

shines conspicuous in all its parts. As by the first covenant sin reigns to death, so by the new covenant grace reigns through righteousness to eternal life by Jesus Christ. The first covenant was made by God with Adam, as the public head of all his natural offspring. The second covenant was made by God with Christ, as the public head of all his spiritual seed, and in this respect Adam was the type of him that was to come. The first Adam was bound to perform the condition of the covenant of works for all those whom he represented, and the second Adam was bound to perform the condition of the covenant of grace for all those whom he represented; with this difference, that Adam was obliged, in point of duty, to engage for his posterity, when God proposed the covenant to him, whereas the Son of God was disposed to undertake the redemption of his people by the bowels of his own love.

"This covenant of peace was between the Father and the Son from eternity, and all the parts of this wondrous plan were adjusted with infinite wisdom, counsel and discernment. It was an act of grace in the Father to accept of his own Son in this covenant, as the surety of sinners, as well as in the Son to become their surety. But though the first and second Adam agree in being federal heads, their federal representation was not of equal extent. Adam, in the first covenant, represented all his natural descendants. Christ, in the second, represents the elect only, or all those who, from eternity, were given to him by the Father, to be redeemed from misery, and to obtain salvation with eternal glory. The rest of the human race were passed by in the decree of election, and left to possess that heritage of wrath to which they are born as the descendants of Adam, and under the covenant of works. And no impeachment of the Divine rectitude can arise from this, any more than from leaving the apostate angelic tribe to perish irretrievably in their sin. When reasonable creatures sin against God, the perfection of his nature requires that their sin should be punished according to its demerit, and if they never share in Divine grace, it is what God is not their debtor to confer, who is free to do with his own as he pleaseth. And those who are the blessed objects included in the decree of election, are indebted for this inestimable privilege to the free and distinguishing grace of God, and not to anything in themselves, or done by them in time. The love of Jehovah was the cause of their election; their faith, love, repentance and good works are the fruits of election, and flow as necessarily from the great source of electing love as beams of light issue from the sun. They were chosen in Christ as their new covenant head, that they might be holy, not because they would be holy.

"It was to accomplish the redemption of the chosen seed, that the Son of God was, in the fulness of time, made flesh. He assumed the nature of those whom he was to redeem into union with his Divine personality, that, being related to Heaven in respect of his Divinity, and to earth in respect of his humanity, he might more fitly be the day's-man between God and man, and perform the office of a Mediator. The nature which he assumed into union with himself, was perfectly holy, that it might be qualified for subsisting in union to his Divinity, and for that obedience which he was to perform as our surety. He was not included in the federal representation of the first Adam, that he might be free from the imputation of his sin. He was conceived in a virgin's womb, by the overshadowing of the Holy Spirit, that he might be free from that depravity of nature which is conveyed from Adam to his posterity by ordinary generation. A part of the Virgin's substance was sanctified by the Holy Spirit, freed from all sinful pollution, or tendency towards it, and separated or set apart for the holy purpose of forming our Lord's body. The particular manner in which the Holy Ghost accomplished this divine operation is veiled in mysterious secrecy, and where the Scriptures do not give us a key we are not at liberty to pick the lock.

"But though, by virtue of the act of assumption, our Lord united a real human nature to his Divinity, he did not assume a human person. To constitute a human person, a true body and a reasonable soul must be united, and