

"innumerable company of angels?" This thought, whensoever indulged in, is scalding in the extreme. Nevertheless, not having a desire to return to God, the evil, lying, perfidious emissaries of the devil around are permitted to lead him on to the goal of destruction. Poor wretch! I oftentimes fancy the picture of horror which, as an invisible halo, encompasses a wicked man. I fancy I see every species of winged creatures, with ghastly countenances. Some are distorted with anger, jealousy, hatred, and other vices. Others bear the unmistakable impress of infamy, disgrace, and crime. Each is tugging on to the poor victim with tenacious grasp, holding him in complete subjugation. Yet he imagines himself the happiest of beings! This is what he calls liberty!

Dear reader, think if you are thus bound. If so, shake off your bonds, and be no longer under the dominion of evil spirits. Let your guardian angels be of that celestial band which is only too happy to administer to the well-being of mortals. HAZE.

### Jesus Christ for us.

THERE is no other way for sinners to be justified from the curse of the law, in the sight of God, than by the imputation of that righteousness long ago performed by, and still residing with, the person of Jesus Christ.

Now, from this proposition I draw these two positions: First, that men are justified from the curse of the law before God, while sinners in themselves; secondly, that this can be done by no other righteousness than that long ago performed by, and residing with, the person of Jesus Christ.

Let us, then, now enter into the consideration of the first of these, namely, That men are justified from the curse of the law before God, while sinners in themselves.

This I shall manifest—

1st. By touching upon the mysterious acts of our redemption.

And this I shall speak to under these two heads:

1st. I shall shew you *what* that is; and

2nd. *How* we are concerned therein.

That which I call, and that rightly, the mysterious act of our redemption, is, Christ's sufferings as a common, though a particular person; and as a sinner, though always completely righteous.

That he suffered as a common person is true. By common, I mean a public person, or one that presents the body of mankind in himself. This a multitude of scriptures bear witness to, especially that fifth chapter to the Romans, where, by the Apostle, he is set before us as the head of all the elect, even as Adam was once head of all the world. Thus he lived, and thus he died; and this was a mysterious act.

And that he should die as a sinner, when yet himself "did no sin, nor had any guile found in his mouth," made this act more mysterious. 1 Pet. i. 19; ii. 22; iii. 18. That he died as a sinner is plain. "He hath made him to be sin." "And the Lord laid upon him the iniquity of us all." Isaiah liii. That, then, as to his own person, he was completely sinless, is also as truly manifest, and that by a multitude of scriptures.

Now, I say, that Jesus Christ should be thus considered, and thus die, was the great mystery of God. Hence Paul tells us that when he preached "Christ crucified," he preached not only "the wisdom of God," but the wisdom of God "in a mystery." 1 Cor. i. 23; ii. 7, 8. It is also so mysterious that it goes beyond the reach of all men except those to whom an understanding is given of God to apprehend it. 1 John v. 20. That one particular man should represent the elect in himself, and that the most righteous should die as a sinner, yea, as a sinner by the hand of a just and holy God, is a mystery of the greatest depth.

Secondly. And now I come to shew you how the elect are concerned therein—that is, in this mysterious act of this most Blessed One; and this will make this act yet more mysterious to you. Now, then, we will speak of this first, as to how Christ prepared himself thus mysteriously to act.

First. He took hold of our nature. I say he took hold of *us*, by taking upon him flesh and blood. The Son of God, therefore, took not upon him a particular person, though he took to him a human body and soul, but that which he took was, as I may call it, a lump of the common nature of man, and by that took hold of the whole elect seed of Abraham. Heb. ii. 16. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." Hence he, in a mystery, became us, and was counted all the men that were or should be saved. And this is the reason why *we are said to do* when *only Jesus Christ did do*. As, for instance, First, When Jesus Christ fulfilled the righteousness of the law, it is said it was fulfilled *in us*, because, indeed, fulfilled in our nature: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us," &c. But because none should appropriate this unto themselves that had not had passed upon them a work of conversion, therefore he adds: "Who walk not after the flesh, but after the Spirit." For there being a union between head and members, though things may be done by the head, and that for the members, the things are counted to the members, as if not done only by the head. "The righteousness of the law is fulfilled in us," and that truly, because fulfilled in that common nature which the Son of God took