all other Dependance, and Resolves to venture himself entirely upon the Lord JESUS; to him he will cleave, and will not let him go; for there is none else that can help him; like a Man among the devouring Waves in the open Ocean that lays fast hold upon a single Plank that's by him, with which he will not part, utterly despairing of help any other way. The Case of the Soul in believing, sometimes, is much like that of the four Lepers at the Gate of *Samaria*, when the City suffered a Siege from the Enemy without, and a cruel Famine within, *2 King. 57. 3. 4.* *There were four Leprous Men at the entering in of the Gate; And they said one to another, Why sit we here until we die? If we say we will enter into the City, then the Famine is in the City, and we shall die there: And if we sit still here, we die also: Now therefore, come, and let us fall unto the Host of the Syrians, if they save us alive, we shall live; and if they kill us, We shall but die.* These Men in their Extremity had some Probability of help from the *Syrians* in their view, but quite gave up all hope any other Way; the truly humbled Sinner sees himself in the same strait; but he has much more Ground offered him in the Gospel to trust in Christ for his Relief than these men had to confide in the *Syrian Army*; he considers, like them, that if he sits still where

he

he is, he shall die; if he continues in that condemned State in which he is without Christ, he shall surely die; and if he goes any where else but to Christ, he shall die there; If he trusts to his own Righteousness, depends upon his Personal Obedience and Reformation, that cannot save him, but he shall die there also. Thus being reduced to the greatest Extremity, and upholding the Glorious Encouragement opened in the Gospel of Relief and Help in Jesus Christ, he joytully lays hold on him for his Saviour, and there he rests his weary Soul. And this is saving Faith, called, the *Faith of Adherence or Dependance only*, being short of a bright and full Assurance; yet it has very precious and sweet Effects: It causes the Soul to dart out the beams of a pure and transcendant Love to the Glorious God: It Introduces a sweet Joy into the Soul, and brings a balmy Peace to the wounded Conscience, in proportion to the degree of Faith and Trust which the Soul reposes in Jesus Christ. I pray you to compare these things with the experiences of your own Souls, as I pass along, and examine whether ever you have so received Christ. O Sirs! It is much to be truly sensible of your utter Undone-ness without Christ, and absolute need of him, that nothing else can help the condemned Sinner: Without a sense of this, it is impossible to come to Christ; the Soul is not at all in the way to believe in him. Although a Conviction of a Sinners Misery, and the deepest Poverty of Spi-

rit renders the Sinner no way more worthy of Christ, yet it's necessary to put the Soul in the way to close with Christ, and believe in him. It's necessary in order to the acting of Faith upon him. But to proceed,

*4thly.* There is yet a higher degree of Faith, a more full and sweet recumbency on the Lord Jesus, that more effectually frees the Soul from anxious Fear and Mistrust, which a Believer may advance to, and for which he has answerable Ground and Encouragement from God. The GOD of Truth, who cannot deceive, has positively promised, that whosoever comes to Christ in this manner, and leans his guilty Soul wholly upon him, be he never so Vile, Poor and Unworthy, shall be accepted in him. What a blessed Assurance is that which Christ himself, the Lord of life gives, *Job. 6. 37. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. And v. 40. He assures us, that it is the Fathers Will and Pleasure, that such as so believe in-him, should be eternally saved. And thus, says he, is the Will of him that sent me, that every one which hath the Son, and believeth on him, may have everlasting Life, and I will raise him up at the last Day.* What a sweet Word is that to a Believer, *1 Pet. 2. 6. Behold, I lay in Zion a Chief Corner-Stone, elect, precious; And he that believeth on him shall not be confounded.* Now when the poor and humble Souldisco *thus, he receives Christ, and leans upon*

upon



upon him with the greater Confidence; for he has the sure Word of God for his Warrant, the Infallible Promise of *Jehovah* for the Foundation of his Faith, When he has a sight of this Security for his Acceptance in Christ, and the Acting of his Faith in Christ thereupon, is so full and sensible as to be clear to his own View, then it is the Faith of Assurance, and he is as sure that GOD is reconciled to him in Christ, as that there is a God, or that himself lives upon the Earth.

Thus, I have laid before you the Nature of a true and saving Faith: and from what has been said upon it, you may conceive how humble, low and base in his own sight a true Believer is: How deeply sensible of his Wretchedness and Poverty in himself. Hence you may see what a strong and unspeakable Love must needs fill his Heart to the Gracious God, who has provided such a Remedy for so undone and vile a Creature. O Sirs, his Heart within him burns with the purest Love to the Divine Majesty: How exceeding dear is Christ to his Soul! well might the Apostle say, *To you that believe he is precious,* 1 Pet. 2. 7. Christ is to him as the *Apple Tree among the Trees of the Wood*: His very Name is as *Ointment poured forth,* Cant. 3. 6. What a sweet Peace and Satisfaction possesses his Soul in leaning upon his Saviour! In a Word, how freely and fully does he give up himself to Christ, to serve him while he lives to be for him, and none else forever. And now,

2dly. I proceed to show you the necessity of faith in Christ, in order to Justification thro' his Righteousness. That it is indispensibly necessary to this End, is beyond dispute with all that understand and believe the Scriptures. But I am to consider upon what account it is so necessary: what is the concern which it has in the Justification of a Sinner, upon the account of which he cannot be justified without it. Here then you must know that Faith is not concerned in Justification, as a Qualification that is any Way meritorious of it: Nothing has any Hand or part in Justification, as a Merit or Price, but the Righteousness of the Lord JESUS, as I have sufficiently made appear; which is so full and sufficient that nothing else is necessary this way. To Christ belongs the whole honour and praise of the Purchase of Salvation. But Faith is concerned in Justification, as the Hand or Instrument which receives the Righteousness of Christ, and applies it to the Soul, according to the wise Constitution and Appointment of God in the Gospel. Upon this account it is so necessary to Justification. By Faith the Soul lays hold on Christ for its Saviour; and as the Believer receives Christ and depends upon his Righteousness, the Lord then imputes his Righteousness him; that is, he receives it for him, and accepts him upon the account of it, as fully as if he had produced a Righteousness sufficient of his own. The Lord now looks upon it as the Believer's Righteousness, he having laid hold

hold upon it, as his only Justifying Righteousness, and put all his hopes in it, This is the Way which the Lord, has appointed, for the Sinner's interest in Christ's Justifying Righteousness, viz. By his receiving and laying hold upon it by Faith: so that as soon may a Man be saved from drowning by a Plank in the Water without laying hold upon it, as soon may a Begger be enriched by an Alms offered him, without putting forth his Hand to receive it, as a Person can be Justified by Christ, without receiving him by Faith. And indeed, it cannot in reason be expected that any should be benefited by the Gospel-Method of Grace and Salvation without their hearty Compliance with it: The Lord will save none in any way against their Wills; and none do consent and agree to this Way of Salvation thro' Christ, which God has appointed, until they embrace Christ, and close with him by Faith, but are still for being saved some other Way: But, O Sirs, there is no other Way in which you can be saved; and therefore, if you agree not unfeignedly to this, you are eternally Undone. And so I pass on to the

*Third* General Head proposed, which was, to lay before you something of the Glory and Excellency of this Method which God has established for the Justification of a condemned Sinner: It consists you see of two parts: of *Merit* and *Purchase* upon Christ's part and Faith in the same, on our part. I shall a little con-

Under the beauty of it in both these respects.

First, Then, as to the *Meritorious* cause of *Justification*, the *Obedience and Suffering* of the Son of God: This is certainly a Scheme every way worthy of God to project for the Recovery of a Fallen and Condemned Creature; for in it his adorable Perfections receive a very Glorious Display. How glorious does his infinite Wisdom appear in it! The Law of God, or the first Covenant Treaty of God with Man, requires a perfect Obedience in all things, and at all times, as the Condition of Eternal Life; This Condition must be fulfilled; or Eternal Life cannot be obtained; but Mankind has here universally come short, and so is condemned to a privative Misery, the loss of Glory and Happiness forever. And as upon consideration of the bare non-performance of the Condition of Life, Man is shut out of Heaven, and deprived of a glorious Immortality by this first Covenant; so, upon consideration of his transgressing the Law of GOD, he is by the Law, according to the tenor of this Covenant, condemned to that positive Punishment which his Sin deserves, which is very dreadful and unspeakable, and which must be sustained. Now Man is utterly incapable to answer these Demands of the Law for his Recovery; and there is no other Creature able to answer the Law for him, nor willing to undertake it: Which Way then shall the Law be answered, and yet the Sinner relieved? He can not answer it himself any other Way than

than by suffering Eternally : And supposing he could in a limited duration bear all that positive Punishment which the Law doomed him to, for his Sin, yet he could have no access to the glorious everlasting Enjoyment of GOD; because he had failed in his Obedience, and not fulfilled the Condition upon which this happiness was promised: O then! how shall both the Law be answered; and the poor Sinner saved! Would not this one Question have put the whole Creation to silence? and eternally Non-plus'd the highest reach of Creature-Thought? The Resolution of it exceeds the utmost bounds of all Creature-Invention. It would appear utterly impossible that the Law could be answered any other way than by the Sinners falling a Sacrifice to vindictive Justice. But, O Sirs, behold and admire the astonishing Wisdom of *Jehovah*, whereby he has made foolish the Wisdom of the World: The Second Person in the glorious Godhead, the eternal Son of God, who is God equal with the Father, takes upon him our Nature, a human body and Soul into a Personal Union with himself, and thereby becomes capable of fulfilling the Law which Sinners had broken, and bearing its awful Penalty; and the infinite Dignity of his Person adds an infinite Value to his Mediation; So that the Law is fully answered in the utmost of its Demands, and a door of Hope opened for Guilty and Wretched Creatures. Oh, Astonishing Mystery! *Without controversy great is the*

*Mystery of godliness, God was manifest in the Flesh;*  
*1 Tim. 3. 16. Tho' a Crucified Christ be to the*  
*Jews a stumbling Block and to the Greeks foolishness,*  
*yet to them that are called, whether Jews or Greeks,*  
*He is the Power of God and the Wisdom of GOD,*  
*1 Cor. 1. 23, 24. Such Wisdom as astonishes*  
*all the Saints on Earth, and all the Hosts in*  
*Heaven: Infinite Wisdom shines all round the*  
*Contrivance, such as strikes us with Astonish-*  
*ment and Wonder to behold. What a strange*  
*Method has God proposed to answer the Law*  
*and save the condemned Sinner, by the Union*  
*of God and Man in one Person; to that Wonder-*  
*ful, is justly put as the first part of our Immanuel's*  
*Name, Isa. 9. 6. How difficult, and even, to a*  
*created understanding, impossible was the disco-*  
*very of any Method sufficient for the Compai-*  
*ling of this great End; But it was no difficulty*  
*with God, he has found a Ransom; And how*  
*fit and sufficient is the Mean proposed for the*  
*obtaining of the End designed. Again, the*  
*unspotted Holiness and inflexible Justice of*  
*God are clearly manifested in this Method of*  
*Salvation: Therein he has testified the dreadful*  
*desert of Sin, and his infinite Abhorrence of it;*  
*rather than it should go unpunished, he would*  
*punish it in his own dear Son; & so he has main-*  
*tained the Honour and awful Respect due to his*  
*Royal Law. But, in the last Place, how*  
*gloriously is the infinite Love of GOD, the*  
*Riches of his Grace and Compassion declared*  
*in: O admirable Love, that God should give*  
*his*

his own Well-beloved Son a Sacrifice for Hell-deserving Sinners! that the Son of God should stoop so low to save **Rebellious Worms!** O Sins! How does this thought endear God to his People, and enflame their Hearts with a returning love to him: So that by this Method of Salvation God eminently displays his sweetest Glory to his People, highly endears himself unto their Hearts, and advances their Happiness and Delight in Heaven, even above the Angels, who have only to sing the Praises of creating Goodness, but they shall also sing the Praises of Redeeming Love to the Father, Son and holy Ghost forever while they behold the Lamb that was slain in the midst of the Throne of God. How dreadfully then do they err, to the dishonour of God and the ruin of their own Souls, who, from a conceit of raising Religion to a very sublime height of Spiritualness, look upon a crucified Jesus as too mean and carnal a thing to be the Object of a Believers Faith, or to have his Heart much influenced and affected by: This is Spirituality, indeed, so to undervalue and despise the most glorious Expression of the divine Perfections that ever the World was acquainted with; the most beautiful Scene that ever was opened to the view of God's Rational Creation; such is the Method of Redemption thro' a crucified Saviour; and such as are truly spiritually enlightened, see it so: tho' Christ Crucified be to others Foolishness, to them he is the Power of GOD and the Wisdom of God, 2 Cor. 4. 6. God who

( 116 )

who commanded the Light to shine out of  
Darkness hath shined in our Hearts, to give  
the Light of the Knowledge of the Glory of  
God in the face of JESUS CHRIST.

And then 2dly, As to Faith, the Instru-  
mental Cause of Justification: The Gos-  
p:1 Method of Salvation appears amiable  
and beautiful in that Faith in Christ is  
therein made of indispensable Necessity  
for the Application of his Righteousness  
to the Soul: for is it not very becoming  
a Guilty and vile Creature, deserving of  
God's Wrath, that he should be sensible  
to whom he is beholden for his Salva-  
tion, especially when it has been purchas-  
ed for him at so dear a Rate; and so,  
that he should give the whole Glory and  
Praise to the Author of it, and take to  
himself Shame and Confusion of Face?  
Is it not reasonable that the Lord JESUS  
should have the whole Glory of redemp-  
tion given to him by his redeemed Ones?  
Now these Things are only provided  
for by this appointment of Faith: without  
Faith Christ should not have the just  
Honours of his Mediation paid to him;  
the Unbeliever robs him of them. And  
then again, By this Constitution of the  
necessity



of Faith, there is Provision made for the Sanctification and Holiness of those who are Justified by Christ: had there been no Provision made this way in the Gospel-Method of Justification, had Provision only been made for the Salvation of Sinners from the punishment of Hell and not also from the Power and Dominion of Sin, this, had been a Stain and Blemish in it, and marr'd all it's Beauty: But Faith in Christ has a powerful influence upon holiness of Life; as evidently appears from its very Nature, as I have before explain'd it to you; for Faith endears Christ to the Soul, and fills it with the purest Love to his Majesty; It works by love, as the Apostle tells us, (Gal. 5. 6.) and Love works by Obedience; a Person that truly loves Christ, delights to honour and Please him, by obeying his Commands, and therefore himself tells us, Job. 14 23. *If a man loves me, he will keep my Words.* A total Rejecting of all Dependance upon our Obedience, and depending intirely upon Christ, is the surest Foundation of Obedience, and the only Principle from whence a pure Obedience flows: GOD regards

regards not that Mercenary Obedience which blind Sinners perform from a legal Principle, thinking by their faithless, graceless Services to recommend themselves to the Acceptance of the holy God: When Obedience, I say, flows from this Spring, it is no true Obedience to God; He detests and abhors it; that is only pleasing in his sight which proceeds from a pure love kindled by the Grace of Faith.

### *Application,*

**A** Nd now, *My Hearers*, I entreat you to examine your selves whether you have true Faith in Christ or not; You have heard the absolute Necessity of it, that without it you never can be saved; and you have heard the Nature of it laid open. Now then, I beseech you to search your own Souls, whether you are true Believers in Christ. Have you ever been thoroughly convinced of your Guilty and Condemned State by Sin, so as to be deeply distressed upon the account of it, and seek in earnest what you should do  
to

to be saved? And have you fled to Christ alone for your Relief? Rejected all Dependance upon any thing else, and laid hold on the Lord JESUS for your Souls Salvation, depending on him alone for it, thro' the virtue of his Merits and Mediation-Works; Have you received him by such a Faith as makes him exceeding dear and precious to your Hearts, dearer to you than your own Lives, so that it is the unfeigned and fervent Desire and Endeavour of your Souls to serve him in all his Ways, and obey him in all his Laws? Such of you, as have so closed with JESUS Christ have great Ground of Comfort, for he that believeth on the Son hath everlasting Life. But you who have not so received Christ, are yet in your *Condemned State*; This Moment you are under the Wrath of GOD: All your numberless Sins stand in force against you Unforgiven; Not one of them is pardoned: Divine Justice is every Day ready to take Vengeance on your guilty Heads: There is nothing stands between you and its dismal Strokes, but the mere Long-suffering and Forbearance of the Gracious God, which will be worn out

in a little time, and then shall the Sword of his Justice be bathed in the Blood of your Souls forever, and you shall feel what a dreadful thing it was, that you did not come to Christ. *He that believeth not, says Christ, shall be Damned.*

2dly, You that believe in Jesus Christ. Let me entreat you, dear brethren, to be much in the exercise of this precious Grace of Faith; that you may say with the Apostle, The Life which I now live in the Flesh, I live by the Faith of the Son of God. This is the Way to honour God, and to get Comfort to your own Souls. You should be frequently looking by Faith to JESUS the Captain of your Salvation, and leaning your Souls upon him, you should endeavour to strengthen your Faith by considering, that he that believeth on him shall not be confounded: He is an able and All-sufficient Saviour, able to save them to the utmost that come unto God by him; seeing he ever liveth to make Intercession for them, Heb. 7. 25.

And you who have never received Christ by Faith, I call to you from the great God, now to hasten to the Lord

JESUS

JESUS : If you come not to him, you are eternally Undone. There are two things which are the greatest hindrances in the way of Sinners coming to Christ ; *first*, An insensibleness of their extreme Need of him : they don't see that Wretched Condition which they are in without him : they will not be convinced of it ; and therefore they sit still at ease, and will not come to Christ for Relief, while they are not aware of their Misery. And, *Secondly*, When they are in some measure sensible of their undone Condition, they are often seeking Relief in a wrong Method, depending upon their great Reformation, their Repentance and Obedience for it ; there they take Sanctuary for themselves, short of Christ : Now I have endeavoured to remove these two undoing Evils which keep the Soul from Christ : I have shown you that Condemned wretched State which sin has brought you into, and the only way of recovery out of it, thro' JESUS Christ ; And what can I do more ? I beseech you to consider these things, and lay them solemnly to heart : I call Heaven and Earth to witness against you this Day, that I have shown you that

Way of Lavise: and will you yet be stupid  
and secure! Are you resolved to Perish  
in your Sins! May the LORD, the high  
and holy GOD follow with his powerful  
Blessing what has been spoken. to your  
true Conversion to Christ, that your Souls  
may be saved in the Day of the LORD-  
JESUS, *Amen.*



F I N I S.