

S E R M O N IX.

 THE IMPORTANCE OF BELIEVING ON THE
SON OF GOD.

JOHN, Chap. ix. Part of Ver. 35.

Dost thou believe on the Son of God?

THESE words were put by Christ in the days of his flesh to one whom he had restored to bodily sight, and are a question of eternal importance. To return a true answer in the affirmative is of the greatest moment and consequence to us. We are in this chapter informed concerning a notable miracle which Christ wrought in opening the eyes of one who was born blind, which struck the people with wonder and admiration: some who had known the man before, affirmed that they knew him to have been perfectly blind: others said, it is, in all appearance, he, his face and person are just like him; while the man himself affirmed, "I am he." They inquired of him how his eyes were opened, and he gave them an account. He was brought to the Pharisees, to the Jewish sanhedrim, where he was again interrogated, and still

returns the same answer, and gives the same account which he had done before. He is cast out and excommunicated by them. *Jesus heard they had cast him out.* He knew this as the omniscient God, and as man he had been informed of it; *and when he had found him, he said unto him, Dost thou believe on the Son of God?* This beautifully sets before us our blessed Lord's dealing with sinners, of whom was this man. He does not wait for their return to him, but he goes after them, to the very place where they are, and lays hold of them by his grace, draws them unto himself by the cords of his own love, opens their eyes to behold his glory, their hearts to enjoy his mercy, and bestows himself freely and fully upon them. *Dost thou believe,* says Christ to this man, *on the Son of God?* *He answered and said, Who is he, Lord, that I might believe on him?* *and Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.* *And he said, Lord, I believe, and he worshipped him.* So that here I think it should be remarked, that when this man before said, *one thing I know, that whereas I was blind, now I see,* he was speaking only of his bodily sight. It is indeed the work of God to open the eyes of the mind to see Jesus, to perceive and apprehend in him everlasting life and salvation; and those persons are truly blessed, being among the living in Jerusalem, whose eyes are opened to behold the Lamb of God who taketh away the sin of the world. My text is short, but very important; it contains a question very necessary for each of us to put to our own souls; and we should do well to consider the Son of God as speaking in

these words to each of us individually. *Dost thou believe on the Son of God?*

I shall, as the Lord may be graciously pleased to assist, divide the text in the following manner :

First, by considering from scripture testimony that Christ is the Son of God.

Secondly, will attempt to lay before you what we are to believe concerning the Son of God. And

Thirdly, endeavour to apply the question closely to all present, *Dost thou believe on the Son of God?* These are the particulars, and of each in its order.

First, let us attend unto the scripture testimony, that Christ is the Son of God. The whole Scripture is a revelation concerning God : his persons and perfections, and what is therein revealed, we are bound to believe and receive upon the bare credit and testimony of God's own divine authority, all Scripture being given by the inspiration of God. It is the one grand and principal design of God, to set before us in his word the person and work of his well-beloved Son, for the whole Scripture may be considered as the Father's testimony concerning him. And our Lord himself declares to his Divine Father, *This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.* To know God in the person of the Mediator is eternal life. Hence the apostle saith, *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true : and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.* And from hence we learn that Jesus Christ is the Son of God ;

that in him is eternal life : he being the true God ; and by essential union with the Father and the Spirit, he is *over all God blessed for ever. Amen.* The Scripture reveals Christ in his divine nature to be God ; in his divine person, the Son of God ; and in his mediatorial character, God-man—Mediator, JEHOVAH's equal, *the fellow of the Lord of hosts, in whom dwelleth all the fulness of the Godhead bodily* (or substantially) ; every essential perfection of the Godhead is ascribed unto him ; and the works of creation and providence are acknowledged to be his. John declares, in the first chapter of his gospel, that Christ is God, the creator of all things visible and invisible. *In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God.* In which words we have the eternity, the distinct personality, and the essential Deity of Christ asserted. And the creation of all things is ascribed unto him in the following words : *All things were made by him ; and without him was not any thing made that was made.* And the immensity, omnipotence, and omniscience of Christ, are hinted at in the 10th verse of the same chapter : *He was in the world, which must respect his immensity : Do not I fill heaven and earth, saith the Lord ? And the world was made by him ;* by which act his eternal power and Godhead were discovered : *and the world knew him not.* The apostle Paul, in the first chapter to the Colossians, asserts the same truth, and ascribes the works of creation and providence to Christ. *By him were all things created that are in heaven and that are in earth ; visible and invisible,*

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*whether they be thrones or dominions, or principalities or powers. All things were created by him, by his almighty power, and for him, that is, for his own glory, his ultimate end in all : and then he roundly asserts his eternity in the following words: And he is before all things; which is an infallible proof of his being eternal. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God, saith Moses, in the 90th Psalm, ver. 2. The apostle adds, and by him all things consist. It is as much the act of Godhead to preserve, support, and uphold all things, as to create all things. So that here the eternity of Christ is asserted, and the creation and sustentation of all ascribed unto him. And in the second chapter of this epistle, it is expressly declared, that in Christ dwelleth all the fulness of the Godhead; and this is to be understood of the Godhead as subsisting in the Son of God: the whole fulness of the divine nature, and all the incomprehensible perfections of Deity, such as eternity, immensity, omnipresence, omnipotence, omniscience, immutability, and self-existence, dwell in him. Thus the Scripture proves Christ, in his divine nature, to be God; and, in his divine person, to be the coequal, coeternal, and consubstantial Son of the Father. When our Lord asked his disciples, *Whom do men say, that I, the Son of Man, am?* And when they had returned an answer, he said unto them, *But whom say ye, that I, the Son of Man, am?* Peter, in the name of the rest, replies, *Thou art Christ, the Son of the living God.* To which our Lord rejoins, *Blessed art thou**

Simon Barjona ; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it. The church of Christ is built upon this rock—the person of Christ as the eternal and only begotten Son of God, of the same nature with him, and equal to him. John the Baptist says, he saw the Spirit descending and remaining on him, at his baptism, and bare record that he is the Son of God. The Father bore his testimony to this truth, both at Christ's baptism and transfiguration, when a voice came from the excellent glory, saying, *This is my beloved Son, in whom I am well pleased, hear ye him.* And upon the eternity and coequality of Christ with the Father, depends the whole of his mediatory works and acts : this is the foundation of his prophetic, priestly, and kingly office : it is this that gives eternal worth and efficacy to the whole work of redemption. His blood cleanseth from all sin, it being the blood of Jesus Christ the Son of God. His priestly office, in heaven, hath eternal dignity in it, because our great high Priest is the Son of God. And God is said to purchase the church with his own blood, because the Son of God assumed an human nature into personal union with himself ; and by the personal union of the human nature with the Son of God, he became God-man—Immanuel—God in our nature. The acts and sufferings performed and sustained in the human nature, are stamped with all the worth and efficacy of the Godhead : so that the life of the humanity laid down

to redeem us, is called the life of God: the blood shed to obtain our eternal redemption, is called the blood of God: the righteousness performed, is styled the righteousness of God; and for this reason, because the Son of God, by his incarnation, became God-man, both natures being united in the person of one Christ. So that the following glory is ascribed and attributed to our Lord in the word. He is therein set forth as God essentially, as the Son of God personally considered, and as God personally dwelling in the manhood which he assumed, and in which he performed the work of salvation. Martha, the sister of Lazarus, said to our Lord, *I believe that thou art the Christ the Son of the living God, which should come into the world.* And the evangelist John, professeth it to be his principal design in writing his gospel to prove this truth. *These things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name.* The proofs given, being sufficient to prove that Christ is God by nature, and as personally considered the Son of God essentially, and by his incarnation is God manifested in the flesh.

Secondly, I proceed in attempting to lay before you what we are to believe concerning the Son of God. Our Lord, in the text, saith, *Dost thou believe on the Son of God?* The Scripture treats much concerning it, and it sets before us Christ as him in whom we are to believe, and the word of God as the only warrant for our believing. It may not be amiss here to observe, that the everlasting gospel of the blessed God, is solely and strictly

considered a pure revelation of grace. It contains an account of the Father's everlasting love, the Son's finished salvation, and the Spirit's grace. It is the mystery of the good pleasure of God's will, and hath in it no commands nor threatenings; but it is salvation for sinners from the curses of the broken law, and the damnation of hell. Its great and eternal original is discovered in these words of the apostle, *God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.* This gives an hint of an eternal transaction between the Father and the Son, before all time, on the behalf of God's beloved ones. For the phrase, *in Christ*, denotes an immanent act in God, and which was manifested by a covenant engagement between the Father and the Son, on the behalf of the elect, who being chosen by the Father in his Son, before the foundation of the world, and set as a seal upon the heart of Christ, he received them into his arms and heart, and undertook their cause, and became their Redeemer. Now this being an eternal purpose of God in Christ, to bring many sons and daughters unto glory, by the incarnation, obedience, and blood-shedding of Immanuel, it was irrespective of all motives in the creature; it was wholly and entirely the good pleasure of his will, (*i. e.* God's will) and for the praise of the glory of his grace. As the original of it lieth in the heart of God, and the manifestation of it is in all the declarations of mercy; so it was ratified and carried into execution in the undertakings and by the obedience and death of our great

high Priest, the Lord Jesus Christ. The great article of the everlasting covenant was this: *He shall see his seed, the travail of his soul, and the pleasure of the Lord shall prosper in his hand.* He was to obey the law perfectly, to bear the sins of his people in his body, and to endure the whole punishment due to the crimes of his people, and for which he became responsible. And the gospel declares that when the fulness of time was come, God was manifested in the flesh, and was proclaimed by his Father with an audible voice from heaven, saying, *This is my beloved Son, in whom I am well pleased.* And the Son of God, in our nature, brought in an everlasting righteousness, in perfect conformity to the moral law, and was made sin and a curse, and offered up his sinless humanity, in union with his divine person, a sacrifice to satisfy divine justice: hereby the sins of his people are for ever put out of the sight of law and justice, the curse of the broken law is entirely and eternally removed from them. God is at perfect peace with them, all their trespasses being freely forgiven. And JEHOVAH the Father, speaking from the mercy-seat, saith unto them, *I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more.* The gospel is a declaration and proclamation of all this; it may well be called a *joyful sound*, for it opens to view the very heart of God, discovers the infinite treasures of his mercy, and sets before us the unsearchable riches of Christ, proclaiming salvation from the Lord for wretched dying men. And so freely, clearly, and fully, is Christ revealed

in his everlasting promise of the everlasting Gospel, that the Lord in it speaks thus: *Whoever will, let him take the water of life freely.* This makes way for attempting to lay before you, what we are to believe concerning the Son of God. And here the Scriptures must be our sole and only rule and guide. By attending unto them we learn, that our faith hath to do with Christ as revealed and set forth by the Spirit in the word. He is the object of our faith, as we consider him in his person and work, and the testimony of the Father concerning him, is to be received by us; in receiving of which, and setting our own hand and seal to it, by believing, we declare that God is true: for this is his testimony, that *he hath given unto us eternal life, and this life is in his Son.* We are apt to conceive in our minds, when we hear a discourse concerning believing in the Lord Jesus Christ, that it consists in believing that Christ died for us, and in consequence of this we are led into ourselves to seek for evidences to prove that we are believers. But, beloved, this is not the faith which God calls for, and which the gospel requires: nor is it the first act of that faith which is of the operation of the Spirit of God. To have the knowledge of our personal interest in Christ, and to be able to say, *I live by the faith of the Son of God, who loved me, and gave himself for me,* is a blessed privilege; but this is faith grown to its full maturity. A person may be a real believer in Christ, and yet not have a full persuasion at all times of his personal interest in him; and though I grant (and it cannot be denied but) that faith is affu-

rance; yet it is rather an assurance of the truth of God in the promise, than an assurance of interest in it. I will, by the Lord's assistance, and in a dependence upon his blessed guidance and teaching, endeavour to set before you, what you are called upon to believe, and in so doing, give you to understand, what believing in Christ is. Let us then, in the first place, consider what we are called upon to believe. And secondly, the ground or warrant we have for believing.

In the first place, we are called upon to believe in the glorious person, and in the finished work of the Lord Jesus Christ. The very first revelation that was made after the fall, was concerning him, who, as the seed of the woman, was to bruise the serpent's head. In which the incarnation and sufferings of Christ were hinted at and discovered to our fallen parents, which caused the woman when she brought forth her first-born, to exult, saying, *I have gotten a man from the Lord*: or, as some read it, *I have gotten a man, the very* JEHOVAH. We are called upon to believe in the incarnation of the Son of God; that God so loved the world that he gave his only begotten Son; and that herein the love of God is manifested, *not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins*. Christ in his person as the Son of God, and as God-man, is the object of our faith, and his personal obedience and sufferings, are what our faith is to be exercised upon, and hence it derives its strength, comfort, and holy boldness. It is by the knowledge of Christ, that faith is

begotten in our hearts ; for it lies in these two faculties of the soul, the understanding and the will. To satisfy the understanding, God proposeth the greatest truth which he himself can utter—even life and salvation for every one that believeth in Jesus. To satisfy the will, God proposeth the greatest good, for all good and every grace and blessing are in Christ. And the understanding, enlightened by the Holy Ghost to apprehend Christ in his essential, personal, and mediatorial glories, sees him to be one who is all sufficient to satisfy the soul for ever with unspeakable pleasure and delight ; and this draws the will to choose him, the heart to love, and the whole soul to delight in him, as its *all in all*. *We preach Christ crucified*, saith Paul ; and what they preached the people were to believe : by the gospel, Christ was evidently set forth as crucified amongst them. Christ is the object of faith. It is by him we believe in God, and it is the work of the Holy Spirit, to lead us into a knowledge of his person ; hence it is observed that the apostle being about, in the first chapter of the Colossians, to treat of redemption by the blood of Christ, he first sets out the person of Christ, as God by nature, and as essentially considered in his distinct personality, the Son of God, and as God-man, Mediator, *the image of the invisible God, the head of his body the church, their Redeemer, who made peace by the blood of his cross*. So likewise in the Epistle to the Hebrews, which is of such use and importance to the church, that the great Dr. Owen says, “ The world
“ might do as well without the sun, as the church of

“ Christ could do without this divine and most excellent Epistle.” In it he is proposed to us as the object of our faith, in the eternal dignity of his person, and in the transcendent excellency of his offices. God gave him and sent him, as the only begotten Son of God, and we apply unto and believe on him as such. We are sanctified by faith that is in him, Acts xxvi. 18. Not faith in his word severed from his person; for indeed there can be no true faith, if he be not known and considered in the excellency of his person. Faith considers Christ dying and obtaining thereby eternal redemption, which it cannot do unless it considers him in the excellency of his person, above that of a simple man, even the Son of God, and by his incarnation God-man, our blessed Immanuel, God with us. But Christ as crucified is the more immediate object of faith. God the Father hath set him forth in the word as a propitiation through faith in his blood, and Christ in his blood and sacrifice is the object of faith, as is likewise the righteousness which he hath wrought out and brought in. Hence the apostle Peter addresseth himself to believers thus: *Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us in the righteousness of God, (for so saith Dr. Goodwin it should be rendered) our Saviour Jesus Christ.* This is then an object of faith, and this righteousness is recommended unto us, it being the righteousness of God our Saviour, whose name is JEHOVAH *our righteousness.* So then Christ in his divine person as the Son of God, and in his mediatorial character, work, and offices, as God-man, the

righteousness and sacrifice of his church and people, is the object of our faith ; and this we are called upon by the word to believe concerning him, that he hath been incarnate, and that in his life and in his death, *he hath finished transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness* ; that all the ends of his living and dying are answered, and that being risen from the dead as the justifying head of his church and people, and being ascended with great triumph into his Father's kingdom, he is seated at God's right hand, and from thence sends down the Holy Ghost to open blind eyes, and draw the hearts of poor sinners by the cords of invincible love and grace to himself.

Secondly, this brings me to consider the ground and warrant we have for believing ; and this is the infallible word of God, in which it is proposed to us under the nature of a divine record, confirmed by the joint oath of the eternal Three, who declare, that there is life and salvation for every one that believeth in Jesus. *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.* It is declared in the word, that the Father gave him to be a covenant for the people, to fulfil all righteousness in his life, and to be their atoning sacrifice ; and that he is infinitely and everlastingly well pleased with Christ, and all his, he having magnified the law, and made it everlastingly honourable, and that his blood cleanseth from all sin. Faith receives this testimony which the Father hath given of his Son, and sets its seal to God's infal-

lible truth; and in believing it, the Holy Ghost fills believers with all joy and peace. We have not joy and peace given us that we may from thence believe; but are brought to give God full credit for the finished salvation of his Son, and in receiving the scriptural testimony of it upon the authority of God's own word, that the blood of Jesus Christ his Son has everlasting worth and efficacy to cleanse from all sin, we are in believing this filled with peace and joy, and our actual walking with God is the fruit and effect of our believing it. From what has been delivered we learn, that Christ, as set forth in the word, is the object of our faith; that the word of God is the only ground of our faith; and that the matter of fact, that he who is coequal and coeternal with the Father, undertook to be and is become the author of eternal salvation, is what we are to exercise our faith upon. And the Father's testimony that he has given eternal life unto us, sinners of mankind, and that this life is in his Son, is worthy of all credit. Here let it be observed, that Christ is given unto and set before us in the gospel; and by the Holy Ghost he is revealed unto us in the word, and by it in our hearts, in believing, as the hope of glory. So that in believing, we have to do entirely with Christ without us; and by exercising faith upon him it is, that we find him in us, dwelling in our hearts, and supping with us; and thus he becomes truly precious to our souls, under every relation, title, and character which he bears and sustains.

This brings me to my third particular, wherein I

proposed to apply the question closely to each present, *Dost thou believe in the Son of God?* This is a soul-searching question, and demands a strict inquiry, for upon believing on the Son of God, our eternal life depends. Hence our Lord saith to his apostles, and in them to all their successors, *Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be damned.* These are the words of Christ himself, by whom we shall be judged in the last day; and by them we should try ourselves at present. Sirs, I do not ask you, what convictions you have, what your sins are, what experiences you have, nor what your present frames may be. But I ask you, what your thoughts are of Christ? and whether you believe on the Son of God? In order that we may believe in the only begotten Son of God, the Holy Ghost must put forth his divine power and quicken our souls, enlighten our understandings, and bring us to know Jesus in his Godhead and manhood, in his love and mercy, blood and righteousness. Faith is the gift of God, and it cannot be received but by the mighty operation of the Spirit of God; and by it, Christ is received into the heart to dwell and abide with the soul for ever. It is one of the greatest works of God to bring a poor sinner to believe in Christ for everlasting life; for, hereby all belonging to a man's self must be denied and eternally renounced. This is the method which the Holy Ghost makes use of, in order to beget faith in the soul, and draw it forth into act: he presents Christ to the mind

by the word, and hereby reveals Christ to the understanding and heart, and thus he draws forth faith, to look unto him, and to exercise itself upon him. For as Christ is the object, so faith is the act of the soul upon him. It is, in itself, the most simple thing in the world; it consists entirely in believing what God declares concerning his infinite pleasure and delight in the person of Christ, and his work of salvation; in receiving Christ, as the gift of God's love, into the heart, and in living upon him for righteousness and strength. Examine what your thoughts of Christ are, and what you believe of and concerning him; and be assured that every error respecting the person of Christ and his complete and finished salvation, is pernicious to your souls. I will tell you what believers think of Christ, and believe of and concerning him. They think that his person is inestimably and invaluablely precious; that his love passeth knowledge; that his mercy and grace are truly wonderful; that his righteousness is everlasting, and that he is *the Prince of Peace*, their glorious ornament and everlasting crown. And they believe him to be God essentially, *over all, God blessed for ever. Amen.* This is the foundation which supports their faith in him; upon it their everlasting hopes depend. He being God and man united in one person, they believe him to be almighty to save, and every way sufficient to perform the work for which he became incarnate. They believe him to be **Jehovah** the Saviour, the righteousness of his church and people; that the manhood being united to the Godhead, as

residing in the person of the Son of God, all the sufferings sustained in the human nature of Christ had an eternal worth and value in them; and that Christ hath by himself purged our sins, and by his personal sufferings satisfied divine justice; and that God's law being magnified by his obedience, sin being put away by his sacrifice, and God's justice being perfectly honoured and satisfied by the soul travail of the blessed Redeemer, they see and believe that God the Father is everlastingly well pleased with the glorious obedience and sacrifice of his Son, and with all that believe in him: he himself having declared that this is his will, *that every one which seeth the Son, and believeth on him, should have everlasting life.* And here I would turn and apply myself to such as truly believe on the Son of God. You who have fled to Jesus for refuge, and are trusting in his person, obedience, and bloodshedding alone for everlasting life, are the persons I now address: so that I shall not propose the text as a question to you, *Dost thou believe on the Son of God?* But rather shall endeavour to speak to it in such a manner as to encourage you to go on in the way of believing. Give me leave to suggest it to you, that the devil hates your faith, will be daily nibbling at it, and will endeavour all he can to weaken it, and to hinder you from going on continually in the exercise of it. You will find yourselves at times, ready to call your faith in question, and may be liable yourselves to forget the ground of your faith, which is the word of God. You that are really believers in the

Lord Jesus Christ are, I conceive, easily apt to conclude, that the principal defect of your faith is in not believing your personal interest in the Lord Jesus ; whereas the greatest defect lieth in not perfectly and thoroughly believing the truths which God himself reveals in the word, as the matter of our faith. You are often complaining of your cold hearts, strong corruptions and dead frames ; it is a simple belief of the truth of God, which only can set the heart at liberty, when the Holy Ghost enables you, merely upon the bare credit and testimony of God, to believe that the blood of Christ cleanseth from all sin, and enables you to look God in the face with boldness. You must first believe in the perfect and everlasting atonement made by Christ, before you can feel the virtue of it in your own souls. We often pray that the blood of Christ may be applied unto us, and sprinkled upon us. How is this to be done ? By the Holy Ghost, the Spirit of promise. The everlasting virtue of Christ's blood is held forth in the promise of the everlasting gospel ; we receive the promise by faith through the power of the Holy Spirit ; and the promise being thus received, the blood of Christ is brought home and sprinkled upon the soul. The preaching of the gospel is, as it were, the sprinkling of this blood, and in believing the everlasting virtue and efficacy of it, the application of it is made. So that believers should never forget, that faith, or believing on the Son of God, sets all the faculties of their souls agoing after Christ. Whilst the believer is looking wholly off himself and every other object,

and looks simply at Jesus, all is well. Believing in the righteousness and atonement of Christ, brings peace into the conscience, and the love of God into the heart; and the belief of the Father's love in Christ unto us, warms the cold heart, inflames the affections, and draws the whole soul after its beloved.

It should be observed, believers, that the faith which I have been proposing unto you, is founded entirely upon God's own revelation which he hath made of his Son, and that the bare word of God is the ground, rule, and warrant of our faith; and as our wants and miseries, sins and corruptions, always preach to us our continual need of Jesus, so the Father's testimony of him, and our title to him, are likewise one and the same. Christ becomes ours by the gift of the Father unto us, and is freely set forth in the gospel to sinners, *and whosoever will, let him take the water of life freely.* It matters not what we are in ourselves, for to such sinners as we are *is the word of this salvation sent.* The blood of Christ is more sufficient to cleanse, than sin is to damn the soul. The righteousness of Jesus is every way sufficient to hide all our deformity from view; and such as behold Christ in the glass of the gospel, *are changed into the same image from glory to glory.*

May the Holy Ghost lead you on in a simple dependence upon the Lord Jesus, and keep you looking wholly and only at him, who is *the author and finisher of faith*; and you will then find that there is blessed fruit brought forth to the praise and glory of divine grace, by such as *live by the faith of the Son of*

God. Believers, your fruits of faith will be in proportion to your faith. While you are living in believing views of and meditations upon Christ, you will bring forth fruit abundantly; but you will not look at, nor live upon it, but upon Christ's fulness. What hath been delivered, as far as it contains God's truth, may the Lord bless it unto you, and to his name shall be the praise. *Amen.*