

THE utmost suffering, which the most exalted creature could endure, is nothing, when compared to the demerit of the sin of God's elect. Their sins are beyond calculation Psal. xl. 12. The substance of the law is, *to love God with all the heart, with all the soul, with all the mind, and our neighbour as ourselves*, which makes the thought of *foolishness sin*, Prov. xxiv. 9. for it divides the mind so that it cannot be wholly employed in love to God. The sin of their nature is a continued provocation, which produces new guilt every moment; and by its influence over the faculties produces a stream of actual transgression. The burden of wrath due on account of all the sins of the elect, was great beyond imagination. But it was the *great God even our Saviour Jesus Christ*, who gave himself a ransom for us, and purchased his Church with the price of his own blood. His sufferings have therefore an all-sufficiency of merit and efficacy; and though temporary, yet with respect to his infinite nature, they are more than equal to an eternity of ours.

ALL these he endured for us, and on our account, and therefore they are reckoned to our account, and imputed to us.

CHRIST'S active obedience, in fulfilling the commands of the law, are also imputed to us. For he was under no necessity of meriting eternal happiness for himself, by any obedience he could possibly perform to the legal covenant. For his human nature had all possible happiness secured to it, by means of its union with the person of the Son of God. And the subjecting of himself to obey the precepts of the law arose wholly from his covenant-engagement for us, and being performed on our account; may, and ought in justice, to be imputed to us. Because it was on our account, that he performed that obedience, and therefore it ought to be reckoned to our account.

Now Christ's whole obedience to the commands of the law, and his suffering the penalty of the curse, for us, and on our account, is what I call Christ's righteousness, which is imputed to us.

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