

tain. His privilege, as one accepted of God, might be forfeited, and was actually forfeited, by his subsequent sin. Now our own justification or pardon only places us, as to this point, in similar circumstances. Though ever so clearly and fully forgiven, we are yet on our trial for eternity, and should "look to ourselves, that we lose not the things which we have gained." That justification may for our sin be reversed, appears from our Lord's parable of the two debtors, in which one who had obtained the blessing of forgiveness is represented as incurring the forfeiture of it by the indulgence of an unforgiving spirit towards his fellow-servant. Matt. xviii. 23—35. Let us therefore "watch and pray, that" we "enter not into temptation,"

2. The immediate results of justification are, (1.) The restoration of amity and intercourse between the pardoned sinner and the pardoning God. For "being justified by faith, we have peace with God," and, consequently, unforbidden access to him. The matter and ground of God's controversy with us being then removed by his act of gracious absolution, we become the objects of his friendship. "Abraham believed God, and it was imputed to him for righteousness; and he was" immediately "called the friend of God," James ii. 23; and so are all those who are similarly justified. This reconciliation, however, does not extend to their instant and absolute deliverance from all those evils which transgression has entailed on man. They are still liable, for a season, to affliction and pain, to temporal suffering and mortality, these are portions of the original cause from which their justification does not release them. But it entitles them to such supports under all remaining trouble and to such promises of a sanctifying influence with it, as will, if embraced, "turn the curse into a blessing." Whom the Lord loveth, he may still chasten, and in very faithfulness afflict them. But these are acts of salutary discipline, rather than of vindictive displeasure. His friendship, not his righteous hostility, is the principle from which they all proceed; and the salvation, not the destruction, of the sufferer is the end to which they are all directed. (2.) Another immediate result of justification is the adoption of the persons justified into the family of God, and their consequent right to eternal life of body and soul. God condescends to become not only their Friend, but their Father; they are the objects not merely of his amicable regard, but of his paternal tenderness. And admitted to the relation of children, they become entitled to the children's inheritance; for "if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii. 17. (3.) With these results of justification is inseparably connected another, of the utmost value and importance, namely, *the habitual in-dwelling of the Holy Spirit*. "Christ has redeemed us from the curse of the law, being made a curse for us; that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Gal. iii. 13, 14. Because ye are