

what he had allowed to depart from him—a perfect righteousness—a righteousness spotless in the eye of God, on which alone God can look with complacency, and the possessors of which alone can be suffered to live. Behold Christ then manifested for this purpose. Hence he is called “the Lord our Righteousness.” He is made unto them that believe Righteousness. Sinners though they be, they are reinstated in the eye of the law. They have a righteousness, which another hath wrought for them, but which is as good as though it were their own.— If this does not repair the effect of sin, or transgression, nothing else can. If this is not a remedy for the state of man there is no remedy. But in transgression there is not only guilt: there is depravity; and to take away sin must imply not only the removal of the one, but the correcting of the other. There are these two things in sin, or transgression, moral guilt, and moral turpitude. It were not enough to remove the one, if the other were suffered to blot God’s universe. Nay, we cannot conceive such a thing as the one being taken away and the other suffered to remain. The manifestation of Christ, then, serves these two purposes: By his spirit he destroys or extirpates the one, as by his own righteousness he expunges the other. What a glorious work is Christ’s, viewed in this light! It takes away sin, and it takes away the effects of sin. It removes these out of the universe, so far at least as the subjects of Christ’s work are concerned. Their guilt is taken away, and their sin is in process of being taken away. They enjoy the justifying efficacy of Christ’s righteousness, and they experience the sanctifying efficacy of his spirit. Justification and sanctification are the two grand correctives in God’s moral universe. These are the two things for which Christ was manifested, or which his manifestation accomplished; for these take away sin, and Christ was manifested to take away sin. We need not dwell upon the work of God’s spirit: it is a regenerating work: he applies the truth of Christ: he awakens to a sense of sin: he produces spiritual impressions of the law: inspires holy motives, implants holy affections, and leads on progressively in the way of sanctification, till sin is more and more hated, transgression more and more shunned, every transgression is regarded with dislike, every sin is feared, till the whole man is brought under the power of holiness, and

when this earthly tabernacle is laid down the soul springs to heaven as pure as when the spirit of man at first came from the hand of its God.

What a blessed truth is that! *Christ was manifested to take away sin; and in him is no sin.* It was because there was no sin in himself that Christ could take away sin. There could not be sin in the Son of God; and although he took upon him our nature, it was in all its sinless qualities; and although he was tempted in all points like as we are, it was without sin; and although Satan tried to seduce him into sin, he could not succeed; so that Christ at the close of his life could say: “The Prince of this world cometh and hath nothing in me.” Blessed truth! Oh! let us believe that truth—let us rest our salvation upon it. We are told, “Whosoever believeth shall be saved.” Whosoever will come to Christ shall have life. His sin shall be taken away, and his soul shall undergo the purifying and sanctifying power of the Holy Spirit. His guilt shall be taken away, and finally his sin itself shall be obliterated; and he will be eternally a saved and a renovated being. He will be fit again to live and to act in the moral universe of God. His transgressions will be pardoned: he will be constituted righteous, and he will be made holy; not all at once, but ultimately; and he will at last dwell in the presence of God, and be the companion of all pure and holy beings like himself.

Would you be saved from the consequences of transgression? Would you have your transgressions all expunged? Would you be restored to the position of one who never transgressed the law, or a position as good? Would you be saved from the eternal misery, which one transgression of the law, and that transgression however slight, must entail?—Then, see Christ manifested to take away sin, and come to him that your sins may be blotted out. But are you unconcerned about sin? Because you do not see it to be the transgression of the law, is it therefore not the transgression of the law? Are your transgressions the less real? Is your guilt the less a solemn and dreadful reality? Can you a whit the more escape the fatal consequences of transgression? No! Every thing must tell you, no! Conscience must pronounce it in thunders. The law of God which you have broken, times unnumbered, must tell you, no! The world, cursed because of transgression,