

less, *we are not to sin*. The word also tells us that if we *confess* our sins He is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness. (1 John 1.)

We confess to God, needful occupation sometimes—often, no doubt, for the *children of God*. But we have no need for any man to tell us that our sins are forgiven—no need of any man to give “absolution.” His own words are sufficient to assure us that they *are* forgiven. And why “*faithful* and *just* to forgive us?” Why does it not read “*gracious* to forgive us.” It is simply because we are already reckoned *righteous* in Christ, and for him not to forgive us would make Him *unjust*, unfaithful. Otherwise, it appears to me the words have no meaning. And is it not indeed a wonderful position that God in His grace has given us, so that He must say He will be *faithful* and *just* to forgive us? O let us ponder these words well, and have them take root in our hearts!

But Christ is more than *Advocate*. We also need sympathy and help while we yet “*wait* for the adoption, to-wit, the redemption of our bodies.” Accordingly then, to meet this, Christ takes the character of *High Priest*. “For in that He Himself hath suffered being tempted, *he is able to succour them that are tempted*. Wherefore, holy brethren, partakers of the *HEAVENLY calling*, consider the Apostle and High Priest of our profession, Christ Jesus.” Heb. ii. 18; iii. 1. “For we have not an High Priest who cannot be *touched with the feeling of our infirmities*; but was in all points tempted like as we are, without sin.” Heb. iv. 15.

What a blessing to the child of God, who has a