

Of The  
Imputed  
Righteousness  
Of Christ  
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*Thomas Brooks*

## Of The Imputed Righteousness Of Christ

Thomas Brooks

V. The fifth plea that you are to make in order to the ten scriptures in the margin,<sup>1</sup> that respects the account that you are to give up in the great day of the Lord, is drawn from the imputed righteousness of Christ to us. The justification of a sinner in the sight of God, upon the account of Christ's righteousness imputed to him, whereby the guilt of sin is removed, and the person of the sinner is accepted as righteous with the God of heaven, is that which I shall open to you distinctly in these following branches:—

1. First, *That the grace of justification in the sight of God is made up of two parts*—1. There is forgiveness of the offences committed against the Lord; 2. Acceptation of the person offending, pronouncing him a righteous person, and receiving him into favour again, as if he had never offended. This is most clear and evident in the blessed Scriptures.

[1.] First, *There is an act of absolution and acquittal from the guilt of sin, and freedom from the condemnation deserved by sin.* The desert of sin is an inseparable accident or concomitant of it, that can never be removed. It may be truly said of the sins of a justified person, that they deserve everlasting destruction; but justification is the freeing of a sinner from the guilt of his iniquity, whereby he was actually bound over to condemnation.<sup>2</sup> As soon as any man doth sin, there is a guilt

<sup>1</sup> Eccles. xi. 9, and xii. 14; Mat. xii. 14, and xviii. 23; Luke xvi. 8; Rom. xiv. 10; 2 Cor. v. 10; Heb. ix. 27, and xiii. 17; 1 Pet. iv. 5.

<sup>2</sup> Rom. viii. 1. *κατάκριμα*: It is a forensic word, relating to what is in use amongst men in their courts of judicature to condemn. It is the sentence of a judge decreeing a mulct or penalty to be inflicted upon the guilty person.

upon him, by which he is bound over to the wrath and curse of God ; and this guilt or obligation is inseparable from sin ; the sin doth deserve no less than everlasting damnation. Now, forgiveness of sin hath a peculiar respect to the guilt of sin, and removal of that. When the Lord forgives a man, he doth discharge him of that obligation by which he was bound over to wrath and condemnation : Rom. viii. 1, ' There is no condemnation to them that are in Christ Jesus ; ' ver. 33, ' Who shall lay anything to the charge of God's elect ? It is God that justifieth ; ' ver. 34, ' Who is he that condemneth ? It is Christ that died.' Beloved, the Lord is a holy and just God ; and he ' reveals his wrath from heaven against all unrighteousness,' Rom. i. 18 ; and there is a curse threatened to every transgression of the law, Gal. iii. 10 ; and when any man sinneth, he is obnoxious unto the curse, and God may inflict the same upon him, Rom. i. 32 ; but when God forgives sins, he therein doth interpose, as it were, between the sin and the curse, and between the obligation and the condemnation, Rom. vi. 23. When the sinner sins, God might say unto him, Sinner, by your sinning you are now fallen into my hands of justice ; and for your sins I may, according to my righteous law, condemn and curse you for ever ; but such is my free, my rich, my sovereign grace, that for Christ's sake I will spare you and pardon you, and that curse and condemnation which you have deserved shall never fall upon you. Oh, my bowels, my bowels, are yearning towards you, Jer. xxxi. 20 ; and therefore I will have mercy, mercy upon you, and will deliver your souls from going down into the pit, Job xxxiii. 13, 24, 28, 30. When the poor sinner is indicted and arraigned at God's bar, and process is made against him, and he found guilty of the violation of God's holy law, and accordingly judged guilty by God, and adjudged to everlasting death, then mercy steps in and pleads, I have found a ransom, Job xxxiii. 24 ; the sinner shall not die, but live. When the law saith, Ah, sinner, sinner ! thus and thus hast thou transgressed, all sorts of duties thou hast omitted, and all sorts of sins thou hast committed, and all sorts of mercies thou hast abused, and all sorts of means thou hast neglected, and all sorts of offers thou hast slighted ; then God steps in and saith, Ah, sinner, sinner ! what dost thou say, what canst thou say, to this heavy charge ? Is it true or false ?—wilt thou grant it or deny it ?—what defence or plea canst thou make for thyself ? Alas ! the poor sinner is speechless : Mat. xxii. 12, *ἐφωκῶθη*, he was muzzled or haltered up, that is, he held his peace as though he had a bridle or a halter in his mouth. This is the import of the Greek word here used : he hath not one word to say for himself ; he can neither deny, nor excuse, or extenuate what is charged upon him. Why now, saith God, I must and do pronounce thee to be guilty ; and as I am a just and righteous God, I cannot but adjudge thee to die eternally. But such is the riches of my mercy, that I will freely justify thee through the righteousness of my Son ; I will forgive thy sins, and discharge thee of that obligation by which thou wast bound over to wrath, and curse, and condemnation ; so that the justified person may triumphingly say, ' Who is he that condemneth ? ' He may read over the most dreadful passages of the law without being terrified or amazed, as knowing that the curse is removed, and that all his sins, that brought him under the curse, are pardoned,

tribunal of God, clothed in the perfect righteousness of Jesus Christ, they shall then stand, *rectus in curiâ*; they shall then be pronounced righteous, even in the court of divine justice, which sentence will fill their souls with comfort, and the souls of sinners with astonishment, Rev. xx. 12, and xii. 10. Suppose we saw the believing sinner, holding up his hand at God's bar; the books opened, the accuser of the brethren present, the witnesses ready, and the judge on the bench thus bespeaking the sinner at the bar, Rom. vii. 12, 14, 16, and Gal. iii. 10. O sinner, sinner, thou standest here indicted before me, for many millions of sins of commission, and for many millions of sins of omission; thou hast broken my holy, just, and righteous laws beyond all human conception or expression, and hereof thou art proved guilty; what hast thou now to say for thyself why thou shouldst not be eternally cast? Upon this, the sinner pleads guilty; but wihal he earnestly desires that he may have time and liberty to plead for himself, and to offer his reasons why that dreadful sentence, *Go, you cursed, &c.*, Mat. xxv. 41, should not be passed upon him. The liberty desired being granted by the judge, the sinner pleads that his surely, Jesus Christ, hath, by his blood and sufferings, given full and complete satisfaction to divine justice, and that he hath paid down upon the nail the whole debt at once, and that it can never stand with the holiness and unspotted justice of God to demand satisfaction twice, Heb. x. 10, 14. If the judge shall further object, Ay, but sinner, the law requireth an exact and perfect righteousness in the personal fulfilling of it; now, sinner, where is thy exact and perfect righteousness? Gal. iii. 10; Isa. xlv. 24. Upon which the believing sinner very readily, cheerfully, humbly, and boldly replies, My righteousness is upon the bench, 'in the Lord have I righteousness.' Christ, my surety, hath fulfilled the law on my behalf. The law's righteousness consists in two things, (1.) In its requiring perfect conformity to its commands; (2.) In its demanding satisfaction, or the undergoing of its penalty, upon the violation of it. Now Christ, by his active and passive obedience, hath fulfilled the law for righteousness, and this active and passive obedience of Jesus Christ is imputed to me. His obeying the law to the full, his perfect conforming to its commands, his doing, as well as his dying obedience, is by grace made over and reckoned to me, in order to my justification and salvation; and this is my plea, by which I will stand before the judge of all the world. Upon this the sinner's plea is accepted as good in law, and accordingly he is pronounced righteous; and goes away, glorying and rejoicing, triumphing and shouting it out, Righteous, righteous, righteous, righteous; 'In the Lord shall all the seed of Israel be justified, and shall glory,' Isa. xlv. 25. And thus you see that there are nine springs of strong consolation that flow into your souls, through the imputation of Christ's righteousness unto you.

and are, in point of condemnation, as if they had never been. This is to be justified, to have the sin pardoned and the penalty remitted: Rom. iv. 5-8, 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, to whom God imputeth righteousness without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.' It is observable that what David calleth forgiveness of sin, and not imputing of iniquity, St Paul styles a being justified. But,

[2.] Secondly, As the first part of justification consists in the pardon of sin, so the second part of justification consists in the *acceptation of the sinner's person as perfectly righteous in God's sight*, pronouncing him such, and dealing with him as such, and by bringing of him under the shadow of that divine favour which he had formerly lost by his transgressions: Cant. iv. 7, 'Thou art all fair, my love, and there is no spot in thee;' that is, none in my account, nor no such spots as the wicked are full of, Deut. xxxii. 5. Look, as David saw nothing in lame Mephibosheth but what was lovely, because he saw in him the features of his friend Jonathan, 2 Sam. ix. 3, 4, 13, 14, so God, beholding his people in the face of his Son, sees nothing amiss in them. They are all 'glorious within and without,' 1's. xlv. 13. Look, as Absalom had no blemish from head to foot, so they are irreprehensible and 'without blemish before the throne of God,' Rev. xiv. 5. The pardoned sinner, in respect of divine acceptation, is 'without spot, or wrinkle, or any such thing,' Eph. v. 26, 27. God accepts the pardoned sinner as complete in him who is the head of all principality and power, Col. ii. 10. Christ makes us comely through his beauty; he gives us white raiment to stand before the Lord. Christ is all in all in regard of divine acceptance: Eph. i. 6, 'He hath made us accepted in the beloved;' *ἐξαριτωσεν ἡμᾶς*, 'he hath made us favourites,' so Chrysostom and Theophylact render it; 'God hath ingratiated us,' he hath made us gracious in the Son of his love. Through the blood of Christ we look of a sanguine complexion, ruddy and beautiful in God's eyes: Isa. lxii. 4, 'Thou shalt no more be termed forsaken, but thou shalt be called Hephzibah; for the Lord delighteth in thee.'<sup>1</sup> The acceptation of our persons with God takes in six things: (1.) God's honouring of us; (2.) His delight in us; (3.) His being well pleased with us; (4.) His extending love and favour to us; (5.) His high estimation of us; (6.) His giving us free access to himself. It is the observation of Ambrose, that though Jacob was not by birth the first-born, yet, hiding himself under his brother's clothes, and having put on his coat, which smelled most fragrantly, he came into his father's presence, and got away the blessing from his elder brother, Gen. xxvii. 36; so it is very necessary, in order to our acceptation with God, that we lie hid under the precious robe of Christ, our elder brother; that, having the sweet savour of his garments upon us, our sins may be covered with his perfectness, and our unrighteousness with the robes of his righteousness,

<sup>1</sup> All persons out of Christ are cursed enemies, objects of God's wrath and justice, displeasing, offending, and provoking creatures; and therefore God cannot but loathe them and abhor them.

ness, which he looked upon as filthy rags, as dross, dung, dogs' meat, Phil. iii. 9, 10. The great thing that he most strongly insists upon is, that he might be clothed with the robe of Christ's righteousness; for then he knew that the law could not say black was his eye, and that the judge upon the bench would pronounce him righteous, and bid him enter into the joy of his Lord, Mat. xxv. 21, 23, 24; a joy too great to enter into him, and therefore he must enter into that. When the match is made up between Christ and the soul, that soul bears her sovereign's name. The spouse of the first Adam and her husband had both one name, 'God called their name Adam, in the day that he made them,' Gen. v. 2; so the spouse of the second Adam, in the change of her condition, from a single to a married estate with Christ the Lamb, had a change of her name. The head is called, 'the Lord our righteousness,' Jer. xxiii. 6; and so is the church: Jer. xxxiii. 16, 'In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the Lord our righteousness.' Here is a sameness of name.<sup>1</sup> As Christ is called, 'the Lord our righteousness,' so his spouse is called, 'the Lord our righteousness.' Oh, happy transnomination! Christ's bride being one with himself, and having his righteousness imputed to her, is called, 'the Lord our righteousness; and therefore they may, with the greatest cheerfulness and boldness, bear up, in the great day of account, who have the perfect righteousness of Christ imputed to them, especially if you consider, (1.) That this righteousness is of infinite value and worth; (2.) That it is an everlasting righteousness, a righteousness that can never be lost, Dan. ix. 24; (3.) That it is an unchangeable righteousness. Though times change, and men change, and friends change, and providences never change, and the moon change, yet the Sun of Righteousness never changes, 'in him is no variability, neither shadow of turning,' Mal. iv. 2; James i. 17; (4.) That it is a complete and unspotted righteousness, and therefore God can righteousness believers shall arise, and appear before the judgment-seat of Christ, to the deep admiration of all the elect angels, and to the transcendent terror and horror of all reprobates, and to the matchless joy and triumph of all on Christ's right hand, who shall then shout and sing, Isa. lxi. 10, 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels.' Oh, how will Christ, in this great day, be admired and glorified in all his saints, 2 Thes. i. 10, when every saint, wrapped up in this fine linen, in this white robe of Christ's righteousness, shall shine more gloriously than ten thousand suns! In the great day of the Lord, when the saints shall stand before the

<sup>1</sup> Christ and Christians are namesakes. *Caput et corpus, unus est Christus.*—Aug. The head is called Christ, and the members are called Christ, 1 Cor. xii. 12. Christ is called Solomon, Cant. i. 1, and iii. 11, in Hebrew, *Shaloman* of peace, and the church is called Shulamite, by her bridegroom's name, Cant. vi. 13.

2 Cor. ii. 15; that so we may offer up ourselves unto God 'a living and acceptable sacrifice,' Rom. xii. 1; 'not having our own righteousness, which are but as filthy rags,' Isa. lxiv. 6; but that which is 'through the faith of Christ, the righteousness which is of God by faith,' Phil. iii. 9.

Thus you see that justification, for the nature of it, lies in the gracious pardon of the sinner's transgressions, and in the acceptance of his person as righteous in God's sight. But,

2. Secondly, In order to the partaking of this grace, of the forgiveness of our sins and the acceptance of our persons, *we must be able to produce a perfect righteousness before the Lord, and to present it and tender it unto him*; and the reason is evident from the very nature of God, who is 'of purer eyes than to behold iniquity,' Hab. i. 13, that is, with patience or pleasure, or without punishing it.<sup>1</sup> There are four things that God cannot do: (1.) He cannot lie; (2.) He cannot die; (3.) He cannot deny himself; (4.) He cannot behold iniquity with approbation and delight: Josh. xxiv. 19, 'And Joshua said unto the people, Ye cannot serve the Lord, for he is an holy God, he is a jealous God, he will not forgive your transgressions nor your sins: such is the holiness of God's nature that he cannot behold sin, that he cannot but punish sin wherever he finds it, 1's. v. 4-6. God is infinitely immutable, and inexorably just, as well as he is incomprehensibly gracious. Now, in the justification of a sinner God doth act as a God of justice, as well as a God of compassion. God is infinite in all his attributes, in his justice as well as in his mercy: these two cannot interfere. As justice cannot intrench upon mercy, so neither may mercy encroach upon justice; the glory of both must be maintained. Now, by the breach of the law the justice of God is wronged; so that although mercy be apt to pardon, yet justice requires satisfaction, and calls for vengeance on sinners. 'Every transgression must receive just recompense, Heb. ii. 2, and God will not in any case absolve the guilty,' Exod. xxxiv. 7: till this be done, the hands of mercy are tied that she cannot act. And seeing satisfaction could not be made to an infinite Majesty, but by an equal person and price; therefore the Son of God must become a curse for us, by taking our nature and pouring out his soul to the death; and by this means justice and mercy are reconciled and kiss each other, and mercy now being set at liberty, hath her free course to save poor sinners. God will have his justice satisfied to the full, and therefore Christ must bear all the punishment due to our sins; or else God cannot set us free, for he cannot go against his own just will. Observe the force of that phrase, 'Christ ought to suffer,' and 'thus it behoved Christ to suffer,' Luke xxiv. 26; Mat. xxvi. 54, 'Thus it must be.' Why must? but because it was, (1.) So decreed by God; (2.) Foretold by the prophets. Every particular of Christ's sufferings were foretold by the prophets, even to their very spitting in his face. (3.) Prefigured in the daily morning and evening sacrifice; this Lamb of God was sacrificed from the beginning of the world. A necessity then there was of our Saviour's sufferings; not a necessity of co-action, for he died freely and voluntarily, but of immutability and infallibility, for the former reasons mentioned, John

<sup>1</sup> Heb., 'And to look on iniquity thou canst not do it.'

and that the Lord looks at them, through the righteousness of Christ, as fruits of his own Spirit, Heb. xiii. 20, 21; 1 Cor. vi. 11. The Sun of Righteousness hath healing enough in his wings for all our spiritual maladies, Mal. iv. 2. The saints' prayers, being perfumed with Christ's odours, are highly accepted in heaven, Rev. viii. 3, 4. Upon this bottom of imputed righteousness believers may have exceeding strong consolation, and good hope through grace, that both their persons and services do find singular acceptance with God, as having no spot or blemish at all in them. Surely righteousness imputed must be the top of our happiness and blessedness, Rom. iv. 5, 6. But, 9. Ninthly and lastly, Know for your comfort, that imputed righteousness will give you *the greatest boldness before God's judgment-seat*. There is an absolute and indispensable necessity of a perfect righteousness wherewith to appear before God. The holiness of God's nature, the righteousness of his government, the severity of his law, and the terror of wrath, calls aloud upon the sinner for a complete righteousness, without which there is no standing in judgment, Ps. i. 5. That righteousness only is able to justify us before God which is perfect, and that hath no defect nor blemish in it, such as may abide the trial before his judgment-seat, such as may fitly satisfy his justice, and make our peace with him; and consequently, such as whereby the law of God is fulfilled. Therefore it is called the righteousness of God; such a righteousness as he requires, as will stand before him, and satisfy his justice, Rom. x. 3. So the apostle saith, 'The righteousness of the law must be fulfilled in us,' Rom. viii. 4. Now there is no other righteousness under heaven whereby the law of God was ever perfectly fulfilled, but by the righteousness of Christ alone. No righteousness below the righteousness of Christ was ever able to abide the trial at God's judgment-seat, and fully to satisfy his justice, and pacify his wrath. A gracious soul triumphs more in the righteousness of Christ imputed, than he would have done if he could have stood in the righteousness in which he was created. This is the crowning comfort to a sensible and understanding soul, that he stands righteous before a judgment-seat, in that full, exact, perfect, complete, matchless, spotless, peerless, and most acceptable righteousness of Christ imputed to him. The righteousness of Christ is therefore called the righteousness of God, because it is it which God hath assigned, and which God doth accept for us in our justification, and for and in which he doth acquit and pronounce us righteous before his seat of justice, Rom. iii. 21, 22, and x. 3; Phil. iii. 9. There is an indispensable necessity that lies upon the sinner to have such a righteousness to his justification as may render his appearance safe and comfortable in the day of judgment. Now there is no righteousness that can abide that day of fiery trial, but the righteousness of Christ imputed to us. Paul, that great apostle, had as fair and as full a certificate to shew for a legal justification as any person under heaven had, Phil. iii. 4-6; Acts xxiii. 6; 2 Cor. xi. 22; but yet he durst not stand by that righteousness, he durst not plead that righteousness, he durst not appear in that righteousness before the dreadful judgment-seat. But oh, how earnest, how importunate is he, that he may be found, in that great day of the Lord, in the mediatory righteousness of Christ, and not in his own personal right-

x. 11, 14, 17, 18. An earthly prince that is just, holds himself bound to inflict punishment impartially upon the malefactor or his surety. It stands upon his honour; he saith, It must be so, I cannot do otherwise. This is true more of God, who is justice itself. God, who is great in counsel and excellent in working, had store of means at hand whereby to set free and recover lost mankind; yet he was pleased, in his infinite wisdom, to pitch upon this way of satisfaction, as being most agreeable to his holy nature, and most suitable to his high and sovereign ends—viz., man's salvation and his own glory: and that God doth stand upon full satisfaction, and will not forgive one sin without it, may be thus made evident.

[1.] First, From the nature of sin, which is that 'abominable thing which God hates,' Jer. xlv. 4.<sup>1</sup> The sinner deserves to die for his sins: Rom. vi. 23, 'The wages of sin is death.' Every sinner is worthy of death; 'they which commit such things are worthy of death,' Rom. i. 32. Now God is just and righteous. 'It is a righteous thing with God to recompense tribulation to them that trouble you,'<sup>2</sup> Thes. i. 6; yea, and God did, therefore, 'set forth Christ to be a propitiation through faith in his blood,' Rom. iii. 25; 'to declare his righteousness that he might be just,' ver. 26. Now, if God be a just and righteous God, then sin cannot absolutely escape unpunished; for it is just with God to punish the sinner who is worthy of punishment; and certainly God must deny himself if he will not be just, 2 Tim. ii. 13; but this he can never do. Sin is of an infinite guilt, and hath an infinite evil in the nature of it; and therefore no person in heaven or earth, but that person our Lord Jesus, who is God-man, and who had an infinite dignity, could either procure the pardon of it, or make satisfaction for it. No prayers, no cries, no tears, no humblings, no repentings, no resolutions, no reformations, &c., can stop the course of justice, or procure the guilty sinner's pardon. It is Christ alone that can dissolve all obligations to punishment, and break all bonds and chains of guilt, and hand a pardon to us through his own blood, Eph. i. 7. We are set free by the blood of Christ. 'By the blood of thy covenant I have sent forth thy prisoners out of the pit,' Zech. ix. 11: it is by his blood that we are justified and saved from wrath: Rom. v. 9, 'Much more being justified by his blood, we shall be saved from wrath by him.' Pray tell me what is it to be justified but to be pardoned; and what is it to be saved from wrath but to be delivered from all punishment? and both these depend upon the blood of Christ, Eph. ii. 13; Col. i. 20. But,

[2.] *The veracity of God requires it.* Look, as God cannot but be just, so he cannot but be true; and if he cannot but be true, then he will make good the threatenings that are gone out his mouth: Gen. ii. 17, 'In the day that thou eatest thereof thou shalt surely die.' Heb. 'In dying, thou shalt die.' Death is a fall that came in by a fall, and without all peradventure every man should die the same day he was born, for 'the wages of sin is death,'<sup>1</sup> and this wages should be presently paid, did not Christ retrieve poor sinners' lives for a season,<sup>2</sup>

<sup>1</sup> God could not, *salvo jure*, pass over the sin of man, so as absolutely to let it go unpunished.

<sup>2</sup> Under the name of death are comprehended all other calamities, miseries, and sorrows.

upon which account he is said to be the Saviour of all men, 1 Tim. iv. 10; not of eternal preservation, but of a temporal reservation. 'He will by no means clear the guilty,' Exod. xxxiv. 7. 'The soul that sinneth, it shall die;' 'The wickedness of the wicked shall be upon him,' Ezek. xviii. 20. 'He will render to every man according to his deeds,' Rom. ii. 6. O sirs, God can never so far yield as to abrogate his own law, and quietly to sit down with injury and loss to his own justice, himself having established a law, &c. The law pronounces him cursed that continues not in all things that are written therein, to do them,' Gal. iii. 10. Now, though the threatenings of men are frequently vain and frivolous, yet the threatenings of the great God shall certainly take place and have their accomplishment; though many ten thousand millions of sinners perish, not one tittle of the dreadful threatenings of God shall fail till all be fulfilled, Mat. v. 18. Josephus saith that from that very time that old Eli heard those terrible threatenings, that made their ears tingle and hearts tremble that heard them, Eli never ceased weeping, 1 Sam. iii. 11-14. Ah, who can look upon the dreadful threatenings that are pointed against sinners all over the book of God, and not tremble and weep! God cannot but in justice punish sinners; neither is it in his choice or freedom whether he will damn the obstinate impenitent sinner or no. Look, as God cannot but love holiness wherever he sees it, so he cannot but loathe and punish wickedness wherever he beholds it; neither will it stand with the infinite wisdom of God to admit of a dispensation or relaxation of the threatenings without satisfaction. God had passed a peremptory doom, and made a solemn declaration of it in his word, that 'he that sinneth, shall die the death;' and he will not, he cannot break his word. You know he had foreordained Jesus Christ, and set him forth to take upon himself this burden, to become a propitiation for sin through his blood, Rom. iii. 25; 1 Pet. i. 20, and made known his mind concerning it in his written word plainly, Isa. liii. 7. If we read the words, 'it is exacted or strictly required,' meaning the inquiry or punishment of us all, ver. 6. It is required at his hands, he must answer it in our stead, and so he is afflicted, and this affliction reacheth even to the cutting him off, ver. 8. Therefore when Christ puts this work upon an *ought* and *must be*, he lays the weight of all on the Scriptures, 'Thus it is written,' as you may see in the texts lately cited; as if he should say, God hath spoken it, and his truth engageth him to see it done; so God hath threatened to punish sin, and his truth engageth him to see it done. O sirs, there is no standing before that God that is 'a consuming fire,' a just judge, a holy God, except I have one to undertake for me, Heb. xii. 29, that is 'mighty to save,' Isa. lxiii. 1, and mighty to satisfy divine justice, and mighty to pacify divine wrath, and mighty to bear the threatenings, and mighty to forgive sin. When God forgives sin, he does it in a way of righteousness, Isa. xix. 20. 1 John i. 9. 'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' He doth not say he is merciful, but '*just*, to forgive us our sins;' because they are satisfied for, and God's justice will not let him demand the same debt twice, of the surety and of the debtor too. It

<sup>1</sup> Exigitur, as Junius and some others read it.

of the law, missed of it; it being in no man's power perfectly to fulfil the same, only Christ hath exactly fulfilled it for all that by faith close savingly with him. O sirs! none can be justified in the sight of God, by a righteousness of their own making: but whosoever will be justified, must be justified by the righteousness of Christ through faith, Rom. iii. 20, 28, and x. 3; Gal. ii. 16; Tit. iii. 5. The Gentiles by faith attain the righteousness of the law, therefore the righteousness of the law and of faith are all one; viz., in respect of matter and form; the difference is only in the worker. The law requires it to be done by ourselves; the gospel mitigates the rigour of the law, and offers the righteousness of Christ, who performed the law, even to a hair's-breadth. The right way to righteousness for justification is by Christ, who is the way, the door, the truth, and the life. Because we want a righteousness of our own, God hath assigned us the righteousness of Christ, which is infinitely better than our own, yea, better than our very lives—may I not say, yea, better than our very souls? 'The branch,' Christ Jesus is called, 'Jehovah Tsidkenu, the Lord our righteousness;' Jer. xxiii. 6. 'And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.' Where *note*, *first*, to be called by this name is to be so really, for Christ is never called what he is not; and so he is to the same purpose elsewhere called 'Immanuel, God with us,' Mat. i. 23; that is, he shall be so indeed, 'God with us,' so here he shall be called, 'the Lord our righteousness;' that is, he shall be so indeed. *Secondly*, observe this is one of his glorious names; that is, one of his attributes, which he accounts his excellency and his glory. Now all the attributes of Christ are unchangeable, so that he can as easily change his nature as his name. Now remember that this imputed righteousness of Christ procures acceptance for our inherent righteousness. When a sincere Christian casts his eye upon the weaknesses, infirmities, and imperfections that daily attend his best services, he sighs and mourns; but if he looks upward to the imputed righteousness of Jesus Christ, that shall bring forth his infirm, weak, and sinful performances perfect, spotless, and sinless, and approved according to the tenor of the gospel, so that they become spiritual sacrifices, he cannot but rejoice, 1 Pet. ii. 5. For as there is an imputation of righteousness to the persons of believers, so there is also an imputation to their services and actions. As the fact of Phinehas was imputed to him for righteousness, Ps. cvi. 31, so the imperfect good works that are done by believers are accounted righteousness, or, as Calvin speaks, 'are accounted for righteousness, they being dipped in the blood of Christ, *tincta sanguine Christi*, i. e., they are accounted righteous actions; and so sincere Christians shall be judged according to their good works, though not saved for them, Rev. xi. 18, and xx. 12; Mat. xxv. 34-37. And it is observable, in that famous process of the last judgment, that the supreme judge makes mention of the bounty and liberality of the saints, and so bestows the crown of life and the eternal inheritance upon them; so that, though the Lord's faithful ones have eminent cause to be humbled and afflicted for the many weaknesses that cleave to their best duties, yet, on the other hand, they have wonderful cause to rejoice and triumph that they are made perfect through Jesus Christ,

things cannot be painted, so the sweetness of things cannot be painted. The joy of the Holy Ghost cannot be painted, nor that joy that arises in a Christian's heart, who keeps up a daily converse with Christ and his righteousness, cannot be painted, it cannot be expressed. Who can look upon the glorious body of our Lord Jesus Christ, and seriously consider, that even every vein of that blessed body did bleed to bring him to heaven, and not rejoice in Christ Jesus? who can look upon the glorious righteousness of Christ, imputed to him, and not be filled with an exuberancy of spiritual joy in God his Saviour? There is not the pardon of the least sin, nor the least degree of grace, nor the least drop of mercy, but cost Christ dear, for he must die, and he must be made a sacrifice, and he must be accused, that pardon may be thine, and grace thine, and mercy thine: and oh, how should this draw out thy heart to rejoice and triumph in Christ Jesus! The work of redemption sets both angels and saints a-rejoicing and triumphing in Christ Jesus, Rev. v. 11-14; and why not we, why not we also, who have received infinite more benefit by the work of redemption, than ever the angels have? Rev. i. 5, 6, and v. 8-10. A beautiful face is at all times pleasing to the eye; but then especially, when there is joy manifested in the countenance. Joy in the face puts a new beauty upon a person, and makes that which before was beautiful, to be exceeding beautiful, it puts a lustre upon beauty; so does holy joy and rejoicing in Christ Jesus, put, as it were, a new beauty and lustre upon Christ. Though the Romans punished one that feasted, and looked out at a window with a garland on his head, in the second Punic war,<sup>1</sup> yet, you may be sure, that God will never punish you for rejoicing and triumphing in Christ Jesus, let the times be never so sad or bad, in respect of war, blood, or misery. But,

8. Eighthly, The imputed righteousness of Christ may serve to *comfort, support, and bear up the hearts of the people of God, from fainting and sinking under the sense of the weakness and imperfection of their inherent righteousness*. The church of old have lamentingly said, 'We are all as an unclean thing, and all our righteousness is as filthy rags,' Isa. lxiv. 6. When a Christian keeps a serious eye upon the spots, blots, blemishes, infirmities, and follies, that cleaves to his inherent righteousness, fears and tremblings arise, to the saddening and sinking of his soul; but when he casts a fixed eye upon the righteousness of Christ imputed to him, then his comforts revive, and his heart bears up; for, though he hath no righteousness of his own, by which his soul may stand accepted before God, yet he hath God's righteousness, which infinitely transcends his own, and such as, in God's account, goes for his, as if he had exactly fulfilled the righteousness which the law requires; according to that of the apostle, Rom. ix. 30, 'What shall we say then? the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.' Faith wraps itself in the righteousness of Christ, and so justifieth us. The Gentiles sought righteousness, not in themselves but in Christ, which they apprehending by faith, were by it justified in the sight of God; and the Jews, seeking it in themselves, and thinking, by the goodness of their own works, to attain to the righteousness

<sup>1</sup> Pliny, i. c. 7.

will never stand with the unspotted justice and righteousness of God to require such debts of us, which Christ, by shedding his most precious blood, hath discharged for us. Rom. iii. 25. Mark, the mandatory sentence of death, denounced by the law against sinners, was inflicted by God upon Christ. This is that which the prophet Isaiah positively asserts, where he saith, 'The chastisement, that is, the punishment (called a chastisement, because inflicted by a father, and only for a time,) of our peace was upon him.' And again, 'He was oppressed, and he was afflicted,' Isa. liii. 5, 7; which, according to the genuine sense of the original, is better rendered, 'It was exacted — to wit, the punishment of our sin; and he was afflicted, or he answered — to wit, to the demand of the penalty. The curse to which we are subject, saith Theodorus,<sup>1</sup> he assumed upon himself of his own accord. 'The death that was not due to him he underwent, that we might not undergo that death which was due to us,' saith Gregory.<sup>2</sup> 'He made himself a debtor for us, who were debtors; and therefore the creditor exacts it from him,' saith Arnoldus.<sup>3</sup> Now God's justice being satisfied for our offences, it cannot but remit those offences to us. As the creditor cannot demand that of the debtor which the surety hath already paid, so neither can God exact the punishment of us which Christ hath suffered; and therefore 'it is just with God to forgive us our sins.' It will be altogether needless to inquire whether it had been injustice in God to forgive without satisfaction. St Austin's determination is very solid: 'There wanted not to God another possible way, and if it were unjust, it were impossible; but this of satisfaction was most agreeable to divine wisdom.'<sup>4</sup> Before God did decree this way, it might be free to have used it or not; but in decreeing, this seemed most convenient, and after, it became necessary, so that there can be no remission without it; and however it might not have been unjust with God to have forgiven without it, yet we are sure it is most just with him to forgive upon satisfaction.<sup>5</sup> Indeed, the debt being paid by Christ, God's very justice, as I may say with reverence, would trouble him if he should not give in the bond, and give out an acquittance. The believing penitent sinner may, in a humble confidence, sue out his pardon, not only at the throne of grace, but at the bar of justice, in these or the like expressions: Lord, thou hast punished my sins in thy Son, wilt thou punish them in me? Thou hast accepted that suffering of thy Son as the punishment of my sin, therefore thou canst not in justice exact it of me, for this were to punish twice for one offence, which thy justice cannot but abhor. O sirs! God doth not pronounce men righteous when they are not; but first he makes them so, and then he pronounces them to be such; so that if a man will be justified, he must be able to produce such a complete righteousness wherewith he may stand before the justice of God. Ah sinners! the Lord is infinitely just, as well

<sup>1</sup> Theod. disp., l. xv. c. 5.

<sup>2</sup> Gregory Moral., l. iii. c. 13.

<sup>3</sup> Arnold. de sep. verb., fr. i.

<sup>4</sup> Aug. de Trinit., l. xiii. c. 10.

<sup>5</sup> When you are forgiven, you are then released, and for ever acquitted from any after-reckonings with the justice of God. Divine justice hath no more to say or do against you, for *remissa culpa, remittitur poena*. If the fault be forgiven, then also is the punishment forgiven; nay, let me speak with a holy and humble reverence, God cannot in his justice punish when he hath pardoned.



as merciful; and if ever your sins be pardoned, it must be by an admirable temperment, or mixture of mercy and justice together. It was one of the great ends of the gospel dispensation that God might exalt his justice in the justification of a sinner: Rom. iii. 26, 'To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.' But,

3. Thirdly, The only matter of man's righteousness, since the fall of Adam, wherein he can appear with comfort before the justice of God, and consequently whereby alone he can be justified in his sight, is the *obedience and suffering of Jesus Christ, the righteousness of the mediator*. There is not any other way imaginable, how the justice of God may be satisfied, and we may have our sins pardoned in a way of justice, but by the righteousness of the Son of God; and therefore this is his name, 'Jehovah-Tsidkenu, the Lord our Righteousness,' Jer. xxiii. 6. 'This is his name,' that is, this is the prerogative of the Lord Jesus, a matter that appertaineth to him alone, to be able to 'bring in everlasting righteousness, and to make reconciliation for iniquity,' Dan. ix. 24. The costly cloak of Alcibenes, which Dionysius sold to the Carthaginians for an hundred talents, was indeed a mean and beggarly rag to that embroidered mantle of Christ's righteousness that he puts upon us: Isa. lxi. 10, 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and a bride adorneth herself with her jewels.'<sup>1</sup> Christ's righteousness is that garment of wrought gold, that we all need, to cover all our imperfections, and to render us perfectly beautiful and glorious in the sight of God.<sup>2</sup> In this robe of righteousness we are complete, we are without spot or wrinkle, we are without fault before the throne of God. Through the imputation of Christ's righteousness, we are made righteous in the sight of God. God looking upon us, as invested with the righteousness of his Son, accounts us righteous. All believers have a righteousness in Christ as full and complete as if they had fulfilled the law. 'Christ being the end of the law for righteousness to believers,' Rom. viii. 3, 4, invests believers with a righteousness every way as complete, as the personal obedience of the law would have invested them withal. When men had violated God's holy law, God in justice resolved that his law should be satisfied before man should be saved. Now this was done by Christ, who was the end of the law; he fulfilled it actively and passively, and so the injury offered to the law is recompensed. God had rather that all men should be destroyed, than that his law should not be satisfied. No man can perfectly be justified in the sight of God without a perfect righteousness, every way commensurable to God's holy law, which is the rule of righteousness, 'Do this and live:' neither can any person have any choice, spiritual, lively communion with a righteous God, till he be clothed with the righteousness of Jesus Christ. All Christ's active and passive obedience was either for himself, or in our stead and behalf; but it was not for himself, but

<sup>1</sup> It is a sign of great favour from the Great Turk, when a rich garment is cast upon any that come into his presence.—*Knoddes Hist.* The application is easy.

<sup>2</sup> Ps. xlv. 13; Rom. v. 19; Col. ii. 10; Eph. v. 27; Rev. xiv. 5; Rom. iii. 21, 22, 25, 26.

satisfaction in. The righteousness the apostle speaks of in that scripture last mentioned, is not to be understood of the essential righteousness of Christ, which is infinite, and no ways communicable to the creature, unless we will make a creature a god; but we are to understand it, of that righteousness of Christ that is imputed to believers, as their sin is imputed to him. Now what a well of salvation is here! What three noble grounds and what matchless bottoms are here for a Christian's joy and triumph in Christ Jesus, who hath put so glorious a robe as his own righteousness upon them! Ah, Christians, let not the consolations of God be small in your eyes, Job xv. 11; why take you no more comfort and delight in Christ Jesus? why rejoice you no more in him? Not to rejoice in Christ Jesus is a plain breach of that gospel command, 'Rejoice in the Lord always,' that is, rejoice in Christ, 'and again I say, rejoice,' saith the apostle, Phil. iv. 4. He doubleth the mandate, to shew the necessity and excellency of the duty: so Phil. iii. 1, 'Finally, my brethren, rejoice in the Lord.' Now, in some respects, the breach of the commands of the gospel are greater than the breach of the commands of the moral law; for the breach of the commands of the gospel carrieth in it a contempt and light esteem of Jesus Christ, see Heb. ii. 2, 3, viii. 6, and x. 28, 29. Men's not rejoicing in Christ Jesus must flow from some dangerous humour, and base corruption or other, that highly distempers their precious souls. If all created excellencies, if all the privileges of God's people, if all the kingdoms of the earth, and the glory of them, were to be presented at one view, they would all appear as nothing and emptiness, in comparison of the excellency and fulness that is to be found in Christ Jesus: and therefore the greater is their sin, who rejoice not in Christ Jesus. Do you ask me where be my jewels? my jewels are my husband and his triumphs, said Phocion's wife.<sup>1</sup> Do you ask me where be my ornaments? my ornaments are my two sons brought up in virtue and learning, said the mother of the Gracchi. Do you ask me where be my treasures? my treasures are my friends, said Constantius, the father of Constantine. But now, if you ask a child of God, when he is not clouded, tempted, deserted, dejected, where be his jewels, his treasures, his ornaments, his comfort, his joy, his delight; he will answer with that martyr, none but Christ, none but Christ. Oh! none to Christ, none to Christ! 'Christ is all in all unto me,' Col. iii. 11. *Æterna erit exultatio, quæ bono lætatur æterno*: That joy lasts for ever, whose object remains for ever. Such an object is our Lord Jesus Christ, and therefore the joy of the saints should still be exercised upon our Lord Jesus Christ. Shall the worldling rejoice in his barns, the rich man in his bags, the ambitious man in his honours, the voluptuous man in his pleasures, and the wanton in his Delilahs; and shall not a Christian rejoice in Christ Jesus, and in that robe of righteousness, and in those garments of salvation, with which Christ hath covered him? Isa. lxi. 10. The joy of that Christian that keeps a fixed eye upon Christ and his righteousness cannot be expressed, it cannot be painted. No man can paint the sweetness of the honeycomb, nor the sweetness of a cluster of Canaan, nor the fragrant of the rose of Sharon. As the being of

<sup>1</sup> Plutarch in Phocione.

righteousness are kept, as in a garrison,<sup>1</sup> by the power of God unto salvation, 1 Pet. i. 5; so that righteousness that we have by Jesus Christ is kept for us by the mighty power of God unto salvation. God the Father is the Lord Keeper, not only of our inherent righteousness, but also of the imputed righteousness of Jesus Christ unto us. 'My sheep shall never perish,' saith our Saviour, John x. 28, 29, 'neither shall any pluck them out of my hand; my Father that gave them me is greater than all, and none is able to pluck them out of my Father's hands.' Though the saints may meet with many shakings and tossings in their various conditions in this world, yet their final perseverance, till they come to full possession of eternal life, is certain. God is so unchangeable in his purposes of love, and so invincible in his power, that neither Satan, nor the world, nor their own flesh, shall ever be able to separate them from 'a crown of righteousness,' 2 Tim. iv. 7, 8; 'a crown of life,' Rev. ii. 10; 'a crown of glory,' 1 Pet. v. 4. The power of God is so far above all created opposition, that it will certainly maintain the saints in a state of grace. Now what a bottom and ground for rejoicing and triumphing in Christ Jesus is here! But,

(3.) Admit, that the righteousness that Adam had in his creation had been unchangeable, and that he could never have lost it; yet, it had been but the *righteousness of a man, of a mere creature*; and what a poor, low righteousness would that have been, to that high and glorious righteousness that we have by Jesus Christ, which is the righteousness of such a person as was God as well as man; yea, that righteousness that we have by Jesus Christ is a higher righteousness, and a more excellent, transcendent righteousness than that of the angels. Though the righteousness of the angels be perfect and complete in its kind, yet it is but the righteousness of mere creatures; but the righteousness of the saints, in which they stand clothed before the throne of God, is the righteousness of that person which is both God and man. Look, as the second Adam was a far more excellent person than the first Adam was: 'The first man was of the earth, earthy,' as the apostle speaks; 'the second was the Lord from heaven,' 1 Cor. xv. 47; not for the matter of his body, for he was made of a woman, but for the original and dignity of his person; whereof you may see a lively and lofty description in Heb. i. 2, 3; <sup>2</sup> so his righteousness also must needs be far more excellent, absolute, glorious, and every way all-sufficient to satisfy the infinite justice of God, and the exact perfection of his holy law, than ever Adam's righteousness could possibly have done. Remember, sirs, that that righteousness that we have by Jesus Christ is called the righteousness of God: 'He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him,' saith the apostle in 2 Cor. v. 21. Now that righteousness that we have by Jesus Christ, is called the righteousness of God: (1.) Because it is such a righteousness as God requires; (2.) As he approves of and accepts; (3.) As he takes infinite pleasure and delight and

<sup>1</sup> φρουρούμενος. The original is a military word, and signifies safe keeping: kept as with a guard, or in a garrison, that is, well fenced with walls and works, and so is made impregnable.

<sup>2</sup> Look, as Adam conveys his guilt to all his children, so Christ conveys his righteousness to all his: he was *captivus cum factoris*, as well as the first Adam.

for us, that he suffered and obeyed. Whatsoever Christ did or suffered in the whole course of his life, he did it and suffered it as our surety, and in our steads: for as God would not dispense with the penalty of the law without satisfaction, so he would not dispense with the commands of the law without perfect obedience. Remember, once for all, that the actions and sufferings of Christ make but up one entire and perfect obedience to the whole law; nor had Christ been a perfect and complete Saviour, if he had not performed what the law required, as well as suffered the penalty which the law inflicted. The imputation of Christ's righteousness to us is a gracious act of God the Father, according to his good will and pleasure, whereby as a judge he accounts believers' sins unto the surety, as if he had committed the same; and the righteousness of Christ unto the believer, as if he had performed the same, the same obedience that Christ did in his own full, for the acceptance of the believing sinner, as if he had yielded such obedience to the Lord himself. Hence his righteousness is called 'our righteousness,' Jer. xxiii. 6. Now without this righteousness there is no standing before the justice of God. But,

4. Fourthly, As this great design of Christ's redeeming sinners by his blood and sufferings, and by his being made a curse for them, doth sound aloud the glory of divine justice, and the glory of God's veracity, so it sounds forth *the glory of his wisdom; for hereby he maintains the authority of his righteous law.*<sup>1</sup> When a law is solemnly enacted, with a penalty in case of transgression, all those whom it concerns may conclude for certain, that the lawgiver will proceed accordingly; and it is a rule in policy, that laws once established and published, should be vigorously preserved. If the Lord should have wholly waived the execution of the law upon sinners or their surety, it might have tended greatly to the weakening of its authority, and the dimming of the reverence of his sovereignty in the hearts of the sons of men. How often does God use that oath, 'As I live,' for the fulfilling of his threatenings as well as of his promises, Jer. xxii. 24, and Ezek. v. 9-11. The Lord Jehovah is as true, faithful, and constant in his threatenings as in his promises. What he hath threatened shall undoubtedly come to pass; he will be made known by his name Jehovah in the full execution of all his threatenings. The old world found it so, and Jerusalem found it so; yea, the whole nation of the Jews have found it so to this very day, see Ezek. v. 13, 15. Look, as all the saints in heaven will readily put to their seals, that God is true and faithful in all his promises; so all the damned in hell will readily put to their seals, that God is faithful in all his threatenings. Men frequently deride the laws and threatenings of great men, when they are not put into execution. It is the execution of laws that is the very life and soul of good laws, Eccles. viii. 11. Should God pardon sin, without exacting the penalty of the law, how would sinners be hardened, and emboldened to say, with those men, or rather monsters, in Malachi, 'Where is the God of judgment?' chap. ii. 17, *i.e.*, nowhere; either

<sup>1</sup> Solon, that wise lawmaker, could never find out a law to put all other good laws in execution; but such as are living laws, will make the laws to live: and will not the wise and living God make his laws and threatenings to live? Surely he will.

there is no God, or at least not a God of that exact, precise, and impartial judgment, as some men say and as others teach.<sup>1</sup> But now when God lets sinners see that he will not pardon sin without exacting the penalty of the law, either of the sinner or of his surety; then the sinner cries out, 'O the depth of the riches, both of the wisdom and knowledge of God!' Rom. xi. 33. God stood so much upon the complete satisfaction and accomplishment of his law, that he was willing that Christ should be a sacrifice, that the law might be satisfied in its penalty, and that Christ in his own person should fulfil the righteousness of the law, that it might be satisfied in its commands, Rom. viii. 3-5. Now in this penary satisfaction made to the law, the wisdom of God does gloriously shine. The heart of God was so set upon a full satisfaction to his law, that rather than it should not be done, his own Son must come from heaven and put on flesh, and be himself made under the law, Gal. iv. 4, 5; he must live a holy life, and die a cursed death, and all to satisfy the law, and to keep up the authority of it. But,

5. Fifthly, God doth stand upon full satisfaction, and will not forgive one sin without it, that *he might hereby cut off all occasions, which the devil, his arch-enemy, might take to calumniate and traduce him*; for if God did not stand upon full satisfaction, the devil might accuse him (1.) of inconsistency and changeableness, that having threatened death to transgressors, he did quite forget himself, in waiving the threatening, and dispensing wholly with his law, by granting them free remission; yea, (2.) of partiality and respect of persons, that he should be so easy and forbearing, as to let them pass without any punishment at all; having been formerly so severe and rigid against himself, in casting him and his angels down to hell, and keeping them in everlasting flames and chains of darkness, without the least hope of recovery, 2 Pet. ii. 4; Jude 6. Satan might say, Lord, thou mightest have spared me as well as man. But the Lord can now answer, Man hath made satisfaction, he hath borne the curse, and thereby fully discharged all the demands of the law; if he had not, I would no more have spared him than thee. Ambrose brings in the devil boasting against Christ, and challenging Judas as his own; he is not thine, Lord Jesus, he is mine, his thoughts beat for me; he eats with thee, but is fed by me; he takes bread from thee, but money from me; he drinks with thee, but sells thy blood to me. Had God pardoned sin without satisfaction, ah how would Satan have boasted and triumphed over God himself! But,

6. Sixthly, God's standing upon full satisfaction, and his not forgiving one sin without it, bears a *visible character of his goodness and loving-kindness*, as well as it sounds out aloud the glory of divine justice. 'The great and the holy God, whose name is holy,' Exod. xv. 1, 11, might have rigorously exacted the penalty of the law on the persons of sinners themselves; but he hath so far dispensed with his own law, as to admit of a surety, by whom the end of the law, that is, the manifestation of his justice and hatred of sin, might be fulfilled, and yet a considerable part of mankind might be preserved from the jaws of the second death, which otherwise must unavoidably have

<sup>1</sup> Such an emphasis there is in the Hebrew, as Corn. & Lapide observes.

Job xxix. 14, 'I put on righteousness, and it clothed me; my judgment was as a robe and a diadem unto me.' Look, as sober, modest, comely apparel doth much set forth and adorn the body in the eyes of men, so doth inherent grace, inherent holiness, inherent righteousness, when it sparkles in the faces, lips, lives, and good works of the saints, much more beautify and adorn them in the eyes both of God and man. Now if this garment of inherent righteousness, that hath so many spots and rents in it, will adorn us, and joy us so much, what a beauty and glory is that which the Lord our God hath put upon us, in clothing us with the robe of his Son's righteousness; for by this means we shall recover more by Christ than we lost by Adam. The robe of righteousness which we have gotten by Christ, the second Adam, is far more glorious than that which we were deprived of by the first Adam. But,

7. Seventhly, Then know for your comfort, that you have *the highest reason in the world to rejoice and triumph in Christ Jesus*, Gal. vi. 14: Phil. iii. 3, 'For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus.' We rejoice in the person of Christ, and we rejoice in the righteousness of Christ: 2 Cor. ii. 14, 'Now thanks be to God, which always causeth us to triumph in Christ.' *Deo gratias* was ever in Paul's mouth, and ever in Austin's mouth, and should be ever in a Christian's mouth, when his eye is fixed upon the righteousness of Christ. Every believer is in a more blessed and happy estate, by means of the righteousness of Christ, than Adam was in innocency. And that upon a threefold account; all which are just and noble grounds for every Christian to rejoice and triumph in Christ Jesus.

(1.) That righteousness which Adam had was *uncertain, and such as it was possible for him to lose*, Gen. iii.; yea, he did lose it, and that in a very short time, Ps. viii. 5. God gave him power and freedom of will either to hold it or lose it; and we know soon after, upon choice, he proved a bankrupt; but the righteousness that we have by Jesus Christ is made more firm and sure to us. It is that good part, that noble portion, that shall never be taken from us, as Christ said to Mary, Luke x. 42. Adam sinned away his righteousness, but a believer cannot sin away the righteousness of Jesus Christ. It is not possible for the elect of God so to sin as to lose Christ, or to strip themselves of that robe of righteousness which Christ hath put upon them, 1 John iii. 9; Rom. viii. 35, 39. The gates of hell shall never be able to prevail against that soul that is interested in Christ, that is clothed with the righteousness of Christ, Mat. xvi. 18. Now what higher ground of joy and triumph in Christ Jesus can there be than this? But,

(2.) The righteousness that Adam had was *in his own keeping*; the spring and root of it was founded in himself, and that was the cause why he lost it so soon. Adam, like the prodigal son, Luke xv. 12, 13, had all his portion, his happiness, his holiness, his blessedness, his righteousness, in his own hands, in his own keeping; and so quickly lost stock and block, as some speak. Oh but now, that blessed righteousness that we have by Jesus Christ, is not in our own keeping, but in our Father's keeping. Look, as our persons, graces, and inherent

cleaves both to his graces and duties. He knows that his prayers need pardon, and that his tears need washing in the blood of the Lamb, and that his very righteousness needs another's righteousness to secure him from condemnation. 'If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?' Ps. cxxx. 3, and i. 5; that is, *rectus de curia*, 'stand, that is, in judgment. Extremity of justice he deprecateh; he would not be dealt with in rigour and rage. The best man's life is fuller of sins than the firmament is of stars, or the furnace of sparks; and therefore who can stand in judgment, and not fall under the weight of thy just wrath, which burneth as low as hell itself? *i.e.* none can stand. Were the faults of the best man alive but written in his forehead, he was never able to stand in judgment. When a man comes to the law for justification, it convinceth him of sin; when he pleads his innocence, that he is not so great a sinner as others are, when he pleads his righteousness, his duties, his good meanings, and his good desires, the law tells him that they are all weighed in the balance of the sanctuary, and found too light, Dan. v. 27; the law tells him that the best of his duties will not save him, and that the least of his sins will damn him; the law tells him that his own righteousnesses are as filthy rags, do but defile him, and that his best services do but witness against him; the law looks for perfect and personal obedience, and because the sinner cannot come up to it, it pronounceth him accursed, Gal. iii. 10; and though the sinner sues hard for mercy, yet the law will shew him none, no, though he seeks it carefully with tears, Heb. xii. 17. But now, when the believing sinner casts his eye upon the righteousness of Christ, he sees that righteousness to be a perfect and exact righteousness, as perfect and exact as that of the law; yea, it is the very righteousness of the law, though not performed by him, yet by his surety, 'The Lord his righteousness;' and upon this foundation he stands firm, and 'rejoices with joy unspeakable, and full of glory.' The saints of old have always placed their happiness, peace, and comfort, in their perfect and complete justification, rather than in their imperfect and incomplete sanctification, as you may see by the scriptures in the margin, with many others that are scattered up and down in the blessed book of God.<sup>1</sup> That text is worthy to be written in letters of gold: Isa. lxi. 10, 'I will greatly rejoice in the Lord,' saith the sound believer, 'my soul shall be joyful in my God; for he hath clothed me with the garments of salvation.' He hath imputed and given unto me the perfect holiness and obedience of my blessed Saviour, and made it mine. He hath covered me (all over, from top to toe) with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.' Though a Christian's inherent righteousness be weak and imperfect, maimed and stained, blotted and blurred, as it is, yet it affords much comfort, peace, joy, and rejoicing; as you may see by comparing the scriptures in the margin together.<sup>2</sup> Job was much taken with his inherent righteousness:

<sup>1</sup> Jer. xxxiii. 6; 1 Peter i. 8; Luke vii. 48, 50; Rom. iv. 6, 8, and v. 1, 3; Isa. xxxviii. 16, 17, and xlv. 24, 25; Phil. iv. 7.

<sup>2</sup> 1 Chron. xxix. 9; Job xxvii. 4-6; Neh. xiii. 14, 22, 3; Isa. xxxviii. 31; Prov. xxi. 14; 2 Cor. i. 12; 1 Pet. iii. 3, 4, and v. 4.

perished to all eternity, Rev. xx. 6. God seems to speak at such a rate as this; I may not, I will not, suffer this high affront of Adam and his posterity against my 'holy and righteous law,' Rom. vii. 12, 14, whereby the honour both of my justice and truth is in danger to be trampled underfoot; and yet if I should let out all my wrath upon them, they were never able to stand under it, but 'their spirits would fail before me, and the souls that I have made,' Ps. lxxxviii. 38; Isa. lvii. 16. I will therefore let out all my wrath upon their surety, and he shall bear it for them, that they may be delivered; and thus the Lord 'in wrath remembers mercy,' Hab. iii. 2. But,

7. Seventhly, We can receive no benefit by the righteousness of Christ for justification in the sight of God, nor can we be pardoned and accepted thereupon, *until that righteousness become ours, and be made over unto us.* How can we plead this righteousness before God, except we have an interest in this righteousness? Isa. xlv. 24, 25. How can we rejoice and triumph in this righteousness, if this righteousness be not made ours? How can we have peace with God, and boldness at the throne of grace, through this righteousness, except we can lay claim to this righteousness? How can we conclude that we are happy and blessed upon the account of this righteousness, except it be made over to us? There is none of us that have such an inherent righteousness in ourselves that we dare plead before the bar of God; and though God hath provided such a glorious robe of righteousness for poor sinners, as is the wonder and amazement of angels, yet what would all this avail the poor sinner, if this righteousness be not made over to him? O sirs! remember this, Christ's righteousness must be yours, it must be made over to you, or else it will never stand you in stead: Rom. v. 17, 'For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in glory by one, Jesus Christ.' Except they receive the righteousness of Christ, it is nothing to them. Christ's righteousness is in itself white raiment, and beautiful and glorious apparel; but it will never cover our nakedness, except it be put on, and we are clothed with it. It must be made over to us, or we can never be justified by it: 1 Cor. i. 30, 'He of God is made to us righteousness; if he be not made to us righteousness, we shall never be righteous. Though man hath lost a righteousness to be justified by, yet there is an absolute necessity of having one. God cannot love nor delight in anything but righteousness. God is a holy God, a righteous God, and therefore can only love and take pleasure in those that are righteous, both by a righteousness imputed, and a righteousness imparted: Isa. xlv. 24, 'Surely, shall one say, in the Lord have I righteousness and strength;' ver. 25, 'In the Lord shall all the seed of Israel be justified, and shall glory.' Isa. liv. 17, 'Their righteousness is of me, saith the Lord.' Ps. lxxi. 16, 'I will make mention of thy righteousness, even of thine only.' Look, as no man can be made rich by another man's riches, except they are made his; so no man

<sup>1</sup> 2 Cor. ii. 14; Gal. vi. 14; Rom. v. 1; Heb. iv. 15, 16; Ps. xxxii. 1, 2; Rom. iv. 7-11; Rom. iv. 3. If Christ's obedience be imputed to us, it must be so imputed as to be our righteousness before God; no imputation below this will serve our turns, cheer our hearts, and save our souls. Rev. xiv. 8; Isa. lxiii. 1; Rev. iii. 18.

begin to come to pass, then look up, and lift up your heads; for your redemption draweth near.' This day is the most dreadful day that ever was in the world to all the ungodly; but the just and faithful then shall be able to lift up their heads, to see all the world on a-light fire about them, and all the elements in terrible confusion. But how dare a poor creature lift up his head in such a case as this? 'They shall see the Son of man, coming in a cloud, with power and great glory.' Here is enough to comfort the poor members of Christ,—to see Christ, on whom they have believed, and who hath satisfied God's justice for them, and imputed his own righteousness to them: to see him set upon his judgment-seat, cannot but be matter of joy and rejoicing to them. Now they shall find the power of that word upon their souls: Isa. xl. 1, 'Comfort ye, comfort ye my people, saith the Lord; speak ye comfortably to Jerusalem, and say unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for her sins,' *i.e.*, their conflict with the wrath of God is at an end, the punishment of their iniquity is accepted, they have received in their head and surety, Christ Jesus, double for their sins; *i.e.*, justice hath passed upon them, in their head, Christ Jesus; and they are sure that the judge of all the earth will do right, and will not punish their sins twice. The exactness of God's justice cannot do this: Job xxxiv. 10, 'Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity;' ver. 12, 'Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.' It would be high injustice in a magistrate to punish the same offence twice; and it would be high blasphemy for any to assert that ever God should be guilty of such injustice. Whilst Christians set up a righteousness of their own, and build not upon the righteousness of Christ, how unsettled are they! Rom. x. 3; how miserably are they tossed up and down, sometimes fearing and sometimes hoping, sometimes supposing themselves in a good condition, and anon seeing themselves upon the very brink of hell! but now all is quiet and serene with that soul that builds upon the righteousness of Christ; for, he being 'justified by faith, hath peace with God,' Rom. v. 1. Observe that noble description of Christ in that Isa. xxxiii. 2, 'And a man, that is, the man Christ Jesus, shall be as a hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land.' When a man is clothed with the righteousness of Christ, who is God-man, it is neither wind nor tempest, it is neither drought nor weariness, that can disturb the peace of his soul; for Christ and his righteousness will be a hiding-place, a covert, and rivers of water, and the shadow of a great rock unto him; for, being at perfect peace with God, he may well say with the psalmist, 'I will lay me down in peace,' Ps. iv. 6-8. The peace and comfort of an awakened sinner can never stand firm-and stable, but upon the basis of a positive righteousness. When a sensible sinner casts his eye upon his own righteousness, holiness, fastings, prayers, tears, humblings, meltings, he can find no place for the sole of his foot to rest firmly upon, by reason of the spots, and blots, and blemishes, that

can be made righteous by the righteousness of Christ, except his righteousness be made over to him; hence he is called, 'The Lord our Righteousness,' Jer. xxiii. 6; and hence we are said to be 'the righteousness of God in him,' 2 Cor. v. 21; hence we are said 'by his obedience to be made righteous,' 2 Cor. v. 21.

8. Eighthly and lastly, The way whereby this righteousness of God's providing is conveyed and made over to us, that we may receive the benefit thereof, and be justified thereby, *it is by way of imputation.* The meaning is this: God doth reckon the righteousness of Christ unto his people, as if it were their own; he doth count unto them Christ's sufferings and satisfaction, and makes them partakers of the virtue thereof, as if themselves had suffered and satisfied. This is the genuine and proper import of the word *imputation*, when that which is personally done by one, is accounted and reckoned to another, and laid upon his score, as if he had done it.<sup>1</sup> Thus it is in this very case; we sinned and fell short of the glory of God, and became obnoxious to the vindictive justice of God; and the Lord Jesus Christ, by his obedience and death, hath given full content and satisfaction to divine justice on our behalf. Now when God doth pardon and accept us hereupon, he doth put it upon our account, he doth reckon or impute it unto us as fully, in respect of the benefit thereof, as if we ourselves had performed it in our own persons; and this is the way wherein the Holy Ghost frequently expresseth it: Rom. iv. 6, 'Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works;' and ver. 11, 'That righteousness might be imputed to them also;' and therefore it highly concerns us to mind this scripture rule, that in order to the satisfaction of the justice of God, the sins of God's people were imputed and reckoned unto Christ; and in order to our partaking of the benefit of that satisfaction, or deliverance thereby, Christ's righteousness must be imputed and reckoned unto us. The first branch of this rule you have, Isa. liii. 5, 6, 'He was wounded for our transgressions, he was bruised for our iniquities,' &c., and 'the Lord hath laid on him the iniquity of us all;' and for the other branch of the rule, see Rom. v. 19, 'As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;' ver. 17, 'As by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.' From the comparison between the first and second Adam, it is evident that as Adam's transgression of the law of God is imputed to all his posterity, and that in respect thereof they are reputed sinners, and accused and liable to eternal death; so also Christ's obedience, whereby he fulfilled the law, is so imputed to the members of his mystical body, that in regard of God, they stand as innocent, justified and accepted to eternal life. Look, as Adam was the common root of all mankind, and so his sin is imputed to all his posterity, so Jesus Christ is the common root of all the faithful, and his obedience is imputed to them all; for

<sup>1</sup> Rom. iii. 21, and Isa. liii. Imputed righteousness seems to be prefigured by the skins wherewith the Lord, after the fall, clothed our first parents. The bodies of the beasts were for sacrifice, and the skins, to put them in mind that their own righteousness was like the fig leaves, imperfect, and that therefore they must be justified another way.

and of no force. The consideration of which should arm us and comfort us and strengthen us against all terrors of conscience, guilt of sin, accusation of the law, and cruelty of Satan; inasmuch as these either dare not appear before God to accuse us or charge us; or if they do, it is but lost labour. Ambrose gives the sense thus, None can or dare retract the judgment of God; for he confidently provoketh all adversaries, if they dare come forth to accuse; not that there is no cause, but because God hath justified. 'It is God that justifieth,' therefore it is in vain to accuse them; and 'it is God that justifieth them,' if God doth it none can reverse it, for there are none that are equal with God. Let all the accusations, which shall come in against thee, from one hand or another, be true or false, they shall never hurt thee; for he from whom there is no appeal, hath fully acquitted thee, and therefore no accusation can endanger thy peace. Ah! what a strong cordial would this be to all the people of God, if they would but live in the power of this glorious truth, that it is 'God that justifies them,' and that there lies no accusations in the court of heaven against them! The great reason why many poor Christians are under so many dejections, despondencies, and perplexities, is because they drink no more of this water of life, 'It is God that justifieth.' Did Christians live more upon this breast, 'It is God that justifieth,' they would be no more like Pharaoh's lean kine, but would be fat and flourishing, Gen. xli. 1-3. Did they but draw more out of this well of salvation, 'It is God that justifieth,' how would their spirits revive, and a new life rise up in them, as did in the dead child, by the prophet Elisha's applying himself to it, 2 Kings iv. 34-37. The imputed righteousness of Christ is a real, sure, and solid foundation, upon which a believer may safely build his peace, joy, and everlasting rest; yea, it will help him to glory in tribulations, and to triumph over all adversities; Rom. v. 1-3; Isa. xlv. 24, 'Surely, shall one say, in the Lord I have righteousness and strength.' That which is the greatest terror in the world to unbelievers, is the strongest ground of comfort to believers; that is the justice and wrath of God against sin. Look how it was when the angel appeared at the resurrection of our Saviour Jesus Christ, 'The keepers were affrighted, and became as dead men;' but it was said to the women, 'Fear not ye, for ye seek Jesus of Nazareth, that was crucified,' Mat. xxviii. 4, 5: so it is much more in this case. When God's justice is powerfully manifested, the sinners of Sion and the world are afraid and terrified, Isa. xxxiii. 14. But yet, poor believers, seek for Christ who was crucified; ye need not fear anything; yea, you may be wonderfully cheered at this, and it is your greatest comfort that you have to deal with this just God, who hath already received satisfaction for your sins. It is observable that the saints triumph in the justice and judgments of God, that are most terrible to the enemies of God, in that which is the substance of the song of Moses and the Lamb, Rev. xv. 3-5: so in that, Luke xxi. 28, where the day of judgment is described, say some, and that in it, 'there shall be distress of nations, and men's hearts failing them for fear'—viz., of the justice and wrath of God. Why so? It is for 'looking after those things that are to come upon the earth; for the powers of the earth shall be shaken,' &c. 'But when these things

it were ridiculous to say that Adam's sin had more power to condemn, than Christ's righteousness hath to save; and who but fools in folio will say that God doth not impute Christ's righteousness, as well as Adam's sin? The apostle's parallel between the two Adams does clearly evidence that as the guilt of Adam's disobedience is really imputed to us, inasmuch that in his sinning we all sin; so the obedience of Christ is as really imputed unto us, inasmuch that in his obeying, reputationally and legally we obey also. How did Adam's sin become ours? Why, by way of imputation. He transgressed the covenant, and did eat the forbidden fruit, and it was justly reckoned unto us. It was personally the sinful act of our first parent, but it is imputed to all of us who come out of his loins; for we were in him not only naturally, as he was the root of mankind, but also legally, as he was the great representative of mankind.<sup>1</sup> In the covenant of works, and the transactions thereof, Adam stood in the stead, and acted in the behalf, not only of himself, but of all his posterity, and therefore his sin is reckoned unto them; even so, saith the apostle, after the same manner, the obedience and righteousness of Christ is made over to many for justification. I cannot understand the analogy betwixt the two Adams, wherein the apostle is so clear and full, unless this imputation, as here stated, be granted. Look, as Christ was made sin for us only by imputation, so we are made righteous only by the imputation of his righteousness to us, as the Scripture everywhere evidences, 1 Pet. ii. 22; 2 Cor. v. 21, 'He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.' How was Christ made sin for us? Not sin inherent, for he had no sin in him; he was 'holy, harmless, and undefiled, separate from sinners, and made higher than the heavens,' Heb. vii. 26; but by imputation. Christ's righteousness is imputed to us in that way wherein our sin was imputed to him. Now our sin was imputed to Christ, not only in the bitter effects of it, but he took the guilt of them upon himself, as I have in this treatise already evidenced; so, then, his righteousness or active obedience itself must be proportionably imputed to us, and not only in the effects thereof. The mediatory righteousness of Christ can no way become the believer's, but as the first Adam's disobedience became his posterity's, who never had the least actual share in his transgression; that is, by an act of imputation from God as a judge. The Lord Jesus having fulfilled the law as a second Adam, God the Father imputeth it to the believing soul, as if he had done it in his own person. I do not say that God the Father doth account the sinner to have done it, but I say that God the Father doth impute it to the believing sinner, as if he had done it, unto all saving intents and purposes. Hence Christ is called 'the Lord our Righteousness,' Jer. xxiii. 6. An awakened soul, that is truly sensible of his own baseness and unrighteousness, would not have this golden sentence, 'The Lord our Righteousness,' blotted out by a hand of heaven out of the Bible, for as many worlds as there are men in the world. So is that text to a believer, living and dying, a strong cordial, viz., 1 Cor. i. 30, 'Christ Jesus is made unto

<sup>1</sup> Gen. iii. 6, 11, 12. As imitation of Adam only made us not sinners, so imitation of Christ only makes us not righteous, but the imputation,—Down[ame]—of justification.

us of God wisdom, righteousness, &c.<sup>1</sup> And pray how is Christ made righteousness to the believer? Not by infusion, but imputation; not by putting righteousness into him, but by putting a righteousness upon him, even his own righteousness, by the imputing his merits, his satisfaction, his obedience unto them, through which they are accepted as righteous unto eternal life, Rom. v. 19. Christ's righteousness is his in respect of inhesion, but it is ours in respect of imputation; his righteousness is his personally, but ours meritoriously; we are justified by another's righteousness, and that only, and therefore by imputed righteousness; for another's righteousness can no other way be made ours, but only by imputation: Rom. v. 18, 'By the righteousness of one the free gift came upon all men to justification.' Were it any other than imputed righteousness, it would be as manifold a righteousness as there are persons justified; but it is said to be 'the righteousness of one, that comes upon all men for justification of life.' That is a choice word that you have in Rev. xix. 8, 'And to her, that is, Christ's spouse, 'was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints.' The Greek word here is *δικαιοσύνη*, 'righteousnesses, or justifications.' This, say some, significth a double righteousness given to us—(1.) The righteousness of justification, whereby we are justified before God; (2.) The righteousness of sanctification, by which we evidence our justification to men. But others say it is a Hebrewism rather, by the plural righteousnesses noting the most absolute, complete, and perfect righteousness which we have in Christ.<sup>2</sup> Now though I would not exclude inherent righteousness, yet I judge that imputed righteousness is the righteousness here meant; and that, (1.) Because this clothing is that which is the righteousness of all saints, by which they stand *recti in curia* before God. Now there is no standing before God in our inherent righteousness; for though, next to Christ, our graces are our best jewels, yet they are but weak and imperfect, they have their specks and spots, they are like the moon, which, when it shines brightest, yet has her black spots.<sup>3</sup> (2.) Christ's righteousness is the only pure, clean, white, spotless righteousness. There is no speck or spot to be found upon Christ's righteousness; but 'we are all as an unclean thing, and all our righteousnesses are as filthy rags,' as that evangelical prophet speaks, Isa. lxiv. 6, 3. The word here is plural, *δικαιοσύνη*, 'righteousnesses.' Christ hath many righteousnesses—*first*, He hath his essential and personal righteousness as God. Now this essential personal righteousness of Christ cannot be imputed to us. Oslander was of opinion that men were justified by the essential righteousness of Christ as God, which was a most dangerous opinion, and learnedly and largely confuted by Calvin in his Institutions,<sup>4</sup> and by others since; *secondly*,

<sup>1</sup> In this 1 Cor. i. 30, the apostle (1.) distinguisheth righteousness from sanctification, imputed righteousness from inherent righteousness; (2.) he saith that Christ's righteousness is made ours of God. See Rom. iv. 6; Pa. lxxi. 16.

<sup>2</sup> So the Hebrew word is used, Isa. xiv. 24, and xxxv. 7. The saints are said

<sup>3</sup> Pa. lxxvi. 7, and cxliii. 2; Job ix. 15, xxii. 2-4, and xxxv. 7. The saints are said (Rev. vii. 15) to be clothed in white robes, not because they had merited, or adorned themselves with good works, but because they had washed and made white their robes in the blood of the Lamb.

<sup>4</sup> I. 15, 3, 5. ii. 12, 5-7. iii. 11, 5.-G.

have a righteousness in Christ, that is as full, perfect, and complete, as if they had fulfilled the law. 'Christ being the end of the law for righteousness to believers,' invests believers with a righteousness, every way as complete as the personal obedience of the law would have invested them withal, Rom. viii. 3, 4; yea, the righteousness that believers have by Christ is, in some respect, better than that they should have had by Adam: (1.) Because of the dignity of Christ's person, he being the Son of God, his righteousness is more glorious than Adam's was; his righteousness is called 'The righteousness of God;' and we are made the 'righteousness of God in him,' 2 Cor. v. 21. The first Adam was a mere man, the second Adam is God and a man. (2.) Because the righteousness is perpetual. Adam was a mutable person, he lost his righteousness in one day, say some, and all that glory which his posterity should have possessed, had he stood fast in innocency; but the righteousness of Christ cannot be lost. His righteousness is like himself, from everlasting to everlasting. It is an everlasting righteousness, Dan. ix. 24. When once this white raiment is put upon a believer, it can never fall off, it can never be taken off. This splendid glorious righteousness of Jesus Christ's, is as really a believer's, as if he had wrought it himself, Rev. xix. 8. A believer is no loser, but a gainer, by Adam's fall. By the loss of Adam's righteousness is brought to light a more glorious and durable righteousness than ever Adam's was; and upon the account of an interest in this righteousness a believer may challenge all the glory of that upper world. But,

6. Sixthly, Know for your comfort, that this imputed righteousness of Christ is the *only true basis, bottom, and ground, for a believer to build his happiness upon, his joy and comfort upon, and the true peace and quiet of his conscience upon.* What though Satan, or thy own heart, or the world, condemns thee; yet in this thou mayest rejoice, that God justifies thee. You see what a bold challenge Paul makes, Rom. viii. 33, 'Who shall lay anything to the charge of God's elect? it is God that justifieth;' some read it question-wise, thus, 'Shall God that justifieth?' no such matter.<sup>1</sup> And if the judge acquit the prisoner at the bar, he cares not though the jailer or his fellow-prisoners condemn him; so here there are no accusers that a believer needs to fear, seeing that it is God himself, who is the supreme judge, that absolves him as just. God absolves, and therefore it is to no purpose for Satan to accuse us, Rev. xii. 10; nor for the law of Moses to accuse us, John v. 45; nor for our own consciences to accuse us, Rom. ii. 25; nor for the world to accuse us. God is the highest judge, and his tribunal-seat is the supreme judgment-seat; therefore from thence there is no appealing. As amongst men, persons accused or condemned, may appeal, till they come to the highest court; but if in the highest, they are absolved and discharged, then they are free, and safe and well: so the believer being absolved before God's tribunal-seat, there is no further accusations to be feared, all appeals from thence being void

<sup>1</sup> Rom. viii. 33. *εὐχάριστος*, signifies *in jus vocare*, or call unto the law. It is a law-customer to clear men by proclamation. If one hath been indicted at the Assizes, and no bill brought in against him, there is an 'Oh yes' made, if any have anything to say against the prisoner at the bar, let him come forth, since he stands upon his freedom.

The application is easy.

O sirs ! if you think of your sins, and of God's wrath ; if you think of your guiltiness, and of God's justice, your hearts will faint and fail, they will fear and tremble and sink into despair, if you do not think of Christ, if you do not stay and rest your souls upon the mediatory righteousness of Christ, the imputed righteousness of Christ. The imputed righteousness of Christ answers all cavils and objections, though there were millions of them, that can be made against the good estate of a believer. This is a precious truth, more worth than a world, that all our sins are pardoned, not only in a way of truth and mercy, but in a way of justice. Satan and our own consciences will object many things against our souls, if we plead only the mercy and the truth of God ; and will be ready to say, Oh, but where is then the justice of God ? can mercy pardon without the consent of his justice ? But now, whilst we rest upon the satisfaction of Christ, ' justice and mercy kiss each other,' Ps. lxxxv. 10 ; yea, justice saith, I am pleased. In a day of temptation, many things will be cast in our dish, about the multitude of our sins, and the greatness of our sins, and the grievousness of our sins, and about the circumstances and aggravations of our sins ; but that good word, ' Christ hath redeemed us from all iniquities,' he hath paid the full price that justice could exact or require ; and that good word, ' Mercy rejoiceth against judgment,' James ii. 13, may support, comfort, and bear us up under all. The infinite worth of Christ's obedience, did arise from the dignity of his person, who was God-man ; so that all the obedience of angels and men, if put together, could not amount to the excellency of Christ's satisfaction. The righteousness of Christ, is often called the righteousness of God, because it is a righteousness of God's providing, and a righteousness that God is fully satisfied with ; and therefore, no fears, no doubts, no cavils, no objections, no disputes, can stand before this blessed and glorious righteousness of Jesus Christ, that is imputed to us. But, 5. Fifthly, Know for your comfort, that the imputed righteousness of Christ is *the best title that you have to shew for* ' a kingdom that shakes not, for riches that corrupt not, for an inheritance that fadeth not away, and for an house not made with hands, but one eternal in the heavens,' Heb. xii. 28 ; 1 Pet. i. 3-5 ; 2 Cor. v. 1-4. It is the fairest certificate that you have to shew for all that happiness and blessedness that you look for in that other world. The righteousness of Christ is your life, your joy, your comfort, your crown, your confidence, your heaven, your all. Oh that you were still so wise as to keep a fixed eye and an awakened heart upon the mediatory righteousness of Christ ; for that is the righteousness by which you may safely and comfortably live, and by which you may happily and quietly die. It was a very sweet and golden confession, which Bernard made, when he thought himself to be at the point of death.<sup>1</sup> I confess, said he, I am not worthy, I have no merits of mine own to obtain heaven by, but my Lord had a double right thereunto ; an hereditary right as a Son, and a meritorious right as a sacrifice ; he was contented with the one right himself, the other right he hath given unto me ; by the virtue of which gift I do rightly lay claim unto it, and am not contented. Ah, that believers would dwell much upon this, that they

<sup>1</sup> Guliel. Abbas, in vita Bern., lib. i. cap. 12.

There is the mediatory righteousness of Christ. Now this is that righteousness which he wrought for us as mediator, whereby he did subject himself to the precepts, to the penalties, commands and curses, answering both God's vindictive and rewarding justice. There is Christ's active righteousness, and there is Christ's passive righteousness, &c. Of these I have spoken already in this treatise, and therefore a hint here is enough ; but, *thirdly*, There are some expressions in the text that is under consideration that do best agree with the righteousness of Christ ; as *first* that, that ' she is arrayed in fine linen, clean and white.'<sup>1</sup> This clearly points at imputed righteousness, which Christ puts upon his bride as a royal robe. That which makes Christ's bride beautiful, yea, whiter than the snow, and more glorious than the sun in his eyes, is not any beauty of her own, nor any inherent righteousness in herself, but the white robe of Christ's own righteousness that he puts upon her ; *second*, that expression in the text, ' to her it was granted, that she should be arrayed in fine linen,' &c. ' It was granted to her,' to shew that this fine linen was none of her own spinning, it was a free gift of Christ unto her. Saints have no other righteousness, to make them comely and lovely in the eyes of God, but the robe of Christ's righteousness, which is that fine white linen that Christ gives them, and that he puts upon them ; *lastly*, observe the confirmation and ratification that is given to these words in the 9th verse, ' Write, these are the true sayings of God.' These are not my sayings, nor the sayings of angels, but they are the sayings of that God that is truth itself, that cannot die, nor lie, nor deny himself, nor deceive the sons of God ; and therefore you may safely rest upon these sayings of God, both in the 8th and 9th verses, as most sure and certain. Surely the righteousness the believer hath is imputed ; it is an accounted or reckoned righteousness to him ; it is not that which he hath inherently in himself, but God through Christ doth esteem of him as if he had it, and so deals with him as wholly righteous—(1.) It stands with reason that that satisfaction should be imputed to me, which my surety hath made for my debt. Now Christ was our surety, as the apostle calls him, Heb. vii. 22. (2.) Adam's sin was justly imputed by God to all his posterity, though it was not their own inherently and actually, as the apostle tells us, Rom. v. 14 ; and the sins of all the elect were imputed unto Christ, though they were not his own inherently and actually. ' He made him to be sin for us, who knew no sin,' saith the apostle, 2 Cor. v. 21 ; and ' upon him was laid the iniquity of us all,' Isa. liii. 6. All the sins of all the believers in the world, from the first creation to the last judgment, were laid on him. How laid on him but by imputation ? Surely there was in Christ no fundamental guilt ! No, no ; but he was made sin by imputation and law-account ; he was our surety, and so our sins were laid on him in order to punishment. And to prefigure this, all the

<sup>1</sup> How can it stand with reason that the Papists by the Pope's indulgences should be made partakers of the merits and good works one of another, and yet be against reason that we by the ordinance of God should be made partakers of the merits and righteousness of Jesus Christ ?

<sup>2</sup> This must be Luther's meaning when he saith, Christ was the greatest sinner ; he was Manasseh that idolater, David that adulterer, Peter that denier of his Master, &c., to wit, by imputation only, he being made sin for them, as the apostle speaks.



iniquities of God's people were imputed to their sacrifice, though they were not inherently his own, as we read, Lev. xvi. 21, 22, 'Aaron shall put all the iniquities of all the children of Israel, and all their transgressions, and all their sins, upon the head of the goat; and the goat shall bear upon him all their iniquities.' And why then should it seem strange that the perfect righteousness of our sacrifice and surety, though it be not our own inherently, should be imputed to us by the Lord and made ours?

Frequently and seriously consider that the word answering this imputing is in the Hebrew *Chashtab*, and in the Greek *λογίζεσθαι*, of which the sum, as the learned say, comes to this, that though the words in the general signify to think, to reason, to imagine, &c., yet very frequently they are used to signify to account or reckon, by way of computation, as arithmeticians use to do, so that it is, as it were, a judgment passed upon a thing when all reasons and arguments are accounting or reckoning; and in this sense imputation is taken here for God's esteeming and accounting of us righteous; *אשר*, signifies to reckon or account. It is taken by a borrowed speech from merchants' reckonings and accounts, who have their debt-books, wherein they set down how their reckonings stand in the particulars they deal in. Now, in such debt-books merchants use to set down whatever payments are only made, either by the debtors themselves, or by others in the behalf of them; an example whereof we have in the Epistle of Philemon, ver. 18, where Paul undertakes to Philemon for Onesimus, 'If he hath wronged thee, or oweth thee anything, put that on my account; that is, account Onesimus his debt to Paul, and Paul's satisfaction or payment to Onesimus, which answers the double imputation in point of justification; that is, of our sins to Christ, and of Christ's satisfaction to us, Ps. xxxii. 1, 2; both which are implied, 2 Cor. v. 21, 'He made him to be sin for us; that is, our sins were imputed to him, that we might be the righteousness of God in him; that is, that his righteousness might be imputed to us. The language of Jesus Christ to his Father seems to be this, O holy Father, I have freely and willingly taken all the debts and all the sins of all the believers in the world upon me; I have undertaken to be their paymaster, to satisfy thy justice, to pacify thy wrath, to fulfil thy law, &c., and therefore, lo, here I am, ready to do whatever thou commandest, and ready to suffer whatsoever thou pleasest; I am willing to be reckoned a sinner, that they may be reckoned righteous; I am willing to be accounted cursed, that they may be for ever blessed; I am willing to pay all their debts, that they may be set at liberty; I am willing to lay down my life, that they may escape the second death; I am willing that my soul should be exercised with the most hideous agonies, that their souls may be possessed of heaven's happinesses, Ps. xl. 6-8; Heb. x. 4-9; John x. 11, 15, 17, 18; Rev. xx. 6. Oh, what wonderful wisdom, grace, and love is here manifested! that when we were neither able to satisfy the penalty of the law, or to bring a con-

<sup>1</sup> To impute in the general, is to acknowledge that to be another's which is not indeed his; and it is used either in a good or bad sense, so that it is no more than to account or reckon. It is the righteousness of Christ imputed to us, and accepted for us, by which we are judged righteous.

are discharged by him before God. Christ, in respect of the integrity and purity of his nature, being conceived without sin, Mat. i. 18; and in respect of his life and actions, being wholly conformed to the absolute righteousness of the law, Luke i. 35; and in respect of the punishment which he suffered, to make satisfaction unto God's justice for the breach of the law, 2 Cor. v. 21; Col. i. 20,—in these respects Christ is the perfection of the law, and 'the end of the law for righteousness to them that believe.' Jacob got the blessing in the garment of his elder brother; so in the garment of Christ's righteousness, who is our elder brother, we obtain the blessing; yea, 'all spiritual blessings in heavenly places,' Eph. i. 4. We are made 'the righteousness of God in him,' 2 Cor. v. 21. The church, saith Maronate, which puts on Christ, and his righteousness, is more illustrious than the air is by the sun. The infinite wisdom and power of dear Jesus in reconciling the law and the gospel, in this great mystery of justification, is greatly to be magnified. In the blessed Scriptures we find the righteousness of justification to take its various denominations. In respect of the material cause, it is called the righteousness of the law, Rom. v. 17; in respect of the efficient cause, it is called the righteousness of Christ, 1 Cor. i. 30; in respect of the formal, it is called the righteousness of God, he imputing of it, Rom. iii. 22; in respect of the instrumental cause, it is called the righteousness of faith, Phil. iii. 9; and in respect of the moving and final cause, we are said to be justified freely by grace, Rom. iii. 24; Titus iii. 7. The law, as it was a covenant of works, required exact and perfect obedience, in men's proper persons; this was legal justification. But in the new covenant, God is contented to accept this righteousness in the hand of a surety, and this is evangelical justification. This righteousness presents us in the sight of God as 'all fair,' Cant. iv. 7; as 'complete,' Col. ii. 10; as 'without spot or wrinkle,' Eph. v. 27; as 'without fault before the throne of God,' Rev. xiv. 5; as 'holy, and unblamable, and unreprouvable in his sight,' Col. i. 22. Oh, the happiness and blessedness, the safety and glory, of those precious souls, who, in the righteousness of Jesus Christ, stand perfectly righteous in the sight of God! But,

4. Fourthly, Know for your comfort, that this imputed righteousness of Christ *will answer to all the fears, doubts, and objections of your souls*. How shall I look up to God? The answer is, in the righteousness of Jesus Christ. How shall I have any communion with a holy God in this world? The answer is, in the righteousness of Christ. How shall I find acceptance with God? The answer is, in the righteousness of Christ. How shall I die? The answer is, in the righteousness of Christ. How shall I stand before the judgment-seat? The answer is, in the righteousness of Jesus Christ. Your sure and only way, under all temptations, fears, conflicts, doubts, and disputes, is, by faith, to remember Christ, and the sufferings of Christ, as your mediator and surety; and say, O Christ, thou art my sin, in being made sin for me, 2 Cor. v. 21; and thou art my curse, being made a curse for me, Gal. iii. 13; or rather, I am thy sin, and thou art my righteousness; I am thy curse, and thou art my blessing; I am thy death, and thou art my life; I am the wrath of God to thee, and thou art the love of God to me; I am thy hell, and thou art my heaven.

formity to it, that then Christ should interpose, and become both redemption and righteousness for us!

Now, from the imputed righteousness of Christ, a believer may form up this fifth plea, as to all the ten scriptures in the margin, that refer to the great day of account: *1 O blessed God, thou hast given me to understand that the mediatory righteousness of Christ includes, first, the habitual holiness of his person, in the absence of all sin, and in the rich and plentiful presence of all holy and requisite qualities; secondly, the actual holiness of his life and death by obedience. By his active obedience he perfectly fulfilled the commands of the law, and by his passive obedience, his voluntary sufferings, he satisfied the penalty and commination of the law for transgressions, that perfect satisfaction to divine justice, in whatsoever it requires, either in way of punishing for sin, or obedience to the law, made by the Lord Jesus Christ, God and man, the mediator of the new covenant, as a common head, representing all those whom the Father hath given to him, and made over unto them that believe in him; this is that righteousness that is imputed to all believers in their justification, and this imputed righteousness of thy dear Son and my dear Saviour is now my plea before thy bar of justice.* Imputed righteousness is the same materially with that which the law requireth. It is obedience to the law of God, exactly and punctually performed, to the very utmost iota and tittle thereof. Without the least abatement, Christ hath paid the uttermost farthing. He is the fulfilling of the law for righteousness, and he hath fulfilled the law in the human nature, to the intent that it might be fulfilled in the same nature to which it was at first given; and all this he hath expressly done in all their names, and on all their behalfs, that believe in him, 'that the righteousness of the law might be fulfilled in them,' Rom. viii. 3, 4.2 It is as if our dear Lord Jesus had said, O blessed Father, this I suffer, and this I do, to the use and in the stead and room of all those that have ventured their souls upon me, that they may have a righteousness which they may truly call their own, and on which they may safely rest, and in which they may for ever glory, Isa. xlv. 24, 25. Now it will never stand with the unspotted holiness, justice, and righteousness of God, to reject this righteousness of his Son, or that plea that is bottomed upon it. Oh, the matchless happiness of believers, who have so fair, so full, and so noble a plea to make in the great day of our Lord Jesus!

*Quest.* But some may say, *What blessed fruit grows upon this glorious tree of paradise—viz., the righteousness of Jesus Christ, that is imputed to all believers? What strong consolations flows from this fountain, the imputed righteousness of our Lord Jesus Christ? I answer, there are these nine choice consolations, that flow in upon all believers, through the righteousness of Christ imputed to them:—*

1. First, Let all believers know for their comfort, that in this imputed righteousness of Christ there is enough to satisfy the justice of

<sup>1</sup> Eccles. xi. 9, and xii. 14; Mat. xii. 14, and xviii. 23; Luke xvi. 3; Rom. xiv. 10; 2 Cor. v. 10; Heb. ix. 27, and xiii. 17; 1 Pet. iv. 5.

<sup>2</sup> The righteousness which the law requireth, upon pain of damnation, is a perfect obedience and conformity to the whole law of God, performed by every son and daughter of Adam in his own person. Now imputed righteousness is the same materially with that which the law requireth.

at hand, because to whomsoever the Lord doth give the pardon of his sins, which is the first part of our justification, to them he doth also impute the righteousness of Christ, which is the second part of our justification before God. Thus David describeth, saith the apostle, 'the blessedness of the man to whom the Lord imputeth righteousness without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered,' Rom. iv. 6, 7. Now to that man whose sins the Lord forgives, to him he doth impute righteousness also: 'Take away the filthy garments from him,' saith the Lord of Joshua; 'and he said unto him, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment,' Zech. iii. 4. And what was that change of raiment? Surely the perfect obedience and righteousness of the Lord Jesus, which God doth impute unto us; in which respect also we are said, by justifying faith, to put on the Lord Jesus, Rom. xiii. 14; and to be clothed with him as with a garment, Gal. iii. 27. And no marvel if, being so apparelled, we appear beautiful and glorious in the sight of God: 'To her, that is, Christ's bride, was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints,' Rev. xix. 8. This perfect righteousness of Christ, which the Lord imputeth to us, and wherewith, as with a garment, he clotheth us, is the only righteousness which the saints have to stand before God with; and having that robe of righteousness on, they may stand with great boldness and comfort before the judgment-seat of God. But,

3. Thirdly, Know for your comfort, that this righteousness of Christ presents us perfectly righteous in the sight of God. 'He is made to us righteous,' 1 Cor. i. 30. The robe of innocency, like the veil of the temple, is rent asunder; our righteousness is a ragged righteousness, our righteousnesses are as filthy rags, Isa. lxiv. 4. Look, as under rags the naked body is seen, so under the rags of our righteousnesses the body of death is seen. Christ is all in all in regard of righteousness: Christ is 'the end of the law for righteousness to them that believe,' 1 Rom. x. 4.

That is, through Christ we are as righteous as if we had satisfied the law in our own persons. The end of the law is to justify and save those which fulfil it. Christ subjected himself thereto; he perfectly fulfilled it for us, and his perfect righteousness is imputed to us. Christ fulfilled the moral law, not for himself, but for us; therefore Christ doing it for believers, they fulfil the law in Christ. And so Christ by doing, and they believing in him that doth it, do fulfil the law; or Christ may be said to be the end of the law, because the end of the law is perfect righteousness, that a man may be justified thereby, which end we cannot attain of ourselves, through the frailty of our flesh; but by Christ we attain it, who hath fulfilled the law for us. Christ hath perfectly fulfilled the decalogue for us, and that three ways: (1.) In his pure conception; (2.) In his godly life; (3.) in his holy and obedient sufferings; and all for us. For whatsoever the law required that we should be, do, or suffer, he hath performed in our behalf. Therefore one wittily saith, (Aretius) that Christ is *τῆλος*, the end or tribute; and we by his payment ἀρέλων, tribute-free. We

<sup>1</sup> Finis perficiens, non interficiens.—Augustine.

*God to the uttermost farthing, and to take off all his judicial anger and fury.* The mediatory righteousness of Christ is so perfect, so full, so exact, so complete, and so fully satisfactory to the justice of God, as that divine justice cries out, I have enough, and I require no more; I have found a ransom, and I am fully pacified towards you, Ezek. xvi. 61-63; Heb. x. 10-12, 14; Isa. liii. 4-6. It is certain that Christ was truly and properly a sacrifice for sin; and it is as certain that our sins were the meritorious cause of his sufferings. He did put himself into poor sinners' stead, he took their guilt upon him, and did undergo that punishment which they should have undergone; he did die, and shed his blood, that he might thereby atone God and expiate sin, Rom. v. 6-12; and therefore we may safely and boldly conclude, that Jesus Christ hath satisfied the justice of God to the uttermost; so that now the believing sinner may rejoice and triumph in the justice as well as in the mercy of God, Heb. vii. 25; for doubtless the mediatory righteousness of Christ was infinitely more satisfactory and pleasing to God, than all the sins of believers could be displeasing to him. God took more pleasure and delight in the bruising of his Son, in the humiliation of his Son, and he smelt a sweeter savour in his sacrifice, than all our sins could possibly offend him or provoke him, Isa. liii. 10. When a believer casts his eyes upon his many thousand sinful commissions and omissions, no wonder if he fears and trembles; but then, when he looks upon Christ's satisfaction, he may see himself acquitted, and rejoice; for if there be no charge, no accusation against the Lord Jesus, there can be none against the believer, Rom. viii. 33-37. Christ's expiatory sacrifice hath fully satisfied divine justice; and upon that very ground every believer hath cause to triumph in Christ Jesus, and in that righteousness of his by which he stands justified before the throne of God, 2 Cor. ii. 14; Rev. xiv. 4, 5. Christ is a person of infinite, transcendent worth and excellency, and it makes highly for his honour to justify believers, in the most ample and glorious way imaginable, &c.; and what way is that, but by working out for [them], and then investing them with, a righteousness adequate to the law of God; a righteousness that should be every way commensurate to the miserable estate of fallen man, and to the holy design of the glorious God. It is the high honour of the second Adam that he hath restored to fallen man a more glorious righteousness than that he lost in the first Adam; and it would be high blasphemy, in the eyes of angels and men, for any mortal to assert that the second Adam, our Lord Jesus Christ, was less powerful to save, than the first Adam was to destroy. The second Adam is 'able to save to the uttermost all such as come to God through him,' Heb. vii. 25. The second Adam is able to save to all ends and purposes perfectly, saith Beza; perpetually, or for ever, saith Tremellius; *in æternum*, saith Syrus; *in perpetuum*, saith the Vulg.; *ad plenum*, saith Erasmus; *ad perfectum*, saith Stapulensis.<sup>1</sup> He is able to save to the uttermost obligation of the law, preceptive, as well as penal; and to bring in perfect righteousness, as well as perfect innocence. He is able to save to the uttermost demand of divine justice, by that perfect satisfaction that he has given to

<sup>1</sup> εἰς τὸ παντελές, 'to the uttermost' of time, at all times, and for ever, &c.

divine justice. 'Christ is mighty to save,' Isa. lxiii. 1, and as he is mighty to save, so he loves to save poor sinners, in such a way wherein he may most magnify his own might; and therefore he will purchase their pardon with his blood, 1 Pet. i. 18, 19, and make reparation to divine justice for all the wrongs and injuries which fallen man had done to his Creator and his royal law; and bestow upon him a better righteousness than that which Adam lost; and bring him into a more safe, high, honourable, and durable estate than that which Adam fell from when he was in his created perfection. All the attributes of God do acquiesce in the imputed righteousness of Christ, so that a believer may look upon the holiness, justice, and righteousness of God, and rejoice, and lay himself down in peace, Ps. iv. 8. I have read in story, that Pilate being called to Rome, to give an account unto the emperor for some misgovernment and mal-administration, he put on the seamless coat of Christ; and all the time that he had that coat upon his back, Cæsar's fury was abated. Christ has put his coat, his robe of righteousness, upon every believer, Isa. lxi. 10; upon which account all the judicial anger, wrath, and fury of God towards believers ceaseth: Isa. liv. 9, 'For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.' Ver. 10, 'For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.' But,

2. Secondly, Know for your comfort, that this imputed, this mediatory righteousness of Christ *takes away all your unrighteousness.* It cancels every bond; it takes away all iniquity, and answers for all your sins, Isa. liii. 5-7; Col. ii. 12-15. Lord, here are my sins of omission, and here are my sins of commission; but the righteousness of Christ hath answered for them all. Here are my sins against the law, and here are my sins against the gospel, and here are my sins against the offers of grace, the tenders of grace, the strivings of grace, the bowels of grace; but the righteousness of Christ hath answered for them all. I have read that when a cordial was offered to a godly man that was sick, Oh, said he, the cordial of cordials which I daily take is, 'that the blood of Jesus Christ cleanse us from all our sins,' 1 John i. 7. O sirs! it would be high blasphemy for any to imagine that there should be more demerit in any sin, yea, in all sin, to condemn a believer, than there is merit in Christ's righteousness to absolve him, to justify him, Rom. viii. 1, 33-35. The righteousness of Christ was shadowed out by the glorious robes and apparel of the high priest, Exod. xxx. That attire in which the high priest appeared before God, what was it else but a type of Christ's righteousness? The filthy garments of Joshua, who represented the church, were not only taken off from him, thereby signifying the removal of our sins, Zech. iii. 4, 5; but also a new, fair garment was put upon him, to signify our being clothed with the wedding-garment of Christ's righteousness. If any shall say, How is it possible that a soul that is defiled with the worst of sins should be whiter than the snow, yea, beautiful and glorious in the eyes of God? Ps. li. 7. The answer is