

and character of the Son of God which qualifies Him to be the Head and Fountain of life to His people, and is therefore the proper foundation of the fulness of my text.

Again, there is a fulness in Christ as Mediator, consisting in his perfect fitness to accomplish the work, which He came into the world to do. He is not only the Son of God in his true and proper Godhead, He is also Son of Man in his true human personality, and in this indissoluble union of the Divine and human consists the completeness of qualification as the anointed One. His anointing consists in the indwelling of the Spirit bestowed not by measure—and marks his consecration and endowment for the special service which He came to render in the salvation of His people. Being man He had a body to offer in sacrifice; being a perfectly holy man, He was such an High Priest as became us, holy, harmless, undefiled and separate from sinners. Being God, He received the Spirit without measure, so as to be empowered for the execution of all Divine operations. He who can hold all the Spirit's fulness, must be a partaker of the Spirit's infinitude. In the plenitude of this grace, He finished the work given Him to do for his people, paying to the full the debt due to the justice of God, being a faithful High Priest in things pertaining to God, to make reconciliation for the sins of his people.

The Spirit was bestowed on Christ without measure, and so having finished the work given Him to do for His people, He obtains the same Spirit in measure for them. God establishes his people in Christ, and anoints them so that they receive from Christ the same anointing according to their capacity and need. Here then is the *distributive* fulness, which according to the pleasure of the Father dwells in Christ, out of which His people receive grace for grace. Jesus Himself the living One, died in the room of others, that He might communicate to them the life that is in Himself. When to the glorious properties of His person, and the faultless excellencies of His life, and the infinite virtue of His atonement, we add the provision made for the communication of spiritual life to the souls of men in the perfection of Christ's Mediatorial power, we see that there is everything necessary to render Him the Saviour of the lost. The fulness of Christ corresponds to the emptiness of men, and the prerogative is His to apply the benefits of His finished work. The Son quickeneth whom He will, for the Father hath committed all judgment to the Son. It is the prerogative of the risen Saviour to send forth the Holy Spirit by whom the gospel call is made effectual, that is men are made responsive to that call, and participants of the benefits secured for them by Christ's obedience unto death. This was the joy set before Him for which He endured the cross, despising the shame. There is treasured up in Christ infinite fulness of convincing and converting grace, by which souls are gathered into the redeemed family, translated out of the Kingdom of darkness into the Kingdom of God. Of the things of Christ which the Spirit of Christ applies saving purposes, we may mention the following:—

I. Fulness of justifying grace.

Justification is a judicial act of God, springing from grace, by which the sinner is not only acquitted, but accepted, and that on the ground of Christ's righteousness imputed to us of God. This righteousness is the meritorious obedience and satisfaction to the demands of the law rendered by Christ, and which meets all the exigencies of the case. "He was made under the law," that is subject to its claims after we had violated it, that by satisfying these claims "He might redeem us who were under the law." He gave Himself for us that he might redeem us, and the claims of the