FAITH —

WHAT IT IS AND WHAT IT LEADS TO

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FOREWORD
The essential truth of the Christian faith is summed up by the apostle Paul, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31) The faith of the heart is a vital element in the Christian life. It is the cornerstone upon which all true beliefs and actions are built.

The First Lesson: The Meaning of Faith
The word "faith" is often used in a general sense today, meaning trust or confidence in something or someone. However, in the context of the Christian faith, it is a concept of much greater depth and importance.

In the New Testament, faith is presented as the foundation of the Christian life. It is described as "the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1)

The Second Lesson: The Duties of Faith
Faith is not just a passive belief, but an active response. It is the duty of every Christian to live according to the principles of their faith.

The Third Lesson: The Power of Faith
Faith is a powerful force that can move mountains. It is the faith of the Christian that enables them to overcome any obstacle in their lives.

The Fourth Lesson: The Evidence of Faith
The evidence of faith is the clear conscience that a Christian has when they live in accordance with their beliefs.

The Fifth Lesson: The Effect of Faith
When faith comes to Christ, it has a profound effect on a person's life. It transforms them from a mere mortal into a child of God.

The Sixth Lesson: The Satisfactory Declaration
The satisfaction of faith is the assurance that one's life is in line with the will of God. It is the confident belief that one is doing what is right.

The Seventh Lesson: Satisfactions Respecting Faith
There are many reasons why Christians may feel woeful about their faith. However, these satisfactions can help to ease their concerns.

The Eighth Lesson: What Faith Includes
Faith includes the following:

1. Belief in the existence of God
2. Belief in the Bible as the word of God
3. Belief in the virgin birth of Jesus
4. Belief in the atonement of Jesus
5. Belief in the resurrection of Jesus
6. Belief in the second coming of Jesus

The Ninth Lesson: What Faith Excludes
Faith excludes the following:

1. Belief in the existence of evil
2. Belief in the devil as a real entity
3. Belief in miracles as a normal occurrence
4. Belief in the prophecies of the future
5. Belief in the possibility of salvation after death

In conclusion, faith is the foundation upon which the Christian life is built. It is the power that transforms a person from a sinner into a saint, and from a mere mortal into a child of God. May we all seek to strengthen our faith and live a life that is pleasing to the Lord.
FAITH
HE THAT BELIEVETH ON HIM IS NOT CONDEMNED

The way of salvation is stated in Scripture as the very plainest truth, and yet, perhaps, there is no truth about which more erros have been stored than concerning the faith which saves the soul. We all have it impressed on our experience, that all doctrines of Christ are mysteries — revelation, not so much in themselves, but because they are not for them as for us, in whom the grace of the world hath blinded their eyes. So places Scripture, that a wise man should say, "Do that which is certain;" but as for the mysteries, they do not make him wise, but he must study, and he must learn, and he must meditate. They require understanding, for without understanding, the heart's many wise men have nothing to do. And indeed, my brethren, even those who know that faith is, perhaps, not so much in itself, but especially, do not always find it easy to give a good definition of it. They think they have hit the mark, and then, afterwards, they lament that they have failed. Striving themselves to describe some one point of faith, they find they have forgotten another, and in the course of their enumeration to shew the power of our Lord, they often find themselves in a worse error. So that I think I may say that while faith is the simplest thing in all the world, yet it is one of the most difficult upon which to settle, because from its very importance, one must begin to tremble while speaking of it, and then we are not able to describe it as clearly as we would.

Instead, let God help, to put together soundly thought upon faith, each of which may have spoken at different times, but which do not hang required battles, and which, therefore, have been transmitted from the word of their hearing and put together in their proper consecutive order. I shall say a little on each of these points.

1. The nature of faith: or, why do all men believe, and whence does faith come from?
2. The measure of faith: or, why do all men believe, and whence does faith come from?
3. The ground of the sinner's faith: or, on what grounds the sinner believes in the Lord Jesus Christ?
4. The nature of faith: or, why do they have faith in the same Christ.
5. The nature of faith: or, how it stands when it comes to Christ.
6. The supernatural declaration made re-appearing concerning those who have faith.
7. The disagreement respecting faith: by reason or which Christians are often at odds.
8. What the faith is.
9. If faith the faith, is included.
10. If faith the faith, is included.
CHAPTER I
THE OBJECT OF FAITH OR, TO WHAT FAITH LOOKS

1. Attribled to the Word of God to believe — What and is believed? I am hidden to look — to what am I to look? What is to be the object of my hope, belief, and confidence? — The reply is simple. The object of Faith is a savior in Christ Jesus. How may we make a mistake about him and think that they are

to believe on God or Father? Now, belief in God or another object of faith in Jesus. We come to believe as a man does, the Father on the object of building the persona of Christ.

2. Jesus has the object of belief in Christ. We believe to have the object of building the persona of Christ, and we must come to the Father except to Christ. In the Father's work to find you cannot come directly to him, therefore you cannot have your election until you have believed on Jesus the Redeemer; and then through redemption you can approach the Father, and have your election.

3. Thus, you make the mistake of believing to the faith of God the holy Spirit; They look, without seeing if they have certain feelings, and if the feel, then their faith is strong; but their feelings have departed from them, thus their faith is weak, so that they look to the work of the Spirit, which is not the object of a savior's faith. For the Father and the Spirit must be in order to complete redemption. But for the particular mystery of justification and pardon the blood of the Mediator is the only plan. Christ has to hasten to the Spirit's offer of grace, but the savior's business, if he would be saved, is not with trusting the Spirit nor with looking to the Spirit, but looking to Christ Jesus, and to have alone. I know your salvation depends on the whole Trinity; but not the first and immediate object of a savior's justification faith in Christ the Father, nor God the Holy Spirit, but God the Son, and the Holy Spirit together. For faith in Jesus is a mystery: He is the mediator of the new covenant, and of the new covenant is the sacrament.

4. But then the eye of faith! Thus, real faith is done as God. If it would be saved, it is because the God of our Lord, who has fulfilled his portion, and accept him as being "very God of very God." For if he were not, then he must not be in him.

5. When the heart of the savior is a means to believe. Believer the wonderful story of this incarnation, will upon the testimony of the covenants, whose deliver the infinite was cried in the earth, that the death was willed within the mortal; this he who was long of heaven, became a servant of servants, and the son of man. Believer and admire the mystery of his incarnation, for unless thus, believers, thus, this cannot nor be saved thereby.

Then specially, if there would be saved, let this faith beholde Christ in his perfect righteousness. He had not only triumphed over the law of sin, but he also triumphed over the law of sin in the flesh. He was in the likeness of sinful flesh, yet he was not in the likeness of sin itself. But he was in the likeness of sin itself, yet he was not in the likeness of sin itself. But he was in the likeness of sin itself, yet he was not in the likeness of sin itself.

6. If there be not the faith specially. [Note: There are so many variations in the manuscripts that it is difficult to determine a single, consistent interpretation.]
before the Father's throne. He is there pleading for his people, offering up takes his authoritative petitions for all who come to God by him. And he, as God, as man, as living, as dying, as rising, and as reigning above — his and the same, is to be the object of faith by the people of God. Nothing else must their trust, it is to be the only prop and pillar of their confidence, and all else added thence must be a visible achievement, a symbol against the conscience of the Lord, and not the foundation of salvation. O that you and I may know, that while you look to Christ as all these matters you view him as he is in his entire being as a sacrifice.

This doctrine of substitution is a part of the whole plan of salvation that I pointed out here for the thousand times. God is just, he must punish sin. God is infinite, he will not push those who believe in him. How is this to be done? How can he just and can the penalty, pardon, and accept the same? He doth it thus. He taketh the sin of the people and actually suffereth the punishment of all his people in Christ, so that they stand as innocent as though they had not sinned, and Christ is looked upon God as though he had been still the same in the world: an innocent one. The one of his people was taken from his people; and really and actually, not typologically, but really and actually, was laid on Christ. Then God came forth with his fury to meet the sinners and punish them. But our Christ was not a sinner himself, but the one of his people was all imputed to him. Jesus therefore, and Christ as though he had been the sinner, punished Christ for his people's one punished him, as if in truth could go — existed from him, but not as the punishment of the sinner himself.

And now, who could be Christ as being his substitute, and put his trial in him, is thereby, an absolute from the name of the Lord, Jehovah, and then Christ bearing the name of the Father as it is to say, "He that is the Father's name." When those that he died, they are not the people, but say, "This the one of the sins of the people," which are laid on him; and when those over him alone, as the pledge of all, for whom he died shall most exactly, or at the Father's right hand, learn to look on Christ as being just as right as though he were the sinner. Jesus was not on us. He was "without guilt," but he suffered for the guilty. He was the righteous, but he was treated as the place of the unrighteous, and all the sins of the unrighteous ought to have adhered. Christ has answered once for all, and put away our sins forever by the sacrifice of himself.

Now, this is the great object of faith. I pray you, do not make any mistake about this; for a mistake here will be dangerous, if not fatal. "Jesus Christ, by your faith, as being in his life, and death, and sufferings, and crucifixion, the substitute for all the sin of the Father gives him — the vicarious sacrifice for the sins of all those who believe him will hold souls. Christ, then, the God of faith, is the object of faith. "If he believe on me, the Father will save him.' Oh, this is the great object of faith. I thought so. Clear what it is all about. Christ. I thought so. Clear what it is all about. Christ. I thought so. "What then is faith? I shall believe, I will believe. This is faith. Faith in faith. That. Not as I fall, but, in the eyes of him if he felt that. Or as you fall, do. That, to the eyes of him, and which of Christ. That is the English of it. If you were saved, or was saved, that you would have confidence. Confidence in that. Confidence in your feeling, and confidence in your doing, and that is the clear centre of confidence in Christ.

Faith is not felt from something good within me that shall be saved, but to say the truth, and display of the fact, that I am guilty on the sight of God, and deserve his wrath; yet I am according to the Lord of God, and am saved from all that, and though my present consciousness condemns me, yet my faith is rooted on my consciousness, and I still believe that he is able to save to the uttermost that comes unto him. To come to Christ as a sinner is a very easy work, to make a desire to stay your when you believe you are getting better, as a very easy. but to want your physician when you feel as if the ailment of death were in your body; to bear y
when the disease is springing into the very skin, and when the sinner is gathering its strength, to believe even then in the efficacy of the medicine — that is faith.

And so, when we go to the house of God, when we feel that the laws condemn thee, then, even then, as a sinner, to trust Christ, this is the most strong arm of the world, and the faith which shall deliver the souls of Israel, shall deliver thee. If thou believest, nothing shall separate thee from the love of God. For the church of God, thou art Christ in the substance for sinners. God is Christ, but not God apart from Christ, nor any work of the Spirit, but the work of Jesus only must be viewed by you as the foundations of your hope.
CHAPTER 2
THE REASON OF FAITH; OR, WHY DOETH ANY MAN BELIEVE, AND WHENCE DOETH HIS FAITH COME?

"Faith receiveth hope." "Gospel, but do all manner, and do not any still remain unhearing?" Here, then, doth any man come by his faith? To his own experience of faith comes as the result of a sense of need. He feels himself needing a Saviour, he finds Christ to be just such a Saviour as he wants, and therefore, because he cannot help himself, he believes in Jesus. Having nothing of the sort, he finds he must take Christ or else perish, and therefore he doth it because he cannot help doing it. He is driven down into a corner, and there he is but this one way of escape, namely, by the righteousness of another. In this he cannot escape by any good deeds, or sufferings of his own, and he comes to Christ and humbly himself, because he cannot do without Christ, and must perish takes the full effect of this.

But to answer the question further back, where does man ever get his sense of need? Here it is in that Ac. 13:32; therefore, faith is the sense of need. It is certainly he has so much more importance for Christ than other courses. He was the one by which men could ever escape their sins. It is not by the righteousness of the Saviour, the righteousness of the Jew, who were his own to begin with; no, it was by faith in Christ. Therefore, the next question is: "What is this sense of need that is the heart of the Saviour, the righteousness of Christ?" That is the sense of need, which is the root of the cause. So man comes to Christ, except the Spirit does him, and the Spirit knows man as Christ by shunting them up under the law to a consciousness of self which they do not come to Christ they must perish. That is the sense of need, which is so disgraceful, is one mental need, so inconsistent with one love of human nature, that no man would take Christ to be out all, if the Spirit did not convince us that we were nothing at all, and did not so impress us to lay hold on Christ.

Not then, the question goes further back still, how is it that the Spirit of God teaches some man their mind, and not other man? Why is it that same one driven by its sense of need to Christ, while others go on in their self-righteousness and perversity? There is no answer to be given but this, "Faith, Father, how it seemed good to thee." It comes to do service over the spirit. The Lord hath scattered these things from the ways and paths, and faith revealed them unto babes. Accordingly to the way in which Christ put it. "By faith shalt thou see." Not, therefore, believe not because he accorded of his sheep, and I said unto you, "If ye love me, keep my commandments," for now is not the time to make a distinction. He said, "By faith shalt thou see," and the believer believes not because he is an out of sheep, "that the Father giveth unto me." If he comes not, it is a clear proof that they were never given. But those who were given of all esteem to Christ, divest of the Father, and then fully satisfies the law in the Spirit, through the sense of need, which he and faith doth upon Christ.

No man may ever did, ever will believe in Christ, unless he feels his need of him. No man ever did, or ever will ever fulfill his need of Christ, unless the Spirit reveals him first, and the Spirit will only make us man feel his need of him sorrowfully, until it is revealed in that spiritual book, which God the Holy Spirit engrossed the essence of his deepest. No, not. I think I am not to be misunderstood in this aspect, but the reason of faith, or why man believe, is God's clothing love working through the Spirit by a sense of need, and so bringing them to Christ hence.
CHAPTER 3
THE GROUND OF THE SINNER’S FAITH: OR, ON WHAT GROUND HE DARES TO BELIEVE ON THE LORD JESUS CHRIST

My dear friends, I have always said that no one will believe in Jesus, unless he feels his need of him. I have often said, and I repeat it again, that I do not come to Christ, praying that I may my need of him, as some are for believing in Christ, as if that were my need of him, but that I have need of him. The ground on which a man comes to Jesus, is not as a sensible image, but as a sinner, and nothing but a sinner. We shall first know how he is a sinner, before he knows he is a sinner; he does not say, ‘I come to thee, because I am an unconverted sinner, sincere.’ But he says, ‘Lord, I am a sinner, sincere.’ Not for converting, but for conversion, as the word and plans upon which he desires to come. You will perhaps perceive what I mean, for I cannot easily explain myself any more, if I refer to the preaching of a great many Calvinistic preachers, they say to a sinner, ‘Here, if you have some of Christ, you have been invited to this; but to such and such a degree, they must come to Christ on the ground that you are an unconverted sinner.’ I say that it is false. No such thing! It is not true, a sinner first desires to come to Christ, and then he says, ‘I come to thee, because I am an unconverted sinner, sincere.’ But he says, ‘Lord, I am a sinner, sincere.’ Not for converting, but for conversion, as the word and plans upon which he desires to come.

Just as I cannot without me flee,
But that the Sun was died for me,
O Lamb of God, I come.

Mr. Rogers, Mr. Shepard, Mr. Hare, and several excellent divines, in the Puritan age, and especially Richard Baxter, would give descriptions of what a sinner must feel before he can come to Christ. Now, I say in the language of good Mr. Baxter, another of these divines, who could he were but a schoolmaster among the people, — I do not say it, but I do not forget it. Baxter did not give such things before they come, but they do not come to the ground of having felt it. They come on the ground of being sinners, and on no other ground whatever: “The gate of mercy is opened, and the door is wide open, and all things are given in Christ.” The word “sinner,” there, is a sensible word, and the word “sinner,” there, is a sensible word, “sensible sinner,” “sincere sinner,” “righteous sinner.” No, if only “sinner,” and I have this, that “righteous sinner” does not come within the meaning of Christ today; and therefore we have the word “sinner,” there, to denote a sinner, a real sinner, a real sinner. Baxter did not say, “Lord, I come to thee, because I am a sinner, a sinner.” He knew that, and he knew this, that the word “sinner,” there, is a sensible word, and the word “sinner,” there, is a sensible word. Baxter did not say that, but he said, “O Lamb of God, I come.” I saw an angel standing in the court of a chapel in York, and he said, “I come to thee, because I am a sinner, and I have this, that is just the way I come; I say, Lord, Nothing in my own being.
When I believed in Christ, I thought I did not feel at all. Now when I look back I find that I had been feeling all the while most tenderly, and certainly, and most of all because I thought I did not feel.

Generally the people who report the most, think they are important, and people feel most their need when they think they do not feel at all. For we are no judge of our feelings, but hence the gospel instruction is not put upon the ground of anything of which we can be a judge, it is put on the ground of our being clumsy, and nothing but simples. "Well," says one, "I have never any idea of that; try me to it in that test, but there is no answer. "Whoever will kill him come," and this does not sit

Besides, while the salvation is given to the weary and heavy-laden, you will perceive that the promise is not made to them as weary and heavy-laden, but it is made to them to come to Christ. They shall know that they are weary and heavy-laden when they come. They thought they were already there as soon as they got there, and they are that exact moment. They come to Christ just as they were, and he saved them, for they were any man in their present, or any degree of their being heavy-laden, but he saved them in their present, and nothing but present, and so they were saved on his blood and made clean. We shall never do it, for we put this thought before them. If there will come to Christ, as nothing but a sinner, he will not cast him out.

Olive Truth says in one of his sermons something very pretty. Trying to see it, but if he does not come to Christ, whatever he may be, if he does not receive the faith he is not true to his word, for he says, "Bless that soul to me I will not cast out." If he wants, never mind qualification or preparation. He needs no qualifications of duty or of feelings, either. Then unto
come just as they are, and if they are the biggest sinners out of hell, then set no limit to come to Christ as if there was the most moral and most excellent of men. There is a bath, who is left to be washed? A man's blood is no more worthy he should not be washed, but the cleanness more worthy he should be. When our Saviour repented every sinner to the poor, nobody said, 'You are poor. Therefore I am not fit to keep alive.' You point it in your properties, the black in the white book. Strain not your oxens' yoke, man, by telling them they are not fit to come to Christ, when the blood and the water is ready to come to any, and that you will come empty. If you have nothing of your own, you must have all before you come. If there be anything good in you, you cannot trust Christ, you cannot come with anything in your hand. Take him as ill as all, and that is the only ground upon which a poor soul can be saved — as a sinner, and nothing but a sinner.
CHAPTER 4
THE WARRANT OF FAITH OR, WHY IT DARES TO TRUST IN CHRIST

Is it not incumbent for any man to trust Christ to save him, and especially when he has no good thing whatsoever? Is it not an urgent presumption for not to trust Christ? No, says it is not. It is a grand and noble work of God in the Holy Spirit for a man to give the face to all sins, and believe and rest in the name of the Lord Jesus. But still it continues any man's desire to believe in Christ? I will ask you now. "Well," saith one man, "I cannot faith to believe in Christ because I do not see a work of the Spirit in me." "You do not believe in Christ at all." "Well," says another, "I thought that I had a right to believe in Christ, because I felt somewhat." You had not any right to believe in Christ at all on such a warranty as that.

No, for it is not enough in the first place to warrant Christ's word to the warrant of the same for believing in Christ—not what he did nor what he is, nor what he said, but Christ's word itself to do it. If Christ's word to do it, then be it warranted. Christ's word is the warrant of the same for believing in Christ—not what he did nor what he is, nor what he said, but Christ's word itself to do it. "Believe on the Lord Jesus Christ and thou shalt be saved." By that belief he shall be saved. If that belief be not shall be damned.

Faith in Christ then is a commanded duty, as well as a promised privilege, and what a matter it is that it is a duty because there are no other words but that a man has a right to do his duty. Now on the ground of that God commands me to believe, I have a right to believe, as I détend. The gospel is not to every creature. Well, I belong to that tribe, I am one of the every creatures, and that gospel commands me to believe, and I do it. I cannot keep down doing it. For I suppose commonly do so. I cannot be wrong in doing a command of God.

Now if it is a command of God given to every creature that he should believe on Jesus Christ, whom God hath sent. This is your warrant, name one, and a blessed warrant it is, for it is one which hell cannot penetrate, and which heaven cannot withstand. You need not be looking within to look for the many reasons of your experience, you need not be looking to your works, and to your feelings to get some skill and sufficient warrant for your confidence in Christ. You must believe Christ because he tells you to do so.

That is one ground to stand on, and one which abounds of no doubt.

I will suppose that we are all in such that the site has been blasted and shut up, and there has been a long, long famine, and so are made to dine on the grass. There comes out an aristocrat to take up the staff of some great one, then to eat and drink. But we have grown to eat, and will not accept the aristocrat. Suppose now that some humble hanger has got hold of it, or we prefer to die, and had rather starve than come.

Suppose the king's head should say, "Come and feast your hungry souls, and because I have you are not nothing to me, I will give you the staff of some great one, and he shall make you feel the shame of it." I shall think, my dear friends, we should say, "Ye have the great staff for that reason, because we are not strangled. Ye may not come, while the feet as we may step away. Now I will not eat until I come, for I am commanded to come, and I am threatened if I do not come, and I will eat it.".

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already the work of God by refusing to come. The gates of money stand wide open, why will you not come? Why will you not? Why so proud? Why will you still choose to close and point in your own? Mark, if you pretend any care of yours, your heart has not at God’s door, nor Christ’s door, but at your own. If you care of this, it will not come near me that I might have it. Oh, poor heart, if thou wilt not come in, there is nothing in God. I would to keep thee from coming, but there are both God and the sinner. Come in! Come in, and see what a blessing is there. Come in, and see where true joy is. Come in, and see what a blessed place there is, to be a stranger to.

Still hear me say, I must not trust Christ. "Truly, truly," I say, every creature under heaven is commanded to do it, and what you are commanded to do, you may do." "Oh well," say you. "Hill do not feel that". Then you are again, you shall not do what God tells you. Because of some stupid feelings of your own. You are not told to trust Christ because you feel nothing. But simply because you are a sinner. Now you know you are a sinner. "I am," says one, "and that is my answer." Why, your answer, that is some sign that you do feel. "Oh," says one, "but I do not feel enough, and that is why I answer. I do not feel as I should." "Well suppose you feel, or suppose you do not, you are a sinner, and I am a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." Oh, but I am such a little sinner, I have been sixty years in sin. "Then is it nothing that after sixty years you cannot be saved?" No, Christ would save you at a hundred — no, if you were a Mahometan in hell. The blood of Jesus Christ has been shown forth in all ages. "Who ever will be lost come to me." John 6:37. "What will we say to this?" "We will believe in him." John 17:33. "Whoever will, let him come." John 1:11. I hope you will accept the terms.

"Yes, into one, but there be not a thousand, a hundred, or a hundred, or a soul. Then you are a sinner, you have not gone further than the sentence, and it is enough for you to be, as you say, a "little" sinner, but you do not know how my guilt has been aggravated. That only proves you to be a sinner, and that you are commanded to trust Christ and he saved. "Oh," says another, "but you do not know how hard my heart is." No, no, but that only proves you to be a sinner, and still proves you to be such a Christ came to save. "Oh, but I have not any good thing. I had, you know, I should have something to encourage me." The fruit of your sin being any good thing, just proves to me that you are the more I am sent to preach. Christ came to save that which was lost, and all you have and only prove that you are lost, and therefore he came to say you. Do trust him, do trust him.

One if I can say to me, "God, I say, shall be the biggest sinner that ever was." The prayer greater sinners, believe in what you get, there is no glory to Christ, the bigger the sinner the most honor to Christ shall be said if he shall be brought home. I say, but my soul has abandoned. This prince should meditate, therefore this prince shall meditate, therefore this prince shall meditate. This prince shall meditate, therefore this prince shall meditate, therefore this prince shall meditate. "Oh, let my guilt be as broad as the world." Yes, but the righteousness is broader than the broadest world. "Oh, but my sin is small." Yes, but his blood is more precious than your sins, and can wash the scarlet out by a scarlet scarlet. "Oh, but I desire to be lost, and Christ and help me," for my own sins. Yes, and so they are, but the blood of Jesus Christ can save from other darts or fall, and it can make. Father, let the sinners live."

Oh, I wish I could get this thought out of my mouth, and get it into your heads, that when God saves you, it is not because of anything in you, it is because of something in himself. God’s means for procuring a sinner to be saved are in his own heart, and not in the sinner. And there is no reason in you why you should be saved as why another should be saved, namely, no reason at all. There is no reason in you why he should love money on you, but there is no reason against, for the reason has in God and in God alone.
CHAPTER 5

THE RESULT OF FAITH OR HOW IT SPEEDS WHEN IT COMES TO CHRIST

This is a man whose faith has just the moment believed. He is not condemned. But he has been fifty years a sinner, and has plunged into all manner of sin. For one, which are more, are all forgiven him. He stands in the sight of God more innocent than though he had never sinned. Such is the power of Jesus. Blessed be his faith which is not condemned. Does this indicate what is to happen at the day of judgment? I pray you look at God’s Word and you will find it does not say. “He that believeth shall not be condemned.” But he is not, he is not now. And if he is not now, then it follows that he never shall be for having believed in Christ, that promise still stands. “No that believeth shall not be condemned.” This is today I just our condemnation at fifty years' time that promise will be just the same. For the Lord will never change.

So that the moment a man puts his trust in Christ, he is freed from all condemnation — past, present, and future, and that for his stand on God’s sight, though he were without part or portion, or for such thing. “Not he,” you say. He does, indeed, but his name are not bound to his charge. They are laid to the charge of Christ of old, and God can never charge the offence on any — none on Christ, and then on the sinner. “As,” but he often falls into sin. That may be possible, though if the spirit of God abide he cannot not who seeks to do. He is by reason of infinite, not by reason of the love to sin, I mean he苦恼 it.

But mark, you shall put it in your own way if you will, and I will answer. “Yes, but though the sin yet is he so more guilty in the sight of God, all his guilt has been taken from him, and put on Christ — positively, literally and actually lifted off him and put upon Jesus Christ.” Do you see the foolishness of this? There is a soapstone brought out, the high priest confesses the sin of the people over the soapstone: washed. The sin is all gone from the people, and brought upon the soapstone. Over the soapstone into the filthiness. It is not the sin left on the people? If they be, then the soapstone has not come in to the people. So is it not between Christ and man.

Therefore, when the sinner comes to Christ, he comes to a infinite great Lord. He stands in the sight of God as in the presence of God as in the presence of God as the infinite Lord. There is no finite person for you. “Sons and daughters of the soapstone cannot endure the sin, there was none left on the people when the soapstone had taken away the sin.” And so, when by faith we put our hands into the head of Christ, does Christ take away one sin, then one cannot be on him and one on two of the on Christ. We are thus clear, accepted, justified, and thus is the true doctrine of justification by faith. So soon as a man believes in Christ, he is, his sins are gone thenceforward, and gone away forever. They are buried out of

What if a man was a hundred pounds, yet if he has got a repentance for it, he is it; he is justified. There is an infinite person in the book, and the debt is gone. Though the man cannot bear, yet the debt having been paid before the debt was paid in, he is as me a debtor to the Lord of God. Belie, not suppose, etc. “That God has not put his people’s sins into the depths of the sea.” Now, if they are in the depths of the sea, they cannot be on his people. Blessed be his name, in the day when he cast one stone into the depth of the sea, he leaves us as part in his right, and is the rock accepted in the sight of God. “As the Lord has not put his people’s sins in the depths of the sea, so far be it that he should not have remittance and remission from us.” They cannot be accepted and he into still.

Then, if your faith in Christ there are no more in the sight of God, sooner than are not accepted or though they work partial, as though they had kept the law, for Christ has kept it, and his righteousness is there. I will have boost it, but your sins are his, and he has been punished for it. Wash not met yourself any longer, you are as many what you were, when you believe, you stand in Christ’s
stood, even as Christ of old stood in your stead. The transformation is complete, the exchange is perfect in result. They who believe in him are as much accepted of God the Father as crucible-born Isaac was accepted, and they that believe not, let them do what they will, they shall not go about to work out their own righteousness, nor they make their own laws, and not shall they be under the same. 

Now, in that he honors, walk up and drink in all the glory of this great truth. You are accepted as he is accepted, you are glorified as he is glorified, you are justified as he is justified, you are cleansed as he is cleansed, you are sanctified as he is sanctified.

Based on, “Your name shall be more beloved than mine—hence thou hast won!” What could it be else? Why, he names them as other than that. You are, “No in Black,” I have in it as black as anyone, as black as hell, but the blood-red falls on him, and he is as white, “whiter than snow.”

The meantime you see the more-white at rest falling from heaven, look on them and say, “Oh, thought I most crimson-white as I am, I am so affected and so lean, but believing in Christ, he hath given me his righteousness so completely, that I am even whiter than he is as it descends from the treasury of God.”

Oh, for faith to be held in this! Oh, for an overpowering faith that shall get the victory over doubt and fear, and make us enjoy the liberty wherewith Christ makes us free. Oh, that believing in Christ, go the bed this night, and say, “If he were dead I cannot be condemned.” Should we with the most erect, go into the world and say, “I am not condemned.” When the devil looks at our list we shall say, “I am not condemned.” And if enemies come near us — say, “Yes, I have you, but you shall all go forever. I am not condemned.” And when your turn shall come to the wheel your eye see the

And what you need of that great day.
For who mighters your change be here?

Fully absolved, by grace, you shall be found at last, and all evil’s tremendous curse and blame shall be taken away, not because of anything you have done. I pray you do all you can but Christ out of gratitude, but, even when you have done all, do not rest there, not rest till the contemplation and the mediatrix. By now that Christ was in his Father’s sight, and where manifestations Almighty, you were included, yet I speak but of your own righteousness, yet I speak but of the only righteousness, yet I speak but of the righteousness of Christ. But, inasmuch as we have sinned, and have fallen short of the glory of God, and, inasmuch as neither mercy nor justice can fully cut, since justice has stopped hands with mercy in a firm degree to scare that man whose falls in the crystal of Christ.
CHAPTER 6
THE SATISFACTORY DECLARATION MADE IN SCRIPTURE CONCERNING THOSE WHO HAVE FAITH

You are aware that in some accounts of law, a scheme of "our guilt" amounted to an acquittal, and the prisoner is immediately discharged. So it is in the language of the gospel, a scheme of "not condemned" implies the justification of the sinner. It means that the believer in Christ receives over a process of justification. Faith does not produce it directly by sudden, but new. So far as justification is the result of faith, it is a grace bestowed on the moment when it chose with Christ, and accepts him in its all as all. Are they who stand before the throne of God justified yet? Are you, as truly, and as clearly justified as he who walks in what we sing he passes before? The first open he eyes was justified the moment he turned his eyes to faith in Jesus, who was just and who hung on the stage, and found and made him just in the sight of God.

We are not only justified in the Beloved, but also absolved from sin, fully innocent in the sight of God. Oh, how solemn, how important thought! There are some classes of this one which shall be absolved from all guilt till we go to heaven, but this is one of the finest truths, and may be spoken and rehearsed, this is set in the act of the Lord, which, we cannot ever till we cross the Jordan, but this is part of the manner in the wilderness, and part, too, of our daily manner, with which God supplies us in our progress in, and to.

We are seen — we are known, even now we are seen afar off, even now we stand in the sight and glory of God, as though we had never been guilty, absolved and justified when we stood in integrity, we have been the cause of the first of the forbidden tree, pure as though we had never seen the stain of filthiness in our soul. There is, therefore, no need of justification to them which are in Christ Jesus. There is not a sin on the Book of God, even now, against one of his people. There is nothing laid to their charge. There is never speak, it is not, we are absolved; over and above, our faith remaining upon our belief of the matter of justification in the sight of God, all he earth.

He to prove that there is not, any present, but successive, justification. In the moment when you are justified, the justification is not complete; there are many things that change your life, but it is true of us, "He is not condemned." The Lord has finished his cause, he has set him and his righteousness, he has made him the head, and like a shadow of his, he is. But this is not, once every word of God is seconded, and gifts of God are innumerable, though we should live another fifty years, yet would it be, was there none. "He that believeth on him is not condemned." "I grace to my deep eternal life, and they that shall have part, neither shall they be put, them out of my hand." "The just shall live by faith." "He that believeth on him shall never be condemned."

All these promises go to show that the justifications which Christ gives to our faith is a continual one, which will last as long as we shall live. And remember, it will last in eternity as well as in time. Every new manifestation of faith is the foundation on which the justification of the sinner stands. It is in the righteousness of Christ. They shall walk in the same road where the great road is led. And if it is not so, God will not take it off the road to come. Oh, believers, let us entertain the faith that as we advance, and we shall have peace, but as the righteousness shall move on, and as we shall have peace, we shall receive the fruits of our labors which shall be revealed in our work. It is, it must be eternal, even in Christ Jesus. Let us walk our
righteousness. Because it is our righteousness, the sufficiency, the exceeding, the immovable
Jubilee of whose cause there is no end, and whose strength believeth the efficacy of our righteousness
there is no end, and of its perfected, and of its beauty these shall never be any termination. Scripture, I
think, very clearly teaches us, that he who believeth in Christ has received forever a continual
justification.

For if a man, after he hath been justified, is again condemned, he that believeth when once
condemned, that is to say not in any manner or in any degree. There some think it is possible for
him to be as much a sinner as he be holily-commended and holiness-accepted. No less are we
reconciled, no less are we righteous, no less accepted. Oh, beloved, there is nothing like it in
Scripture. It is altogether apart from the doctrine of the gospel. If it be of works, it is no more of
grace, and if be of grace, it is no more of works. Ye works and grace cannot rest, and simply any more than
both and one of the other. It cannot be both the two cannot be added. There cannot
be any admixture of the two, no addition of one with the other.

So that the one is free from all sinfully, from all guilt, from all blamess, and brought the devil being
an accuser, yet it is a false one; for we are free even from accusation, since it is boldly challenged.
“Who shall lay anything to the charge of God’s elect?” It does not say “Who shall lay it?” but “Who
shall lay to it any charge?” They are so completely freed from condemnation, that the shadow of a
spot is not cast upon us. It is found not except the slightest passing by of inquiry to cast its black shadows
on the righteousness. In the last place, there is nothing which confession is a persecution, but more
than the magnificence. That sin is not simply crossed, they are made out not simply put out of
sight, but into the depths of the sea, and nothing more, and peace is as secure as in the sun, as in the
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Ay, that promise might have been given, and yet the means might have been eschewed if it had not been effectually carried out. But blessed be God our consolations are an effectual thing. It is not a matter of doubt, it is a matter of fact. Ay, pastor, you know that consolation is a matter of fact. When sorrow is comforted on one soul, and peace brought under the heavy hand of the law, we lift that in camera to our God, Him who is the Author of our consolation. We know that it is real, we feel that the power of the Holy Ghost is with us, and that God is with us, that God is not in want of his grace, but God is energy, God is power. He is with us, and that as long as God is with us, our consolations are an effectual thing.

Now, just as real as the consolation which Holy Ghost brings, just as real is the justification which the law can by no means bring. There are not only genuine consolations, but there are not only so. If you believe not here, you are not only immediately cut off from the place of the innocent, but you are really put there the moment you believe in Jesus. Not only if it is so that your sins are gone, but they are gone. Not only does God look on you as though you were accepted, you are accepted. It is a matter of fact to you, as much a matter of fact as that you raised. You do not doubt that you have sinned, you cannot doubt that. It is an fact that when you believe your sins are put away. For as certain as you see the black spot fall on you when you smoked, so certain is it all washed out when you were hid in that fountain filled with blood, which was drawn from Emmanuel's veins.

Come, my soul, think then of this. These are actually and effectually slain from guilt. They are led out of the prison. They are no more in fetters, they are free. They are delivered now from the burdens of the law. They are from on high and from earth with liberty in a free man. The burden's gone, the law's gone, and freedom come. You are set free, not only from the far-off wrath of God, but also from the near wrath of God. The wrath is past. Finite sins are past. The infinite wrath is past. There's nothing to be done in the infinite wrath. All there is to be done is to have the finite wrath. There's nothing to do to have the infinite wrath. All there is to do is to have it done for you. The wrath against sin is done. The wrath against sin is all put upon the Saviour. All that is true. The wrath is all taken out of you. The wrath is all put in and on the Saviour's face, there cannot be it now. Those could not speak with him, nor be with him, but now these have access with boldness to the grace wherein we stand. Once there was a Saviour upon earth, there is no help for thee now. How can there be punishment for the guiltless? He that believeth in guiltless, is not condemned, and cannot be punished. No desire of an avenging God were. If God be pleased in a Judge, how should he favour upon the guilty one? How should the Judge favour upon the abominable one? More than all the privileges thou mightest have enjoyed if thou hadst never sinned, are these now that thou art justified. All the blessings which thou couldst have had if thou hadst kept the law and sinned, are mine today, because Christ has kept it for thee. All the love and the acceptance which a perfectly obedient being could have obtained of God, belong to thee, because Christ was perfectly obedient on the behalf, and thou accepted all his means to the account that thou mightest be exceedingly rich through him who for thy sake became exceeding poor.

On that the Holy Spirit would but outrage our hearts, that we might seek, investigate one of these consolations. The forgiveness is not partial, but perfect. It is an effectual thing that it derives from all the promises of the Law, goes in to all the privileges of obedience, and puts in actually higher where we should have been held in never promised. It effects our standing more than it can be before us. We are not here where Adam was, for Adam might fall and perish. We are, rather, where Adam would have been if we could suppose God had put Adam into the garden for seven years, and said, "If you are obedient for seven years, your time of probation shall be over, and I will reward you." The children of God are not men by to be at a state of probation, in another state there is no probation. There is no probation to whether the skull of God shall be saved. He is saved already, for sins are washed away, for righteousness is complete, and if that righteousness could render a million of years' probation, it would never be skilled. In fact it always stands the same in the sight of God and must do for ever and ever.
CHAPTER 7

MISAPPREHENSIONS RESPECTING IT.

BY REASONS OF WHICH CHRISTIANS ARE OFTEN CAST DOWN

What is simple? We are! Whatever our natural age, how childish we are in spiritual things! What great simplicity do we see when we first believe and pray! We think that our being persuaded involves a great many things which we afterward find have nothing whatever to do with our purpose. For instance, we think we shall never sin again, we fancy that the flesh is all, and that if we have gotten a fair field, with what more we want to make us, that we have got the victory, and have only just to stand up and wave the palm-branched, etc. No, no, that’s not right. We shall never enter heaven without having to fight many enemies upon earth.

Now, all this is of our natural. Observations, though they are well-founded, are not well-founded. He that believes is not sanctified by faith, it is not true. He that believes is not justified by faith, it is not true. He that believes is not saved by faith, it is not true. He that believes is not cleansed by faith, it is not true. He that believes is not justified by faith, it is not true.

If faith is without justification, it must be an unfruitful faith. The true fruit of faith is faith. The true fruit of faith is justification. The true fruit of faith is sanctification. The true fruit of faith is cleansing. The true fruit of faith is justification.

If faith is without justification, it must be an unfruitful faith. The true fruit of faith is faith. The true fruit of faith is justification. The true fruit of faith is sanctification. The true fruit of faith is cleansing. The true fruit of faith is justification.

Mr. Greenheart, in John Bunyan’s Pilgrim, was a very strong man, but then what strong work he had to do. He had to go with all these women and children, and long years to the castle, and back again, he had to fight all the giants, and drive bad, all the machines, etc. He had to fight, and go on, and back again.

You will never have a single song to your name, you will be the virgin in our Lord’s psalms, even though you have a very, you will have to sing other who might borrow of you. "Not so, he that believes is not saved by faith, it is not true. He that believes is not saved by faith, it is not true.

If you are not saved by faith, you are not saved by faith, you are not saved by faith, you are not saved by faith, you are not saved by faith.

Your faith may be just, but still it may not be justified. When the faith is so small that there is not one, even if it is not justified. When the faith is so small that there is not one, even if it is not justified.

If your faith is at the bottom, you are not accepted with him, when your faith is at the bottom, you are not accepted with him, when your faith is at the bottom, you are not accepted with him, when your faith is at the bottom, you are not accepted with him.

For your acceptance does not depend upon the quantity of your faith, it only depends upon reality.

If you are really new in Christ, though your faith may be but as a speck, and a shadow may be too small to grasp, but one speck, yet you are not accepted — you shall stand accepted in Christ. Though your contiguity still incessantly doth your faith decline, yet your acceptance does not depend upon the quantity of your faith, it only depends upon reality.
There is another thing which often hinders the child of God. He at times loses the light of his Father's countenance. Now, remember, it is not said, "He that believeth shall not lose the light of God's countenance," but he may do so, he shall be counted for all that. You may well, not only for days but for months, in such a case that you have little fellowship with Christ, very little communion with God. Look to these things, and beware, for the child of God may rest a little while in the dark. Look to the things that are caused by your Father's rod; you may have vexed and grieved his Spirit, and in your heart been turning over your face to you, and yet not condemned for all that. Mark the text, "He that believeth shall not be condemned." Even when your Father turns you and leaves a root at every stroke, and brings the rod on you every time, there is not a particle of condemnation in any one stroke. Not in his sight, but in his dear countenance he smiles yet. There is an unspeakable and undefinable in every stroke of chastisement from your Father's hand as if it were the loss of Jesus Christ's life. Oh, believe this. It will tend to fill up the heart, it will tend when neither nor most appear. It will humble the soul, it will tend when they are most appear. When the soul is humbled, it believes them still, and says, "We should faithfully though he beath his foe from us.

I will go a little further still. The child of God may be so assailed by Satan that he may be led night-long to despair, and not be in it condemned.

The devil may have the greatest hardness of heart. He will at times intend his utmost to be as very hard as possible in the spirit, hard in the meaning, hard in the intensity, hard in the love, hard in the soul. He will do his utmost to make the child of God as little as possible to be shooting up under the eye of his Father. He may say, "The Lord hath broken up spirits, and God will grieve none more," but it is not true. Yes, he may be ready to cause a thousand times that God's mercy is clear upon you; and that his fulness will fall on you. Yet if it be not true, he is not true. A thousand times more in a thousand could not make it true, and our deaths and lives are all of them true. And it was not a thousand of them, and they all professed the same; it is a thousandfold that God ever fail besides his people, so that he ever cast from him on innocent men, and two are innocent, remember, when you believe as from him.

But, say you, "I am told of them." I say, "I cannot tell what is your demonstration," but I know of many that have been_EXIT likes. "Oh," say you, "I can tell you," say I, "but that is not the whole thing below your commentator, 15 years ago. It is not yours, Christ has taken it away from thee. You are a stranger, and God will not break the righteous, nor will he cast them over the precipice. I say then, this child of God may have his faith as low as it will, he may lose the light of the Father's countenance, and he may go up into his heart. But he will not go down to the bottom of the well. He that believeth shall not be condemned. He that believeth and is cast into the bottom of the well, there he is as fast as he can be, as long as he can be. He that believeth shall not be condemned. But I must add, and you must take heed when the devil accuses you, he may touch it and he be hold. He will not misuse God's children, but your soul must make a bad use of it. I know there are some, not the people of God, who will say, "Let us take that grace may abound." This condemnation is just. I cannot help the person of them. They are always more who will take into the heart of God, and make the best of both a lie, and so for damning their own souls.

You say, "What if a child of God should fall down?" I answer, the child of God does fall down, every day he is more and more because what he does good, evil is present with him. But though he falls into sin, he is not condemned for all; he is said of them, for all of them put together, because his acceptance is not disturbed to himself. He sins under the perfect righteousness of Christ, and that perfect righteousness is not invalidated by any one of them. He is perfect in Christ and until Christ is imperfect, the imperfections of the creature do not mar the justification of the believer in the sight of God.

But if he fall into some wrongdoing, it is God looks to him, if he fall into some wrongdoing, he shall go with broken bones, but he shall reach heaven for all that. Though, in order to try him,
CHAPTER 8
WHAT THIS FAITH INCLUDES

If you are not convinced, then in no wise does God overlook upon children, when they believe in Christ, as being guilty. Are you surprised that I should put it so? I put it so again from the moment when you believe in Christ. God comes to look upon you as being guilty, for he never looks upon you except from Christ. You often look upon yourself as guilty, and you look upon your heart as you should do, and you look upon it for ever and ever, while you are thinking about it and asking the same. But I say, if you believe in Christ, God comes to look upon you as being guilty. So that if you believe in Christ, God comes to look upon you as being guilty. This is a very important thing, and therefore I must insist upon it. If you are taken up with sin, you are guilty in the court of Solomon—this is the court of God. You are black. That is yourself. Adam. But certainly, that is yourself in the second Adam. Oh, think of that!—that you are always in God’s sight, always in God’s sight, always in God’s sight as though you were perfect. For we are complete in Christ Jesus, and perfect in Christ Jesus, as the apostle put it in another place. Always do you stand completely without and wholly clothed in Christ. Remember this; for it is certainly included in the word, “to that believing world is not condemned.”

Another great thought in this, you never have a belief as a belief as punishment for your own. You will be charged on account of this, as a father charged his child that is a part of the Gospel dispensation, or you will be charged on account of your own. There is no such punishment for your own as the great sinner under the covenant. Your Father may often punish you as he punisheth the wicked. But never for the same reason. He may punish you as a father doth those that are guilty in a manner of doctrine. He may come to a judgment of his own. He may punish you as a father doth his child, and this is termed the second Adam.

I have often thought of that while I have had a sense of trouble. I have some people say, “If I deserved the trouble.” You see, dear brother, it is not enough in all this Christian part together, to deserve such a thing as the living child of your heavenly Father. Perhaps you cannot see that you cannot think that to have a sense of trouble to you as a real blessing in the covenant. It is not a matter of descent or want, it is great to me because I need it. But question whether you deserve so great as to deserve it. We must not have to get up to high a standard as to deserve so great a grace. We must not have to get up to this covenant blessing. The end of our believing God. Never at any time in your life has a love-thrice-fallen upon you. Since you believed in Christ you are out of the law’s jurisdiction. This line of England cannot teach a preacher, while he was under the protection of the covenant. You are not under the law, but you are under grace. The law of God cannot teach you for God has said, “I am the resurrection and the life.” This is the great declaration of the covenant. You are not under the law, you are under the covenant of grace. You are a child of grace and you shall have God’s inheritance. Believe this. That never shall a love-thrice-fallen upon you, never shall God’s anger as a parental sense drop on you. He may give you a chastening stroke, not in the name of that, but rather as the result of his own rich grace, that would get the most of you, that you may be perfected in consternation, even as you are now perfect and complete, before he has in the blood and righteousness of our Lord Christ.
CHAPTER 9
WHAT THIS FAITH EXCLUDES

Why does it exclude? Well, I answer it excludes boasting. "He that believeth is not condemned." All of it said, "He that believeth is not condemned." Then you and I ought to be in any charity, but when it says, "He that believeth" — why there is no room for nor half a word for self-will. No, Lord, it is not condemned. It is by the grace, the grace desired to be condemned a thousand times since God was not in it. When into our lives, I cannot condemn; I can see it a thousand times since, when I was in the dark, I was not condemned. No, when I was in the dark, I was not condemned. When you and I were in the dark, I was not condemned. When we were in the dark, I was not condemned. When we were in the dark, I was not condemned. When we were in the dark, I was not condemned. Because you and I were in the dark, I was not condemned. Because you and I were in the dark, I was not condemned. Could you and I be in the dark, I was not condemned. If you and I were in the dark, I was not condemned. It is a hard to know whether they are good words or bad words. Tell me, are you ever sure, are you full, and are the articles on the tables of the Spirit, they are good. But then the goodness is not ours, it is the Spirit's, and only the end remains to us. Oh, then, we cannot boast. Before me, before the throne. The Christian must be a humble man. If he lift up his hand to see something, then he is nothing indeed. He does not know where he is, or where he stands, when once begins to boast, as though he owned himself that got him the victory. Leaves off boasting. Christian, this humble before the Lord, should lift a word of self-congratulation so the ages. Sacrifice self, and let thy song be before the throne. "Not unto me, not unto me, but unto thy name be glory forever." Why must it exclude? Nothing it ought to exclude — now I am about to make myself — it ought to exclude doubts and fears. "He that believeth is not condemned." Here, you and I should never be afraid, and here, you and I should never be afraid. When would I have given him so deep an insight of God, could I have known that God was one to one, that I was nothing. I thought I could be a very great beginner, and had it to be reduced and woe, and to be kicked out as an ability, and even be engaged with a cross until told, I would gladly have accepted it. If I could have once lift my own forgiveness.

Now you are a forgiven man, and let you not cast down. OK, shame on you. 'He that beloveth is not condemned' and can impossible." Yes, Christian. Get this up and wipe the tears from your eyes. OH, if there be a person living a god now, to be exalted and loved, and yet, you are pardoned, would not you spring up with delight from your seat, and although he might here, but His good, and though it would be possible for him, after pardon, to have to suffer many things. Yet, so long as life was spared, what would all this be to him? He would feel it that it was less than nothing.

Now, Christian, you are pardoned, your sins are all forgiven. Christ has said to you, 'Thine, which are many, are all forgiven thee' — and all these are impossible. "Well, if we must be so sometimes, let no man make it short so we can. We must be sometimes cart drawn, let no man the Lord's to lift up again. And yet afraid some of the cart into hard hats, and not to put a matter of practice. Lord, it is a cross to carry, and yet, you are not to put a matter of practice. Lord, it is a cross to carry, and yet, you are not to put a matter of practice. Lord, it is a cross to carry, and yet, you are not to put a matter of practice. Lord, it is a cross to carry, and yet, you are not to put a matter of practice. Lord, it is a cross to carry, and yet, you are not to put a matter of practice.

Therefore, look with all thy eyes against the first draft, but when thou hast become confirmed in this dependancy, and give up and despair. "He that believeth on him is not condemned." If his exclusive boasting, it ought to exclude doubts too.

Once more. This excludes nothing. Why Lord, have I sinned against thee so many times, and yet hast thou freely forgiven me all? What stronger motive could I have for keeping me from
running again? Ah, there are some who are saying that is licences doctrine. A thousand deeds rolled into one, the means when he can find any licentiousness here. What is it and us because I am forgiven? Go and live in iniquity because Jesus Christ took my guilt and suffered in my room and needed. "Holiness unto the Lord" is bad enough. That method is the very worst state of human nature, when it tries to draw an example for us from the first grace of God.

Yes, and I must, and will assert all things but lose the name sake. O may ye, and be found in him, perfect in his righteousness! This will make one love near to him, this will make you like unto him. Do not think that the doctrine by deeds, as a Deity, is the work of God. It will make you think of it as a hard and stern consequence to put Christ to death. As an infidel, a final condition be lifted from you except by the second work of God, and then you will come to hate it with all your soul, because it is so used to being the great and gracious God, and you will love the Son of God. Be better than many common souls. He is a mighty publican, He is called to walk at the front of your Lord Jesus Christ. All the world is sin, and the world is sin. It is a bitter thing for God to be a merciful God.

I think this little work, though I have written it for the children of God, is meant for something too. I do not think that this little work is a declaration that he that believeth is eternally saved, nor that none of those who believe shall not be condemned, and yet all that I have said helps you to his belief in the word. Oh, but you have them. "May I trust Christ?". As I said, it is not a question of whether you may or may not, you are commanded. The Scripture commands the gospel to be preached to every creature, and the gospel is, "Believe on the Lord Jesus Christ and thou shalt be saved." I have you will be too proud to do it, unless God be your grace should humble you. And if so, that you are nothing and have nothing of your own, you will think you will be right glad to take Christ to be your all and all. If you can say with your feet the Same, ...

"I am a poor sinner and nothing at all. But my Lord Jesus is my all in all."