CHRIST IN TRAVAIL.

WHEREIN IS SHEWED,

1.—THE TRAVAIL OF CHRIST, OR CHRIST IN TRAVAIL. 2. HIS ASSURANCE OF ISSUE. 3.—THE CONTENTMENT THAT HE DOOTH AND SHALL FIND THEREIN.

IN THREE SERMONS.

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SERMON I.

"He shall see of the travail of his soul and be satisfied."

Isaiah liii. 11.

In this chapter we have a full treatise of the sufferings of Christ, wherein the prophet Isaiah speaks with such clearness, as if he rather were an apostle after Christ than a prophet before him. Bernard tells us that there are three things which we are especially to mind and behold in the sufferings of Christ—the work, the manner, and the cause thereof: in the cause he was innocent, in the manner patient, and in the work excellent, saith he. But the prophet Isaiah doth insist on four things: 1. The greatness of Christ’s sufferings, which he expresseth in many words; that “he was despised and rejected of men, a man of sorrows and acquainted with griefs;” that “we hid our faces from him, despised and esteemed him not,” verse 3; that “he was stricken, smitten, and afflicted of God,” verse 4; “wounded and bruised,” verse 5; “oppressed, afflicted, and brought as a sheep to the slaughter,” verse 7; “imprisoned and cut off from the land of the living,” verse 8; “ bruised by his Father and put to grief,” verse 10; “in travail of soul and numbered among transgressors,” verses 11 and 12. 2. The cause of his sufferings, which, as the prophet tells us, was for our sins: “He was wounded for our transgressions, he was bruised for our iniquities,” verse 5. 3. The manner of his sufferings: “He is brought as a lamb to the slaughter; and as a sheep before the shearsers is dumb, so he opened not his mouth,” verse 7. 4. The fruit, issue and success of his sufferings: “For he shall see his seed, and the pleasure of the Lord shall prosper in his hand,” verse 10; and “he shall see of the travail of his soul and be satisfied,” verse 11. So that these words do plainly hold forth the fruit and issue of our Lord’s sufferings, and the certainty thereof. The sufferings were great, for they are here called a travail,
and the travail of his soul. The word דַּעַן signifies a toilsome, painful and wearisome labour; such a labour, say some,* as is used by those who grind in a mill; such a labour, say others;† as Adam was to use in the sweat of his brow after the fall as a curse for sin, unto which the Holy Ghost doth here relate, because our Saviour in these sufferings was made a curse for us; such a labour, say others,‡ so great, so painful, as women do endure in their sore travail, and indeed the word signifies as much, and so it is used in Psalm vii. 14, "Behold he travaileth with iniquity, and hath conceived mischief," alluding to the pains of a woman in travail; § and so it may be well translated in this place; for the word soul is a feminine term, as if the Holy Ghost would decipher the sufferings of Christ by the pangs of a woman in travail. Now this travail is also said to be the travail of the soul, not only because it was a great and sore travail, but because it did extend to his soul. The word soul is indeed sometimes used for one's life, and sometimes for the person of a man; but then it doth not exclude the soul, but include it rather. So here, "He shall see of the travail of his soul;" that is, that travail which is not only in his body but his soul too. This he is promised to see: "He shall see of the travail," that is, the fruit thereof. So Psalm cxxxviii. 2, "Thou shalt eat the labour of thine hands," that is, the fruit of thy labour, what thine hand hath laboured for. Seeing doth note enjoyment, and the enjoyment of the thing desired; so Psalm liv. 7, "Mine eye hath seen its desire upon mine enemy." The word desire is not in the Hebrew, but the original runs thus, Mine eye hath seen upon mine enemies. We add desire because that is the sense thereof; for seeing notes enjoyment of one's desires, and therefore in that the prophet saith, "he shall see of the travail of his soul and be satisfied;" the meaning is, that Christ shall so enjoy the issue and fruit of his sufferings as he shall have full content and delight therein. And so the doctrine from the whole is this:

That Christ shall certainly see the travail of his soul and be satisfied.

He did not lay down his life at a venture, nor suffer so many things at uncertainties; but he had assurance of suc-
cess. "He shall see," saith the Lord, by way of promise, both to him and us, "of the travail of his soul, and be satisfied."

For the opening and clearing hereof, three great arguments will fall under our consideration.

First, The travail of Christ, or Christ in travail.

Secondly, His assurance of issue.

Thirdly, The contentment that he doth and shall find therein.

First, As for the travail of Christ. His sufferings were very painful; a travail and a hard labour. Acts ii. 24. It is said that he was sometimes in the pains of death; some books read it, in the pains of hell: but the word rendered pains, signifies the pains and pangs of a woman in travail. It is the same word that is used by Paul, Gal. iv., "My little children, with whom I travail in birth;" and it signifies, not only the travail of the woman in the birth of the child, but the painful bearing thereof before the birth. These pains and pangs did as it were fall on Christ in his sufferings.* So that in all the sufferings of Christ, ye may see Christ in travail. He was in travail for us, and this travail was a hard labour. For it was,

I. A sore trouble.

II. A long and a tedious travail. And

III. An helpless travail.

I. It was a sore travail, both in regard of his soul and body.

1. As for his body. His sufferings were very painful; for they were universal, extreme and lingering.

They were universal, for he suffered from all hands, Something he suffered from the Jews, and something from the Gentiles; sometimes from men, and sometimes from women; from and by the hand of magistrates, kings, and princes; from and by the hand of priests; from and by the hand of the common people and the soldiers. "Why do the heathen rage, and the people imagine a vain thing? the kings of the earth stood up, and the rulers took counsel against the Lord, and against his Christ," Acts iv. 25, 26. He did not only suffer by the hand of strangers, but from his own friends and familiars; according to that of the psalmist, "Thou hast

put mine acquaintance far from me: he that eateth bread with me, hath lifted up his heel against me," Psalm xli. 9; John xiii. 18. Amongst his own disciples, one betrayed him, another denied him, and they all forsook him. Thus were his sufferings great and universal, in regard of the persons by whom and from whom he suffered. Universal also they were, as Aquinas observes, in regard of the things which he suffered. Will ye instance in his goods? he is bereaved of his clothes, and they cast lots for his garments. Will ye instance in his name and honour? he is crucified, the death of the cross was a shameful death; therefore saith the apostle, "He endured the cross, and despised the shame," Heb. xii. Yea, he was not only crucified, but as matter of further shame, he was crucified between two thieves; and as if all this were not enough, they reproached and jeered him; yea, and he was reproached by all, by Jews, soldiers, and the thief on the cross. The Jews spit in his face before he came to the cross, as if Christ’s face were the foulest place for their spittle; and when he was on the cross, they jeeringly put a reed into his hand, and said, Hail, master, king of the Jews, with an inscription on the cross, "This is the king of the Jews." Or will ye instance in his comforts? He was troubled, saith the gospel, began to be afraid, and his soul was heavy unto death. Thus were his sufferings great and universal, in regard of the thing suffered. Universal also they were, in regard of the parts and members of his body wherein he suffered. For what part was there, or member of his precious body, which suffered not? His hands pierced with nails, and his feet also; his back whipped and scourged; his side run through with a spear; and on his head was a crown of thorns. All his senses suffered also, and that at the same time: for in regard of his feeling, he was whipped, pierced and wounded; in regard of his taste, they gave him vinegar and gall to drink; in regard of his smell, they crucified him in a filthy place, the place of dead men’s skulls, Golgotha; in regard of his hearing, he was wearied with the blasphemies and derisions of the wicked; and in regard of his sight, he saw his mother and his disciple whom he loved weeping.* Thus were his sufferings universal, both in regard of the things that he suffered, in regard of persons from

* Aquin. Sum. par. iii. q. 46. Art. 5.
whom he suffered, and in regard of his own parts and members wherein he suffered. Surely, therefore, his suffering was very great, it was universal.

As it was universal, so it was most extreme. The schoolmen tell us, that his grief was greater than all other griefs.* And indeed how could it be otherwise, for the more excellent and worthy the person is that doth suffer vile things from those that are vile, the more afflictive is his affliction to him. Now Christ suffered vile things from the vile, and he was the most excellent person in the world, the Lord of life and of glory, who thought it no robbery to be equal with God. And the more healthful that any man is, the more afflictive is his death to him. Sickness doth sometimes benumb a man, and takes away the sense of his sickness: but Christ suffered a painful, cruel death, in his full strength and health, being more free from sicknesses and diseases than any man; yea, the more sensitive the parts are wherein a man suffers, the more extreme is his pain. Now those that were crucified, were nailed to the cross by their hands and feet, which parts and places are the quickest and fullest of sense, because there is a meeting of all the ligaments and sinews; and to be racked in those parts where our sense dwells, what extreme torment is it.† Those that were crucified, though they had something to stay their feet, did hang by their hands. Now to have the whole weight of one's body hanging thus on our pierced hands, and so to die by degrees, what extreme torment must it needs be? The less succour the inferior part of man hath from the superior part of his will and understanding, the more doleful is the pain in the senses. Now when Christ suffered, he did willingly suspend those comforts from his sense, which by way of sympathy might naturally have flowed in from his understanding, or supernaturally from the love of God; and therefore his sense being left alone as it were, to conflict with those pains, they must be exceeding great, and very dreadful, exceeding doleful, and extremely painful.‡

* Dolor passionis Christi fuit major omnibus doloribus.—Aquin. par. iii. Art. 6.
† Optime complexionatus erat cum corpus ejus fuit formarum miraculose operatione spiritus sancti.—Aquin. par. iii. Art. 6.
‡ Dum pars inferior in nobis patitur superior compatitur, et dolorem quantum potest lenit, et tolerabilius sit; in Christo autem qui dominus naturae erat, ex voluntate sua fuit ista discontinuatio scil. ut vires inferiores perfectissime et amarissime patereantur et partes superiores intellectus scil. et voluntas totaliter fini-
As the sufferings of his body were extreme, so they were long and lingering; crucified persons died a lingering death, they were two or three days a dying; indeed our Saviour gave up the ghost sooner; but he suffered from the cradle; and though he sweat drops of blood in the garden only, yet he never was fully out of that agony till he gave up the ghost; for a little before his death he cried out: "My God, my God, why hast thou forsaken me?" Now if his sufferings were universal, extreme, and lingering, then surely his travail was a sore travail in regard of his body.

2. As for his soul. His travail was a sore travail, in regard of that, his travail was a soul-travail. It is here in special manner called, "The travail of his soul;" the soul, and life, and spirit of his sufferings, was in the sufferings of his soul, there was the vial of the wrath of God poured out, and there especially. The papists would persuade us that Christ did not suffer in his soul;* of the same mind also are the Socinians,† and others‡ (not a little their friends fighting, though it may be ignorantly, with their weapons and arguments) who are risen amongst us.

For the clearing therefore of this profitable truth (Christ suffering in his soul) I shall deliver myself in these four propositions:

1. That Christ did truly suffer in his soul.
2. That he did suffer in his soul immediately.
3. That he did suffer and encounter with the wrath of God.
4. That he did suffer and endure the very torments of hell in this life.

1. Our Lord and Saviour Christ did truly suffer in his soul; for "it pleased the Father to bruise him, and hath put him to grief," Isa. liii. 10.|| And saith Christ himself,

rentur et nulla consolatio a deitate vel ab intellectu saltem naturaliter redundat illo tempore in partem sensitivam, et tunc potentie sensitivae soli dolori vacantes acerrimum dolorem patiebantur ideo nullus homo tantum dolorem sensit in penalitatis sicut Christus.—Abulens. in Epist. D. Hieron. ad Paulinum, Cap. vii. pag. 41. Tom. i. in Gen.

* Bellarmin, de Christi Anima, Cap. viii.
† Socinus de Christo Servatore, pars ii. pag. 3.
‡ Crellius contra Grotium, Cap. i. p. 25.
|| Perspicuum est, sicut corpus flagellatum, ita animam vere doluisse, ne ex parte veritas, et ex parte mendacium credatur in Christo.—Hierom, in Esa. liii.
"My soul is heavy unto death;" he was in great agony, Luke xxii. 42, insomuch as he "sweat great drops of blood." Now an agony, ἀγονία, signifieth the sorrows of combaters entering the lists with the sense of their utmost dangers of life. Matthew tells us that he began to be very sorrowful; περιλυπός to be berounded, or besieged with sorrow; chap. xxvi. 36, 37, "My soul," saith Christ, "is exceeding sorrowful, (καθαυτησία) even unto death." Mark tells us that he was, ἠλαβεία, "sore amazed;" amazement notes an universal cessation of the faculties of the soul from their several functions; he was afraid, and he was sore afraid;* the apostle says, that "he was heard (Heb. v. 7) in the thing that he feared. The word ἠλαβεία here used, doth sometimes signify reverence or piety;† but so it cannot be taken in this place; for it is said he was delivered, or heard, ἀπὸ τῆς ἠλαβεία from his fear.‡ But amazement is more than fear. And Mark tells us, that he "began to be sore amazed," chap. xiv. 33. Yea, he was not only amazed, but he was very heavy; "and he began to be very heavy," so we read it: but the English word is too short, ἕρεξε αἰήμονει, he began to be so affected with evil, as that he was, as it were, disabled for the minding of any thing else; the word is compounded of a privative, and δήμος, people; as if he began to be out of the body; it is the same word that is used in Phil. ii. 26: "And was full of heaviness."|| Now if our Lord and Saviour Christ was thus sorrowful, and exceeding sorrowful; amazed, and sore amazed; heavy, and his soul heavy even unto death; then surely, he did truly suffer in his soul. But it may be that Crellius, and the Socinians, with their friends, will tell us, that his soul suffered only by way of sympathy and fellow-feeling with his body. Therefore,

2. I add in the second place, that as he did truly suffer

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* Timorem significat sive metum impendentis mali et vixaliter inveniri apud bonos authores vereque Graecos.—Chamier Cap. 16, Lib. v. Tom. ii.
† Εὐλαβεία αὐτι τον φολατέσαι, φοβείσαι.—Hesychius.
‡ Nam scopus loci est explicare infirmitates a Christo susceptas; et quamvis aliquando ἀπὸ caussam genitivo notat internam caussam motus vel actionis quae significatur verbo regente, nunquam tamen significat caussam externe impellentem ad actionem.—Ames. Bellar. enervat.
in his soul; so he did suffer in his soul immediately: for look where the disobedience of the first Adam began, there the obedience of the second Adam did begin also. Now the disobedience of the first Adam, was not only in his body, in eating with his mouth, the forbidden fruit; but in his soul likewise, and he did eat with his body, because he did affect with his soul to be like God: there did his sin begin, namely in the pride and unbelief of his heart; and therefore the obedience of the second Adam was not only to be performed with his body, but with his soul, and to begin there: the soul is not properly said to suffer when the body suffers, and by way of sympathy; but when a grief is taken, or an affliction, which doth first arrest the mind and heart of men.* Now Christ did truly suffer in his soul; for as his active obedience was spiritual in his soul, as well as corporal in his body; so was, and ought to be, his passive also: and if Christ's sorrow did not begin in his soul, why is it said, that he troubled himself? John xi. 33., "When he saw her weeping, and the Jews weeping, he groaned in the spirit, and was troubled;" but according to the original, and your margin, he troubled himself; † why so, but because this trouble of his did begin from within? and upon this account he did sweat drops of blood, when his body was in good health, and free from every sickness: the body will not sweat, but when nature is oppressed, when it is under some outward burden, then it sweats.‡ Christ was under no outward burden of disease; only death was now approaching, the fear of which alone, simply considered, could not make him sweat drops of blood; for says he, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Luke xii. 50. Surely there was some other evil, the apprehension whereof, did immediately fall upon his soul, which did run and flow over into his body. Christ did suffer in his soul immediately. That is the second proposition.

* Et sane nisi penne fuisset particeps anima corporibus tamen fuisset redemptor. Calvini Institut. Lib. ii. Cap. 16.
† Quam pudenda fuisset hec mollit" "e quesque torqu" "er ob communis mortis formidinem ut sanguineo sudore diffuerit, neque posset recreari nisi angelorum conspectu quod illa precatio ter reperita, transeat calix, &c., annon ex incredibili a maritudine animi profecta ostendit asperna et majus arduum fuisse Christi certamen quam cum morte communi.—Calvini Institut. Lib. ii. Cap. 16.
3. As Christ did suffer in his soul immediately, so he did suffer and conflict with the wrath of God. I do not say that the Father was wroth, or angry with his person; some do here distinguish of the wrath of God; sometimes it is taken for the hatred of persons, so the reprobates are called "Vessels of wrath," Rom. ix. 22. Sometimes it is taken for the execution of corrective justice; so God is said to be "wroth with his own people," Deut. iv. 21. Sometimes it is for the execution of vindicative justice, and in this sense, say they, God is said to be wroth with Christ.* But I rather choose to say that Christ is considered two ways, either in regard of his own person; or as he did stand for us, being our surety. There is a difference between the affection of God's wrath, and the dispensation of it. Now Christ standing for us, and in our room and stead, did suffer and conflict with the wrath of God: that is the vindicative dispensation of it: for he was "made a curse for us," and a curse is a vindicative dispensation of wrath. It may be the Socinians, and their friends, will say that he was made a curse for us, because he died that cursed death on the cross for our good: but if ye look into the words, ye shall find that he was made a curse for us, so as that there was a translation of the curse from us unto him, which curse was due for our sin; for says the apostle, Gal. iii. 13., "Christ hath redeemed us from the curse of the law, being made a curse for us, as it is written, Cursed is every one that hangeth on a tree:" for it is written again, verse 10., "Cursed is every one that continueth not in all things that are written in the book of the law to do them."

Which curse, saith the apostle, Christ is made for us, we being thereby redeemed from it, verse 13. Now is it possible that Christ should thus be made a curse for us, but he must suffer, and conflict with the wrath of God, which was due to us? and if he were smitten of the Father, then did he bear the dispensation of the Father's wrath, and anger. Now it is said expressly in Isaiah liiii., "It pleased the Father to bruise him," verse 10. "He was smitten of God, and afflicted," verse 4.

*Neque tantum innuimus Deumuisse unquam illi adversarium vel irratum, quando enim dilecto filio in quo animus ejus accevit irasceretur sed hoc nos dicimus, divinae severitatis gravitatem eum sustinuisse, quoniam, manu Dei percussionus et afflictus, omnia irati et punientis Dei signa expertus est,—Calvin. Institut. Lib. ii. Cap. 16.
4. As our Lord and Saviour Christ did suffer and conflict with the wrath of God, so he did endure the torments of hell whilst he was in this life. I do not say with the papists that he descended into hell after his death, nor that whilst he lived here he was damned for us; that were blasphemy; for a man is said to be damned that doth for ever bear the weight of his own sins: nor do I say that Christ did bear all that misery of hell which we should have born, and which the reprobates do and shall bear in hell, for they lie blaspheming and despairing; but though Christ was in a great agony, yet he did not despair, for said he, “My God, my God;” and though God did forsake him, yet that was not in regard of union, as it is with the damned in hell, but only in regard of vision; yet he did endure and suffer for us the very torments and misery of hell: for there are two things concurrent to the misery of hell, the punishment of loss and the punishment of sense; now both these did our Saviour bear whilst he was in this travail.* The punishment of loss: for he did lose and was for a time suspended from that sweet and comfortable vision and fruition of God, therefore he cried out, “My God, my God, why hast thou forsaken me?” which cannot be understood of his outward afflictions, as being left to the violence of men, for says Paul, 2 Cor. iv. 9, “We are persecuted but not forsaken;” they were left to the violence of men and persecutors, yet they were not forsaken; and therefore when Christ saith, Why hast thou forsaken me? he doth not mean, so as to be left to the persecutions of men, for thus, says the apostle, we may be, and yet not forsaken.† And as he did bear the punishment of loss, so of sense also, for he sweat drops of blood; not blood only, but drops of blood, nor a few drops only, but many, insomuch as they fell to the ground in so great a quantity as ran through his clothes,


† Est genus paenarum quod patiuntur damni in inferno, qui omni solatio carent, quidam buie simile redemptor noster sustinere dignatus est, qui omni se solutium et consolationis remedium in passione abdicavit. Medina in Thom. part 3, q. 46, a, 6.
as some conceive, to the ground. Now can we imagine that he should be in this agony, sweating these drops of blood, heavy in his soul unto death and to sore amazement, crying out, “My God, my God, why hast thou forsaken me,” only from the fear of death? What, was our Saviour more afraid of death than the martyrs? They went triumphing and some of them singing to their more cruel deaths and clapped their hands in their flames; had they more courage, faith or resolution than our Saviour?* If it were only a corporal death that Christ thus feared, then they should suffer with more boldness and courage than our Saviour: But come, says Gerard,† and I will tell you what is the reason that our Saviour was thus afraid, and they so bold: our Saviour, saith he, drank of the brook in the way: but their drink was sweetened with his death; Christ did conflict with sin, Satan, death and hell; enemies whose force was never broken before: but the martyrs only grappled with death; a broken troop of sorrows, that rallied again, but was broken, and overcame before. Christ did sustain the malediction, and curse of the law.‡ There was a curse in his death, but the curse was taken out of the death of martyrs.|| Christ did not only conflict with a temporal, but eternal death; but the martyrs knew that they were free from eternal death; Christ bare all their sins: but when they came to suffer, the sting of death, which is sin, was taken out, and upon this account, one of the martyrs said, when he came to suffer: Christ grieved at his death, that I might rejoice in mine; he had my sin on him, and I have his righteousness, and merits on me.§ Yea, he did

* Videmus alios homines non tamen sine dolore et motu sed etiam cum magnico gaudio et laetitia mortem obire ex quo sequitur aut Christum qui est Dominus caeli et terras, minus animi, minus roboris, minus fiduciae, minus fortudinis et minus constantiae tabuiisse quem gregarios homine, aut sustinuisse mortem multo acerbiorum horribilibiorem quam quemvis martyrum, sed illud dicere est impium: sustinuit itaque alius genus mortis quam alii homines et atrocius et sita fult illa atrocitas in sensu irae Dei in propossione executionis. Sib. Lubbert. contra Socinum, lib. 2, cap. 1, p. 115.
† Gerardi Harm.
‡ Quod autem ad pios attinet, sciendum est longe alia in arena versari quam Christus nam rem habent cum morte et inferis devicti et profugitas Christus autem cum illis jam vegetis et armatis ia divina lactucent est. Cartw. Har. p. 985.
|| ἐνιαυτὸς ἐν μορθείς. Isa. liii. 9.
§ Christus dolebat ut ego esse hilaris et laetus, ille habebat mea peccata et ego vere illius merita et justitiam. Essen, de Satis, Christi, page 56.

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then endure the torments of hell in his sufferings, that by our sufferings we might go to heaven.

But is it possible that one may endure the very torments of hell in this life?

Yes; for as a man may have a taste of heaven before he come there, so possibly a man may have a taste of hell even in this life also. The wrath of God in scripture, is compared to and called fire, Ps. lxxxiv. 46. And if ye look into the parable of Dives and Lazarus, ye shall find that Dives cries out to Abraham, to send one with a drop of water to cool his tongue. Why, but, says Austin, the body of Dives is not yet in hell; what fire therefore is this that doth so torment him? to which he answers, Qualis lingua talis flamma, as the eyes, wherewith he sees Abraham afar off, such is the fire; and as his tongue, such is the fire that he is tormented in, the fire of the wrath of God: this fire of God's wrath, was our dear Saviour scorched with, whilst he was in his travail: for by way of reason and argument, whereby the former propositions also shall be the more fully proved, if Christ did bear our griefs, then whatever miseries were inflicted upon us, and our nature, by virtue of the threatening itself, under which we were, those Christ did bear, and endure for us. But he did bear our griefs, I do not say that he did bear and endure all that we should have done. Whatever misery or punishment we should have born, or the reprobates do, or shall bear in hell, doth either proceed from the threatening itself as the proper effect thereof; or it doth proceed from the disposition and condition of the person whom the execution of the threatening doth fall upon: the threatening itself doth produce death, "The day that thou eatest thereof, thou shalt die the death." Therefore death, evil, and the wrath of God for sin, doth proceed from the threatening itself. Now when this falls upon man, he despairs, and blasphemes, and lies under the wrath of God for ever: yet despair and eternal blasphemy, is not the punishment of the threatening itself, proceeding from the threat in itself considered, but proceeds from the disposition of man, upon whom the execution of the curse falls: for no sin comes from God's threatening in itself considered.* Punishment properly, is satisfaction for injury done, but sin is a continuing of the injury. Des-

* Desperatio non est de essentia poene infernalis, poene author est Deus,
pair, blasphemy, and death in sin is an action, the action of man; but punishment is the passion and suffering of man; so that death in sin, despair and blasphemy, are not of the essence of the punishment threatened; but the wrath of God, death, and God’s withdrawing of himself from man, are of the essence of the punishment, proceeding from the threatening in itself considered. Now look what the threatening in itself doth produce, that Christ suffered for us, but it will not therefore follow, that he should despair, blaspheme, or die in sin, because these do proceed from the condition, and disposition of our persons, that the curse of the threatening falls upon: as ye see it is with the beams of the sun; if they fall on wax, they soften that; but if they fall on the clay they harden that. So the wrath of God, and his withdrawing falling upon us, there doth ensue, despair, blasphemy, and dying in sin; but falling on Christ, it is not so; Why? because these do not proceed from the threatening in itself considered. Now, I say, look what we should have borne as due to us from the threatening itself, that Christ did bear for us: for saith the prophet Isaiah, chap. liii., “He hath borne our griefs;” that is, those griefs that were due to us from the threatening in itself considered. But if we had perished, and gone to hell ourselves, we should have suffered in our souls, and in our souls immediately, the wrath of God, and the very torments of hell, upon the account of the threatening: and therefore all these things did Christ suffer for us.

Look what Christ delivered us from, that he endured for us; for he delivered us by suffering; he delivered us from death, and he endured that; he delivered us from Satan, and his temptations, therefore he endured them; he delivered us from the law, therefore he was made under the law; he delivered us from sin, and he bare our sin; he delivered us from the wrath of God, therefore he did conflict with that; and from the torments of hell therefore he did suffer them.*

* Quod eam nos pro nostris debebamus sceleribus sustinere ille pro nobis passus est, &c.

Our Lord and Saviour Christ, did establish the law by his death. So says the apostle, speaking of Christ’s death in his being made a propitiation for sin. “We do establish the law,” Rom. iii. 31. Look therefore, whatever the law did require of us, for whom he died, that hath Christ done, and performed, and suffered for us; but according to the law, we were to suffer in our souls, and that immediately, yea, the wrath of God, with the torments of hell, and therefore here-in and thus hath Christ suffered for us.

Either Christ hath suffered the wrath, and justice of God for the elect denounced against sin, Gen. ii. 17.; or God doth dispense with the execution thereof; or the elect are still to suffer it. But the elect are not still to suffer it, and God doth not, will not, cannot, by his ordinate power, dispense with the execution of it, and therefore Christ hath suffered it for them: but the execution of that law, did extend to the wrath of God, and torments of hell upon soul and body; certainly therefore, our Lord and Saviour Christ, hath not only suffered in his body, but in his soul to, and that immediately. Neither can the strength of these arguments and reasons, be waved, by saying that Christ did or might satisfy the law, by enduring somewhat equivalent to the punishment due, according to the letter of it. For

The law is not satisfied, unless the thing be paid, or endured in the kind which the law doth require, although something be paid, or endured, which is equivalent to the damage made by the trespass: as in case, the law requiring an eye for an eye, and a tooth for a tooth, that a Jew did strike out his brother’s tooth, and the judge did order that his eye should be put out for it; though the eye be equivalent to a tooth, yet the law should not be satisfied with that judgment: and in case that a man stole an ox from another, five oxen being to be restored by the law, if the judge had given the wronged person...
one ox every way as good as his own, yet the law should not have been satisfied: so that an equivalent may be paid or endured, yet the law not satisfied.

The punishment which the law, "The day that thou eatest thereof thou shalt die the death," doth threaten, is death and the wrath of God, \( \text{pena sensus, et pena damn.} \). Now those those that oppose the truth in hand, say that Christ did not bear the wrath of God, nor was forsaken by God as to his soul: and is an outward forsaking, being left to the malice of men, equivalent to the wrath of God.

Either Christ did bear the wrath of God, or not; either he did endure the punishment of loss and sense upon his soul and body, or not; if he did, then he did endure the same punishment in kind, that we should have done; if he did not, but somewhat equivalent, then there is some evil that is equivalent to the wrath of God. But there is no evil equivalent to the wrath of God, surely therefore he did endure our punishment in kind, even the wrath of God, and the torments of hell for us: so far as they were due to us by the threatening in itself considered. And if Christ have thus suffered for us, both in his soul and body, then his travail was a sore travail. But,

As the travail of Christ was a sore travail; so it was a long and tedious travail; he was in the pains of this travail from his cradle, to the last breath of his cross; not only in his death, but in his life all along: upon which account Matthew doth apply those words of the prophet Isaiah, "Surely he hath borne our griefs, and carried our sins" unto what Christ did, and suffered in his life; for, saith the gospel of Matthew, chap. viii. 16., "When evening was come they brought unto him, many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick." Mark tells us, that "all the city was gathered together at the door," chap. i. 32, 33. So that he did cure, and heal them with his own trouble; according to that of John xi. 33., when Lazarus was dead, and he saw them weeping, he groaned and he wept, and so he raised Lazarus: well therefore might the evangelist apply that of Isaiah to this occasion; for he took away the diseases of the people by his own suffering with them, and cast out the devils by his conflicting with them; and so though he did not come into the extremity of this travail, till
the last, yet he had many pains and pangs all along whilst he lived. He wept, and he wept, and he wept again: three times we read of his weeping; once at the raising of Lazarus, those were his regal tears; once at his coming into Jerusalem, when he said "Thy house is left to thee desolate," those were his prophetic tears; once at the last in his agony, when he "prayed with cries and tears," Heb. v., those were his priestly tears: his whole time was a weeping time, a sorrowful time; and therefore the apostle counts of his sufferings from the time of his coming into the world, Heb. x. 5., "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." This travail then was a long and tedious travail.*

III. As it was a long and tedious travail, so it was an helpless travail; helpless in regard of men, "and they all forsook him," saith the text. When a woman is in travail, friends come, and midwife comes, and helpers come. But when Christ was in travail, even his very friends forsook him, yea, God himself did forsake him: no friend, nor midwife, nor helper, but in this matter he trode the wine-press of his Father's wrath alone. Oh, what an hard labour was here! yet thus, thus in regard of his body, thus in regard of his soul, Christ was in travail for us.

But suppose that Christ was in travail, and thus in travail for us, what then?

Then it is our duty to come in, and behold this hard and sore labour. When Moses saw the bush burning that was not consumed, he said, I will stand still, and behold this wonder. But behold a greater wonder is here, Christ bearing our sins in the fire of the wrath of God, and yet not consumed; shall we not then stand still, and behold this wonder of love?

† Locus Essae dicit ad impleri anagwgywke anagwgy thum docet quid speres, uti Lyranus; litera gesta docet; quid credas, allegoria, moralis, quid agas; quid speres anagogia; cum enim multa miracula edere incipiebat Christus fieri potuisset ut vulgus existimasset Christum tamen excellentem et mirificum esse chyrrugum, ad hoc precavendum. Mattheus hominum mentes elevare per anagwgyv de Christo altius quid sperare voluit.


Hereby you see all the attributes and divine perfections of God in conjunction, and meeting as in their dwelling place; ye may see much of the wisdom, power, justice, and goodness of God, scattered up and down in the creatures. There is an honey in every flower, which the bee can find and discern; but in the hive doth the several honies of the creatures meet and dwell, that is the house thereof. So there is a sweet taste of the several attributes of God in all the creatures; but in Christ doth his fulness dwell bodily; and in his suffering you may see the wisdom, power, justice, and mercy of God in conjunction, and so know God indeed; which knowledge was more worth to Paul than all other knowledges, for, saith he, "I desire to know nothing but Christ, and him crucified."

Hereby also, I mean by the consideration of this great and sore travail, you will prize and value Christ more, and have your hearts drawn out with love to him; for shall I not prize him that suffered the wrath of God and the torments of hell for me? The more you see his love to you, the more will your hearts be inflamed with love to him. Now the greater his sufferings for you do appear to you, the more you see his love to you: "When I am lift up (saith he) I will draw all men after me;" that is, when I am lift up on the cross; he doth not say, when I am transfigured at mount Tabor, I will draw all to me; yet there was a drawing glory, which made Peter say, It is good for us to be here. But his love is the most drawing object, and that was glorious in suffering.

Thereby you will learn to prize all your enjoyments; for thus you will see what they cost, what rate they are at in the king's book; there is no blessing or mercy which we do enjoy, but was bought in by Christ; he laid down his life for you, and in him are you blessed with all spiritual blessings. But did Christ suffer such hard things for my enjoyments? Oh, what infinite cause have I then to prize them all!

Hereby also, you will be made willing to suffer any thing for Christ, to become low and mean for him, to endure the reproach, anger, and wrath of men for him. For shall Christ suffer so hard a labour for me in his body, in his soul, and shall not I suffer in my estate and name for him? Shall he suffer
the wrath of God for me; and shall not I be willing to suffer the wrath of man for him? Shall he endure the very torments of hell for me; and shall not I be willing to suffer a little on earth for him?

Thereby you will be made unwilling to put him to a new suffering for you; those that fall away and decline, do "crucify the Lord afresh (saith the apostle) and put him to an open shame;" when professors walk scandalously, they put Christ to an open shame, to a new suffering. But is this true, that Christ hath suffered so great things for me, and shall he now suffer by me? What! hath he not suffered enough already? He hath suffered in his body, in his soul, the wrath of God, the very torments of hell, and is not this enough? God forbid that ever I should so walk, that Christ should yet suffer by me, who hath suffered such things for me.

Hereby also, you shall be able to overcome your temptations, corruptions, and to be more fruitful, and profitable, and gracious in your lives; here is the shop of virtues, Officina virtutum; whatever grace or virtue you want, you may have in this shop, if you will come for it. Dost thou want hatred of sin? Here you may see it in its own colours, and the reward thereof. For if God spared not his own Son, but he endured the wrath of God, and the very torments of hell, when sin was but imputed to him; oh, what an hell, and flaming fire shall\*those endure, who have sin of their own, and must bear it themselves! And, says Gerard, would you see the torments of hell, the true punishment of sin? Ito ad montem Calvariae, go to mount Calvary. Or dost thou want patience in thine afflictions? Behold the travail of Christ, as a lamb he opened not his mouth before the shearer. Or dost thou want a tender, broken heart? Truly his heart is hard indeed which the sight of these breakings of Christ will not break.

Hereby, also, you will be engaged unto his commandments and ordinances. For what are the ordinances which now we enjoy, but the representation of a suffering Christ, whereby we hold forth the Lord's death till he come? What is all our preaching and your hearing, but of Christ crucified? What is baptism, the Lord's supper, or any other ordinances, but that bed wherein we have communion with a suffering
Christ? And shall Christ suffer such bitter things for us in his soul and body; and shall we throw up those ordinances whereby we are to have communion with him in these sufferings? God forbid!

And hereby also, you that are of a fearful heart, may fully conclude the willingness of God to save sinners. For if God the Father had not been very willing, he would never have put his own only Son to so great a suffering for their salvation. What can be more abhorrent from the heart of a tender Father, than to put his own, only, and obedient Son unto death? It goes to the heart of a tender father to see his child die; "I will not see the death of the child," said Hagar, "and she sat down over against him, and lift up her voice and wept," Gen. xxi. 16; but to lay his own hands upon him, in reference to his death, this is a grief beyond all expression; yet this did God the Father do, for he bruised his Son, he put him to grief, he smote him, and he laid on him the iniquities of us all. Surely, if God the Father had not been infinitely willing to save sinners, he would never have done a thing so contrary to him; and if Christ himself were not willing, he would never have suffered such hard things for their salvation. What is not a woman willing to do for that child, whom she hath had a sore travail for? Now Christ's travail was a sore travail; surely therefore, he is infinitely willing to save sinners, and if God the Father be willing, and Christ be willing, then why should not every poor, doubting, drooping soul say, "Lord, I believe, help thou mine unbelief?" I once doubted of thy love, because I doubted of thy willingness to save such as I am, yea, often have I put an if upon thy willingness, saying with the leper, "Lord, if thou wilt, thou canst make me clean." But now I see thou art willing to save sinners; why should I then doubt again?

And upon this account, all poor sinners may be encouraged to come to Christ; for if Christ did come down from heaven for you, will he refuse you when you come to him? If he have suffered such hard and bitter things for sinners, do ye think he will cast them away that do come to him? Surely he will not. Oh, what great encouragement doth this doctrine proclaim unto all poor and great sinners for to come to Christ.
And hereby also, your faith may be established, and your hearts comforted and settled, when you have come to Christ; for the more fully the suffering of Christ, which is the object of your faith, is spread before your eyes, the more will your faith be raised and established; and if Christ have suffered such great things for you, even the very wrath of God, and torments of hell, then you may be assured that he will never forget you. Can a woman forget her child? No. Why? But because she hath travailed for it. But behold, here is a travail beyond all travails; Christ travailing in the greatness of his love for poor sinners, travailling under the wrath of God his Father, and will he forget you that are his seed? “Though a woman forget her child, yet will not I, saith the Lord.” Oh, what comfort is this for all the seed of Christ; Christ hath had a sore travail for you, therefore assure yourselves he will never forget you. And thus I have done with the first argument of this doctrine, Christ in travail.

SERMON II.

CHRIST IN TROUBLE AND HIS ASSURANCE OF ISSUE.

"He shall see of the travail of his soul, and be satisfied." Isaiah liii. 11.

Having spoken to the first argument, Christ in travail, we are now to proceed to the second, His assurance of issue; though he had an hard labour of it in the day of his sufferings, yet he was sure and certain that he should not miscarry; many women do miscarry in travail, few or none have assurance that they shall not miscarry; but before our Saviour Christ fell in travail, the Father did assure him, that he should see his seed and be satisfied; accordingly he hath seen the travail of his soul, for, saith he, Heb. ii. 13: “Behold, I, and the children whom God hath given me,” and he shall yet see his seed; he did not lay down his life at uncertainties, neither was it left in suspense whether he should have issue or not, but he was assured of it, and so he died for sinners.

For the opening and clearing whereof we must inquire,
I. What this issue is which Christ did travail for.
II. What assurance he had of it.

I. As for the issue of Christ's travail, which he travailed for, it is all that fruit and effect of his sufferings, which he did travail for. There are some immediate next effects and fruits of Christ's death and sufferings, which I may call the first birth of the death of Christ. There are other effects which are more remote, and I may call them the latter birth of the death and sufferings of Christ. But look whatever fruit or effect that is which Christ did travail for, that he was assured of. The first he did see presently, and the latter he doth and shall see daily.

What are those first, next, and immediate effects and fruits of the death of Christ, which he presently saw?

Those are many; and because there are so many opinions of men about them, I shall answer to this question, both negatively and affirmatively.

1. Negatively.

Some think that the first and immediate effect of Christ's death was, to make God reconcileable to mankind; for "God was in Christ, reconciling the world unto himself;" but the world was not actually reconciled at his death; and therefore, say they, the first effect of Christ's death was to make God reconcileable. But this cannot be the next and immediate effect of the death of Christ; for God was reconcileable before Christ died, and had not only a velleity, but a full will to shew mercy to us; for, John iii.: "God so loved the world, that he sent his only begotten Son." Now if the love of God to mankind were the cause of Christ's coming into the world, then he was reconcileable before the death of Christ.

Others think that our actual reconciliation is the next and immediate effect of the death of Christ. But this cannot be, for our Saviour tells us, That he which believeth not, abideth under wrath; "The wrath of God doth abide on him." Now if the wrath of God do abide upon a man, so long as he abideth under unbelief, then is he not reconcileed to God actually, till he believeth. When a man is actually reconcileed to God, then he is justified; but "we are justi¬fied by faith," Rom. v. 1, and therefore a man is not actually
reconciled till he doth believe actually. Those that are without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, cannot be actually reconciled to God; but so were the converted Ephesians before their conversion, Eph. ii. 12. The apostle Paul saith expressly, that whilst the Corinthians were unrighteous and wicked, they were not justified, 1 Cor. vi. 9, 10, 11: "Know ye not that the unrighteous shall not inherit the kingdom of God; be not deceived, neither fornicators, nor adulterers, nor thieves, nor covetous, nor drunkards, &c., shall inherit the kingdom of God; and such were some of you: but ye are sanctified, but ye are justified," &c. Therefore they were not justified, and so not actually reconciled unto God before their conversion. As glorification follows our justification, so our justification follows our vocation, Rom. viii. 30, actual reconciliation therefore, and justification, is not the next effect of Christ's death.

But we are then discharged from our sins, when they are charged on Christ, and they were charged on Christ, when he died for them.

True, when Christ died, then were our sins charged on him; but it doth not follow that we were then discharged: for there is a great difference between a man's paying of his debt himself, and the payment of the surety. If a man be arrested for a debt of his own, and do pay it himself, he is then discharged from the debt, but if the debt be charged on the surety and he pay it, the debtor is not presently discharged from the debt, in regard of the surety, but to be discharged when the surety pleaseth. Now our sins were charged on Christ, as our Surety, and he did pay our debt; look therefore, when he pleases, we are discharged from them, and that, saith he, is upon your believing not before, being "justified by faith, ye have peace with God through our Lord Jesus Christ," Rom. v. 1.

Some think that Christ died to reconcile man to God, so far as that Salva Justitia, or noti obstante Justitia Divina; God might have a power to shew mercy to the children of men, which he was willing to do, but was bound from it by his justice; and that by the death of Christ, he was free to
give unto man what law he pleased; which liberty, or power of God, say they, was the next effect of Christ's death. *

But this cannot be, for then Christ died to redeem the power of God, out of the hand of his justice; for that which is delivered by the death of Christ, is redeemed; but where do we find in Scripture, that Christ is said to redeem God, or any thing of God's? This doth suppose that God was willing to shew mercy to man, and to do that for man which he could not do; but that cannot be with God: man may be willing to do that which in justice he cannot do, because his will may be unjust, but God's will cannot be unjust; and therefore he cannot will that which he cannot do in justice. This makes void the death of Christ, according to the maintainers of this opinion; for they say, That God could pardon the sin of man without the death of Christ; and therefore if Christ died to procure such a power and liberty to God, then he died for nothing; for according to themselves he had this power before. † This opinion doth suppose that there is a velleity, and voluntas in God; an half and a full will; and if God's will may be imperfect and perfect, then his knowledge also may be plena et semiplena, perfect and imperfect; and so imperfection will be charged upon God. The apostle Paul tells us, Heb. 9, that Christ died as Mediator of the new covenant, therefore not to set God free to make what covenant he pleased with the children of men. What state shall redeemed man be in presently upon this account, not under the gospel, for God is left free by the death of Christ, they say, to appoint what covenant he pleases, and not under the law, for he was by Christ redeemed from the law. ‡ If the confirmation of the new

* Christum merito mortis suae Deum patrem univerro generi humano hactenus reconciliavit, ut pater propter ipsius meritum salva justitia et veritate sua novum gratiae fœdus cum peccatoribus inire et sanctire potuerit ac voluerit. Sententia Remonstrantium circa secundum Articul.


† Si potestas et jus salvandi in Deo consideretur absolute Deus si voluisset potuisset nos salvare citra satisfactionem Christi sed non voluit id facere. Cornivus contra Molin. p. 436.

Deus potest de suo jure quantum vult dimittere instar. regis creditoris, Matt. xviii, nisi velimus Deo minus quam nobis licere Sorex Vorstians, p. 4, 5.

‡ Mirabilis ille status in quem homines restituit dicent per Christum neque est status gratiae evangelice que non fluit ex fœdere gratiae neque potest esse status legis neque ulius alius status in quo homines stare solent. Ames. Antisynodal de morte Christi, cap 4, p. 149.
covenant, were the next effect of Christ's death, as appears by Heb. ix. 14, 15, then Christ did not die to procure such a power and liberty to God, that he might appoint what covenant he pleased. Surely therefore, this power or liberty in God is not an effect of Christ's death, much less the next effect of it.*

Some think that the next and immediate effect of the death of Christ, is the forgiveness of original sin unto all the world; none, say they, are damned only for original sin; this by the death of Christ, was immediately forgiven to all the children of men.

But this cannot be, for then all the world should be actually reconciled unto God, and justified; for according to their own opinion, justification and forgiveness of sin are one and the same thing; but the apostle tells us, that "Whom God justifies, them he also glorifies," Rom. viii. Then also, there should not only be an impetration of redemption and grace for all, but an application unto all, which they deny. Then the children of heathens and pagans should be in a better state and condition than the godly, who live under the gospel; for according to their opinion, the godly living under the gospel may fall away and be damned; and so, though they be godly, they have no assurance of their salvation; but if a pagan's child die, he is sure to go to heaven, because his sin is pardoned, and he is justified. The apostle Paul tells us, 2 Cor. vii., that the children of believers are clean and holy, and upon the account of the parents' faith; but if original sin be pardoned to all the world, then the children of infidels and unbelievers also are holy; and if so, why doth the apostle tells us, that our children are holy upon the account of the parents' faith? The apostle Jude tells us, that the Sodomites endured the vengeance of hell; surely there were some children in the town and place? "The wages of sin is death," saith the apostle Paul, and death reigned from Adam to Moses, even upon them that had not sinned after the similitude of Adam's transgression. And if the wrath of God do abide upon all until they do believe, then surely original sin is not forgiven unto all the world by the death of Christ.

Others think that the obtainment of this decree, namely, Whoever believes shall be saved, and whoever believeth not shall be damned, is the next and great effect of the death of Christ.

But this cannot be the effect of Christ's death; for we read of no such general decree of God in the Scripture. We read of this gospel truth, Whoever believes shall be saved, and whoever believes not shall be damned; but every gospel truth is not a decree of God. Christ is the Son of God, is a gospel truth; the Lord will write his law in your hearts, is a gospel truth and promise; but this is not called God's decree. Such a general decree doth exclude and deny election of particular persons.* The Scripture tells us plainly of the election of particular persons: Eph. i., "Who hath chosen us;" Rom. viii., "Whom he hath predestinated, them he hath also called; the foundation of God standeth sure, he knoweth who are his." But now if there were such a general decree as this, Whoever believes shall be saved, and whoever believes not shall be damned; there would need no election of particular persons, but only an execution of that general decree. By that general decree God doth will no more to one than to another; but Rom. ix. God doth will more to one than to another, for "Jacob he loved, and Esau he hated."† If there were such a general decree, and none else, as some say,‡ then the will of God should be undetermined as to the salvation of this or that particular man until he believed, and so should be determined by some act of man. But the will of God, as Bradwardine ‖ demonstrates, is the first agent; primum liberum, primum agens, et primum determinans; first free, the first mover, and the first determiner; the serious consideration whereof was, as he professeth, the first beginning of his conversion to the grace of God, from the error of Pelagianism and Manicheism.

* Electio est alicujus particularis cum rejctione alterius, hoc sic ante jacta mundi fundamenta, ergo datur alicui plus quam decretum generale.—Ames. Antisin.
† Decreto isto generali Deus nihil magis velit uni quam alteri sed Rom. 9, magis vult uni quam alteri.—Ames. Antisin.
‖ Ego autem aut est a scientia Dei et vanus, &c., postea vero videbar mihi vide, a longe gratia Dei omnia bona precedentem tempore et natura; sicut anima in omnibus motibus primus motor.—Bradward. de Causa Dei, Lib. i. cap. 35, pag. 308.
Neither can the death of Christ be the cause of any such decree; for the decrees of God are eternal, the death of Christ was in time; and that which is in time, cannot be the cause of that which was from all eternity. Surely therefore this general decree is none of that issue, wherewith our Lord and Saviour Christ was in travail.

Some think again, that the next and great effect of Christ's death, was to bring all the world into the covenant of grace; that whereas before they had broken the covenant of works by the first Adam, now all are brought into a covenant of grace by the second Adam.

But this cannot be; for as the covenant of works was made with the first Adam and his seed only; so the covenant of grace was made with the second Adam and his seed only. But the whole world are not the seed of Christ, for the Lord promising him to see his seed, doth not promise him to see all the world. The apostle tells us, that the Ephesians before their conversion, were aliens from the commonwealth of Israel, and strangers to the covenants of promise, being without hope, and without God in the world, Ephes. ii. 12; which could not be, if all the world were taken into the covenant of grace by the death of Christ. If God deal with all mankind in a covenant of grace, then all mankind should certainly be saved: for, if whatever God requires on man's part, God doth by that covenant undertake that man shall perform; then all must needs be saved, if the covenant be made with all; but whatever by this covenant God requires on man's part, he undertakes to perform. Doth God require that we should act from an inward principle of grace? "I will write my law in your hearts," saith he. Doth he require of us to know him? this he undertakes for us by this covenant, "Ye shall all know me, from the greatest to the least," Heb. viii. Doth he require us to fear him? "I will put my fear into your hearts." Doth he require faith and repentance at our hands? "I will take away (saith he) the heart of stone, and give you a heart of flesh; and I will circumcisethine heart," Deut. xxx. 6. Doth he require obedience at our hands? he undertakes for us also that we shall perform the same: "I will put my Spirit into you, and cause you to walk in my ways," Ezek. xxxvi. 27. So that if God should deal with all the world of mankind according to the covenant
of grace, then all the world should be saved; but all the world are not saved, surely therefore this is none of those effects which our Lord and Saviour Christ travailed for.

Some think that Christ by his death hath obtained a sufficiency of grace for all men, so that all men may or may not believe if they will; and this obtainment of this sufficiency of grace for all, they think is the great and next effect of the death of Christ.

But this cannot be, for the thing is not true, namely, that all men have a sufficiency of grace by Christ to believe on him: for if all the men of the world have such a power from Christ to believe on him, then the Jews had a power to abstain from their unbelief, in putting Christ to death, and yet they had this power from the death of Christ; and if so, then it was possible that Christ should not have died by the hand of their unbelief, and yet possible, by virtue of Christ's death, for them to abstain from the putting him to death, which is a contradiction: neither can it be said, that they had this power given them upon the the foresight of Christ's death, for the same foresight did foresee that Christ should be put to death by the hand of their unbelief. If all men have such a power to believe in Christ, then either they must have an inward principle of grace and faith, or they can act without an inward principle; but they have no inward principle of faith and grace, for then they should be believers, for it is the inward habit and principle which denominates the man, and not this or that act, for a man is a believer though he be asleep: nor can any creature put forth an act without an inward principle suitable to the act; the eye cannot act in seeing without an inward principle of sight, nor the ear hear without an inward principle of hearing; the herb cannot grow without an inward principle of growth, nor the beast move without an inward principle of motion, nor any creature act without a precedent inward principle: but all the men of the world have not an inward principle of faith and grace, and therefore all the men of the world have not a power to believe. The apostle Paul tells us plainly that "a natural man receiveth not the things of God, neither can he," 1 Cor. iii. 14, but if he have a power to believe, then he can receive them, for receiving is our believing, 1 John 12: neither can it be said that by the natural man we are to understand the weak christian, for if the weak
Christian cannot receive the things of God, much less the wicked and the pure natural man: nor doth the apostle speak of a natural man as he is merely considered in the state of nature, abstracted from all gospel grace and the means of grace, for then he should speak to no particular case in the world, for, according to our adversaries, there is no man in the world but hath some gospel grace or means of grace. Our Saviour Christ tells the Jews, John x. 26, “Ye believe not because ye are not of my sheep;” it seems, then, that all the world, are not the sheep of Christ, for saith he, Ye are not of my sheep; and the reason why some do believe is because they are of Christ’s sheep, and why others believe not is because they are not of his sheep: now if the reason why some believe and others not, is because some are his sheep and others not, then all the world have not a power to believe; for if all the world have a power to believe, then those that are not of the sheep may believe; and if those that are not of the sheep can believe, why doth our Saviour give this as a reason why they did not believe—because they were not of his sheep? The apostle Paul saith, Rom. x. 14, “How shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?” but now all the particular men in the world have not heard of a crucified Christ by the preaching of the gospel. And if it be said, Yes, but the sun, moon and stars do preach Christ, as the apostle saith in the same chapter, “Their sound and words is gone forth into all the earth;” I answer, It is true, indeed, that the apostle doth here allude to that xiiith Psalm, where it is said that the voice of the sun, moon and stars is gone forth unto all the earth; but the apostle doth not contradict himself, for he saith, “How can they believe in him of whom they have not heard; and how can they hear without a preacher,” and a preacher sent? If men can hear of Christ by the preaching of the sun, moon and stars, then they can hear of Christ without the preaching of one sent, which he denies in the 14th and 15th verses. And if the sun, moon and stars do preach Christ crucified, then is the matter of the gospel no divine revelation: and then why might not Adam believe in Christ in the state of innocence? the sun, moon and stars preach the same doctrine now that they preached then, and then the same that they preach now; if, therefore
they do preach Christ crucified now, then also they preached him in the state of innocency; and so Adam in the state of innocency had a power to believe on Christ, which the maintainers of this opinion deny: neither can it be said that if all men have not a power to believe then God should be unjust in punishing so many for unbelief, for, besides that all had a power in Adam, God doth punish and damn men for their will, not for their want of power; for as Hugo observes well, When a man cannot if he will, for the will the impossibility is not imputed, but if he will not; for impossibility the will is not excused.*

Some, again, do think that Christ died to obtain a power, dominion and lordship over all things, especially a power to forgive sins, which he had not before his death; and that the next effect of his death was the obtainment of this power and dominion.†

But this cannot be, for if Christ had this dominion, power and lordship over all, by virtue of the hypostatical union, then it was not merited by his death; but this he had by that mysterious union, and therefore as soon as he was born the angel said unto the shepherds, "For unto you is born this day in the city of David, the Saviour, which is Christ the Lord," Luke ii. 11. Christ did not merit for himself, as the protestants speak against the papists, for if Christ should merit such a glory and dominion for himself, then the love of Christ to man in his death would be much lessened; it is said, indeed, that upon his suffering, as a consequent thereof, or by way of declaration, say some,‡ God gave him "a name above every name," &c. Phil. ii., but that relates to the former words also, "Who thought it no robbery to be equal with God, yet took on him the form of a servant," verse 7, which notes the hypostatical union. If Christ bought in this power and do-

* Quando homo non potest, si volit, propter voluntatem impossibilitas non imputatur; si autem non vult, propter impossibilitatem voluntas non excusat. Hugo de St. Vict. L. 2. de Sacr. par. xiv. cap. 6.


‡ Smalcins Catechis. Racov. de Officio Christi Regio.

§ Theses Francisc. Davidis Thes. v.

‡ Dio non causam sed ordinem et consequentiam notat, Acts xx. 26; Heb. iii. 7; 2 Peter i. 10, sic Luc. xxiv. 26, oportuit illum pati et sic intrare; sic sancti per multos tribulationes debent regnum ingredi quæ tamem hujus non sunt causae.—Quistorp. Annot. Bibl. in Ps. ex.

q 2
minion by his death, then he purchased it with his blood, but his blood is propitiatory and satisfactory, not procuring lordship and dominion. The power, lordship and dominion which Christ hath is either essential, or dispensatory and mediatorial: his essential power and lordship was not merited by his death, for he hath that as he is God, and he had it before his incarnation, for Isaiah saw his glory, and did see him; chap. vi. 5, "For mine eyes (saith he) have seen the King:" What king? "Even the Lord of Hosts," verse 5; the "holy, holy, holy" Lord of Hosts, which the evangelist John doth apply unto Christ, and tells us plainly that this Lord whom Isaiah saw was Christ; chap. xii. 41, "These things said Isaiah when he saw his glory and spake of him:" his mediatorial power and lordship could not be merited by his death, for he was Mediator before he died, and therefore had his mediatorial power before his death. We find him actually possessed of this power and lordship over all before his death; witness his casting out of devils, commanding winds and seas, which obeyed him: and his answer to the owner of the ass, which he sent for; "Say, The Lord hath need of him." And as for his power to forgive sins, as if he would on purpose obviate the doctrine of the Socinians, he doth declare it in so many words: "But that ye may know that the Son of man hath power on earth to forgive sins," &c., Matt. ix. Now if he had this power on earth, then the obtainment of it was not the great and next effect of his death; no, nor any thing which his soul travailed for in his death.

If these things be not the next and immediate effects and fruits of Christ's death and sufferings, what are; and what is that issue of his death which he did presently see and was possessed of?

2. Affirmatively. Look what the first Adam destroyed, that the second Adam did build up again for his seed: the second Adam recovered and gained that in a better edition for his seed which the first Adam lost from his seed. Therefore, As the first Adam by his sin and disobedience, did break the law of God, affront his justice, and provoked the anger and wrath of God, against his posterity; so the second Adam did by his obedience and death, satisfy the law and justice of God, for all his seed whom he died for; which satisfaction he did perform immediately. For, when he died, our sins
were imputed to him, and laid and charged on him; for “he was made sin for us, who knew no sin,” 1 Cor. v. 21., that is, the guilt of our sin was imputed to him; the meaning of the words is not he was made a sacrifice; for it is said, that “he knew no sin.” Now it cannot be said, that he who knew no sacrifice, was made a sacrifice for us; indeed it follows by consequence, that he was made a sacrifice for us, which he was on the cross; “For he offered up himself once for all,” saith the apostle, Heb. ix. 26, 28., which cannot be understood of his appearing in heaven for us, for that he ever liveth so to appear for us, “seeing he ever liveth to make intercession for us,” Heb. vii., and when he gave himself unto God for us, then he was “made an offering, and a sacrifice to God for a sweet smelling savour,” Eph. v. 2. But when he died for us, then he is said to give himself for us,” Gal. ii. 20, “Who loved me and gave himself for me;” that is, who loved me and died for me: yea the very same word that is used for the sin offering, Levit. xvi., is attributed unto Christ, Isa. liii. 10., “When he shall make his soul an offering for sin:” the word is מָשָׁה a sin offering. Now the sins of the people were laid on the head of the sin-offering, and Christ being our sin offering, when he died on the cross, our sins were then laid on him, and imputed to him. As our sins were charged and laid on him, so they were laid on him by the hand of the Father, Isa. liii. “It pleased the Lord to bruise him, and he hath put him to grief,” verse 10. “And the Lord hath laid on him the iniquities of us all,” verse 6. The word מָשָׁה doth sometimes signify to pray and intercede: but so it cannot be taken here, for then the words should be read thus; he hath made our iniquities to pray or intercede on him, or by him, or with him; but there is no good sense in that; neither can it be said that the words here signifies to obviate, as if the sense should run thus; he hath made him to obviate our sins, or our sins to be obviated by him, which is that interpretation which the Socinians do most adhere unto, for the word is in Hiphil, noting an efficacy, and causality, without any preposition before the word מָשָׁה sin; and therefore according to the interpretation of the word, the words must be translated thus; He hath made our sins to obviate by him, or on him, which is no sense: but rather than men will lose their own sense and ap-
prehension, they will make the Scriptures to speak no sense: the true translation, and reading of the words is thus; "He hath made our sins to meet on him," and so our sins were laid on Christ by the hand of the Father.* As the Father laid, and did charge our sins on Christ on the cross, so he laid them on by way of punishment, our sins being the meritorious cause of his sufferings, and his sufferings being the punishment of our sins; for what is a punishment, but a just inflicting of some natural evil, for some sinful evil.† It is the inflicting of the evil of suffering for the sinful evil of doing. Now when Christ died on the cross, "he was wounded for our transgressions, and bruised for our iniquities," Isa. liii. 5. And where do we read either in scripture, or any author, that a man is said to be scourged, wounded or afflicted for a fault, but it notes a punishment, and that such a fault is the meritorious cause thereof? When God threatens to punish men for sin, he threatens them with the bearing of their sin. So Levit. xx. 17. "He shall bear his iniquity," is the same with, "he shall be killed," verse 16. and "he shall be cut off," verse 18. So Numb. xiv. 33., "Your children shall wander in the wilderness, and shall bear your whoredoms," that is, the punishment which is due to them. Ezek. xviii. 30, "The soul that sins shall die, and the son shall not bear the iniquity of the father;" that is, the son shall not be punished for the father's sin. So that in scripture language, to bear the sin of another is to be punished for another: so the goat did bear the sins of the people, and Christ who was our sin-offering, did bear our sins on the cross, Isa. liii.; 1 Pet. ii. 24. "Who himself bare our sins, in his own body on the tree:"

* Verba prophetae sunt יב על יט. Secondum Socinii interpretationem orat pro illo i. Christo, sed hoc absurdam, hac interpretatione itaque rejecta, dicit Socinus, vertendum esse Jehova occurrit per eum sive cum eo iniquitati omnium nostrum, sed neque haec interpretatio consistere potest; nominem enim יט nulla prepositio apposita est que tale quicquam innuat docendum enim esset, יב על יט על יט על יט על יט, ut autem absolute positum ita accipiatur neque ratio suadet neque syntaxis patitur, nec simili exemplo ostendi potest.—Sib. Lubbert. de Jes. Christo Servatore contra Socin. Lib. ii. cap. 5. p. 162.

† Pena vel supplicium est malum passionis quod infiligeretur propter malum actionis.
go this task; for, saith he, Lo, I come to do thy will, thy law is within my heart, I delight to do thy will; which he speaks in reference to these sufferings, Heb. x.; Psalm xl. 8., and John x., he saith, "I lay down my life, no man taketh it from me, but I lay it down of myself," verse 17, 18., yea, and when our sins were thus charged on him, he did accept of that charge, and calls those sins his, Psalm xl. 11., "Mine iniquities have taken hold of me, so that I am not able to look up:" which words are the words of Christ as appears plainly, by the former verses. And so again, Psalm lxix. 5., "O God, thou knowest my foolishness, and my sins are not hid from thee:" which psalm, is a psalm of Christ, who standing in our room and stand, speaketh thus, as being made sin for us. So that as the Father charged our sins on him, so he did accept of that charge.* As he did willingly accept of this great charge, bearing our sins for us, so when he died on the cross, he did stand in our room, and stand; not only dying for us, that is, for our profit, good and benefit; but for us, that is in our room, and place, and stand; for he laid down his life for us, as a ransom. Now when one dies for another in way of ransom, he doth not only die for the benefit, and profit of the ransomed, but in the place and room and stand of the ransomed. So did Christ die for us, as himself speaketh, Matt. xx. 28; Mark x. 45. ἀντρον ἀνίοντος. "The Son of Man, came to give himself a ransom for many:" and if Christ did die for us, as only for our profit, then why should Paul say, 1 Cor. i. 13, "Was Paul crucified for you, or were you baptized into the name of Paul?" It seems by this speech, that none can die for us in that sense that Christ died for us, but such as whose names we may be baptized into; but one man may die for another's profit and benefit, as the martyrs have done, and yet the other may not be baptized into his name: and the apostle Paul saith in

* Longe a salute mea verbe delictorum meorum. Longe hic divinitus loquitur verba delictorum meorum quia nostra peccata reputat sua. Hierom. in Ps. xxi. et xli. Sana animam quamvis peccaverim tibi; quamvis ego sum omnium maximus peccator imputative, imo peccatum, 2 Cor. v. ult., et phrasi Hebraea peccaverin tibi, ratione officii, quod sustineo redemptor, non persone quando sum integer et peccatum nullum feci. Tarnov. in Psal. passional, p. 233, in Ps. xli. Quod igitur ad Deum Patrem spectat, se non esse ratione officii innocente fature, O Deus Pater loquitur qui ratione humanæ naturæ es Deus meus, Ps. xxiii., tu novisti stultitiam meam hoc est peccatum. Christus peccator.—Tarnov. in Ps. lxix. p. 263.
Rom. v., "Christ died for the ungodly, (verse 6.) scarcely for a righteous man will one die; yet peradventure for a good man, some will even dare to die," verse 7. Now Christ did so die for us, and in that sense that he saith, scarcely for a righteous man will one die; and in that sense did Christ die for the ungodly, that he saith, peradventure for a good man, some will even dare to die. But when the apostle speaks of one's dying for a righteous man, and for a good man, he doth not mean, that one will scarce die for the benefit or profit of a righteous, or good man; but he speaks of dying in their place and stead; and therefore when he speaks in the former verse of Christ's dying for the ungodly, he must needs mean for them, as in their room and stead; else he had not spoken \textit{ad idem} in verse 6., to what he had spoken in verse 5. But the apostle did certainly speak \textit{ad idem}, and therefore when our Lord and Saviour Christ died for us, he did not only die for our good and profit, but, in our room, place and stead. And as when he died for us, he did give himself a ransom for us; so that price and ransom was most fit and suitable, being in itself sufficient to pay all our debt, a price beyond all compute; for saith the apostle Peter, "We are not redeemed with silver and gold, but with the precious blood of Christ;" as if he should say, with such a price as is beyond all compute, in respect whereof, all the silver and gold in the world, are of no value; a price in itself infinite, and of infinite value; not only satisfying the debt by way of acceptance, but by that intrinsical worth and value that was in itself; for if Christ's death and obedience should only satisfy God for our sin by way of divine acceptance, then it should satisfy no more than the blood of bulls and goats might have done, for such blood might satisfy by way of acceptance. But the scope of the apostle in Hebrews ix., is to shew that the blood of Christ, is more efficacious in itself, than the blood of all the bulls and goats; and therefore it was not satisfying in a way of divine acceptance only, but in a way of intrinsical worth and merit. Now, if the price that Christ laid down for us, was in itself sufficient to satisfy, and this was not wrested from him, but he did freely offer it up unto God for us, and he did pay, and suffer all this in our room and stead, as a punishment due to us, and inflicted on him by the hand of the Father, then God the Father must
needs be satisfied with this great payment; which indeed he
was, as appears by that entertainment which he gave unto
Christ, when Christ came into heaven, saying, "Sit thou on
my right hand:" surely therefore, the satisfaction of divine
wrath, and justice, was an immediate effect of the death of
Christ, which he saw presently."

As he did satisfy the law and divine justice for all his
seed; so he did by his death sanctify and set them apart for
God, consecrating them, even all those that he travailed with,
to the use and service of the Lord; for as the first Adam
did profane, debauch, and defile all his seed by his disobe-
dience; so the second Adam did by his obedience, consecrate,
sanctify, and set apart his seed for God; for, says the apos-
tle, Heb. x. 10, "By the which will, we are sanctified through
the offering of the body of Christ:" and again, verse 14,
"For by one offering, he hath perfected (that is, consecrated,
saith Calvin) for ever, them that are sanctified." And saith
our Saviour, "For this cause do I sanctify myself;" That is,
saith Maldonate,† according to all the authors that I have

* Nullus alius fuit competentior modus, quia nullus morbus competentius cu-
ratur quam per suum contrarium oportuit enim quod sicut purus homo voluit
ascendere ad excelsa Dei per superbiam suam purus et verus Deus ascenderet
usque ad infima hominis scil. usque ad mortem crucis, et sic per contrarium facta
est perfectio curations humanae.—Altissiod. in Sent. Lib. iii. tract. 1. cap. 8.

Sicut ergo Adam per furturn et rapinam factus est quasi dives, cum nihil habe-
ret; sic oportuit ut Deus fieret quasi pauper cum omnla haberet. Et videtur justa
compensatio per adequationem contrariorum complexorum, ut mors eterna ejus
qui temporalis erat, morte temporalis ejus qui aeternus erat, redimeretur.—Parisi-
ens. de Causis cur. Deus Homo, cap. 7.

Christi satisfactio non solum ex divina acceptatione sed ex proprio valore quam
habebat ob dignitatem personae satisfacientis æqualis fuit divina offensæ compen-
sandæ—Aquinas par. iii. q. 48. art. 2. Altissiodorens. Lib. iii. tract. 1. cap.
cap. 14. Ruiz. de voluntate Dei disput. iii. § 5. Greg. de valent. de Christo
Mediatores, cap 4, 5. Bart. Medina in part. iii. thom. i. q. art. 5, conclus. 3.
Vasquez. disput. v. cap. 2, in 3 part. thom. i. Suarez. disput. 4, § 3, ubi sit
conclusio huc certa est et contraria nec probabilis nec pia nec fidei consentanea.

Quo spectat etiam illud apostoli ad Heb. impossibile est sanguine taurorum
auferri peccata ubi ex antithesi apparat sermomem esse de æquali satisfactione,
nam per modum satisfactionis imperfectæ adeoque ex acceptatione divina etiam
sanguis hircorum et taurorum satisfacere poterat ad auferenda peccata.—Tannerus
de Incarnate. quest. 2, dub. 2, in 3 partem. Tho. tom. iv. Chrysost. hom. 10,
in Epist. ad Roman. Cyprianus de ascens. prctii. magnitude superat negotium.

† Omnes prorsus authores quo ego legerim interpretantur pro iis ego me in
read, I do consecrate and offer myself up a sacrifice, that they also may be sanctified or consecrated in truth and not in ceremony, as the people were by the sacrifices of the Old Testament, which were but a shadow of the great and true sacrifice of Christ on the cross. And if our Lord and Saviour Christ when he died on the cross, was then offered unto God as our first fruits; then all the crop and lump must be sanctified thereby; but when he died, he was offered up unto God as our first fruits; and therefore, says the apostle, Heb. ii. 11, "For both he that sanctifieth, and they who are sanctified, are of one," as the first fruits and the crop or lump were of one; plainly therefore, when Christ died for us, he did then sanctify and set apart all those whom he died for; and so the consecration and sanctification of his seed, is another fruit and immediate effect of his death.

As he did consecrate all his seed by his death; so he did merit heaven and eternal salvation for them, opening the gates of Paradise, I mean the celestial Paradise, for them again; for as the first Adam by his sin and disobedience, did bring death and eternal condemnation upon all his seed, and did cause the gates of Paradise to be shut against him and all his posterity; so the second Adam did by his death and obedience, open the gates of Paradise and salvation for all his seed;* and therefore when he was on the cross he told the thief, "This day shalt thou be with me in Paradise;" why did he not rather say, This day shalt thou be with me in the third heavens? for our Paradise is the third heaven, as appears plainly by comparing the 2nd and 4th verses of the xiith. of 2 Cor. But because, as I conceive, he was performing his obedience on the tree as our second Adam, and so opening heaven and our Paradise, in opposition to that hurt and mischief the first Adam did by his disobedience in eating of the forbidden tree; and if ye look into Heb. x. 19, 20, ye shall find that the apostle Paul saith thus:

sacrificium offero, et cum dicit, ut sint ipsi sanctificati in veritate, significat ini- tiari consecrarique sacrificio.—Maldonat. in Joan. xvii. Calvin in Heb. x.

* Humilitas passionis Christi meruit nobis apertionem januæ quod per eam datum est sufficientia pretium redemptionis nostræ, quia tanta fuit humilitas in redemptore, quanta fuit superbia in prevaricatore. Altissiodor. lib. 3, tract 1, e. 7.
"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh." So that the opening of this way to life for his seed, was the proper and immediate effect and fruit of Christ's death and sufferings.

As he did merit eternal life and salvation for his seed, opening the gates of Paradise again for them; so he did by his death recover the image of God unto all his seed. For as the first Adam by his sin and disobedience did then lose the image of God, which loss he saw as an immediate fruit and effect of his sin; so the second Adam, Christ, did by his death and obedience, merit the repair and recovery of the image of God for his seed; which purchase he did then obtain presently, and did see the right thereunto immediately settled upon his seed and children whom he died for; for saith the apostle, Heb. ix. 12: "But by his own blood, he entered in once, into the holy place, having obtained eternal redemption for us." So that before he entered the holy place, he had obtained our redemption; look therefore what that is which we in Scripture are said to be redeemed from, that he obtained presently for his seed. Now we are not only said to be redeemed from the wrath to come, but from all iniquity, Tit. ii. 14, or from our vain conversation, and that by his blood, 1 Peter i. 18, 19. This purchase therefore he obtained presently by his death. Neither can it be said, that then all his seed should be immediately freed from their vain conversation; for as Parisiensis doth observe well,* As the sin of the first Adam doth not hurt his seed, but in that they are his: so the grace of the second Adam doth not actually profit his seed, but in that they are his. But the seed of Adam are his, as they receive flesh from him when they are born; so the seed of Christ are not his but as they receive the Spirit from him, and when they are born again; but though the seed of Christ have not this image actually stamped on them till they do believe, yet they

* Quem admodum non transit adæ damnationi nisi per generationem incarnaliter ex eo generatos, etsi transit Christi gratia et peccatorum remissio nisi per regenerationem spiritualiter per ipsum regeneratos; sicut delictum adæ non nocet, nisi suis, in eo quod sui sunt; sic nec gratia Christi prodest; nisi suis, in eo quod sui sunt. Parisiens. de Causis de Deo homo, cap. 9,
have a right both to salvation and sanctification, immediately settled on them by the death of Christ, as a child may have a right to a land by the purchase of his father, before he comes of age, though he be not actually possessed of the land till he do come of age. This right therefore, and the settlement of it upon the seed of Christ, is another fruit and immediate effect of his death and sufferings.

As he did recover the image of God by his death; so he did spoil and destroy the power of Satan, which Satan had over all his seed.* For as by the sin and disobedience of the first Adam, Satan got a power over all his posterity; so by the death and obedience of the second Adam, this power was broken in reference to the seed of Christ: for saith the apostle, "He also himself took part of the same, that through death he might destroy him that had the power of death, that is the devil," Heb. ii. 14; and again, "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it," Col. ii. 15, that is, the cross. So that when Christ died on the cross, he did then break and rout the forces of Satan, insomuch as all the forces that he can draw up together against the seed of Christ, are but some rallied troops: then was his field army broken, and Christ triumphed over them all upon the cross. Surely therefore this breaking of the power and force of Satan, is another fruit and immediate effect of the death of Christ.†

As Christ did break the power of Satan by the power of his death; so he did thereby also sanctify all things to his seed, insomuch as when they should come of age, all things should be then clean unto them. For as the first Adam by his sin and disobedience did defile all things, insomuch as all things were to be unclean and accursed to his posterity; so the second Adam did by his death and obedience sprinkle, cleanse, and sanctify all things to his seed: for saith the apostle, "When Moses had spoken every precept to the

† Nunc judicium est mundi nunc princeps hujus mundi ejicietur foras, Joan. 12, justitia Dei hoc efficere debuit, ut ab eo pateretur Diabolus quod ille inique intulerat scil. ut ab eo ligaretur, quem inique ligaverat, seu ligati procuraverat ab eo ejicietur de mundo quem ipse et spiritualiter et corporaliter injuste ejeci- rut. Paris. cap. 9.

* Dicitur Diabolus duas habuisse manus unam attribuentem qua trahebat omnes ad inferos que amputate est et ei, quantum ad bonos per passionem Christi; et manum flagellantem que debilitata est, que vexat tamen bonos ad exercitium. Altissiod. lib. 3, tract. 1, cap. 8.
people, he took the blood of calves and goats, and sprinkled both the book and all the people. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry; and almost all things are by the law purged with blood; but the heavenly things themselves with better sacrifices than these," that is, with Christ's own blood, Heb. ix. 19, 21, 23. And if you ask why the law, tabernacle, and the vessels of the ministry, which were holy, should be thus sprinkled with blood? Calvin gives two reasons,* namely, Because though these things were in themselves holy, yet being used by man (in regard of that pollution that is in him) they might be profaned; and though the book and word of the Lord be holy, yet it will not, it cannot be efficacious and profitable to us, nisi sanguine Christi dedicata, unless it be sprinkled by the blood of Christ. Now this sprinkling of the vessels, book and all things, was performed when the sacrifice was offered, and when the testament was dedicated; but the new testament was confirmed by the death of Christ, his blood being the blood of the new testament, and he was sacrificed on the cross: and therefore though his seed are sanctified with inherent holiness when they do believe; yet there was a sprinkling of all things, ordinances, afflictions, dispensations, and all conditions to them, by the death of Christ; so that this sanctification or sprinkling of all things, in reference to his seed, was another fruit and immediate effect of the death of Christ.

As Christ did sanctify all things to his seed, so by his death he did confirm the covenant of grace. For as the first Adam did break the old covenant by his sin and disobedience; so the second Adam, by his death and obedience, did confirm the new; for, saith the apostle, Heb. ix. 16, "Where a testament is, there must also of necessity be the death of the testator; for a testament is of force, after men are dead, otherwise it is of no strength at all, whilst the testator liveth," verse 17. And again, Gal. iii. 15, "Brethren, I speak

* Non quod prophanum in se quicquam haberet sed, quod nil nihil tam sanctum est quod non homines sua immunditia prophanent, nisi Deus ipse facta omnium innovatione occurrent, omnes cultus vitioci sunt ac impuri nisi Christus sanguinis sui aspersione eos munet.

Ubi Christus cum sanguine non apparat, nihil nobis esse cum Deo: sic neque doctrina ipsa nobis ac in nostrum usum efficaverit nisi sanguine dedicata. Calvin Heb. ix. 20, 21.
after the manner of men, though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto; and this I say, that the covenant that was confirmed before of God in Christ, &c., verse 17. So that the covenant of grace was confirmed by Christ in his death; only the question is, How this covenant was confirmed by the death of Christ? The Socinians say,* That Christ's death did confirm the covenant by way of testimony, or declaration of the truth of the gospel; the Lord, say they, hath promised in the gospel, that all those who repent and believe, shall be justified and saved. Now Christ preaching this truth and dying in it, hath confirmed this truth and the gospel; and therefore, say they, Christ is called the true and the faithful witness. But though Christ by his death did bear his testimony to the truth of the gospel, yet where do we find in Scripture that his death did confirm the covenant by way of testimony? Where doth it appear that the covenant which he confirmed by his death, was this, If you repent and believe, you shall be saved and justified? The thing is true, and a gospel truth, but the covenant which Christ confirmed, ye read of in Heb. viii., where the Lord doth promise both faith and repentance also. If the death of Christ did confirm the covenant by way of testimony, testifying the truth of the gospel; then the death of the martyrs should confirm the covenant, more than the death of Christ; for the Socinians deny the deity of Christ; and if Christ were only man, then the death of thousands, some dying more painful deaths than Christ did, should give a greater testimony to the truth of the gospel, and so confirm the covenant more than the death of Christ. But where do we find in all the Scripture, that the death of the martyrs is said to confirm the new covenant? The death of none, but of the testator, can confirm the testament; but Christ

* Quest. Qui vero sanguis aut mors Christi nobis voluntatem Dei confirmavit?

only, and not the martyrs, is the Testator, Heb. ix. 17.* Then also the miracles that Christ wrought and the apostles’ preaching, with the gifts that Christ gave to them upon his ascension, should confirm the covenant; for, saith the apostle, Heb. ii. 3, “How shall we escape if we neglect so great salvation? which at the first began to be preached by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost,” verse 4. It seems then, that the truth of the gospel was confirmed to us by miracles, and the apostles’ preaching; yet the miracles and preaching of the apostles, are not said in Scripture to confirm the covenant, which yet might very well be said, if Christ’s death should confirm it by way of testimony. If the death of Christ, doth confirm the covenant by way of testimony, then the blood of bulls and goats, might have confirmed the covenant; for when God testified the truth of his promise to Abraham, Gen. xv., he said to him, “Take thee an heifer of three years old, and a she goat of three years old, and a turtle dove, and a young pigeon; and he took them, and divided them in the midst,” verse 9, 10. But the apostle tells us plainly, Heb. ix., That the blood of bulls and goats could not confirm the covenant. The ordinance of the Lord’s supper doth testify God’s willingness to forgive sinners; “That cup is the New Testament in Christ’s blood, shed for many for the remission of sins.” But though the Lord’s supper be a seal of the covenant, sealing to us, evidencing, testifying, and assuring us of God’s love by Christ; yet it is not a seal of the covenant, as Christ’s blood was, which did not only seal to us, but was a seal of the covenant itself, as it lay between God the Father and him. But if Christ’s death did only confirm the covenant by way of testimony, then the Lord’s supper might as well be said to confirm the covenant, which is no where affirmed in the Scripture. Look how the obedience of the first Adam should have confirmed the covenant, in case he had stood; and look how he broke that covenant by his disobedience; so did the death and obedi-

ence of Christ, the second Adam, confirm the new covenant. Now if the first Adam had stood and confirmed that covenant, he had confirmed it by performing the condition of it; and he brake it by not observing, and not doing the condition of it; so the second Adam, Christ, did confirm the new covenant by his death, and in that, by his obedience, he did perform the condition of the new covenant for his seed. Thus, I say, he confirmed the covenant of grace, even by performing the condition of it; and this confirmation of the covenant was the next, and most immediate fruit and effect of his death. And thus you have seen both negatively and affirmatively, what are not and what are, the next and immediate effects of the death of Christ.

As for the remote effects of the death of Christ, they are many. As: Freedom from the law, curse, and the wrath of God, Gal. iii. 13, 1 Thess. i. 10. Our effectual vocation or calling, 2 Tim. i. 9. Our justification and actual reconciliation with God, Rom. v. 1, Ephes. i. 8. Our sanctification and holiness of soul and life, Ephes. v. 25, 26, 27, Heb. ix. 14, 1 John i. 7. Our adoption and all those spiritual privileges which belong to the sons of God, Gal. iv. 4, 5. Our peace, comfort, and freedom from fears, Luke i. 74, Heb. ii. 14. And to name no more but this: Our salvation in the world to come, Heb. ix. 15. All which I call the more remote effects of the death of Christ; which though he did not immediately see the obtainment of, yet he shall surely see them. And so I come to the second thing propounded, to be cleared and evidenced, viz. The assurance of his issue, and the sight thereof.

II. Having therefore seen what are the fruits and effects of the death of Christ, How may it appear that Christ shall certainly see the obtainment of these last effects; and what assurance had or hath he thereof?

He had the assurance of the pre-salvation of many thousand souls; for when Christ died on the cross, many thousands were in heaven upon the account of his death; God the Father took Christ’s word, promising to die for sinners, and so saved many beforehand. As the Son died, and took the Father’s word for the salvation of many after his death; so the Father took the Son’s word, and saved many before his death upon the account thereof. Now when Christ died,
this pre-salvation of so many thousands, was a great assurance to him of the accomplishment and obtainment of all those things which he travailed for.

II. He had the assurance also of his own merit and his Father's faithfulness. For

1. He did not only merit heaven and salvation for those whom he died for, but he merited grace, holiness, and regeneration for them; for whatever God gives in time, he gives upon the account of Christ's merit; but in time, he doth give grace and holiness, for he doth "bless us with all spiritual blessings in Christ." Now grace and holiness are spiritual blessings, and therefore God doth bless us therewith in Christ. Look what the Father promiseth, that he doth give out upon the account of Christ; for "all the promises are yea, and amen, in Christ;" grace and truth comes by Christ; and the fulfilling of the promise is truth; but God the Father hath promised grace as well as glory; "I will write my law in your heart, I will take away the heart of stone, and give you an heart of flesh, I will give you a new heart, saith God." Whatever grace is derived from Christ, and communicated by him to us, he merited for us; "But of his fulness, we do all receive, even grace for grace." We pray to God for the conversion, and regeneration of sinners, and we beg this in the name of Christ; therefore Christ hath merited, not only glory, but grace and holiness. And the apostle tells us expressly in 1 Tim. i. 9. That we are called with an holy calling, in and by Jesus Christ; "Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose, and grace, which he hath given us in Christ Jesus, before the world began." As God doth work all natural things by second causes, so he doth work-all supernatural things by Christ. By Christ he did make the old creation, as he was the eternal son of God; and by Christ he makes the new creation, as our Mediator. Now look what the Father worketh by him, that did he merit for us; but our new creation is wrought by him, and therefore he did not only merit heaven and happiness, but all our grace and holiness for us.*

* Merita Christi sunt causae omnium auxiliorum et totius gratiae: quae in natura lapso conferuntur hominibus, et idem dicendum de omnibus dispositionibus, tam proximis quam remotis justificantem gratiam antecedentibus, et de augmento gratiae.

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2. He did not only merit the impetration of our redemption, but the application of it also, the application of the means of grace, and the application of his own merit; for his death is made the reason of this application, Isaiah liii. 11. “By his knowledge shall my righteous servant justify many, for he shall bear their iniquities;” so again, Heb. ix. 14 “How much more shall the blood of Christ, who through the eternal Spirit, offered up himself, purge our consciences from dead works, to serve the living God; and for this cause is he the Mediator of the new covenant.”* Now if Christ shall therefore justify many, because he did bear their sins, then he did merit this application for all those whom he died for. If Christ did not merit this application, then there is some grace which is not from Christ, or this application is no grace, but the application of grace, and of Christ’s merits, and redemption is grace, and there is no grace which we have, but is all from Christ.† Our other adversaries tell us, that no child perisheth, or is damned only for original sin, but that sin is taken off from all, by the death of Christ;


Si quis dixerit eandem gratiam Dei per Jesum Christum Dominum nostrum propter hoc tantum nos adjuvare ad non peccandum quod per ipsam nobis revelatur et aperitur intelligentia mandatorum ut sciamus quid appetere quid vitare debeamus non autem per illam nobis presarti ut quod faciendum cognoverimus etiam facere diligamur atque valeamus anathema sit; cum enim dicit apostolus scientia inflat charitas vero edificat valde impium est, ut credamus ad eam quae inflat nos habere gratiam Christi, ad eam quae edificat non habere, cum sit utrumque donum Det, et acire quae facere debeamus et diligere ut faciamus.—Concil. Milevitan, 2 can. 4 bin. tom 1.

* Meritum Christi sufficienter operatur ut causa universalis salutis humanae, sed opertet hanc causam applicari per scripturam et per fidem formatum, et ideo requiritur aliquid aliud ad salutem nostram praeter meritor Christi cujus tamen meritum Christi est causa.—Thom. Aquin. ques. 29, de Gratia Christi, art. 7.

† Haec applicatio est maximum Dei donum et maxime necessaria ad salutem sed Christus meruit nobis omnia Dei dona et omnia media necessaria ad salutem, ergo haec applicatio est ex meritis Christi.—Suarez. disput. 41, § 2.
therefore the death of Christ, and his merits are applied unto all infants; and if so, then he hath merited the application of redemption for all, or else he did not die equally for all, as they say.* Look what God hath promised, that Christ hath merited; but he hath promised the application of Christ's death and merits, for saith he, "My servant shall deal prudently, he shall be exalted, so shall he sprinkle many nations," Isaiah lli. 15. And if he did not merit the application as well as the impetration of our redemption, then he merited no more for those that are in heaven, than for those that are in hell; no more for those that are saved, than for those that are damned. For he merited the impetration of redemption for all the particular men of the world, say they. But he did merit more for the saved, than for the damned; else those in heaven have no more cause to praise God, and to be thankful unto Christ, than those that are in hell. Surely therefore, our Lord and Saviour Christ, when he died, did not only merite the impetration, but the application also, of our redemption.*

3. He did not only merit a sufficiency of grace for us, but the efficacy of grace also: for look what grace the Father gives in time that the Son merited, for he blesses with all spiritual blessings in him; but the Father doth not only give forth a sufficiency of grace, but the efficacy of it; for saith the apostle, he worketh in us, *αλλ' θελειν, the will, and the deed.† Look what grace the Father promiseth us, that Christ merited for us; but the Father promiseth not only a sufficiency, but the efficacy of grace, "I will put my Spirit into you, and cause you to walk in my ways, saith God." Christ is the the Mediator of the new covenant, upon the account of his death,

† Alias non perfectius meritum Christi esset causa salutis predestinatorum quam non predestinatorum, quia quod attinet ad sufficientiam meriti, æqualiter respicit omnes homines sed differentia est in hoc quod quibusdam applicatur illud meritum quibusdam non, ergo si hæc applicatio non cadit sub merito Christi meritum Christi æqualiter respiceret preædestinatos et non preædestinatos.—Zumel. quest. 23, art. 5,
‡ Hoc etiam salubritur profitemur et eredimus quod in omni opere buno nos non incepiimus, et postea per Dei misericordiam adjuvamur, sed ipse nobis nullis precedentibus meritis et fidem et amorem sui inspirat.—Concil. Arausican 2, Can. 25.
Heb. ix. 14, 15., therefore whatever grace is promised in the new covenant, his death is the meritorious cause of; but the efficacy of grace is promised in the new covenant; "I will write my law in your hearts," Heb. viii. The death and obedience of Christ is more meritorious for us, than the sin and disobedience of the first Adam, was against us, Rom. v. But the sin and disobedience of the first Adam, did not only merit a sufficiency of evil, but the efficacy of evil upon our nature; and therefore the death and obedience of the second Adam, did merit the efficacy of grace for us. And if Christ did not merit the efficacy of grace, he should merit no more for those that are saved in heaven, than for those that are damned in hell; for he merited a sufficiency of grace, say the adversaries, even for those that are in hell: but that is an ugly assertion, even in the eyes of moderate papists.* But do we not pray for the efficacy of grace, and of Christ’s death? When David said, "Incline my heart to thy law, and not unto covetousness;" when he said "Open mine eyes, that I may see the wonders of thy law;" did he only pray for the sufficiency of grace? No, but the efficacy of it; therefore we may, and do still pray so, and that upon the account of Christ’s merits: surely therefore, Christ hath not only merited the sufficiency but the efficacy of grace.

4. He did not only merit some blessings of the covenant but that which is commonly called the condition of the covenant.† He died to procure faith and repentance, he did not only die to merit a power for us to believe, but by his death he did also merit faith and repentance; for look what the Father worketh in us by him, that he merited; but the Father worketh faith and repentance by him; "For he worketh in us, that which is well pleasing in his sight by Jesus Christ," Heb. xii. 21. Now faith and repentance, are well pleasing in his sight. Christ merited all that grace which the Father hath promised, for all the promises are yea and amen in him; but the Father hath promised, not only to give us a power to believe, but to "take away the heart of stone," that is, actual

* Alius non perfectius meritum Christi esset causa salutis predestinatorum quam reproborum, quia quod attinet ad sufficientiam meriti æqualiter respicit omnes tum reprobos quam predestinatos, &c.—Banuez. 1 part. Aqui. q. 23, a. 5.
† Cujus oppositum est erroneum maxime si negatur Christum nobis meruisse fidem.—Banuez. 1 part. q. 23, art. 5. Zumel. 1 part. q. 23, art. 5.
resistance, and to "give an heart of flesh;" that is a yielding heart, and what is faith but a yielding unto God? "And ye shall all know me," saith God. Christ merited for us, that which he works in us; but he works faith in us, for "he is the author and finisher of our faith," Heb. xii. We pray to God for faith, and repentance; "I believe, Lord, help my unbelief;" and Christ prayed for Peter, "that his faith might not fail." We also pray for the faith and conversion of infidels, and that in the name of Christ, do we only pray, that God would give them, and us a power to believe? that (it is said) we have already: we pray for faith and repentance, in the name of Christ, therefore Christ hath merited faith and repentance. And the apostle tells us expressly, that the το εἰκενειν the very work of believing is given us upon the account of Christ; "Unto you it is given for Christ, not only to believe on him, but to suffer for him," Phil. i. 29. Some would read these words otherwise, being much pinched with the strength of them: but the old Syriac translation reads them thus, through Grotius either consulting with the Latin translation, or his own declined judgment, makes these words, for Christ, to be a pleonasm; but councils, fathers, and others, read them thus; Unto you it is given for Christ, not only to believe on him, and so the words ought to be read; for the υπεξ is to be read in the first clause of the verse, as it is read in the last; but in the last part of the verse, it is read for to suffer for Christ; what is that? is that in the behalf of Christ? No, but for his sake. So therefore, the same words in the former part of the verse, are to be read, for Christ, that is, for the sake of Christ, to you it is given to believe for Christ’s sake: Now look what the Father gives as an act of free grace, that he gives upon the account of Christ’s merit; for free grace and Christ’s merits go together in the language of Paul’s epistles; but the το εἰκενειν the work of faith is given us as an act of free grace; for says the apostle, υπεξ εχαριθη and look, what the Father gives for Christ’s sake, that Christ hath merited; but as the Father hath given us υπεξ αυτου παρκειν, to suffer for him, that is, for his sake; so saith the apostle, he hath given us υπερ χειστου πιστειν, for Christ, that is, for his sake to believe. So that when Christ died for us, he did not only merit a power to believe, and repent, but he did merit faith and repentance.
Now if Christ did merit all these things, then knowing that the Father is faithful, in paying and performing what the Son purchased, he must needs know, and be fully assured that he should see and enjoy all those effects of his death, which he travailed for, when he died.*

If these be the effects of Christ's death, and he had such full assurance to obtain them all, then surely Christ did not die for all the particular men in the world; for he did not only merit eternal life and salvation; but grace and holiness, faith and repentance, for all those whom he died for; and he shall surely obtain all the ends and effects of his death; but all the particular men in the world shall not be saved, nor believe and repent, and therefore certainly he did not die for every particular man in the world; but of this more in the next exercise. Only as a concluding word,

Let comfort be to whom comfort belongs, here is much comfort for all those that are the seed of Christ, whom he died for, and travailed with. You shall see the travail of Christ's soul accomplished in your salvation, sanctification, and consolation; for he hath purchased and merited your glory, therefore you shall have the same; it was your justification that he was in travail for, therefore you shall see the same; it was your sanctification and holiness that he did travail for, and he shall not miscarry; it was your comfort, and consolation, and salvation, that he was in travail for and therefore in due time you shall see the same.

But I fear that I am none of his seed, that he did not die for me.

I answer: He died for his sheep; "I lay down my life for my sheep," saith he; a sheep is an harmless creature, it can be hurt by any, but it can do hurt to none; it is a prey to all, but doth prey upon none. So are the sheep of Christ, innocent, harmless, and without horns, as the word is, be

* Si quis sicut augmentum ita, etiam initium fidei, ipsum credulitatis affectum quo in eum credimus, qui justificat impium et regenerationem baptismatis perennitum non per gratiam donum id est per inspirationem spiritus sancti corrigentem voluntatem nostram ab infidelitate ad fidem ab impietate ad pieta tom et naturaliter nobis inesse dicit apostolicis dogmatibus adversarius approbatur.—Concil. Arausian. 2, Can. 5.

Qui orat et dicit ne nos inferas in tentationes, non utique id orat ut homo sit, quo est natura, neque orat id ut habeat liberum arbitrium quod jam accepit cum crearetur ipsa natura neque orat remissionem peccatoru quia hoc superius dicitur
innocent as doves, or without horns as doves ἀκτεινον; * a sheep is an useful, profitable creature, nothing not useful in it; the flesh, the wool, the very dung thereof profitable. So are the sheep of Christ, and his sheep hear his voice, but know not the voice of a stranger; and if you be in your life harmless, profitable, hearing the voice of Christ in the gospel, then are you his sheep, and he did die for you. If you can leave the bosom of your sweet relations, and suffer for Christ, then did he leave the bosom of his Father, and suffer for you; for we love him because he loved us first, all our grace is but the reflection of his. If he intercedes for you in heaven, then he died for you on earth; now he ever liveth to make intercession for all those that come unto God by him; you come unto God by him, therefore he goes unto God for you, and therefore died for you. He died to reconcile God to us, and us unto God; if you be reconciled to God, and the things of God, so as you do now love the truths, ways, and things of God which you once hated, then is God also reconciled to you. Now thus it is with you; you can say, through grace I do love those truths, and ways, and things of God which I once hated; therefore you are reconciled to God, therefore he is reconciled to you, and therefore Christ died for you. If you can fulfil the law of Christ, then hath Christ died for you; for those that he died for, he satisfied and fulfilled the law for; and if you can fulfil his law, you may safely say he hath obeyed and fulfilled the law for me; now the law of Christ is to bear one another's burdens: "Bear ye one another's burdens," saith the apostle, "and so fulfil the law of Christ;" this you do and can do; therefore he hath fulfilled the law for you, and so hath died for you. If you be the seed and children of Christ, then


Et hoc a Deo ipso datum est vobis ut non solum credendo credatis in ipsum Christum.— Fabr. Boderian.

Et hoc a Deo ipso datum est vobis ut non solum credendo credatis in Meschiacho.—Quiodmanst.


* Abaque cornibus, translatio Graeci vocabuli a placidis animalibus sumpta videtur, quae natura nullis cornibus armavit ad depellendum injuriam aut si armavit cornibus ad id non utuntur. — Luc. Brugens. in Matt. x. 16.
did he travail and die for you; the children of Christ are such as are willing to be instructed by him, παιδευμα to instruct, comes from παις a child, because it is the property of a child to be willing to be instructed; a child doth obey his father without whys and wherefores, merely because the father commands; his command is the child's reason, For my father bid me, &c., the child is contented with the father's carving, goes to school about its business, and leaves its provision to the father, living in dependance on him. Now thus it is with you; you do depend on Christ, leave your condition to him, and obey, and do, because Christ or God commands, and are willing to be instructed by him; surely therefore you are the seed of Christ, and therefore Christ died for you, even for you in particular; and therefore though the great effects of his death may yet be hidden from you, yet he shall obtain all his ends upon you in your justification, sanctification, consolation, salvation; for he hath merited all these at the hand of the Father, and the Father will surely give out what Christ hath purchased, for he is faithful; wherefore comfort yourselves in these things, oh all ye seed of the Lord.

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SERMON III.

CHRIST IN TRAVAIL, AND THE CONTENTMENT WHICH HE DOTH AND SHALL FIND IN HIS ASSURANCE OF ISSUE.

"He shall see of the travail of his soul, and be satisfied." Isaiah liii. 11.

Having spoken to the second branch of the doctrine, viz. Christ's assurance of issue and his sight thereof; the third branch now follows, which is, The contentment, delight, and satisfaction which he doth and shall find therein.*

Satisfaction or delight is nothing else but that sabbath or rest, which the soul finds in the fruition of the thing desired; and as the thing is less or more desired so the delight and

* Delectatio se habet in assectibus sicut ques naturalis in corporalibus est enim aliqua convenientia seu connaturalitas.—Aquin.
satisfaction in the fruition of it is less or more; now Christ did very much desire to see the fruit of his travail; "I thirst," said he on the cross, which is the strongest of desires; and what did he thirst after, but the salvation of mankind, the fruit and issue of his travail? "The bread of the labouring man is sweet," saith Solomon; and the word דָּבָא here used for the travail of Christ, signifies such a toilsome labour, as the poor man doth exercise in the sweat of his brows to get his daily bread; it is much contentment and satisfaction which the thirsty man doth find in his drink, or the hungry man doth find in his meat or bread. Now the word דָּבָא here used, and translated satisfied, is the same that is used in Psalm cvii.: "The hungry he will satisfy with bread;" and is it not a great satisfaction, delight, and contentment, which the woman finds in the sight of her child, which she hath had a sore travail for? Our Saviour tells us that "she forgets her labour and travail, for joy that a man-child is born into the world." Such a travail was that of Christ's sufferings, and such contentment doth and will he find in his issue; and therefore as Jacob said, "These are the children which God hath given me;" so doth Christ say, "Behold, I and the children which God hath given me," Heb. ii. Only ye know that the delight and contentment will be proportionable to the travail; the greater the conflict is, and the sorrow of it, the greater will the joy be in the conquest; * and the lower Christ did descend in his sorrows and travails, the higher he will and shall ascend in his delights and satisfactions. Now when he suffered, he did conflict with the wrath of God, and did endure the torments of hell. Surely therefore, as he did lie low in his sufferings, so his heart doth and shall arise to the highest contentment and satisfaction in the sight and fruition of the fruit of his travail.

But wherein doth or did Christ express this height and greatness of contentment in the sight of his issue?

The issue of his travail is either that which he travailed with, namely, his seed; or that which he travailed for, namely, the fruit and effect of his death.

I. As for the issue that he travailed with, his seed.

* Quanto majus erat periculum in prelio tanto majus erit gaudium in triumpho.—Austin.
Is it not a great expression of delight and contentment in them, to suffer such hard things for them; will a man suffer an ordinary death for another whom he doth not delight much in? It is an argument of the martyrs’ delight in and love to Christ, that they suffered such hard things for him with delight.* Oh, said one, suffering for Christ, I am in heaven already, before I come in heaven; I have so much joy in my prison, that I have found a nest of honey in the lion’s body. Some sung in their prison, and some clapped their hands in the flames. Why? But to shew their delight and great contentment which they did find in Christ; and did their cheerful suffering for Christ argue their satisfaction in him; and doth not Christ’s cheerful suffering for them argue his contentment in them? “I delight to do thy will, thy law is within my heart;” said he when he came to this suffering work, yea, now this is my hour, “The hour of the Son of man;” and again, when he went out to suffer, “Now,” said he, “is the Son of man glorified.” Surely he could never have borne those sufferings with such delight, if he had not great delight and contentment in those whom he suffered for.

Is it not an argument of great delight and contentment in his seed, that he doth draw them into communion and fellowship with him in his royal dignities? I do not say, that the saints are by Christ, deified, Christed, or that they are made Christs like him; there are some excellencies and prerogatives of Christ, which are not communicated; for though we are made partakers of the divine nature, yet our nature was never manifested in the Godhead. God was incarnate, and manifested in the flesh; and so Christ is truly called man, for the Word was made flesh, but flesh was not made the Word, nor was flesh manifested in the Godhead; and therefore man cannot be called God or Christ.† But though the seed of Christ are not drawn into this fel-

* Amasti me Domine plusquam te, quia mori voluisti pro me.—Austin.
† Humana natura nunquam per se seorsim existebat neque habuit in se rationem personam, atque adeo non potest proprie dici assumpisse divinam naturam aut personam, sicut divina natura et persona dicitur assumpisse humanum, neque potest humana natura tam proprie dici deficata, quem admodum divina natura et persona dicitur incarnata legimus eum Deum manifestatum fuisset et visibilem factum fuisset in carne, id est in humana natura, et eodem sensu legimus sermonem factum esse carnem, 1 John xiv., sed nusquam legimus carnem
lowship with him, yet he hath taken them into communion with him, in his blessed unctions, therein they are called partners, μελοχων Heb. i., “He hath anointed him with the oil of gladness above his fellows” or partners. Is he the anointed of the Lord? So are they said to be anointed, “Touch not mine anointed.” Is he called a Prophet? So are they called prophets, and “do my prophets no harm,” Psa. cv. Is he called a King and a Priest? So are they called also a royal priesthood, 1 Peter ii. 9 ; kings and priests unto God, Rev. v. 10. Is he called Hephribah, in which I am delighted, Matt. iii., or my delight in him? So are they called Hephribah, in which I am delighted, or my delight in her, Isa. lxii. 4.* Now what greater argument of true delight and contentment can there be, than thus to draw them into this communion and fellowship with himself?

Is it not a high expression of his love and delight, to have communion with them in all their sufferings? Thus it is, they have communion with him in his comforts, and he hath communion with them in their sorrows; once he bare the curse of their sin for them, and now he bears the cross of their sin with them; they have cedar-wood and gold and silver from him, he hath dirty cities from them,† “In all their afflictions he was afflicted,” Isa. lxiii. 9; and as a tender wife is afflicted with her husband, and doth run up and down for him; so doth Christ also, and therefore if ye look into Cant. vii. 10. ye shall find, that when the spouse saith, “I am my beloved’s, and his desire is towards me;” it is the

aut huminam naturam esse invisibilem factum in Deo, aut carnem factum esse Deum.—Ames. Scigraph. domin. 6.

* Omnes qui vera fide in Christum recumbunt participes sunt suo modula dignitatis Christi.

Participes sunt aliquo functionis prophetice quatenus spiritum Christi habent quo docentur de omnibus, 1 John i. 27, functionis et dignitatis sacerdotalis quatenus datur illis offerre sacrificia oblationes, et semetipsum Deo, Rom. xii. Regiae dignitatis sunt participes in quantum dominum habens per Dei gratiam in seipsus.—Ames. Scig. p. 69.

† Quod servus aliquis seu mancipium agere solet pro suo Domino, idem fecit servator pro nobis hominibus, ut enim ille tota die laborat in commodum sui Domini, ita ut quicquid lucetur id cedat suo Domino, sibi autem nihil preter membra totumque corpus lassum et defatigatum reservat sic et Christus noster ipse laboravit, ad nos autem merces laboris reddit hoc est pro nobis laboravit.—Granatens. Compend. Catech. maj. lib. 3, de red. mysterio.
same words that is used for the wife, Gen. iii. 16. "And thy desire shall be towards thine husband?" Why so? not because Christ shall be subject to the will of the saints, as the will of the wife is to be subject to the will of the husband; but because (the word רִשְׁנָן, coming from the root רָשָׁנ, signifying to run up and down, to and fro, with solicitude and carefulness) as the wife doth run up and down, looking to, and caring for her sick husband, being afflicted with him in all his afflictions. So Christ doth carefully tender, and is solicitous for the saints' good, his heart as it were, running up and down for them, and being afflicted with them in all their afflictions, she saith here, and his desire, or his running up and down affection, is towards me. Now what greater argument of delight, and contentment can there be?

Is it not an high expression of his delight and satisfaction in them, to spend and lay out his time and eternity for them, and on them? Thus it is, before he came into the world, he saith, Prov. viii. 31., "I was by him, rejoicing in the habitable parts of his earth, and my delights were with the sons of men." When he came into the world, he came to, and for them, Isa. ix. "For unto us a Child is born, unto us a Son is given:" while he lived here, he lived for them, "Behold thy King comes to thee, meekly riding on an ass:" when he died, he died for them; the just for the unjust; he died for our sins: and when he rose again, he rose for them; who died for our sins, saith the apostle, "and rose again for our justification: when he went to heaven, he went for them; "I go to prepare a place for you" (saith he, John xiv.); when he ascended, he did ascend for them, that he might give gifts unto men; and when he appeared before the Father, he did appear for them, Heb. ix. 24. and now he continues in heaven for them; "Seeing he ever liveth (saith the apostle) to make intercession for us," Heb. vii; there he negotiates for them still, and doth transact all their business; why should not we negotiate for him on earth, who doth negotiate for us in heaven? why should not we spend of all our time for him, who hath, and doth spend of the days of his eternity for us? But if Christ do thus spend, and lay out himself, and day, and time, and eternity for his seed; then surely he doth, and must needs take much contentment and satisfaction in them.
Is it not a great argument of his delight and satisfaction in his seed, that he will not suffer a cold wind to blow upon them to hurt them? When a mother is so tender of her child that she will not suffer a cold wind to blow upon it, you say, See how she loves and delights in that child. Now Christ hath said concerning his people: “He that toucheth you, toucheth the apple of mine eye;” Zech. ii. The eye of man is the most tender part, you know, and men are the most tender of that: but I pray observe what kind of men they were that Christ was thus tender of: in Deut. xxxii. 10., it is said that God kept the people of Israel in the wilderness, “as the apple of his eye.” There they were in a low and sad condition, yet there was the love of their youth expressed in following God; but now these men were in Babylon, and they were that part of the people of the Jews which did stay behind, when others were gone to rebuild the temple; and through unbelief did this part stay behind; therefore saith the prophet, verse 6. “Come forth, and flee from the land of the north;” yet concerning these, even these rebellious and unbelieving residue, doth the Lord say, “He that toucheth you, toucheth the apple of mine eye,” verse 8. Surely then, if Christ had such tender care of these, in reference to all that might touch or hurt them, I may truly say in regard of his seed, he will not suffer a cold wind for to blow upon them: herein is his delight, and love manifested.

The neglect of himself (whilst he lived) in reference unto their good and salvation, speaks thus much also. If a child be fallen into the fire or water, the mother lays by all other business to pull it out, she lays by her very meat, and drink, and dressing; forgets and neglects herself, till she have obtained the safety of her child, and this argues her delight in it. So it was with Christ in the days of his flesh, he forgot and neglected himself altogether, till he had settled the great business of man’s salvation; I have meat to eat that ye know not of, saith he: he had not whereon to lay his head, and did not mind himself, but was restless till he had set all things in safety, in reference to the salvation of his seed; why? but because of that great delight and satisfaction which he took in his work, and their good.

And when he went away, and could no longer stay here on
earth, he left his seed a blessed token of love, which he would have them wear in their bosoms till he come again, I mean the Lord's supper. "Do this as oft as ye do it (saith he) in remembrance of me." When a man goes from a place, and doth leave his friends, he bestows some token of love upon his best friends; or if he die, he gives his choice and beloved friend a token of remembrance; he doth not so by those whom he loves not, but by such as he loves much, and delights in. Thus did our Saviour Christ, when he went away, and died, he left a crucifix, as I may so call it, this ordinance of the supper, to be worn in the bosom of all the churches, as a memorial, or remembrance of him. The Socinians,* who are enemies to the cross of Christ, tell us that the word αναμνησθαι, remembrance, should rather be translated, celebration; do this in the celebration of me, and that the word doth signify celebration, and not remembrance: but if ye look into Heb. x. 3., ye shall find it is said, "But in those sacrifices, there is a remembrance again made of sin every year:" it is the same word that is used for the Lord's supper, and should it be translated a celebration there; should the words be read thus; but in those sacrifices, there is a celebration of sin every year? surely no: well then is the word translated in the institution of the Lord's supper, do this in remembrance of me, and in that Christ hath left such a remembrance for his seed; what doth this argue, but that they should delight in him, as he doth delight in them? And is it not a very great, and high expression of his love, and delight in them, that he carried all their names upon his heart, into the presence of God the Father, owning and interceding for them? When the high priest went into the holy of holies, he carried the names of the twelve tribes upon his breast-plate, and with the blood of the sacrifice he sprinkled the mercy seat seven times, and prayed for them. So when our great High Priest went into heaven, he did

* Ex istis Pauli verbis apparit graviter errasse illos qui existimarent, verbum (ut Vulgata et Erasmi interpretatio habet) commemoracionem, quod in Graeco est αναμνησθαι mutari debere in recordationem, neque enim dixit Paulus mortem Domini recordamini, &c. Non est igitur quod quis ex verbo illo colligat cænam Domini in eum finem institutum fuisse ut nobis sugerat et in memoriam revocet mortem ipsius Domini, id quod nulla alicui sacrarum litterarum auctoritate, nullave ratione probari potest.—Faust. Socinus de usu et fine cænæ Domini.
carry the names of all those whom he died for, sprinkling the mercy seat seven times for them, and doth yet pray, and intercede for such of them, as are not in heaven; and as if all this were not enough, he did presently send the Comforter, another advocate to intercede within them, Rom. viii. that as he took their flesh upon him, and was made one with them, so they should take of his Spirit, and be made one with him. Now can this and all these things be, without great contentment, and delight in them? Surely, the delight and satisfaction which Christ takes in his seed, is exceeding great and very full. In Prov. viii. he saith, his delights, in the plural number, are in them; and in Psalm. xvi. he saith, all "his delights is in them."

But why, and upon what account doth our Lord and Saviour Christ, take such delight and satisfaction in his seed? He hath travailed for them, saith this doctrine, and will ye ask, why a woman takes so much delight in the child, which she hath had a sore travail for? without doubt, this delight is not raised from any worth in themselves considered. But, They are his own, and men do naturally delight in their own. Now they are not his own only as a man's goods are his own, but they are his own, as his wife is his own, and his own body.*

They are given him of the Father: a man loves, and delights much in that which is given him by a most precious friend: such is the Father: and saith Christ, "Thine they were and thou gavest them to me."

They are related to him, with all the relations of love; they are his brethren, "He is not ashamed to call them brethren," Heb. ii. They are his children, "Behold I, and the children whom God hath given me," saith he, Heb. ii. They are his spouse, Ephes. 5. A man loves, and delights in him that is related to him, but with one single relation; but if one person could be invested with all relations of love, he would be much delighted in.† Thus it is with the seed of Christ, when they believe (for so I speak of them now) they are related to him with all the relations of love; "If any man (saith Christ) hear my words, and do them, he is my mother, and brother, and sister."

* Proprietas delectationis causa.
† Unumquodque in quantu amatur efficitur delectabile.—Aquin.
Yea, they are one with him, he with them, and they with him; one with the greatest oneness, of mutual in-being; "I in you, and you in me," saith Christ.

And they are very like him too, and suitable to him; all delight arises from a conjunction of suitables.* Christ and his believing seed are not only joined into one, but in this union there is a conjunction of suitables, Christ suiting with them, and they with him again, being of the same mind and affection. Doth Christ say unto his spouse, Cant. iv. 10. "Thy love is better than wine?" so doth the spouse say to him, Cant. i. 2: "Thy love is better than wine." Doth he say to his spouse, "Thou art all fair, my love, there is no spot in thee?" Cant. iv. 7, so doth she say of him, "He is altogether lovely," Cant. v. 16. Doth he contemplate her beauty? Cant. iv.; so doth she contemplate his beauty, Cant. v. Only herein he doth exceed, even as David exceeded Jonathan; yet there is an answerableness of affection between Christ and his seed.

By them also, I mean his believing seed, he liveth, and his name is continued and borne up in the world unto all generations; "He shall prolong his days," saith Isaiah liii. 10. But how so? "He shall see his seed and so shall prolong his days: His name shall continue for ever," saith Ps. lxxii. 17. But how so? Even by the continual filiation of his seed and name. Now if he do yet live in them, and they only do bear up his name in the world; then no wonder that our Lord and Saviour Christ, doth take so much delight, contentment, and satisfaction in them; surely his delight in them is beyond all expression; for, saith he, Cant. vii. 6: "How fair and how pleasant art thou, O love, for delights?"†

II. As for the issue of Christ which he travailed for; namely, The fruits and effects of his death, his delight and

* Omnis delectatio oritur ex conjunctione convenientis cum convenienti.—
Aquin.
† Da mihi filios qued si non, morior ego, Gen. xxx, morior, 1. e memoria mei plane emorietur et obliterabitur dum enim parentes post se relinquunt filios in illis quasi adhue vivere et superesse videntur, unde vulgo apud Hebreos jactata est sententia cui non sunt liberi perinde est ac si mortuus sit: et Hebraei dicunt qui non habet filios non est aedificatus sed quasi dissipatus.—Paulus Fag. in Ch. Paraphr. in Gen. xxx.

Psal. lxxii. 17. "יהש י’ב’ilahabitur nomen ejus.—Ar. Montan."
satisfaction must needs be great in the sight thereof. For, thereby he sees the good pleasure of God prosper in his hands, Isa. liii. 10: "He shall see his seed, and the pleasure of the Lord shall prosper in his hands." A good man delights to see the work of God prosper in his hands; and the greater the work is and the more it prospers, the more delight he hath and contentment; and when doth the work of God prosper in a man's hands, but when it attaineth the ends and due effects thereof. Now the work that Christ undertook was the greatest work in the world, and it was God the Father's work, insomuch as Christ is called his Servant; and, saith Christ, "Lo, I come to do thy will." Whenever therefore he sees the travail of his soul in the saving effects thereof, then he sees the good pleasure of the Lord prospering in his hands, and so his heart is at rest.

Thereby the reproach is rolled away from his sufferings; great was the scandal of the cross, the greatest scandal that ever was, and the greatest reproach cast upon it that ever was. It was a reproach to a woman to be barren, but when she brought forth a child, her reproach was rolled away; so when the cross and sufferings of Christ do bring forth, then the reproach and scandal of the cross is rolled away; and therefore when Christ doth see the travail of his soul in the effects thereof, his heart is at rest, and he is fully satisfied.

And thereby also he obtains the ends of his sufferings; as it is a dissatisfaction to a man to miss his ends, so it is a satisfaction to a man to obtain the end of his labour. Now the effects of Christ's travail are the ends which he aimed at in his travail; and therefore when he sees the travail of his soul in the effects thereof, he must needs be at rest in his heart, and be fully satisfied.

But how may it appear that Christ shall certainly obtain all those ends which he travailed for and aimed at?

I answer, This hath been cleared already; yet further thus: The will of Christ, and the will of the Father are one: "I and my Father, (saith he,) are one;" they are one in nature, and therefore there is but one will between them. Now God the Father cannot be frustrated of his ends, for he is a simple Being, and a pure act, nothing can come between his executive power and his will.* The soul

* Finis a Deo destinatus semper attingitur.
of man is a compounded being, his faculties differing from his essence, and his acts differing from his faculties; and therefore something can come between his will and the execution of it. But the executive power and the will of God being one, and his will and act being one, nothing can come between his will and his act; and therefore look whatever he wills, he shall certainly obtain, and cannot be frustrated of his ends.*

If you look into the Scripture, you shall find that the same things which are the effects of Christ's death, were the ends of his dying; and the same things which were the ends that he aimed at in his death, are the effects of his death. For example, did he aim at the remission of our sins by his death? Matt. xxvi. 28. Remission of sin is the effect of his death. Eph. i. 7. Did he aim at the washing and sanctifying of the church by his death? Eph. v. 25, 26. This cleansing, washing and sanctifying, is the effect of his death. 1 Cor. vi. 11. The ends and effects of his death are the same; why so? but to shew that he shall certainly obtain all those gracious ends which he travailed for.

If there be nothing that can keep our Lord and Saviour Christ from the obtainment of his ends, then he must needs see the same. Now the ends of his death and sufferings are many. He did not only die and suffer to deliver us from the wrath to come, and to reconcile us to God; but he died and suffered to "bring us to God, and to deliver us from this present evil world," Gal. i. 4. He died to sanctify, wash and cleanse those that he died for, Eph. v. 25; to destroy him that had the power of death, the devil, Heb. ii.; and to "redeem us from all iniquity," Titus ii. 14. Now what can hinder him from the obtainment of these his ends? Can the devil? he came to destroy him. Can the world? he came to deliver us from this present evil world. Can our sin or unbelief hinder him? he came to cleanse us, and wash us, and to redeem us from all iniquity. Why then are not those redeemed from all iniquity that he died for? Will ye say, because they will not, or because they do not believe? He came to redeem us from those unbelieving will nots; for that unbelief and that will not is a sin and iniquity, and he came to redeem us from all, not from some, but from all iniquity. Surely therefore, if he did die for all particular

* Dr. Preston on the Attributes.—The Simplicity of God.
men, he should redeem them all from all iniquity, and so from their unbelief.

But when the apostle saith, that Christ came to redeem us from all iniquity, by that we are to understand believers only, and not all the particular men in the world.

Very true. But if he came to redeem believers only from all iniquity, and not others, then he did not die equally for all men, for he died to redeem some from all iniquity, and not others. But those that say Christ died for all, say also that he died equally, with equal intentions of love and mercy for all; and if he did die to redeem all particular men from all iniquity, why are not all particular men redeemed from all iniquity? Will it yet be said, because they will not?why that will not is an iniquity. Will it be said, because of their unbelief? why that unbelief is an iniquity, and a soul disease. Now if a physician come to cure all diseases, and he doth not cure the most because they have diseases, is this a good reason why he doth not cure them? You send a servant to wash and cleanse a pot from its filthiness, and he returns with it unwashed, uncleansed, and he tells you that he did not wash it, because there was filth in it; will you take this for a good reason from him? Surely no. Now Christ came to wash us and cleanse us from all iniquities, and will he not do it because of our iniquity? Surely this can be no reason; and seeing these are the ends of his death and sufferings, there is nothing that can hinder him from the obtainment of them: therefore he shall certainly see the travail of his soul in the obtainment of all those ends which he suffered for. Now two things there are which do give full contentment and satisfaction to the soul. The obtainment of one’s end, and the knowledge of that obtainment; for though I have obtained my end, yet if I do not know that I have obtained it, I have not satisfaction; but where fruition, and knowledge of that fruition do meet, there is full contentment and satisfaction.* Now Christ shall not only obtain his ends, but he shall know and see the travail of his soul, and therefore he shall have full delight, contentment, and satisfaction therein. And so the main doctrine is now cleared, in all the three parts thereof.

* Delectatio oritur ex aedepion boni convenientia, et cognitione hujusmodi adeptionis.—Aquìn.
1. If Christ shall thus see the travail of his soul and be satisfied, then here you may see the reason why we cannot be satisfied with that doctrine of universal redemption. How can we be satisfied with that which is dissatisfying to the heart of Christ? Now according to that doctrine, Christ shall see men damned for those very sins that he hath died and satisfied for. Corvinus is not ashamed to speak it out,* and it or worse must needs follow from that doctrine; for many shall be damned, not only for their unbelief and sins against the gospel, but for their sins against the law. Rom. ii. 12; 2 Cor. vi. 9. Either then Christ satisfied for these sins, when he died for them, or not. If not, then it seems that men possibly may have their sins against the law pardoned, which Christ hath not satisfied for; for the maintainers of that doctrine say, That it is possible that all may be saved, and so have their sins pardoned; and if men’s sins may be pardoned, which Christ hath not satisfied for, then is the satisfaction of Christ made void according to the doctrine of the Socinians. And if Christ did bear, and die, and satisfy for these very sins which men are damned for; then shall God punish the same sin twice, which even a just man will not do. And then, wherein doth our great gospel sacrifice of Christ on the cross, exceed the sacrifices of the old testament? For the apostle tells us, that “in those sacrifices, there was a remembrance again made of sins every year,” Heb. x. 3; but here shall be a remembrance again of sins made, not every year, but unto all eternity. Oh, how unsatisfying is this to the heart of Christ, that instead of seeing the travail of his soul, he shall see those damned that he died for, yea, damned for those sins that he satisfied for; all which must needs follow upon the doctrine of universal redemption. According to that doctrine, Christ may miss the ends of his death and sufferings; for he died not only for the salvation of those whom he died for, but for their sanctification. Ephes. v. 26; 1 Pet. i. 18; Tit. ii. 14. But all the

* Quare cum talis fuerit satisfactio Christo, ut ea posita liberum fuerit Deo obtinendae salutis eam conditionem ponere quam vellet, ipse veto Deus posuerit conditionem fidei, sequitur, quandoquidem salva justitia per eam Dei voluntatem fidei ad salutem necessitas ponitur eorum respectum pro quibus Christus satisfecit; eandem justitiam non ledi cum damnantur increduli licet pro ipsorum peccatis sic satisfactum.—Corvin. contra Molin. cap. 23, pag. 445.
men of the world are not sanctified, cleansed, and redeemed from their vain conversation, and from all iniquity: surely therefore, if he should die for all particular men, he should miss his ends; yea, according to that doctrine, Christ may not obtain that which he hath merited and purchased; for he hath not only merited salvation, but grace and holiness for those whom he did for, as hath been proved already. If therefore he died for every particular man of the world, then all the men of the world must be gracious and holy, or Christ must never come into his purchase, nor obtain what he hath merited: and can that be satisfying to the heart of Christ?

But our Lord and Saviour Christ did die conditionally, and merited the blessings of the new covenant conditionally, to be given out upon condition of faith and repentance, which are the condition of the new covenant; and therefore though men do not obtain all the blessings of the covenant, yet Christ shall not lose his ends, nor the thing purchased by his death, because if men do not perform the condition, he never did intend they should have the blessing, or the thing purchased.*

But did Christ merit grace and holiness conditionally? The question now is, not about salvation or justification, but about our sanctification. If you speak of our salvation in remission of sin, you speak not to the matter in hand; and if you speak of our sanctification, what condition can be performed before that? And if Christ did merit and intend that our holiness and sanctification should be bestowed on us, upon condition of faith and repentance; then a man may repent and believe before he be sanctified, and before he have any true saving grace and holiness. No condition can be

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* Sciemendum est ita Christum Dominum pro peccatis totius generis humanī satisfecisse, donaque omnia gratiae, quæ illi post lapsum primorum parentum conferentur, infinitaque alia præeruisset, et nihilominus applicationem effectuum fuorum meritorum certis quibusdam legibus alligatum reliquerit.—Molina. lib. arb. Concord. qu. 33. art. 45, disp. 2.


Impetravit Christus omnibus reconciliationem et remissionem sed ea condi-
tione.—Remonst. Coliat. Haglens. art. 2.

Licet satisfactio Christi sit praestita reatus noster non statim aboleitur nisi prius fidei et penitentiae conditionem impleamus.—Conr. Vorstius, schol. aliciā fab. ad 51.
performed before grace and holiness, but a work of nature; and hath Christ merited that grace shall be bestowed upon a work of nature? The apostle speaks directly contrary, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace," 2 Tim. i. 9. And if Christ's merits were thus conditional, then the will of God the Father must be also conditional, for there is a correspondency between the merits of Christ and the will of the Father: the Father wills that to us, which the Son hath merited for us; and as the Son merited, so doth the Father will the bestowing of the blessing. But the Father doth not will our grace, holiness and sanctification upon condition; for the maintainers of that doctrine of universal redemption say, That God's secret will, and his revealed will, are one and the same, nothing different: if therefore God doth will our sanctification and holiness upon condition, then when he commands us to believe, repent and obey, his commandment must be conditional; and when he commands us to forsake our sins, his command (for that is God's will) must be conditional; and if those commandments be conditional, then they cannot be resisted, nor his will resisted, yea, then it will be no sin not to keep God's commandment; for if his commandment be to be observed upon condition, then if I do not perform that condition, I do not transgress his commandment: as if you command your servant to do a thing if he will, if he will not he doth not transgress your commandment; surely therefore the will of God and his commandments are absolute, such therefore is the merit of Christ.

But if Christ's merits were thus conditional, relating to the performance of some condition, as of faith, repentance and obedience; then faith, repentance, and our obedience were not merited by the death of Christ: the contrary hath been proved already. Look, whatever Christ laid down his life for, that he merited: but he laid down his life to redeem us from our vain conversation and from all iniquity; therefore from unbelief, hardness of heart, and from all the disobedience of our lives; and therefore he merited our redemption from these.

If Christ's merits were thus conditional, then the will of God the Father must be pendulous, wavering, uncertain and
undetermined, until it be determined by some act of man's; for if man do perform the condition, then he is to give out the blessing which Christ hath merited; and if man do not perform the condition he is not to give it out. When a man, therefore, doth perform the condition, then is God's will determined. But as God is the first being, the first agent and the first mover, so he is the first determiner, and his will cannot be determined by any thing without himself: for as himself is the most perfect being, than which nothing can be imagined to be more perfect, so his will is the most perfect, than which no will can be imagined to be more perfect; but it is a greater perfection to be determined by itself than by another, and to determine man's will is more perfect than to be determined by man's will. Bradwardine observes well:* A man, a king, or another, doth declare by public edict that he which doth such a good or evil shall receive this or that, and so he remains indifferent and undetermined in his will, until his indifferency be determined by some fact of his subjects. Non sic autem Deus; but it is not so with God, who of himself only, begging nothing of following things, doth equally and determinately will or not will what he wills or not wills.

If Christ did merit that the blessings of the covenant should thus be bestowed upon condition, then he did merit that we might merit at the hand of God, at least ex congruo, for what is merit? Bellarmine is sufficiently able to tell us what merit is; and saith he;† Promises are of two sorts, either absolute or conditional: absolute, as suppose a prince doth promise an hundred pounds freely to a poor man upon no condition; if the prince give it the poor man doth not merit at all: but then there is another promise that is conditional; as if a man do promise to give another an hundred pounds for

* Homo, rex, vel alius publico edicto promulgat, quod qui fecerit tale quid bonum vel malum, recipiat hoc vel illud, manetque ipse indifferentem et indeterminatum in voluntate sua, et per facta subditorum indifferentia ejus, determinatur. Non sic autem Deus, ex se solo, nihil a posterior bus mendicando, semper aequo determinante vult et non vult quæcunque.—Bradward. p. 350.

† Si promissio non requirat ullam conditionem operis, tunc quidem nullum inde orietur meritum ut si rex egentii alii promittat in singulos annos certum numerum numerorum sine ulla conditione, debebuntur egenti illi pecuniae regiae, sed absque ullo merito ejus; at si promissio contineat operis conditionem, orietur inde meritum etiamsi opus illud aliqui non sit per se aequale mercedi; vere enim qui opus illud fecerit, convenire poterit promissorem ac dicere, se meruisse premium ab illo promissum.
some work; Now, says he, though the condition be short in
worth of the hundred pounds, yet if he give it upon that
condition here is truly merit; for, says he, he doth merit ex
congruo, cui debetur, unto whom the reward is due out of
grace. But no protestant, unless tainted with popery, will
say that Christ did merit for us that we might merit at the
hand of God.

When our Lord and Saviour Christ died, he laid down his
life as a ransom, λυτρον. Now where do we find in Scripture
that where any ransom money was paid there was any other
condition of deliverance or of the redemption, besides the
λυτρον itself, or the ransom money? When the mortgage land
was redeemed, what was the condition of that redemption
but the paying of the ransom money, the λυτρον? Num.
xviii. 15, 16, ye read of the redemption of the first-born, and
was there any condition of that redemption besides the pay-
ment of five shekels? five shekels was the ransom money,
the λυτρον, and the payment of that alone was the condition
of that redemption, and the privileges of that redemption
were obtained upon the payment thereof. Now if our Lord
and Saviour Christ did lay down his life as a ransom, a λυτρον,
then all the privileges of our redemption are to be given out
upon his payment of this ransom money: but to make anoth-
er condition of our redemption besides the payment of the
λυτρον, or ransom money, is directly contrary unto all those
redemptions in the old testament which were types of this;
yea, contrary to the nature of all redemptions whatever.

If our Lord and Saviour Christ did merit the blessings of
the covenant, to be given out conditionally upon the faith and
repentence of all those that he died for; then if he died for
all the particular men of the world, this truth should have
been published to them, that they shall have salvation by
Christ upon condition that they believe in him, and that if
they do not, then they shall be damned; but this gospel or
truth was not always published to all the particular men of
the world, for says the apostle concerning the gospel, Col. i.
26, "Even the mystery which hath been hid from ages and
from generations:" and saith the psalmist, "He sheweth his
word unto Jacob, his statutes and his judgments unto Israel;
he hath not dealt so with any nation, and as for his judgments
they have not known him." He doth not say they have not
known them as Israel, but he saith, “The Lord hath not dealt so with other nations; as for his judgments they have not known them.” Neither can it be said that God was ready to have made known this truth unto all the world, but did not because of their sin; for then it should have been declared to them that such truths of the gospel should be made known to them if they did not sin; but that hath not been declared to all the particular men of the world, and therefore Christ did not die for all men thus conditionally.*

If Christ did die and merit thus conditionally for all men, then all the particular men in the world are under a covenant of grace; for those that he died for are to receive the blessings of the new covenant upon the performance of the condition, saith this objection. Put all the particular men of the world are not under the covenant of grace, for the apostle saith of the Ephesians before their conversion, that they were “strangers from the covenants of promise, having no hope, and without God in the world,” Eph. ii. 12. And God will write his laws in the hearts of all those that are under the covenant of grace. Heb. viii. But all the particular men in the world shall not have the laws of God written in their hearts: therefore the covenant of grace is not made with them, and

* Ex ore tuo, &c., medicus venditat se remedium habere adversus omnes segritudines, quod agris etiam omnibus communicare vellet ut ejus beneficio sanentur, interim vero nullo modo significat nisi paucissimis hujusmodo remedium ipsis paratum esse; simili potens aliquis princeps pecuniam se parasse dicit redimendis omnibus captivis et liberationem eorum ex animo desiderare, sed quamvis hoc præ se fert tamen certo apud se decrevit sincere ut nulli captivi, paucis quibusdam exceptis, certiores unquam sint vel intentionis vel preparationis hujus benignæ; An gloriation hujusmodi medici vel principis esset justa? nihil magis consistere potest quod Christus pro omnibus mortuus fuerit respectu voluntatis et intentionis divinæ nisi omnibus nota fiat hac tam propensa voluntas.—Sic Remonstr. Collat. Hag. art. 2, arg. 5, p. 175, Brand.

Neque negatur simpliciter a prophetæ, Deum gentibus verbum suum annunciasse, sed prophetæ loquitur comparative, scil. dicit non taliter Deum fecisse omnationi quam populo suo Israel. Corvinsi contra Tilen. p. 99.

Talsa omnia et cita modestiam concepta, nam quod tribuitur Jacobo negatur gentibus et tribuitur Jacobo quod Deus annunciavit ipsi verbum suum, ergo hoc negatur gentibus; certe si dixisset non sic annunciasse verbum suum gentibus quem ad modum Jacobo recte collegisset Corvinsi: et spiritus sanctus hoc primum tribulens Jacobo, quod scil. verbum ipsa curaret annunciari mox subjicit, non sic fecisse gentibus, quæ nullum alium sensum induere posseant, quam ut negent verbum gentibus annunciari.—Twiss in Corvini defens. Armin. contra Tilen. p. 66.
therefore Christ hath not merited that the blessings of the covenant shall be given out unto all the world upon conditions.

If all the benefits of Christ's death and blessings of the new covenant should be given out upon some condition to be performed by us, as faith and repentance; then our faith should give us a right and title unto all those blessings and benefits. As if I sell a thing upon condition that a man pay me so much money, his payment of the money being the performance of the condition gives him a right and title to the thing. Or if I promise to give a man an hundred pounds upon condition that he go of such an errand for me; if he go, his very going gives him a right and title to the hundred pounds, because he performs the condition. But though faith be our hand whereby we receive the benefits of Christ's death and blessings of the covenant, yet it doth not give us any right or title to them; all our right and title is in Christ's blood, his death, his satisfaction and his obedience, and in that alone.

This objection doth suppose the covenant of grace to be conditional; but the covenant of grace is free, absolute, and without all conditions to be performed by us. For,

The Lord hath delivered it without all such conditions. We read of the covenant of grace in Jer. xxxi., in Ezek..xxxvi., in Heb. viii., but where do we find any condition annexed to it? And if God make no conditions, why should we? Shall I hang my padlock upon God's door of mercy?

This covenant, saith the Lord, is as the covenant which he made with Noah. Did he promise Noah that the world should be drowned no more upon conditions of our faith or obedience? No, but saith the Lord, "I will not again curse the ground any more for man's sake, although the imaginations of man's hearts be evil," Gen. viii. 21. It may be you will translate the Hebrew ד, because; but it comes all to one.

In the covenant of grace the Lord saith he will write his laws in our hearts; there is converting mercy promised; and that we shall all know him; there is enlightening mercy promised: both the habit and the act of grace promised, and he gives this reason—"For I will be merciful to your unrighteousness, and your sin and iniquity I will remember no more," Heb. viii. 11, 12. Now if forgiving mercy be the reason of
sanctifying mercy, if our forgiveness be the cause of our holiness, then no act of our grace or holiness can be the condition of our forgiveness or of the covenant.

The Spirit of God is promised in the covenant. "I will put my Spirit into you," saith God. But faith and repentance are not before the in-being or gift of the Spirit. Surely, therefore, all the blessings of the covenant are not given out upon these conditions.

If the covenant of grace should be thus conditional, then the covenant of grace should be harder than the covenant of works made with Adam in paradise; for then the condition was to be performed by our common person who was strong and free from all sin; but now we are weak and full of all sin, and therefore if the performance of the condition lie upon our hands, the terms of this covenant will be worse and harder for us than the terms of that covenant of works; neither can it be said that if all men have a sufficiency of grace and power to believe, that the performance of the condition of this covenant will be easier than of that; for who doth not know that it is an harder thing for one of us sinful creatures to believe, than for Adam to abstain from eating the forbidden fruit? But surely the covenant of grace is easier and sweeter than the covenant of works, and therefore the condition thereof was performed by Christ our second Adam, and there is now no condition of the covenant to be performed by us. Yet it is our duty to believe and repent and obey, which we are commanded to do by the gospel; but all our repentance, faith and obedience is a fruit of that covenant, not the condition of it. As in case Adam had stood, his seed should have obeyed, yet their obedience should not have been the condition but the fruit of the covenant; and as his posterity could not have had life unless they had obeyed, yet that their obedience was not the condition of that covenant. So though we cannot be justified unless we believe, nor be saved unless we repent and obey; yet our repentance, faith and obedience is not the condition but the fruit of the covenant. Christ and Christ alone, our second Adam, did perform the condition; as to us, the covenant of grace is free, absolute and without all conditions.

But all divines say that faith and repentance are the conditions of the covenants.
Not all: not so Luther, not so Zanchy, not so Junius, not so Dr. Ames, not so some of our own.* And those that do say so, say also that faith and repentance are also promised in the covenant; which comes to the same in effect with what I now say. They mean, also, that faith is that grace whereby we are justified, and that we cannot be saved without faith and repentance, which I grant,† but they do not say that there is any condition in the will of God moving or determining it, but a condition in the thing willed. But the remonstrants make a condition of the covenant in reference to the will of God, which is the thing I deny and have disproved all this while. I grant there is a conditional promise, but then God hath promised that condition in some other scripture, which

* Duplices sunt promissiones Dei, legales quae nituntur deorsum in nostris operibus, sicut ille, si feceritis, bona terræ comedetis; alie sunt promissiones gratiae, sicut Jer. xxxi., scribam legem meam in cordibus eorum; hæ promissiones non nituntur deorsum sed simpliciter bonitate et gratia Dei; quid ipse velit facere.—Luther in Gen. iv. p. 88.

† Statuens Dei gratiam eo luculentiorum hominibus explicatum esse, quod suis non fedus sed testamentum dederit, quia fedus conditiones mutuas fuisse habetur, quis si altera para non prestet, fedus est irritum, testamentum vero liberralitas et gratiae citra ullam conditionem instrumentum est; ex quo hæreses instituuntur citra contemplationem omnium officii quod ab ipsis proficiari possit.—Junius in Heb. viii.

Twiss. Vindiciae Gratiae prefat. § 8.

† The manner of expressing the fore-mentioned promises of the new covenant is absolute, so as God undertaketh to perform them all: I will put my law into your minds; I will be to them a God: All shall know me; I will be merciful unto their sins. Hereby it is manifest that the privileges of the new covenant are absolutely promised to be performed on God's part: "It is God that justifieth," Rom. viii. 33. Sanctification is absolutely promised Ezek. xxxvi. 25, so the parts thereof: mortification, Rom. vi. 14; vivification, Rom. viii. 11; perseverance, I Cor. i. 8. Object. Is also the condition of faith and repentance required by the new covenant? Mark i. 15. Ans. He that requireth the condition promiseth also to work it in us.—Dr. Gouge on Heb. viii.

Nature legitum et conditionum prescriptarum omnino conveniens est ut voluntatas judicis a conditione postulata et prestanta moveatur ad praemium.—Grevinchovius.
they deny. I grant that we are justified upon our believing, but then God hath promised faith too, which they deny. I grant a condition may be rei volitae, of the thing willed, but nulla est conditio voluntatis divine, there is no condition of the divine will; they affirm it. I grant that one benefit of the death of Christ doth follow another, and one may be the cause of the other; but our Lord and Saviour Christ did not die conditionally, nor merit any thing for us conditionally; those that he died for he merited grace and holiness for, to be given out to them without all conditions; and therefore if he died for all men, he must needs lose his purchase, a thing most unsatisfying to the heart of Christ: yet this is the first born of that doctrine of universal redemption. Now, therefore, as you desire to stand free from all those opinions that are unsavoury to the heart of Christ, take heed of that doctrine of universal redemption. Yet further.

2. If Christ will certainly see the travail of his soul, and be satisfied, then here you may see the reason why we cannot be satisfied with that opinion of the saints’ apostacy; this also is unsatisfying to the heart of Christ. Can a man be satisfied in seeing, and feeling one of his own members torn from his body? Can a man delight in seeing that leg or arm, which was once the member of his body, burning in the fire? Surely Christ cannot; Christ’s love is not like to ours; Non amat tanquam osurus: Those whom he loves once, he doth love to the end; once in Christ, and for ever in Christ; once loved by Christ, and for ever loved by him: “Whom God hath called, them he hath also justified; and whom he hath justified, them he hath also glorified,” Rom. viii. This is the Father’s will (saith Christ, John vi. 39.) that of all that he hath given me, I should lose none;” and verse 37, he saith: “All that the Father giveth me shall come unto me.” It seems therefore, that there are some whom the Father hath given unto Christ, and that before they believe, their faith being the fruit and consequent of this gift; therefore there is a particular election of some, and that election is not upon a foresight of faith, but a cause thereof. Our Saviour tells us here, “That all those that are given him, shall come to him;” that is, they shall believe; therefore it is not in our power to resist the grace of God, with an overcoming resistance; the converting grace
of God is irresistible. He saith here, That all those that are given him, shall come to him; therefore all his seed and children whom he travailed with and died for, shall come to him and believe on him; for those that the Father hath given him, are his children, Heb. ii. 13. But all the men of the world do not come to him; therefore they are not his seed and children, therefore he never travailed with them, therefore he did not die for all particular men. Our Saviour tells us here plainly, that when men do come to him, he will lose none of them; but saith he, "I will raise them up at the last day," verse 39. And lest any should doubt of this truth, he speaks yet more plainly; tells us that those who do come, are such as believe on him, and then for more assurance repeats the promise, verse 40, saying, "This is the will of him which sent me, That every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." Surely therefore, that doctrine of the saints' apostacy is unsound, yea, all the four doctrines of the Arminians are, by this one scripture, plainly refuted; but especially that of the saints' apostacy. It is a doctrine not only uncomfortable to the saints, but unsatisfying to the heart of Christ; "For he shall see of the travail of his soul and be satisfied." Seeing therefore that he travailed for their salvation, he shall see their perseverance and salvation.

3. But more practically: This doctrine looks wishfully upon both godly men and ungodly.

It calls upon those that are ungodly to delight themselves is the Lord, and to satisfy themselves in Christ, in the things of Christ, and in the seed of Christ. Doth Christ delight in his seed, and will you hate, despise, and scorn his seed? Is he satisfied in seeing the travail of his soul in the saving effects of his death, justifying, sanctifying, and comforting the children of men; and will you be displeased therewith? Will you be pleased and satisfied in your sins and vain conversation, when Christ is satisfied in the redemption of men from their iniquity and vain conversation? The conversion of a sinner is the fruit of Christ's travail, wherein he rejoices and is delighted with a great delight, and doth it grieve you to see a sinner turned from the evil of his ways? Take heed how you walk contrary to Christ; for if you walk contrary
to him, he will walk contrary unto you; and either he will rejoice and be satisfied in your conversion, or he will be satisfied in your damnation; and if you do not convert and turn unto God, how can you think that you are the seed of Christ, whom he hath travailed with? But,

This doctrine looks wishfully also upon the godly; such as are the visible seed of Christ, and to you it saith: Why should you not be contented and satisfied with Christ alone; all his delights are in you, why should not all your delights be in him? Is he satisfied in you? Why then should not you be satisfied with him, and with that condition which he carves for you? Through him the Father is satisfied for your sins, and he is satisfied in your person, why then should not you be satisfied about your condition? Why should you not labour to convert and draw others unto Christ? Thereby he sees the fruit of his travail, which is his delight; will you not do what you can to advance Christ's delights? And if Christ be satisfied and delighted in you, why should you not improve his affection for the good of the church? King Ahasuerus was taken with, and did delight much in Esther, and she improved his affection for the good of the church; have you gotten the heart of Christ, the affections of Christ, and will not you improve them for the good of the church? surely it is your duty. And upon this account why should you not labour to excel in virtue? His delights are in his seed, and they are such, saith the psalmist, as do excel in virtue, Ps. xvi. Now therefore that you may in some measure answer the delights of Christ, oh, labour more and more to excel in virtue.

What excellent things shall we (that are the visible seed of Christ) do, that we may answer the delights, contentments, and satisfactions which he doth take in us?

Many. First in reference to Christ himself and his service. It is an excellent thing to have and bear the same mind to Christ, that he had and bare unto us; he did neglect his own glory to procure our comfort; so, for us to neglect our own comfort, to procure his glory, is excellent. In time of temptation to look upon Christ as our gift, and in time of presumption to look upon him as our example; to trust in Christ as if we had no works, and yet to work as if we had no Christ: I mean for a man to be so obedient to the com-
mandment, as if he would be saved by no law; and yet to rest on the promise, as if he would be saved by grace; and in all our service to God in Christ, to walk by a law without us, and yet by a law within us—by a law without us as our rule, and by a law within us as our principle: these are excellent things in regard of Christ and his service.

As for the ordinance and means of grace. It is an excellent thing so to use the public ordinance, as we may be more fit for private exercise; and so to use our private exercise, as we may be the more fit for public ordinances. To wait upon God in the use of all means, yet not to tie the workings of the Spirit unto any one particular; to observe what that ordinance is that is most decried and despised by the world, and to advance and honour that; to worship Christ in a manger. These are excellent things in regard of the ordinances and means of grace.

As for your graces, gifts and comforts. An excellent thing it is, for a man so to exercise one grace, as he may be fit for another; so to exercise his faith, as he may be fit for repentance; and so to exercise his repentance, as he may grow up into more assurance; to make all your graces parents to your comforts, and your comforts handmaids to your graces; that your gifts may beautify your graces, and your graces sanctify your gifts; to be of high parts and a low spirit; to know much, and yet to love, respect, and honour those that know less. These are excellent things in regard of our gifts, graces and comforts.

As for your condition. It is an excellent thing for a man to be thankful for his present condition, and yet not to be in love therewith, nor to live thereon. It is ill to murmur in any condition, it is good to be content in some, but in every condition to be thankful is excellent. To fear the Lord in prosperity, and to love him in adversity: never to think that my condition is extraordinary; to trust God with my condition by experience, and yet to trust in God for my condition over and beyond all experience. These are excellent things in reference to your condition.

As for your converse and dealing with men. An excellent thing it is to use no company but such as you may receive some good from or communicate some good unto; to take no offence and to give none, being very unwilling to give offence
and very backward to take it; to rejoice in another's graces and to grieve for another's sins; to be a lamb in one's own cause and a lion in God's; of a sweet and meek disposition yet zealous and active for God; and in all our dealings with men, to deal with God through men, saying, If they curse or bless, God hath bid them do it; and in case that any man offend you, to be more ready to forgive than he is to acknowledge his offence, that your forgiveness may rather draw out his acknowledgment than his acknowledgment draw out your forgiveness. These are excellent things in regard of our converse or dealings with men.

As for your callings and outward estates. It is an excellent thing for a man so to use his particular calling as he may be fit for his general, and so to use his general as he may be fit for his particular; to make your sail fit for your vessel, that your heart may not be too big for your business nor your work too big for your heart; but yourself, par negotio, being like the the ant or pismire, that doth rather abound in pectore, in the breast, ubi animus est, where the mind lies, than in ventre, in the belly, ubi stercus est, where the dung lies; and if your estate be great, to account yourself God's steward, not his treasurer; and if it be little, to study rather how to give an account of your little than to increase unto much. These are excellent things in regard of your callings and estates.

As for your recreations and outward mirths. It is an excellent thing for a man so to be merry as he may not grieve for his mirth afterwards; to have your part and share in the saints' breakings as well as in their rejoicings; so to rejoice in the creature as not to forget the Creator; so to rejoice in the servant as not to forget the Master; so to rejoice in your inn as not to forget your home; so to recreate yourself as you may not take pleasure in your pleasure, but to rise from this table with an appetite, not with a glut, and to be a bungler at the best recreation, and to make all your recreations as so many engagements to serve God the more freely and cheerfully. These are excellent things in regard of your mirths and recreations.

As for the works of God and his dispensations. It is an excellent thing for a man to know what God's design is, yet to admire where you cannot understand; to praise God for the
his judgments as well as for his mercies, for his hell as well as for his heaven; and though the vial be poured out upon your relation, yet to bless God, and at least to be silent; re-
member Aaron. And in all God's dealings still to make a
good and candid interpretation, for that will argue your love
to God, which will argue his love to you; for that which ends
in your love to him, came from his love to you. These are
eXcellent things in regard of God's works and dispensations.

As for truth and error. It is an excellent thing for a man
so to mind the truth of the times as he do not neglect the
power of godliness, and so to mind the power of godliness as
he do not neglect the truth of the times; an excellent thing
for a man so to mind new truth as not to lose old truth, and
so to keep the old truth as not to neglect new truths. And
in all times to stand free from the monopoly of an opinion;
for it is the property of an error to monopolize the man, and
to engross his thoughts, words and actions; but he that plac-
eth his religion in one opinion, hath no religion in truth,
though his opinion be true: good, therefore, it is, to stand
clear and free from these monopolies. These are excellent
things in regard of truth and error.

As for your death. It is an excellent thing for a man to
desire to die and yet be contented to live; to desire death for
the enjoyment of God and to be contented to live for the
work of God; to give up your days to God as an act of your
faith which you have received from him as an act of his love;
to say in truth, If my Father have any more work for me to
do I shall live longer, if his work be done, I am willing to go
home to my Father, though I ride behind the worst servant
that he keeps in his house: an excellent thing it is to die
standing or kneeling; to die on that ground where I should
live, and to live on that ground where I would die. These
are excellent things in regard of death. Now excellent things
do become those that are the seed, the visible seed of Christ.
Are you, therefore, the visible seed of Christ? Then these
excellent things do become you; for his delight is in the
saints, and such as excel in virtue. Now, therefore, as you
do desire to answer unto Christ's delights, oh, labour more
and more to excel in virtue.

And thus I have done with this great argument—Christ in
travail; the greatness of his travail, his assurance of issue,
and his delight and satisfaction in the sight thereof. Christ
shall certainly see the travail of his soul and be satisfied; and
if you do not yet see the issue of his travail accomplished on
your soul, yet stay, wait and expect, for saith the text, "He
shall see the travail of his soul and be satisfied;" and in due
time you shall see it too and be satisfied. Wherefore wait on
the Lord, and again I say wait on the Lord.