

says, "He" (Christ) "was made sin for us who knew no sin, that we might be made the righteousness of God in him." Neither does Christ, in the last chapter of the Revelations, leave us to doubt where all our righteousness is to come from; but says, "my reward is with me, to give every man according as his work *shall be*," not as his work "may be," but as his work "*shall be*," because the work, according to which he will reward, is a finished work. Thus he tells us in the next verse, "I am alpha and omega," the first and the last letter in Jehovah's alphabet of mercy, "the beginning and the end" of all salvation, "the first and the last" in an everlasting righteousness. As, therefore, the work is infinite in value, glorious in dignity, and immutable in perfection, so must be the reward.

We may further remark concerning justification, that it is founded upon the grace-union subsisting between Christ and the church: for the apostle says, "whom he did foreknow, them he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate them he also called, and whom he called them he also justified." The question therefore is, in what sense is it that we are to understand God's fore-knowledge in this particular text? It cannot mean all the children of Adam, though he foreknew every one of these as objects of his creative power; yet he did not predestinate every one of these to be conformed to the image of Christ. The meaning must be this; whom he did foreknow as sons in Christ, he predestinated to be conformed to the image of Christ: and upon the same footing, namely, union to Christ,