

law are so satisfied, its curse is so exhausted that Christ is the end of the law for righteousness to every one that believeth. This righteousness is called the righteousness of God, and is therefore infinite, possessed especially of this wonderful property, that it is bestowed whole and undivided upon each believer, without in the least affecting its availability to others. The imputation of this righteousness does not imply the infusion of it, or the transference of it, so that it becomes ours as our own physical or moral qualities are ours; but it is reckoned to our account, and we are dealt with accordingly. It is not that the believer is made in himself innocent, for all have sinned. To condemn is not to make a man guilty, but to declare him guilty; so to justify is just the opposite of this; it is to acquit, to absolve. The Apostle expresses it when he says, "There is no condemnation to them that are in Christ Jesus;" and again, when he demands "Who shall lay anything to the charge of God's elect." So that believers are completely acquitted, actually released from the guilt and consequences of sin, and admitted to the favour of God as righteous, on the ground of the righteousness of Christ.

It is to this fulness that perishing men must be directed. In vain we tell them to repent, to reform, to pray to God, to give their hearts to God; unless we direct them to the love that God hath to us, to the fulness that there is in Christ as a living and loving Saviour able to save to the uttermost. Here and here only is it to be found the spring and principle of repentance, love, and evangelical obedience.

2. Fulness of grace and life for the renewal of the soul in the Divine image.

Jesus Christ in receiving gifts for men, received the Holy Spirit, by whose agency His people are sanctified. The believer is not only legally acquitted—provision is made for a real, inward, and entire change, for the expulsion and destruction of the dire root of evil-sin. At conversion the Divine Spirit touches the human Spirit, and the touch is almighty. A divine and spiritual vitality is breathed into the soul, which evinces its presence by corresponding spiritual actings, and this good work is carried on by the same almighty power till the day of redemption. To leave the work unfinished would be to mar the glory of Christ. To the operations of the Spirit in the soul are to be ascribed all the gifts and graces which distinguish the character, and adorn the life of the believer. True there is now the infusion of holiness, and these graces are the believer's in possession and exercise; but as to efficacious working they are the Spirit's.

It must be borne in mind that there is no promise of the sanctifying Spirit apart from Christ. The Spirit is sent by Christ, and he takes of Christ's and shews it unto men. The Spirit breathes divine life in human death, but Christ is the life according to his promise, "Because I live, ye shall live also." The believer is "An habitation of God through the Spirit," but it is Christ in the believer the hope of glory.

3. Fulness of provision for the guidance, defence and preservation of His people.

From the moment of their believing upon Christ, sinners are translated into the Kingdom of God's dear Son, and Christ the King has all power given him in Heaven and in earth for the Church. Christ sits upon the throne in the same character in which he trod the earth and hung upon the cross. His love to us is unchanged; and all his attributes, resources and royal prerogatives are pledged to the present protection and the final glorification of His people.