

and was doing for him, and this he justly regarded as a pledge of his faithfulness to fulfil all that was yet future. Christ had freed him from guilt and condemnation, by his justifying righteousness. Having become Paul's surety, and having rendered in his stead perfect obedience to the divine law, he had authorized him in humble faith to claim and plead that obedience in the room of his own disobedience. And clothed with the spotless robe of Christ's righteousness, Paul stood accepted at the throne of God, as if he had never sinned,—even as if his life had been as holy as the Saviour's. Christ, as his surety and substitute, had also endured the punishment which Paul's sins justly deserved, for he suffered the just retribution and bruised for his iniquity. He bore Paul's sins in his own body on the tree, and surrendered *his* life that the life of Paul might be spared. Paul was therefore free from condemnation, "for," says an eminent writer,* "from whence can a sentence of condemnation proceed, but from that very throne to which the once crucified Redeemer is now raised? And having entered into his glory, shall the indictment He nailed to the cross be taken down from thence and put in suit against those who, in obedience to his Father's command, have fled to him for refuge?" No, no, impossible. Paul knew that Christ ever lives to *apply* the merit of his sacrifice, and answer every charge that can be brought against his people; and therefore he boldly throws out the challenge, "Who shall lay anything to the charge of God's elect? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Christ had also begun, and was carrying on in the soul of the apostle, the great work of *sanctification*. By the providence and Spirit of Christ, Paul was enabled daily to die unto sin and live unto righteousness. His motives were continually growing purer, his hatred of sin stronger, and his desire after complete conformity to the Saviour's image more intense and constant. He was by no means satisfied with his present attainments in the divine life, but was striving after greater. He forgot the things which were behind, and reached forth unto those things which were before, looking

* Rev. Robert Walker.

ever unto Jesus as the author and finisher of his faith.

And Christ was also by his providence and Spirit, continually supporting Paul amid his many trials, temptations, and dangers. He imparted to him the Holy Spirit, to guide, instruct and comfort him. That Spirit was often to him as a light shining in a dark place, pointing out to him the way in which Christ would have him walk, and giving him the disposition to walk therein. That Spirit was in him also as "a well of water springing up to everlasting life," invigorating and strengthening him. That Spirit was in him also as a comforter; and his consolations were neither few nor small. But more especially did Christ support Paul in the midst of personal danger. Often did the apostle hear the voice, "fear not, Paul, no man shall set upon thee to hurt thee;" and so sure was Paul of this protection, that he said, "the Lord shall deliver me from every evil work; and shall preserve me unto his heavenly kingdom."

In view of all these considerations, in view of the knowledge which Paul had derived from the testimony of God, the testimony of others, and his own experience, in regard to the character of Christ, what he had promised and what he had done in his behalf,—was his confidence in the Saviour to keep that which he had committed to Him against the day of final decision, *weak* or *fanatical*? Was it not the most reasonable conclusion he could possibly draw from the premises brought to his mind? Surely there was no room for misgivings, or doubts, or fears;—and well might he exclaim, as he *did* exclaim, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The knowledge of Christ which Paul possessed, who He was, what He had promised, and what He had done in his behalf, is knowledge which every Christian *does*, or *may*, and certainly *should* possess, in like manner, and in like degree. And is it possible to have Paul's *knowledge* of Christ, and not have his assurance? In many respects we are more highly favoured than the apostle, for the sources of knowledge we possess with regard to Christ are immensely enlarged. What a clear and full