

these must subsist distinctly by themselves. But it was otherwise with our blessed Lord; for, though he had a real human nature, a true body and reasonable soul united together, yet these never had a separate subsistence of their own; but from the very moment of his supernatural conception, they subsisted in union to his Divine personality as the Son of God. He has therefore a human nature, but one Divine person forever.

"The human nature which our Lord assumed, was richly supplied with the gifts and graces of the Holy Spirit, to support and strengthen him in the course of his painful obedience and sufferings as the surety of his people. As their surety it became him to fulfil all righteousness. A twofold debt they owed, a debt of obedience, and a debt of punishment, neither of which they were able to pay. Both these debts were paid by him for them. His righteousness, which was the performance of the condition of the new covenant, consisted of three parts—the holiness of his nature, the purity of his life, and his sufferings from the sordid manger to the bloody cross.

"His priestly office consisted of two parts—to offer himself a sacrifice, and to make intercession. The first part of this office he performed on earth, in his unparalleled sufferings, which terminated in his death, when he offered to God his entire human nature, soul and body. His intercession, which is the other branch of his priestly office, he is now performing within the veil. Having offered his sacrifice on earth, like the legal high priest, he went into the most holy place, where he appears in the Father's presence an Advocate and Intercessor. His intercession is of the same extent with his death. For the elect only he died, and for them only he intercedes. He intercedes for those elected persons already brought into the covenant of grace, that they may be kept in it; and for those elect persons who are still in their natural condition that they may be made believers, and brought home to their Father's house.

"No qualifications are required of sinners to entitle them to the Gospel salvation, or to be the foundation of their right to believe in the Son of God. The calls, commands and invitations of the Word, are the ground of faith, and they are directed to mankind, as lost and perishing sinners of Adam's family. It is the distinguishing excellence and glory of the Gospel, that it offers Jesus and his salvation fully and freely to every sinner who hears this joyful sound.

"When convictions are saving they issue in regeneration, which consists in an effectual supernatural change of the faculties of the soul. This gracious change is produced by the agency of the Spirit of Christ, and sinners are wholly passive when it is effected. They may, indeed, be active in the use of appointed means, that they may obtain conversion, but the infusion of the Heavenly nature in regeneration is wholly the work of the Spirit.

"Justification is another privilege of believers. Though distinct in its nature from regeneration, it is inseparably connected with it. Justification is a change of the sinner's state—regeneration is a change of his heart. The foundation of justification is the meritorious righteousness of the Divine surety, exclusive of all qualifications in the person justified, or any works performed by him. The faith by which he is justified is of the operation of God, and it neither justifies by virtue of its *habit*, or existence in the soul as a grace of the Spirit, nor yet by its own act, as it is exercised by the soul; but it justifies as an instrument or hand of the soul, which it stretches forth to receive the gift of Christ's righteousness, exhibited as the object of justifying faith in the word of grace, and claims an interest in it as its own. The righteousness of Christ is imputed to the sinner by God, at the time when it is received by faith. In justification the believer not only obtains a title to life which he cannot lose again, but a full, free and irreversible pardon of all his sins. When he is justified he is completely freed from the law as a covenant of works. This natural law is taken into the Gospel system, and is in the hand of Christ as Mediator, and it is obligation on all his mystical members, not as in the old covenant that they may obtain a *title* to life by obeying it, but as the *rule* of their obedience; which obedience is at once the *evidence* of their title to life by