

Thus God is said to have put no difference between the Gentiles and the Jews, in the former instance as well as the latter, "purifying their hearts by Faith,"* and Jesus commanded Paul, to preach to the Gentiles, "that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith in him."† To faith is annexed the privilege of *peace*. Being justified by faith, we have peace with God;‡ and again, our Lord says to the penitent, "Thy faith hath saved thee, go in peace."§ Finally, to faith is annexed the *salvation of the soul*. Thus the message of the Gospel is, "Believe on the Lord Jesus Christ, and thou shalt be saved;"|| "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."¶ And the connexion is so close, so intimate, so important, in all these cases, that, to expect the blessing without believing, is to expect what never can be realized; for, as "He that hath the Son hath life, so he that hath not the Son hath not life, but the wrath of God abideth on him."***

Here then is one sufficient reason why it must be "through faith" we inherit the promises. God has annexed together, in all these cases, the principle and the blessing, and no man can sever what he has joined. That some will dispute this point, may easily be credited. There are those now, as there always have been, who think it of little moment what a man believes, if his morals are correct and his general conduct consistent with the rules of civilized society; but as our unbelief cannot render the word of God of none effect; as our persuasions or opinions cannot alter the decisions of heaven, so it must remain an eternal and immutable truth, to be proved by experience and confessed by assembled milli-

* Acts 15. 9.

|| Acts 16. 31.

† Acts 26. 18.

‡ John 3. 16.

‡ Rom. 5. 1.

** 1 John 5. 12.

§ Luke 7. 50.