

sin." Prov. xxiv, 9. It can make no allowance for any irregular thought, but invariably requires us to love God with all the heart, with all the soul, with all the strength, and with all the mind, and our neighbor as ourselves, and condemns with a curse every one who does not continue in all things written in the book of the law to do them. This makes the law the ministration of condemnation. 2 Cor. iii, 7. But the moment it became sufficient for a sinner's acceptance, it would cease to be the ministration of condemnation, and become the ministration of righteousness, and thereby totally set aside the doctrine of the apostle, that Abraham the friend of God, and David, a man after God's own heart, were justified, not as righteous, but as sinful creatures. They were not accepted for any eminent service or works of their own performance, but for the merits of Christ.

Some talk as if God could not, in justice, hold fallen man under the original law; that he judged it too severe and unreasonable, and therefore set it aside, and by the death of his Son established the gospel as a milder law designed for a remedy against the unjust severity of the original law. But the scriptures countenance no such opinion. It is a delusion of the devil. And all opposition to God's law argues a carnal mind full of enmity against God. The law was as just and reasonable after the fall as it was before. And God is as worthy of our love and obedience as ever. For our apostacy could not make God less amiable in himself, nor curtail our obligations to love him with all the heart, and perfectly obey his commands. But the above supposition enjoins the following declaration: "O ye sons of apostate Adam, I the Lord God am no longer worthy of infinite esteem, I no more deserve unlimited obedience, and therefore ye are no longer commanded to love me with all your heart, soul, mind, and strength."

Some suppose, that God was not at liberty to choose the objects of his favor and grace, that he could not in justice have withholden the death of his Son from any particular man, that if he did more for one than for an-