

CHRIST IN TRAVAIL.

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 shearers 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 *מַל* 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 cxxviii. 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-

* Mercerus.

† Avenarius.

‡ Forerius Esa. liii.

§ English Annotations.

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

* Hæc vox $\omega\delta\iota\sigma\omega$ et partum significat et dolorem parturientem.—Vict. Strigil. Perk. Gal. iv.

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 miracuiose 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 naturæ erat, ex voluntate sua fuit ista discontinuatio scil. ut vires inferiores perfectissime et amarissime paterentur 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 redundabat illo tempore in partem sensitivam, et tunc potentiae sensitivæ soli dolori vacantes acerrimum dolorem patiebantur ideo nullus homo tantum dolorem sensit in pœnalitatibus 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, *αγονια*, signifies 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; *περιλυπος* to be berounded, or besieged with sorrow; chap. xxvi. 36, 37, “My soul,” saith Christ, “is exceeding sorrowful, (*εκθαμβησις*) even unto death.” Mark tells us that he was, *ευλαβεια*, “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 *ευλαβεια* 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, *απο της ευλαβειας* 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, *ηρξατο αδημονειν*, 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 *δημος*, 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

* *Timorem significat sive metum impendentis mali et vixaliter inveniri apud bonos authores vereque Græcos.*—Chamier Cap. 16, Lib. v. Tom. ii.

† *Ευλαβειδαι αντι του φολατλειδαι, φοβειδαι.*—Hesychius.

‡ *Nam scopus loci est explicare infirmitates a Christo susceptas: et quamvis aliquando απο causam genitivo notat internam causam motus vel actionis quæ significatur verbo regente, nunquam tamen significat causam externe impellentem ad actionem.*—Ames. Bellar. enervat.

|| *Αδημονειν* significat maximam consternationem, adeo ut nulla admittatur consolatio.—Nicol. Arnold. Relig. Socinia, pag. 501.

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 pænæ fuisset particeps anima corporibus tamen fuisset redemptor. Calvini Institut. Lib. ii. Cap. 16.

† Καὶ ἐπαραξεν ἑαυτὸν.

‡ Quam pudenda fuisset hæc mollities eousque torqueri ob communis mortis formidinem ut sanguineo sudore diffuerit, neque posset recreari nisi angelorum conspectu quod illa precatio ter reperita, transeat cælix, &c., annon ex incredibili amaritudine animi profecta ostendit asperius et majus arduum fuisse Christi tamen 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 liii., "It pleased the Father to bruise him," verse 10. "He was smitten of God, and afflicted," verse 4.

* Neque tantum inuimus Deum fuisse unquam illi adversarium vel irratum, quando enim dilecto filio in quo animus ejus acquieuit irasceret sed hoc nos dicimus, divinæ severitatis gravitatem eum sustinuisse, quoniam, manu Dei percussus 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 blespheming 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,

* *Christus mortem gebennalem pro nobis sustinuit.* Calvin in Matth. xxvi. 39, in cap. 27, 46. Institut. lib. ii. 16. Chamier, tom. ii. l. 5, cap. 12—20. Sib. Lubbertus contra Socinum, lib. 1, cap. 1. Jon. Piscator contra Vorstium notæ ad Amic. duplicat, Sect. 1, 24. Ames. Bellarm. enervat, lib. 2, de Christo. Maccovius de Mediator, Disp. 17. Willet Synops. part 4, quest 3. Cartwright Harmon. page 985, 988. Nico. Arnold Relig. Socinian, page 502.

† *Est genus pœnarum quod patiuntur damnati in inferno, qui omni solatio carent, quidam huic simile redemptor noster sustinere dignatus est, qui omni a se solatium 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 magno gaudio et lætitia mortem obire ex quo sequitur aut Christum qui est Dominus cæli et terras, minus animi, minus roboris, minus fiduciæ, minus fortitudinis et minus constantiæ tabuisse quam gregarios homine, aut sustinuisse mortem multo acerbiorum horribiliorem quam quemvis martyrum, sed illud dicere est impium: sustinuit itaque aliud genus mortis quam alii homines et atrocius et sita fult illa atrocitas in sensu iræ Dei in propositione execrationis. Sib. Lubert. 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 profligati Christus autem cum illis jam vegetis et armatis ira divina luctatus est. Cartw. Har. p. 985.

|| במותו in mortibus suis. Isa. liii. 9.

§ Christus dolebat ut ego esse hilaris et lætus, ille habebat mea peccata et ego vere illius merita et justitiam. Essen. de Satis. Christi, page 56.

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 pænæ infernalis, pænæ 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 withdrawance 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.*

Diabolus et peccator desperationis, pœna est hominis passio desperatio est hominis actio. Ames. Bellar. enervat. lib. ii. de Christo, cap. 2.

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

Ut quod propter imbecillitatem virium ferre non poteramus pro nobis ille portaret. Hierom. in Esa. liii.

שְׁלִימוֹ מוֹמֵר מוֹמֵר שְׁלִימוֹ quidam codices in plurali legunt תְּפִימוֹ ut sit castigatio

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 herein 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

retributionum nostrarum (uti illud plurale nomen usurpatur, Psalm lxi. 23) h. e. castigatio quæ peccatorum nostrorum est justa retributio seu quæ justæ retributionis ac pænæ loco ob peccata nostra super nos venire debet venit super eum scil. Christum. Glass. Philolog. Sacr. lib. 3, tr. 1, p. 107.

Disciplina retributionis nostræ super eum id est supplicium, quod nos retribuere ac rependere debuimus pro peccatis nostris super eum imposuit Deus, id est quicquid pænarum Deus a nobis exigere debuit pro peccatis, id ab innocente filio pater exegit. Sanctius in Esa. liii. 5.

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, *pæna sensus, et pæna damni*. 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 Esaiæ dicitur ad impleri *αναγωγικως αναγωγή* enim 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 chirurgum, ad hoc precavendum. Mattheus hominum mentes elevare per *αναγωγήν* de Christo altius quid sperare voluit.

Chemnit. Harmon. sic Rupertus Ferus, Flaccius in glos. super 8 c. Matth. 17.

Per sanationes corporis animæ sanationem representavit.

βασταειν autem absolute significat onerose portare, Apoc. 2, 3, cum molestia portare, Matt. xx. 12. Konick Disp. 25, loc. 83.

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 Calvariæ*, 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, 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,