

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, travailing 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 OP 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 reconciled to God actually, till he believeth. When a man is actually reconciled to God, then he is justified; but "we are justified 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; he 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 *voluntus* 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 suæ Deum patrem universo generi humano hactenus reconciliavit, ut pater propter ipsius meritum salva justitia et veritate sua novum gratiæ fœdus cum peccatoribus inire et sancire potuerit ac voluerit. Sententia Remonstrantium circa secundum Articul.*

Act. Synod. 280. Armin. Perkins. Oper. Armi. page 675.

† *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 Vorstianus, p. 4, 5.

‡ *Mirabilis ille status in quem homines restitui dicunt per Christum neque est status gratiæ evangelicæ quæ non fluit ex fœdere gratiæ neque potest esse status legis neque ullus 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 tell 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.

* Remonstrantes sic declaratio sent. circa 2. Artic. Acta Synod. 286. Sociniani sic Crellius contra Grotium, p. 304.

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 rejectione alterius, hoc sic ante jacta mundi fundamenta, ergo datur aliquid plusquam decretum generale.—Ames. Antisin.

† Decreto isto generali Deus nihil magis velit uni quam alteri sed Rom. 9, magis vult uni quam alteri.—Ames. Antisin.

‡ Totum et integrum predestinationis decretum.—Act. Synod. p. 48.

|| Ego autem stultus a scientia Dei et vanus, &c., postea vero videbar mihi videre 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 circumcise thine heart," Deut. x. 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 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 xixth 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 innocency? 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 excusatur. Hugo de St. Viet. L. 2. de Sac. par. xiv. cap. 6.

Cornel. Jansen. August. Lib. iii. de Gratia Christi Salvatoris.

† Smalcins Catechis. Racov. de Officio Christi Regio.

Theses Francis. 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 tamen hujus non sunt causæ.—Quistorp. Annot. Bibl. in Ps. ex.

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 זָבַח 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 פָּנָה 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 וַיַּעַן 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 :” Why so, but because he did bear the punishment that was due thereunto? As he did then bear our sins on the cross, so he accepted thereof, and did willingly under-

* Verba prophetæ sunt כִּפַּיִת בּוֹ. Secundum Socini 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 hæc interpretatio consistere potest ; nomini enim עוֹן nulla prepositio apposita est quæ tale quicquam innuat docendum enim esset, כָּל־בּוֹ עוֹן יְהוָה כִּפַּיִת בּוֹ עוֹן, 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.

† Pæna vel supplicium est malum passionis quod infligitur 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 stead, 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 stead; not only dying for us, that is, for our profit, good and benefit; but *for us*, that is in our room, and place, and stead; 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 stead of the ransomed. So did Christ die for us, as himself speaketh, Matt. xx. 28; Mark x. 45. *Δυτρον αυτι πολλων*. "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 Hebræa peccaverim tibi, ratione officii, quod sustineo redemptor, non personæ 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 innocentem fatetur, O Deus Pater inquit qui ratione humanæ nature es Deus meus, Ps. xxii., 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 *ad idem* in verse 6., to what he had spoken in verse 5. But the apostle did certainly speak *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 acceptation, 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 acceptation, then it should satisfy no more than the blood of bulls and goats might have done, for such blood might satisfy by way of acceptation. 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 acceptation 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 disobedience ; so the second Adam did by his obedience, consecrate, sanctify, and set apart his seed for God ; for, says the apostle, 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 curatur quam per suum contrarium oportuit enim quod sicut purus homo voluit ascendere ad excelsa Dei per superbiam suam ita purus et verus Deus ascenderet usque ad infima hominis scil. usque ad mortem crucis, et sic per contrarium facta est perfectio curationis humanæ.—Altissiod. in Sent. Lib. iii. tract. 1. cap. 8.

Sicut ergo Adam per furtum et rapinam factus est quasi dives, cum nihil haberet ; sic oportuit ut Deus fieret quasi pauper cum omnia haberet. Et videtur justa compensatio per adæquationem contrariorum complexorum, ut mors æterna ejus qui temporalis erat, morte temporali ejus qui æternus erat, redimeretur.—Paris. de Causa cur. Deus Homo, cap. 7.

Christi satisfactio non solum ex divina acceptatione sed ex proprio valore quam habebat ob dignitatem personæ satisfaciens æqualis fuit divina offensæ compensandæ —Aquinas par. iii. q. 48. art. 2. Altissiodorens. Lib. iii. tract. 1. cap. 8. Parisiens. lib. cur. Deus Homo. Asturicens. de Christi Gratia sect. iii. dub. 3. Abulens. in Exod. cap. 37, q. 7, p. 277. Anselm. cur. Deus Homo, lib. ii. cap. 14. Ruiz. de voluntate Dei disput. liii. § 5. Greg. de valent. de Christo Mediatore, cap 4, 5. Bart. Medina in part. iii. thom. i. q. art. 5, conclus. 3. Vasquez. disput. v. cap. 2, in 3 part. tho. tom. i. Suarez. disput. 4, § 3, ubi sit conclusio hæc 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 apparet sermonem 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 Incarnar. quest. 2, dub. 2, in 3 partem. Tho. tom. iv. Chrysost. hom. 10, in Epist. ad Roman. Cyprian de ascens. prectii. magnitudo superat negotium.

† Omnes prorsus autores quos 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 initiari consecrarique sacrificio.—Maldonat. in Joan. xvii. Calvin in Heb. x.

* *Humilitas passionis Christi meruit nobis apertionem januæ quod per eam datum est sufficiens 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 veil, 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 damnatio nisi per generationem carnaliter ex eo generatos, sic non 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 cur Deus 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 iudicium 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 ejiciretur de mundo quem ipse et spiritualiter et corporaliter injuste ejece- rat. Paris. cap. 9.

* Dicitur Diabolus duas habuisse manus unam attrahentem qua trahebat omnes ad inferos quæ amputate est et ei, quantum ad bonos per passionem Christi; et manum flagellantem quæ debilitata est, quæ 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 fœdus, sed quod nihil tam sanctum est quod non homines sua immunditia prophanent, nisi Deus ipse facta omnium innovatione occurrent, omnes cultus vitiosi sunt ac impuri nisi Christus sanguinis sui aspersione eos mundet.

Ubi Christus cum sanguine non apparet, nihil nobis esse cum Deo: sic neque doctrina ipsa nobis ac in nostrum usum effecerit 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?*

Resp. Duplici ratione primum quod nos manifeste de ingenti in nos Dei charitate certus reddiderit, idque adeo quod Deus voluit nobis id donare, quod in N. Fœdere promittat, unde sanguis novi fœderis est dictus et ipse Christus testis verus et fidelis.—Catechis. Racoviæ de Prophetico Christi munere, cap. 8. Socinus de Christo Servatore pars prima, de Justif. Synops. ii. Volkillius de Vera Religione, lib. iii. cap. 18. Crellius ad Librum Hug. Grot. Respons. ad cap. i. partie. 16.

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-

* Vide *Essenii Triumph. Crucis*, p. 353, lib. ii. § i. cap. 1. Sib. *Lubbert de Jesu Christo Servatore contra F. Socinum*, lib. i. cap. 3. Nicol. *Arnold. de Morte Christi*, cap. 8.

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 aforehand. 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 causæ omnium auxiliorum et totius gratiæ quæ in natura lapsa conferuntur hominibus, et idem dicendum de omnibus dispositionibus, tantum proximis quam remotis justificantem gratiam antecedentibus, et de augmento gra

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;

tix. Meruit gratiam et gloriam.—Thom. Aquin. quest. q. 29, de Gratia Christi. art. 7, ad arg. 8. Scotus, lib. iii. dist. 19, qu. unica. Altissiod. lib. iii. tract. 1, quest. 7. Alvarez. de auxil. disput. 29, conclus. 1. Molina de Lib. art. 6, concord. qu. 23, art. 4, disp. 5, conclus. 2. Vasquez. in 3 part. Thom. tom. i. disput. 77, cap. 2, 3, 4. Suarez. in 3 part. Thom. disput. 1, § 2, 3. Astunicens. de Gratia Christi. q. 5, conclus. 2. Raph. Aversa para prima, qu. 23. § 15, Aureolus, lib. iii. in sent. dist. 20, q. 1. Roder. de Ariaga in part. 3, Thom. tom. 6, p. 477. Zumel. in 1 part. Thom. qu. 23, art. 5. Banner, in 1 part. Thom. qu. 23, art. 5. Tannerus disput. de incarnat. q. 6, dub. 5, tom. iv. T. B. Medina, in 3 part. Tho. ix. q. 19, art. 4. Ferrariens in Aqu. contra Gent. lib. iv. cap. 55.

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 prestari ut quod faciendum cognoverimus etiam facere diligamus atque valeamus anathema sit; cum enim dicit apostolus scientia inflat charitas vero edificat valde impium est, ut credamus ad eam quæ inflat nos habere gratiam Christi, ad eam quæ edificat non habere, cum sit utrumque donum Dei, et scire quæ facere debeamus et diligere ut faciamus.—Concil. Milevitan, 2 can. 4 bin. tom. i.

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

† Hæc applicatio est maximum Dei donum et maxime necessaria ad salutem sed Christus meruit nobis omnia Dei dona et omnia media necessaria ad salutem, ergo hæc 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 lii. 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 merit 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, *το 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,

* Nemo propter solum peccatum originis damnatur.—Arminius contra Perk. Arnold. Coruinus contra Tilen. p. 391.

† 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 prædestinatos et non prædestinatos.—Zumel. quest. 23, art. 5,

‡ Hoc etiam salubriter profitemur et credimus quod in omni opere bono nos non incepimus, et postea per Dei misericordiam adjuvamus, sed ipse nobis nullis præcedentibus 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 reprobatorum, quia quod attinet ad sufficientiam meriti æqualiter respicit omnes tum reprobos quam predestinatos, &c.*—Bannez. 1 part. Aq. q. 23, a. 5.

† *Cujus oppositum est erroneum maxime si negatur Christum nobis meruisse fidem.*—Bannez. 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 πιστευειν* 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 *υπερ* 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 πιστευειν* the work of faith is given us as an act of free grace; for says the apostle, *υμιν ευχαρισθη* and look, what the Father gives for Christ’s sake, that Christ hath merited; but as the Father hath given us *υπερ αυτου παχειν*, to suffer for him, that is, for his sake; so saith the apostle, he hath given us *υπερ χριστου πιστευειν*, 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 pervenimus non per gratiæ donum id est per inspirationem spiritus sancti corrigentem voluntatem nostram ab infidelitate ad fidem ab impietate ad pietatem et naturaliter nobis inesse dicit apostolicis dogmatibus adversarius approbatur.—Concil. Arausican. 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 peccatorum quia hoc superius dicitur

innocent as doves, or without horns as doves *ακερατοι*;* 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

demitte nobis debita nostra, neque orat ut accipiat mandatum sed plane orat ut faciat mandatum.—Concil. Milevetan. Epist. Familiaris, B. in.

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

Et hoc a Deo ipso datum est vobis ut non solum credendo credatis in Meschicho,—*Quidmanst.*

אתיהבת לכון דלא בלחוד מהימבו תהימבוןבה מאשיחב—*Versio Syriaci.*

Concil. Arausican. 2 can. 5, 25. Milevitan. ad Innocent. in Epist. 95. Austin. lib. de Predest. Storv, cap. ii. Ambros. Anselm. Comment. Vide Justinian. Velasquez. in Locum. Vasquez. in 3 part. tom. i. q. 19, art. 4, c. 2.

* *Absque cornibus*, translatio Græci vocabuli a placidis animalibus sumpta videtur, quæ natura nullis cornibus armavit ad depellendam 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, παιδεύειν 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.

SERMON III.

CHRIST IN TRAVAIL, AND THE CONTENTMENT WHICH HE
DOETH 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.