

Lewis Wayman

Duty Faith & Repentance

As true repentance {says this author} is always a concomitant of faith, and in a sense may be said to flow from it, so John commands them to believe in Christ, prepare his way, and make his path straight. {Mt.3:2,3,8} John was indeed the messenger sent to prepare the way before him, &c., {Mal.3:1, Lk.1:76,} and was as one that is sent before a king who visits his dominions, to proclaim the king's purpose to come, and that he is at hand; that they may get ready to give attendance when he comes, and hear his pleasure and design more particularly. This author concludes that 'saving' faith is here commanded, because John said, "repent, &c." But it ought to be observed, that this proves it not, unless there be no kind of repentance due from the creature but that which is a fruit of New Covenant grace, as the faith in question is asserted to be. To force the text to speak contrary to the analogy of faith is a desperate strain to serve a turn. Now does the Gospel teach, that it is a man's duty to prepare himself for Christ to save him; or, that Christ is God's salvation by absolute gift. {Is.42:6-8} Certainly Christ is God's salvation from first to last in every step thereof. He is a complete and perfect way. {Jn.14:6} Take this author in the plain sense of his words, and it is this: Poor unconverted sinners, says he, are commanded to believe, prepare Christ's way, &c., that is, they are to make themselves alive, as a preparation for Christ to make them alive; for faith is a fruit of life. Alas; is the Gospel come to this? Unconverted sinners must prepare a way for Christ to come to save them, as a woman prepares room to receive a guest. No; for Christ comes, and when Christ comes, he brings that along with him that prepares himself a room, and obtains the souls welcome. Why, saith this author, what he meant and intended by their coming, was in the first place, their putting on the wedding garment, their putting on the Lord Jesus Christ by faith. It is true, all that have not the righteousness of Christ will perish; but it is strange to say, they perish because they have it not, seeing that it is a gift; {Rom.5:17;} and we must say of it, as our Lord said to the mother of Zebedee's children, concerning the right and the left hand places in the kingdom, that it shall be given to them for whom it is prepared of the Father. {Mt.20:23} The righteousness of Christ is a glorious garment upon the Church; but not left to the creature to put on, any more than it was left to the creature to prepare it. No; he who made our first parents coats of skins clothed them therewith. {Gen.3:21} Provision and application are both of grace. God, who hath made Christ unto us – righteousness, imputeth that righteousness; {I Cor.3:21;} and gives faith to the soul, as an eye to see how fine grace hath made it, and as a tongue to sing its praises in sweeter notes, and in an humbler strain. He hath clothed me; he hath covered me; he hath done all for me; and all in me, while I with joy am made to behold it. No, no; to talk of the creatures putting on the righteousness of Christ will not be found harmoniously with what the Church says, "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." {Is.61:10} But if it be said, it is Scripture language, "but put ye on the Lord Jesus

Christ," {Rom.13:14;} I answer, the words mean no such thing, as putting on Christ and his righteousness in this author's sense of the phrase. For, the Apostle is not speaking to unconverted sinners, but to the called of the Lord Jesus Christ, {Rom.1:6,} with whom he joins himself in the foregoing verse, "let us walk, &c." Neither, is the exhortation to believers to do the special act of God. For imputation of sin to Christ, and Christ's righteousness to us are both ascribed to God. Yea, and it is the Spirit that leads the soul into the possession {spiritual perception} of all. {Jn.16:13} But the exhortation is to outward acts, opposed to the vices mentioned in the foregoing verse, as rioting, drunkenness, chambering, wantonness, strife and envying; that by treading in the steps of the Lord, and imitating his example, they might show forth the praises and virtues of him that had called them out of darkness into his marvelous light. {I Pet.2:9} Lewis Wayman {Further Inquiry after Truth, 1738}

Righteousness of Christ

The righteousness of Christ is a glorious garment upon the Church; but not left to the creature to put on, any more than it was left to the creature to prepare. No; it is prepared and put on solely by Him who made our first parents coats of skins and clothed them. {Gen.3:21} Provision and application are both of grace. God, who hath made Christ unto us righteousness, {I Cor.1:30,} imputeth that righteousness; and gives faith to the soul, as an eye to see how fine grace hath made it, and as a tongue to sing its praises in sweeter notes, and in an humbler strain. He hath clothed me! He hath covered me! He hath done all for me, and all in me, whilst I with joy am enabled to behold it. No; to speak of the creature's putting on the righteousness of Christ will not sound harmoniously with what the Church saith, "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness..." {Is.61:10} But if it be said, it is Scripture language; "but put ye on the Lord Jesus Christ," {Rom.13:14,} I answer, the words mean no such thing, as putting on Christ and his righteousness in this author's sense of the phrase; for, the Apostle is not speaking to unconverted sinners, but to the called of the Lord, with whom he joins himself in the foregoing verse; "let us walk, &c." Neither is the exhortation to believers to appropriate unto themselves this special act of God; for imputation of sin to Christ, and Christ's righteousness to us, are both ascribed to God. Yea, and it is the Spirit that leads the soul into the possession of all. But this exhortation is to outward acts, opposed to the vices mentioned in the foregoing verse; as, rioting, drunkenness, chambering, wantonness, strife and envying; that by treading in the steps of the Lord, and imitating his example, they might show forth the praises and virtues of Him who had called them "out of darkness into his marvelous light." {I Pet.2:9} Lewis Wayman {Further Inquiry after Truth, 1738}