

Justification

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[0 : 00] with the Lord Jesus Christ and that conform to him. Follow him in the regeneration and learn to imitate that great example which he left us when he went about doing good.

By faith we obtain the promised spirit who sanctifies our power both of mind and body so that we yield our members instruments of righteousness unto God.

By faith in Christ's blood which redeems us from the curse of the law we are also liberated from the vassalage of sin for the strength of sin is the law and receiving the law as fulfilled and satisfied by his righteousness come under its obligation in his covenant and are enabled to keep it by his grace. Though the fulfilling of the law is love love and kindness to God and our neighbor in all our relationships it is therefore impossible that faith should not work by love.

Let Christians be admonished by the doctrine of my text to evince in their behavior both the truth of their profession and the power of their faith.

[1 : 18] they cannot too often or too solemnly repeat the question of the Lord what do ye more than others? It is not enough for them to equal they must excel their neighbor.

They have matters, motives, means peculiar to themselves. They have a living principle of righteousness in their own hearts and in their great redeemer they have as the fountain of their supply all the fullness of the Godhead.

It is but reasonable that much should be required of them to whom much is given. Let your whole persons, O believers, be temples of God. Set your affections on things above where Jesus Christ sitteth at his right hand.

Remember that everyone who hath the hope of seeing Jesus as he is purifieth himself even as he is pure. Walk in love as he hath loved you.

Let this amiable grace shed her radiance over your character and breathe her sweetness into your actions. Compelled by her charms the homage of the prophet.

[2 : 33] Leave not to earth because your treasure is in heaven. Make use of it to exercise the benevolence of the gospel. To glorify your father who is in heaven.

To diffuse comfort and joy among the suffering and disconcert. To do good and to communicate, forget not. For with such sacrifices God is well pleased.

But there are two revelations needed for the actual acquisition of the saving knowledge. The external revelation must be accompanied with a revelation that is inward.

There must not only be a representation made to the soul from without. There must be an operation in the soul within. The glory of God is the object to be seen.

But the light of God is the element in which alone we can see. For we are by nature darkness and required to be made light in the Lord. But the same spirit of light who hath furnished the external revelation of the glory of God in the face of Jesus Christ in the gospel furnishes an inward revelation also in the case of all those that believe.

[3 : 53] And there is perhaps no grander statement of this latter truth in all the Bible than this beautiful utterance of Paul. God hath shined in our hearts and to exalt our impressions of his sovereign pleasure and supreme power in doing so he is designated from the noble revelation of his glory given when he said let there be light and there was light.

Even he this God who commanded the light to shine out of darkness hath accomplished a grander work. He hath shined in our hearts to give the light of the knowledge of the glory of God.

This precious saying has been very frequently misquoted as if it read God hath shined into our hearts but it is not so and more than half its beauty is lost when we saw the street.

For observe in the first place that when we think of God shining into the heart the idea present to the mind is that of some sort of life erected or set up near the soul outside the illumination being

then supposed to strike into the heart from without.

The actual arrangement is unspeakably more grand. There is a shining in the heart. The heart itself is taken possession of by the light.

[5 : 29] The light shines not from without. It is not outside and apart from the heart falling upon it external. It shines within.

The heart is not the recipient of an illumination the sort of which is external to itself. The heart is made the dwelling place of the light the central home of the illumination.

He hath not shined into He hath shined in our heart. But observe also secondly as completing the in parallel perfection of this arrangement.

In the first creation God simply commanded the light to shine out of darkness. His creative and almighty will was the sole cause of natural illumination.

But Paul does not say that in the second and spiritual creation God commands light to spring up in our dark paths and shine there.

[6 : 33] but far more and far nobler God himself shines in our hearts. He takes possession of our hearts by his spirit.

He returns to his own rightful dwelling place his people's souls from which he had retired offended by their rebellion leaving them to the inevitable darkness which his absence entails.

But having bought them to himself with a great ransom that they might be his rightful temple again he returns to them once more he returns and takes up his dwelling in them by his spirit.

He grants them his gracious presence again and he returns and dwells in them in his glorious character as the light. For God is light and in him is no darkness at all.

He seats himself secretly yet by resistless sweet and sovereign power in the inmost heart and there he shines God hath shined in our hearts there he throws around him the sweet illumination of his presence and his glory.

[7 : 53] He does not tarry without and aloof from the sword and rear in its immediate neighborhood some shining light whose rays may pierce the doom the gloom of nature's spiritual darkness.

Nor does he still himself abiding without the soul create some light within. But the glorious procedure is this God himself is light light adequate for the souls of intelligent being even as the sun in heaven is light suitable for material creation.

God himself is light and seeking to restore light to the dark and tart of man he makes his way into the inmost soul having all power over it and all right to pass through all its chambers or tarry in them at his pleasure.

He exercises that right. he takes his seat and throne in the central citadel there and from within the heart God shines not into but out of Zion the perfection of beauty God hath shined God hath shined in our hearts how desirable and glorious is this illuminating work of the spirit seated in the souls of his people and working in every one severally as he willy restraining or enlarging the light at his pleasure he shines in their hearts to give the light of the knowledge of the glory of God a free and sovereign agent very gracious also at the voice of their cry and rejoicing in his commission at the spirit of wisdom and of revelation to glorify Christ and the cause we are said to be justified by the grace of God by the blood of Christ by the knowledge of Christ by the obedience of Christ and by the faith of Christ one cause of justification does not necessarily exclude another as there are different kinds of causes thus in one sense a man is justified only by grace in another sense only by the right fitness of Christ and in a third sense only by faith the source or origin of justification that from which it springs that which we may so speak induced God to devise the plan of salvation and to justify the sinner is his own free sovereign grace and love the ground or meritorious cause of justification that by reason of which God justifies the ungodly that righteousness on account of which he declares us righteous is the perfect righteousness of Christ the instrumental cause of justification that which gives us an interest in the justifying righteousness of Christ that which unites us to Christ and places us in a justified condition is faith and the end or final cause of justification that which it is designed to accomplish is the salvation of believers and the glory of divine grace that our justification is in a peculiar sense ascribed to faith in scripture in such a sense as it is ascribed to no other grace is too evident to require proof this is the uniform doctrine of saint Paul the passages in his epistles which assert or implied are very numerous we merely give a few examples to complete our argument therein is the righteousness of God revealed from faith to faith as it is written the just shall live by faith therefore we conclude that a man is justified by faith without the deeds of the law it is one

God that shall justify the circumcision by faith and uncircumcision through faith it is of faith that it might be by grace being justified by faith we have peace with God the scripture foreseeing that God would justify the heathen through faith which before the gospel and to Abraham from all these passages and from many more which might be given it is evident that our justification is connected with faith in such a manner as it is connected with no other grace that is as it were the condition on our part to be performed that without that without possessing which we cannot be justified it is the righteousness of Christ which justifies and it is by faith that it justifies indeed the passages in proof of this are so plain and explicit that it is difficult to see how it can with any appearance of reason be denied or called in question there are two points which here required to be considered first the manner in which faith justifies and secondly the reasons why justification is ascribed to faith faith does not justify as meritoriously as if it were our own righteousness or the ground of old justification before God the only meritorious cause of justification is the righteousness of Christ faith is in scripture always opposed to merit believing to work we are justified by faith that it might not be by works to him that worketh not but believeth on him that justifieth the ungodly his faith is counted for righteousness works of any kind can never be the meritorious cause of our justification we are guilty and as such must always be regarded by God and therefore nothing that we can do or suffer can be of such value as to deserve justification but if faith were the meritorious cause of our salvation we would as effectually displace Christ as if we asserted that justification came by works to believe in order to be justified without works and yet to conceive faith to be a work meriting justification is a contradiction where ask the apostles where ask the apostle is boasting it is excluded by what law of works nay by the law of faith but it is evident that if it were the meritorious cause of justification we would have as much reason to boast as if we were justified by works there is a perfect contrariety between grace and works but there is a perfect and simple and beautiful harmony between grace and faith justification is by the latter that it may be by the poor one besides if justification were annexed to faith as a meritorious condition then the question naturally suggests itself how should the degree of faith be estimated if it be a perfect faith then it is evident that none would be justified for this no christian ever did or ever will for say if on the other hand it be an imperfect faith then what degree of imperfection does it admit and still answer the end nay

[16 : 16] if this were the case then one man who is strong in faith would be more justified than another man who is weary which is absurd as there can be no degrees of justification or if it be admitted that all are alike justified then more of justice and less of grace would appear in the justification of some than in that or other whereas the apostle asserts that the righteousness which justifies is alike unto all and upon all them that believe for there is no difference because all are gifted there is one passage however from which it is plausibly argued that St.

Paul asserts that our faith itself is that righteousness which justifies that it is imputed or reckoned unto us as our justifying righteousness before God discussing upon the justification of Abraham the apostle says what saith the scripture Abraham believed God and it was counted unto him for righteousness now to him that worketh is the reward not of grace but of death but to him that worketh not but believeth on him that justifieth thee and God thee his faith is counted for righteousness from which it is argued that the faith of Abraham was that very righteousness which justified him before God a little attention however to the words themselves will at once convince us that whatever is their meaning they cannot imply that our faith is that righteousness which justifies the apostle opposes the apostle opposes faith to works grace to death but there can be no opposition if faith itself were a work of men besides the apostle does not affirm that faith is counted or imputed unto

Abraham as his justifying righteousness but far righteousness or more correctly rendered unto righteousness beauty to beauty to

Abraham as justifying righteousness according to the other interpretation which is perhaps the more natural the meaning of the verses that faith is counted for righteousness or unto righteousness that is justification as being the divinely appointed instrument of receiving justification it is not the justifying righteousness itself but the means of obtaining in this sense it is Abraham's faith itself that is imputed to him or reckoned as God sees and acknowledges the faith of his servant that it is sincere and genuine he therefore imputes it unto him unto him and to justification and grants him an interest in that righteousness which is annexed to faith and which alone justifies the sinner it is not as a meritorious cause but as an instrument that faith is imputed to Abraham and to righteousness unto that he is as a means of obtaining righteousness or justification when then faith is reckoned for

righteousness this result arises not from any merit in faith itself but merely because it brings us into connection with Christ who is the end of the law for righteousness to everyone that believes faith then does not justify us as a work in whatever sense it is the cause of our justification it cannot possibly be the meritorious cause faith in itself has no more merit than any other grace believing is not more meritorious than doing faith is indeed a virtue of preeminent excellence it is accompanied by other virtues yet it is the root of all other virtues it brings a man into a right state of mind into a state of dependence on God but still it is in itself imperfect and attended with much sin and therefore can never be that perfect righteousness which God requires it is our sanctification but not our justification but although faith cannot justify as meritoriously yet it justifies as instrument we are not justified for our faith but by our faith faith is the instrument by which we appropriate to ourselves the blessings of the gospel it is that principle which receives Christ and rests on him alone for salvation it is that vital bond which unites us into

Christ so that we are legally considered one with him in virtue of which what is his is reckoned to us his sufferings are put in the place of our sufferings his obedience in the place of our obedience and therefore by faith we are justified for the sake of his righteousness thy grace is the apostle are ye saved through faith grace free and unmerited is the source of all salvation but faith is that which accepts the free offers of the gospel it is the method by which we partake of the benefits of the covenant of grace not the benefits themselves it is not our justifying righteousness but that principle which receives it and makes it over it is the empty hands stretched forth not to give but to receive faith then may in an obvious sense be called the condition of our justification that which on our part must be performed before we can receive the benefits of redemption the prerequisite to our salvation if we possess it we are justified if we are destitute of it we are condemned

[23 : 41] Christ has suffered in our own instead he has put away sin by the sacrifice of himself he has wrought out for us a perfect righteousness by reason of which your sins may be pardoned and our passions accepted as righteous in sight of God but then before we can receive these blessings we must have faith according to the unalterable decree of God they are promised to such and to such only as believe he that believeth shall be saved and he that believeth not shall be damned in this sense faith is the condition of our justification it is not merely essential to our justification as sine qua non that without which we cannot be justified as many other things are but it alone of all the graces takes a part in our justification being the divinely appointed instrument by which we are justified and yet we must be careful when we use the word condition that we do not mean thereby a meritorious condition as if

God should bestow justification upon us as a reward of our faith in this sense neither faith nor anything else but the merits of Christ is the condition of our salvation this is the only ground of our acceptance with God the only righteousness which justifies this thing faith being in the above sin as a receptive instrument the condition of our justification does not give any merit to or lessen the freeness of the gospel salvation it does not detract in the slightest degree from the free grace of God for what is this condition it is the condition that a beggar must stretch forth his hands to receive the arms which are offered that a prisoner when his chains are knocked off and his prison door thrown open must walk out of prison but a rebel on the proclamation of a free pardon to those who submit must throw down the weapons of his repentance faith as an instrument does nothing more it is the hand of the soul which receives those things which are freely given it of

God the blessings of the gospel are not pushed upon our acceptance God deals with us as free agents and morally accountable creed they are offered to us and it is by faith that we accept them and by unbelief that we refuse them faith is the only instrument of our justification the scriptures uniformly assign our justification to it whilst they give to no other work or grace the same importance knowing says Paul 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 or by the works of the law shall no flesh be justified all all other graces and works are excluded from having any share in our justification it is by faith to the exclusion what from then will be asked is left from words if a man is justified by faith without words does it not follow that he can be saved without words by no man the faith which justifies is such a faith as leads a man to act according as he believes it is a principle which by touching the heart influences the count it implies a disposition of mind corresponding to the ascent which is given it is a faith which worketh by love hence then justifying faith is always accompanied by good words these are its appropriate fruits its proper evidences its necessary effects it is the venerable hooker a childish cavil our adversaries

use exclaiming that we require nothing in christians but faith because we say faith alone justifies whereas by the speech we never meant to exclude hope or charity from always being joined and inseparable mates with in the man justified or works from being added and necessary duties required of every justified man but to show that faith is the only hand which putteth on christ into justification and christ the only garment which being put on hides the imperfections of our works makes us blameless in the sight of god before whom otherwise the weakness of our faith were sufficient to shut us out of heaven from this we may see the connection between faith and love in our justification faith worketh by love faith is the grace is the grace of the salvation the one as the instrument of salvation the other as the design of salvation god says the apostle hath chosen us in christ before the foundation of the world that we could be fall and without grain before him in love faith is the means of our salvation that which puts us in a saved condition that which rescues us from hell gives us a title to heaven whereas love is the ultimate end of salvation that which faith itself seeks to accomplish faith is the root by which the tree of christian profession takes firm hold of the soil and receives nourishment and the produce which it bears are the fruits of love pleasing to God and full of benefit to man to many says that profound thinker Coleridge to myself formerly it appeared a mere dispute about words whether faith justifies as an instrument or as a disposition perfected by love but it is by no means of so harmless a character for it tends to give a false direction to our thoughts by diverting conscience from the ruined and corrupt state in which we are without Christ sin is the disease what is the rent charity charity in the larger apostolic sense of the term is the health the state to be obtained by the use of the rent not the sovereign band said faith of grace faith in the God man the cross the mediation the perfect righteousness of Jesus to the utter rejection and abdication of all righteousness of our all faith alone is the rest of it the roman doctrine is the roman doctrine is preposterous it puts the rill before the spring faith is the source charity that is the whole christian life is the stream from it it is quite childish to talk of faith being imperfect without child as wisely might you say that a fire however bright or strong was imperfect without heed or that the sun however clothed is imperfect without being the true answer would be it is not faith but reprobate faithless such then is the manner in which faith justifies it does not justify meritoriously as if it were of justifying righteousness but instrumentally as that which receives and appropriates the righteousness of

Christ without it there can be no justification a beggar is not relieved unless he receives the bounty of his benefactor so neither is the sinner justified unless by faith he receives the righteousness of Christ it is a righteousness which is unto all and upon all them that believe the reasons why justification is ascribed to faith are it is admitted not distinctly laid down in scripture and it would be sufficient to refer this to the appointment of God we are justified by faith because God has will that so it should be it is to our reception of the gospel testimony that he has an ex salvation and that testimony can only be received as it is believed but to thought we cannot tell all the reasons why our justification should be by faith yet there are circumstances connected with this method of justification which appear to demonstrate if not its necessity at least its wisdom the doctrine of justification by faith proves that it is of grace this is a reason which the apostle himself assigned and is therefore in all probability the principle reason it is of faith that it might be by grace salvation is uniformly described to be the result of unmerited and sovereign love and there is nothing that the sacred writers appear more anxious to exclude from all share in our salvation than any works or righteousness of the Lord in ourselves we deserve nothing at the hands of God but punish there was nothing in us or about us to draw forth his love but everything to excite his righteous indignation it was his love for our souls his compassion for our misery his mere mercy that caused him to send his son into the world to make an atonement for our sins this is the only reason why any of the children of men are finally saved having predestinated us into the adoption of children by Jesus Christ to himself according to the good pleasure of his will to the praise of the glory of his grace wherein he made hath made us accepted in the beloved in whom we have redemption through his blood the forgiveness of sins according to the riches of his grace wherein he hath abounded toward us in all wisdom and fruit and as grace is the great reason why any are finally saved so grace pervades all the parts of the salvation and especially is our justification ascribed to him being justified freely by his grace through the redemption that is in Christ Jesus now if our justification were attached to our sincere though imperfect dominion or if it were ascribed to any other Christian virtue as love or repentance it would be in part at least a matter not of favor but of debt due to our worth because while these graces have an intrinsic merit something independent of any object foreign to themselves which might be regarded as the ground of our acceptance faith in Christ by its

very nature looks beyond itself and instead of presenting anything of which the person who believes can boast implies an absolute reliance upon the merits of another faith is a confession of poverty [36 : 14] a declaration of utter happiness self-renunciation and confidence in another it leaves then the doctrine of free grace in all its purity and excludes all personal boasting and glory in the matter of salvation men says davenant are justified by that method by which the divine glory is most illustrated and the honor of our salvation refer to God alone but those who determine that man is justified by any virtues or works in the matter of justification they do not leave the glory of man's salvation entirely with God but ascribe it in some power to their own men but as we are accustomed to ascribe the whole glory of arms promised and given not to the beggar receiving them but to the donor don't do not freely bestow it so we assign the whole glory of man's justification and salvation not to faith tending towards Christ and attaching him to itself but to God himself gratuitously justifying the belief the doctrine of justification by faith magnifies the work of Christ as a general rule that doctrine is the most scriptural which ascribes the greatest honor and glory to Christ the Savior whilst we are forbidden to glory in ourselves or in man we are commanded to glory in Christ of him says the apostle are ye in Christ Jesus who of God is made unto us wisdom and righteousness sanctification and redemption that according as it is written he that glory in him let him glory in the Lord though by assigning your justification only to faith we are thus led to look to Christ forever for what is faith but a reliance on the Savior he it was we are thus taught to deliver us from condemnation and redeemed us from the curse of the law who by his meritorious sufferings has procured for us the forgiveness of sins and by his perfect obedience has merited righteousness whereby we are justified to him we are justified to him we are justified to him we are justified to him we are justified to him we are justified to him we are justified and through him we seek to be accepted faith leads us to depend upon Christ forever to go forward in our Christian course relying upon his strength so that it is because he lives that we live also as we are taught that our salvation from first to last is due to Christ he alone has the glory of rescuing sinners from guilt and ruin and of raising them to honor and harm by his blood he procured the remedy by his mediation he applies and with regard to justification his righteousness alone is the cause of our acceptance with God and thus the redeemed child throughout eternal ages ascribe their salvation to Christ they owe him all that they possess the robes with which they are clothed were washed and made white in his blood the crowns which they wear were by him bestowed the inheritance which they possess was purchased by his men the mansions which they inhabit were by him prepared the eternal life which they enjoy was his own freedom and in token of their gratitude and of the obligations under which they are to him

they cast their crowns before his throne saying number one thou art worthy for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation and hast made us unto our Lord kings and priests the doctrine of justification by faith is well fitted to produce gratitude and humility in man such a view of the subject evidently gives occasion to gratitude the greater the benefit the stronger are the reasons for gratitude no justification by faith being a plan of free grace on the part of God without any consideration of merit or no power the strongest inducements to gratitude are present the language of the justified man is that of the Psalms what shall I render to the Lord for all his men for his brain nor is this emotion restricted to time it will extend throughout eternity number five and will form a chief cause of that delightful communion number five which shall subsist between the redeemed and their saved but on the contrary if salvation were due in any degree to our works it would lessen proportionally our obligations to Christ and consequently the intensity of our gratitude in the same degree that our salvation is due to our work it is a matter of death and not of grace and therefore cannot give rise to those feelings of gratitude which are excited by every gift it is the mercy of God and not his justice which principally excites our love but while this doctrine produces gratitude it is no less fitted to inspire us with humility we need not dwell upon this as we have already had occasion to advert to it if man were justified by works he would have where off to go but this method of justification by faith without works takes away from man all grown all grown of boast and ascribes the merit of his salvation entirely to another besides as we have already observed faith necessarily leads a man to remove all dependence on his own effort to give up all hopes of salvation either in whole or in part arising from his own righteousness to judge and condemn himself for his guilt and to abase himself in the dust before God where is boast it is excluded by what law of work yea but by the law of faith and thus is solemnly declared that no flesh shall glory in his flesh another and probably one of the

chitras even why justification is ascribed to fear it seems to be that our forgiveness is just inseparably connected with our fault that which is necessary to our justification has a direct and natural tendency to produce our sanctity we are not saved by reason of our fault our own righteousness is in fact and therefore can never justify us before God but still it is no less true that without holiness no one can see the Lord there is no room left for boasting but there is abundant provision made for good work we do not enter upon the connection between faith and holiness this is so important that we must reserve it as a subject for another discourse at present we would only remark that faith is not only a christian virtue

but a virtue of a superior all a virtue which is always accompanied by other virtues it implies confidence in God's character a signation to his will the humanity of mind and the sincere desire to know the truth brings the sinner into a state of filial thrust and holy love toward God in short the life of a christian is nothing else but a life of faith the church shall live by faith we walk by faith not by sight the doctrine of justification by faith affords the greatest encouragement to the panache it is this alone that can effectively speak peace to the awakened sinner this is the only sure remedy for a troubled conscience tell a sin burdened man that he must forsake his sins and perform the works of righteousness in order to please God and before he can be accepted by he will answer you that he has endeavored to do this but has absolutely failed tell a dying man that his salvation is dependent upon his obedience and he will only increase his terror and drive him to despair and speak of the blood of Jesus Christ point to him who died for them discourse on that faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sin proclaim the infinite love and mercy and grace of our God to a lost and knowing world and you inspire those who are ready to perish with hope with hope you comfort those who mourn inside you pour the balm of consolation into the wounded spirit and you bind up the broken heart whereas the opposite doctrine can afford no sure ground or force and encouragement to be awakened and attended if all justification were attached not to our faith but to our works then all might well despair of salvation even though it were only imperfect obedience that was required yet who could know that he possessed that measure of obedience sufficient or justification and from one virtuous principle could such obedience flow and from love to God the only foundation of all truth because we could not possibly tell the inclination of God to all whether he was our friend or our enemy and where this is not known there can be no true confidence and where there is no confidence there can be no doubt it is from the knowledge that there is free pardon and all true obedience and other eyes there is forgiveness that there may be feared the security of all true believers flow from this doctrine as an obvious consequence their security depends not upon the perfection of their obedience the intensity of their repentance or the magnitude of their good work but on the merits and righteousness of Christ faith is the condition required of us in order to be partakers of the benefits of redemption and this condition all believers have fulfilled they have accepted Christ as their Savior committed their souls to his care and put their entire trust upon his finished work and thus believing on the Son they are justified before God the law has nothing to say again for all its demands are satisfied and they are no longer under the law but under the grace the justice of God is no longer opposed to their forgiveness

for Christ has suffered for sin so that God may be just and yet the justifier of those who believe their spiritual enemies cannot finally prevail against them for their Redeemer is mighty and able to make them more than conquerors and thus relying upon the merits of their Savior and trusting to his grace they are enabled to triumph over all their doubts and fears and enemies to unite in the accepting language of the apostles what shall we then say to these things if God be for us who can't be against it he that spared not his own Son but delivered him up for us all how shall it not with him freely give us all things but on the other hand the faith is the only instrument of justification though parallelizes the condition of unbelief they have neither part nor lot in the covenant of redemption for they have failed to fulfill its condition their sins are unpardoned for they have made no personal application to the Savior they are under the cause of a broken law and liable to that fearful punishment which is the penalty of transgression for they have not believed on Christ that they might be justified let us then seriously meditate on the tremendous consequences which are suspended on faith consequences which involve our eternal death our immortal happiness or warmth we are fast hastening to the eternal world where those great realities which are now the objects of faith will be the objects of sight it is but a thin veil which conceals these realities from our view it is but a narrow line which separates us from them a few years it may be a few days shall pass over our heads and we shall find ourselves in another world where our final condition will be

permanently fixed