In the *first place*, we are then to confider what is meant by the righteoufnels fpoken of in the text.

THE Lord, who is here called our righteou'nefs, is undoubtedly the Lord Jefus Chrift. He has a two fold righteoufnefs. The one is his eternal and effential righteoufnefs, which is common to the three Divine perfons. The other is his mediatorial righteoufnefs. And this is the righteoufnefs, of which the Prophet speaks in the text. By Chrift's mediatorial righteoufnefs we are then to understand his holy life, or active obedience in fulfilling all the positive requirements of the divine law, in our stead, as well as his paffive obedience, or fuffering the penalty of the curle, which was denounced in cafe of the divine divine difference.

This righteoufnefs is, therefore, fufficiently diffinguifhed from his eternal, effential and neceffary righteoufnefs. For we can conceive of no neceffity, that the Lord of glory was under to bow the heavens, come down, take our nature on him, and fuffer and die, in the flead of us criminals. All his obedience from his cradle to his grave was voluntary, Pfal. xi. 7. 8. Then faid I, Lo, I come. : in the volume of thy book it is written of me'; I delight to do thy will, O my God : yea, thy law is within my heart.

This rightcoufness, which he performed by his obedience to the precepts, and by fuffering the penalty of the divine law, being voluntary and to diffinguished from his eternal and effential righteoufness, he did not owe for himfelf, but fubjected himfelf to it, that by means of his obedience, many might be made righteous, Rom. v. 19.

This brings us to the *fecond* thing to be confidered ; namely, how this righteoufnefs becomes ours.

THAT our forefather Adam broke the divine law, which he received from his Creator, and which enjoined perfect obedience, on pain of endlefs mifery; and that we his pofterity are involved in his guilt, are truths fo clearly taught, in the volume of infpiration, that none, but fuch as are disposed to equivocate will prefume to depy. All have

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