

SERMON XVI.

BY THE REV. MATTHEW POOLE, A.M.

THE SATISFACTION OF CHRIST DISCUSSED.

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.—Colossians i. 20.

THE apostle having congratulated the Colossians [on] their faith, and love, and other graces, and poured forth a prayer for them, in verses 9—14 he enters upon a declaration of the gospel-mystery,—the person and offices and work of Christ. *His person* in verses 15—17: He is God, &c.: *his office* in verse 18: “He is the Head of the body, the church,” &c.: *his work* in verse 20; having, in verse 19, asserted Christ’s fitness for that work: “It pleased the Father that in him should all fulness dwell,” &c. Besides that infinite fulness which he had as God by natural and necessary generation, there was another unmeasured fulness, depending upon God’s *εὐδοκία* and “good pleasure,” and thereby imparted unto Christ. Now he comes to show his work, described,

1. *By its nature*: “To reconcile to himself,” to “make peace.”

2. *By its instrument*: that is, “the blood of the cross, by him.”

3. *The object of it*: which are “all things, whether they be things in earth, or things in heaven:” by which, learned Davenant understands the angels spoken of as the “things in heaven;” and so, many others, supposing that the elect angels were confirmed in their estate by Christ. But, with submission to better judgments, I conceive,

(1.) That there is not sufficient evidence in scripture to show that the holy angels had their confirmation from Christ. Nor doth it seem to be necessary; forasmuch as it is commonly acknowledged, that Adam, who was under the same covenant with the angels, if he had continued in the observation of God’s precepts for so long time as God judged meet, he should have been confirmed by virtue of the covenant of works some other way. And therefore it was rather to be thought, that the angels have their confirmation from Christ, as God and Head over all things, than as Mediator; the actions of Christ as Mediator supposing a breach, according to that place, Gal. iii. 20: “A mediator is not a mediator of one,”—that is, of two parties which are one politically, that is, which are agreed in one,—but of parties at variance.

(2.) Howsoever, if the angels had been confirmed by Christ, yet surely they were not reconciled by Christ, (for reconciliation implies a former enmity,) as these “things in heaven” are said to be. And therefore I rather understand it of departed saints, patriarchs, prophets, &c.; who, as they went to heaven, not to any *limbus*, so this

expression is used to insinuate, that they were "saved by the grace of Jesus Christ, even as" we; (as it is in Acts xv. 11;) and that the blood of Jesus Christ did expiate, not only those sins which were committed after his death, but those also which were long since past; (Rom. iii. 25;) as *sol nondum conspectus illuminat orbem*, "the light and influence of the sun is dispersed among us, before the body of the sun doth appear above our horizon."

So, then, here you have man's reconciliation, justification, and salvation described; together with the procuring cause of it, set forth,

1. *More generally*: "By him."

2. *More specially*: "By the blood of his cross;" by the shedding of his blood for us, by his death and passion completed on the cross.

DOCTRINE.

The DOCTRINE I intend to handle is this: *That the death of Jesus Christ is the procuring cause of man's justification and salvation.*

Amongst all those heresies which God hath suffered to spring among us, "that they that are approved may be made manifest;" (1 Cor. xi. 19;) none are more dangerous than those which concern the person and office of Christ. Of those many streams of error which run into the Dead Sea of Socinianism, these are two:—they deny the Godhead and the satisfaction of Christ; and so indeed subvert the whole fabric of the gospel. This latter I shall here endeavour to discuss, and shall proceed in this method: I. *I shall explain it*; II. *Assert*, III. *Defend*, IV. *Apply it*.

I. For the EXPLICATION of this great gospel-mystery, (which, truly, if it fall, we are without hope, and so of all creatures most miserable,) I shall lay down these steps:—

1. God made the world and man in it for his own service and glory: and this end he cannot be disappointed in, but must have it, one way or other.

2. Man by sin thwarted God's end, and cast dirt upon his glory; and so doth every sinner. Every sin is a reflection upon God's name, a blot in God's government of the world; so that some make it a pretence for their atheism, saying, that if there were a God, he would not suffer sin to be in the world.

3. God is inclined by his nature, and obliged by his interest, to hate sin and punish the sinner, and so to recover his glory.

(1.) I say, God is inclined *by his nature* to hate and punish sin. I do not positively conclude, that he is absolutely obliged. I shall not here meddle with that nice question,—Whether God was so far obliged to punish it by his nature, that he could not pardon sin without satisfaction. But this is manifest: look upon man as a sinner, and so God's nature must needs be opposite unto him. The scripture describes God in such manner, not only in regard of his will, but also in respect of his nature: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." (Hab. i. 13.) In Exod. xxxiv. 6, 7, where the nature of the Divine Majesty is represented; among other parts of the description, this is one: He "will by no means

clear the guilty." "The wicked and him that loveth violence his soul hateth:" (Psalm xi. 5 :) and the reason is added from God's nature : "For the righteous Lord loveth righteousness." (Verse 7.) And it may further appear, that here punishment of sin is not an act of God's will, but of his nature ; because the actions of God's will are only known by revelation, not by reason or the light of nature ; but that God should and would punish sin,—this was known by nature's light to such as were unacquainted with revelation-light. Hence came the conclusion in Acts xxviii. 4 : "This man is a murderer, whom, though he hath escaped the sea, yet Vengeance suffereth not to live ;" *Vengeance*, Δίκη, a supposed goddess, but indeed nothing else but Divine Justice.

(2.) God is obliged *by his interest* to punish sin, as he is the Ruler of the world. By sin there comes a double mischief:—

(i.) *God* is wronged.

(ii.) *The world* is wronged by a bad example, and hardened in sin : so that if God might pardon sin, as it is a wrong to himself ; yet he is in a manner obliged to punish it, to right the wronged world, and to make such sinners patterns of severity, that the world may not make them examples of ungodliness. Even as king James might pardon the powder-traitors, so far forth as his person was concerned ; but if you look on it as a wrong to the whole nation, to the Protestant religion, so he was obliged to punish them, to make them warnings to others in the like cases. So that, you see, man's punishment was necessary for God's glory and the world's good.

4. The punishment to be inflicted must be suitable to sin's nature and God's majesty ; and therefore an infinite punishment. For this is justice,—to observe an exact proportion between sin and punishment.

5. The only way whereby this punishment might be suffered, and yet man saved, was by the incarnation and passion of God-man. Man, being every other way finite, must have suffered infinitely in regard of duration, even to eternity. And none but Christ, who was infinite in regard of the subject, and dignity of his person, as he was God, could have so speedily and effectually delivered us from this punishment by suffering it himself, whereby God's justice was satisfied, his hatred against the sinner removed, and his mercy at liberty to act in the pardon of the sinner.

6. This passion of Jesus Christ, God was graciously pleased to accept for us, and impute to us, as if we had suffered in our persons ; and so he receives us into mercy. And this is the substance of the doctrine of the gospel about man's salvation.

So much for the first thing,—the explication of the point.

II. I now come to the ASSERTION OR DEMONSTRATION of it ; that you may receive this doctrine as a truth, not built upon the traditions of men, but revealed in the word of God. Now, to prove this point, namely, *that the death of Jesus Christ is the procuring cause of man's justification and salvation*, I may use two sorts of arguments:—

(I.) *Some from the consideration of Christ's death.*

(II.) *Some from the consideration of man's justification and salvation.*

(I.) *From the consideration of Christ's death* I shall offer six arguments: 1. *Its possibility*, 2. *Necessity*, 3. *Nature*, 4. *Cause*, 5. *Vicegerency*, 6. *Peculiarity*.

1. *From the possibility*.—Let me be bold to assert [that], had it not been for this purpose, it had not been possible for Christ to die. As "it was not possible for Christ to be holden of death," (Acts ii. 24,) the price being paid, and so the prisoner of course to be released; so it had not been possible, because not just,* to put him into a prison, if it had not been to pay a debt. And a debt of his own he had none: he was "a Lamb without blemish and without spot; (1 Peter i. 19;) "holy, harmless, undefiled, separate from sinners;" (Heb. vii. 26;) he "knew no sin:" (2 Cor. v. 21;) which I the rather mention, because Socinus hath the impudence to lay down this blasphemous assertion,—that Christ, like the Jewish high priest, did offer for himself as well as for the people. You have seen, he had no debt, no sin of his own; (he professeth of himself that he "did always those things which pleased his Father," John viii. 29;) and therefore he must needs die for our debts. It is plain that Adam, had he continued in integrity, should not have died. Death is not the effect of nature, (then the saints in glory must die again; for they have the same nature,) but the fruit of sin: "Death entered into the world by sin." (Rom. v. 12.) And the apostle proves the sin of infants, (expressed by that periphrasis, "Such as have not sinned after the similitude of Adam's transgression," verse 14,) from the death of infants: and "in Adam all died;" (1 Cor. xv. 22;) that is, by his sin. Therefore Jesus Christ, being purified from the guilt of Adam's sin by his holy birth, and no less perfect than Adam should have been, could never have died, if not for our sakes.

2. *From the necessity of Christ's death*.—It was necessary for our salvation and justification, without which end it had been in vain. The Socinians mention two other reasons and ends of Christ's death: the one, to be an example of obedience;—but such we have many others upon far less charge;—the other, to be a ground of hope for the remission of sin, and the fulfilling of God's promises; but properly it is not the death, but resurrection, of Christ, which is the ground of our hope: "If Christ be not risen, your faith is vain:" (1 Cor. xv. 14;) so that those ends are improper and insufficient. And, to strike it dead, I urge but one place: "If righteousness come by the law, then Christ is dead in vain." (Gal. ii. 21.) What can be more plain? If righteousness be not by Christ, [so] that the death of Christ be not the procuring cause of our justification, "Christ is dead in vain," "to no end," or (as Grotius and others rather understand) "without any meritorious cause," that is, our sins; however, all comes to one.

* *Id tantum possumus, quod jure possumus.* "We can only do that which we lawfully may do."—EDIT.

3. *From the nature of Christ's death.*—It is a sacrifice. This consists of two branches :—

(1.) *Sacrifices did expiate sin.*

(2.) *Christ's death is a sacrifice, and a sin-expiating sacrifice.*

(1.) I say, *Sacrifices did expiate sin.*—“He shall put his hands upon the head of the burnt-offering : and it shall be accepted for him to make atonement for him.” (Lev. i. 4, and many such places.) And this they did typically, (which strengthens the cause we have in hand,) as representing and fore-signifying Christ, without which it was “not possible for the blood of bulls and goats to take away sins.” (Heb. x. 4.) And the sins pardoned under the Old Testament were pardoned through Christ, and not through any virtue of their sacrifices ; Christ being a “Mediator for the redemption of the transgressions that were under the first testament.” (Heb. ix. 15.)

(2.) And this brings-in the second head,—that *Christ's death is a sacrifice, and a sin-expiating sacrifice*, if either the names or nature of it may be regarded.—*For the names and titles proper to sacrifices* : they are attributed to it ; and God doth not give flattering titles, nor false names, but such as discover the nature of things : it is called *προσφορα*, “an oblation or offering up of himself,” (Eph. v. 2,) *ιλασμος*, (1 John ii. 2,) *ιλαστηριον*, [“a propitiation,”] (Rom. iii. 25,) to omit others. *And for the nature* : by virtue hereof sin is atoned : He is our High Priest for this end, “to make reconciliation for the sins of the people ;” (Heb. ii. 17 ;) *ιλασκεσθαι τας αμαρτιας του λαου* being by an *enallage* put for *ιλασκεσθαι Θεον περι των αμαρτιων*, “to pacify God, reconcile God, turn away his wrath.” You meet with all things in Christ, which concur to the making of a sacrifice :—*The priest* ; he is our High Priest : *the sacrifice* ; himself : “Christ was once offered :” (Heb. ix. 28 ;) “*the shedding of blood,*” and *destroying of it* ; *αιματεκχυσια* being the essential part of a sacrifice. Add to these 1 Cor. v. 7 : “Christ our Passover is sacrificed for us ;” where is a double argument : (i.) That Christ is expressly said to be “sacrificed.” (ii.) That he is called a “Passover,” which at the least seems to have been both a sacrifice and a sacrament. Now, then, Christ's death being a sacrifice, it appears that it appeased God's wrath, procured his favour.

4. *From the cause of Christ's death.*—I might urge a double cause :—

(1.) *The inflicting cause.*—It was God's displeasure. Nothing [is] more plain than that he had a very deep sense of, and sharp conflict with, God's wrath, from those dreadful horrors in the garden,—where his “soul was exceeding sorrowful, even unto death ;” (Matt. xxvi. 38 ;) not certainly at the approach of an ordinary death, which many martyrs have undergone, with undaunted courage ; but at the apprehension of his Father's anger,—and upon the cross, where he roared out that direful complaint, “My God, my God, why hast thou forsaken me ?” (Matt. xxvii. 46.) Now, then, seeing God, being naturally gracious and perfectly righteous, cannot, will not, be displeased with any without cause ; and Christ had in himself no cause, there was

“nothing in” him, (John xiv. 30,) and (as you read) he “always did those things which pleased him” [the Father]; (John viii. 29;) it remains, therefore, that the cause of this displeasure and of Christ’s death was our sins laid upon him, and our peace to be procured by him. And that brings-in the second head, which is,

(2.) *The procuring or meritorious cause of Christ’s death.*—The guilt of our sins laid on him brought death upon him, as the just punishment of them. And this is written with so much clearness, that he that runs may read it. It is observed of the ancient writers of the church, that those of them who lived before the Pelagian heresy was raised, spoke more darkly and doubtfully and carelessly in those things, not being obliged to stand much upon their guard when they had no enemy in view; and having to do with enemies of a contrary make, while they avoided one extreme, δι’ ἀμετρον της ανθολκης, [“by excess of counterbalancing,”] as it often happened, they ran too near the other. But, in this point, the apostles, who wrote so long before Socinus had a being, have written with as much perspicuity against that heresy as if they had lived to see the accomplishment of that monster, the conception whereof some of them saw in those primitive heretics. Two things are written with a sun-beam:—

(i.) *That Christ died for our good as the final cause.*—“The Messiah shall be cut off, but not for himself.” (Dan. ix. 26.)

(ii.) *That he died for our sins as the deserving cause.*—“Who was delivered,” namely, unto death, “for our offences;” (Rom. iv. 25;) not only upon the occasion of our sins, (as the Socinians gloss it,) but for the merit of our sins. To suffer for sin, always implies sin to be the meritorious cause of it: “He shall give Israel up, because of the sins of Jeroboam.” (1 Kings xiv. 16.) “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: but every man shall be put to death for his own sin.” (Deut. xxiv. 16.) And many other places there are to the same purpose. And it is sufficient to confirm any judicious man in this truth, to read the miserable evasions which the Socinians use to shift off the force of this argument; which as time will not give me leave to mention, so they are neither fit for this, nor worthy of, any, assembly. This is plain, that Christ died for our sins: and to stop all holes, the Holy Ghost useth various prepositions; if one be more emphatical than another, all shall concur to assert this truth:—*δια τα παραπτωματα*, (Rom. iv. 25,) *υπερ αμαρτιων*, (1 Cor. xv. 3,) *περι αμαρτιων επαθεν*. (1 Peter iii. 18.) And that all these should signify the final cause or occasion only, and never the meritorious cause; when a man hath put out his eyes, or God hath taken away the scripture and other Greek authors too, he may believe it; but very hardly before.

I shall strengthen this argument with this consideration,—that Christ is said to “bear our sins;” which is so evident, that Crellius, that master-builder of the Socinian fabric, confesseth that, “for the most part, ‘to bear sins,’ is to endure the punishments due to sin.”

And he said no more than he was forced to by the invincible clearness of scripture-expressions. Notorious offenders,—it is said of them [that] they “shall bear their iniquity.” (Lev. v. 1; vii. 18; xx. 17.) It is said of Christ, *not only* אָפֶקֶת, which, the Socinians say, may signify “to take away iniquity;” albeit a learned man layeth down this assertion,—that it never signifies “to take away sin,” as Socinus would have it: *but also* לְבַרֵּךְ, which is “to bear upon his shoulders,” as a porter bears a burden, but never “to take away:” “He hath borne our griefs, and carried our sorrows.” (Isai. liii. 4.)

OBJECTION. (Which is one of the most plausible arguments they have in this cause.) “But in Matt. viii. 16, 17, where Christ *took away* diseases, which he did not *bear*, it is said [that] the saying of Esaias was fulfilled therein.”

ANSWER. (To omit those many answers given by others; of which see Brinsley’s “One only Mediator,” and Calovius’s excellent discourse *De Satisfactione Christi*, in his *Socinismus profligatus*.) A scripture is said to be fulfilled either wholly or in part. Now, then, you must know, that although it be a truth, which we conclude against the Papists, that there are no more than one of literal and co-ordinate senses of every place of scripture, yet there may be divers of several kinds, one subordinate to another, and one typified by another, and one accommodated to another; and when any one of these senses is accomplished, that scripture is said to be fulfilled, though, indeed, but one piece and parcel of it be fulfilled. Thus, the fulfilling of the same scripture is applied to the spiritual preservation of the apostles, (John xvii. 12,) and to the temporal preservation of them. (John xviii. 9.) And as it were false and fallacious reasoning for any man to infer, that Christ’s keeping of his apostles cannot be understood spiritually of keeping them in his name, and keeping them from apostasy, as it is said in John xvii. 12, because in John xviii. 9 it is said to be fulfilled in a rescue of them from a temporal destruction; but rather it must be said, it was fulfilled both ways, and the one was subordinate to the other, and typified in the other: so is it in this case. This place in Isaiah (that it may appear to be exactly a parallel case) was fulfilled two ways: the one expressed in 1 Peter ii. 24: “Who his own self bare our sins in his own body on the tree:” the other in this, Matt. viii. 17. In the former is expressed *the cause*; Christ’s bearing the burden of our sins upon his shoulders: in the latter, *the effect*; Christ’s taking off the burden, or part of that burden, of sin from our shoulders, or from the shoulders of those diseased persons: for it was laid upon his shoulders, that it might be taken off from us. So that Matthew rightly tells us that Isaiah was fulfilled, and that the cause did appear by the effect; as by the dawning of the day we see the approach of the sun. And this may serve for the untying of that hard knot, which, I had almost said, is the only thing of moment [that] the Socinians have in this controversy.

But to return: “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon

him ; and with his stripes we are healed." (Isai. liii. 5.) If it were lawful for the highest Anti-Socinian in the world to coin a scripture for his purpose, he could not devise a place of a more favourable aspect to his cause than this. And, verse 6 : "The Lord hath placed on him the iniquity of us all." But, indeed, the arguments which might be drawn out of this one chapter, (Isai. liii.,) might afford matter for a whole sermon.

5. *From the vicegerency of Christ's death.*—Christ died,

(1.) *For our good.*

(2.) *For our sins.* Of both those you have heard.

(3.) *In our place.* Of this I now come to treat briefly ; for I have been wonderfully prevented.—"Christ hath once suffered for sins, the just for the unjust." (1 Peter iii. 18.) "If one died for all, then were" we "all dead ;" (2 Cor. v. 14 ;) that is, juridically we were all as dead, condemned persons, because he died in our stead. He is said to die *ὑπὲρ ἡμῶν* and *ἀντὶ ἡμῶν*. Now, "the word *ἀντὶ* always signifies a commutation," saith the then famous, but afterwards apostate, Grotius : "Eye for eye," *ἀντὶ ὀφθαλμοῦ* (Matt. v. 38 ;) that is, one instead of the other. "Archelaus reigned" *ἀντὶ πατρὸς*, "in the room of his father Herod." (Matt. ii. 22.) So 2 Sam. xviii. 33 : "Would God I had died for thee, O Absalom ;" that is, "in thy stead, so that thou hadst lived." Thus Christ died for us. So, in John xi. 50, Caiaphas said, "It is expedient for us, that one man should die for the people ;" that is, in their stead, to save their lives, as a public *καθάρμα* ["expiatory sacrifice ;"] the Gentiles being used, in case of some great and common calamities, threatening destruction to all, to offer up some one man in the name and stead of all, which was a shadow of that great truth of Christ's dying for all. And Socinus himself, being put to it, cannot deny this :—even in heathen authors, it is a common phrase, "to do a thing for another ;" that is, in his place : *Ego pro te molam* ; "I will grind for you, and you shall be free."

Christ is called *ἀντιλυτρον*, "a ransom or price," "a *λυτρον*" (there is one argument that his blood was the price of our redemption) "and a ransom in our stead : " "Who gave himself" *ἀντιλυτρον*, "a ransom for all." (1 Tim. ii. 6.) "Christ hath redeemed us from the curse of the law," himself "being made a curse for us ;" (Gal. iii. 13 ;) that is, he underwent that curse due to us, that curse from which we are freed, that curse which others, who receive not Jesus Christ, shall undergo. What a cluster of arguments might be gathered here ! It is prodigious boldness in Socinians to turn this article of faith into a stream of rhetoric : *Paulus amavit in voce execrationis argutus esse.** But, *manum de tabulá.†*

6. And lastly : *From the peculiarity of Christ's death.*—It is undeniable that Christ died for us so, as no man in the world ever did, or can do : therefore, not in the Socinian sense,—not barely for the confirmation of our faith, or excitation of our obedience, or strengthen-

* "Paul loved to be loud and pungent in a strain of execration."—EDIT. † "But to leave this topic."—EDIT.

ing of our hope, or encouragement of us in our sufferings; for, in this sense, thousands have died for you. Paul tells the Colossians [that] he suffered for them, that is, for their good; (Col. i. 24;) and yet tells the Corinthians [that] he did not suffer for them: "Was Paul crucified for you?" (1 Cor. i. 13;) that is, "in your stead, or for your sins."

(II.) And this for the first head of arguments; where, I see, I must take up, though I thought to have urged divers other arguments from the nature of men's justification and salvation. But I will not be too tedious. What hath been said may be enough to convince any indifferent man; and others will not be convinced, though they are convinced.

Thus much for the second particular,—the assertion of this truth.

III. The third should have been the VINDICATION of it from the cavils of Socinians: but I am cut off, and it is not wholly necessary; for, if once a truth be evident from plain scriptures, we ought not to be moved with the cavils of wanton wits, or the difficulty of comprehending those great mysteries by our reason. When the Socinians can solve all the phenomena of nature, which are the proper object of man's reason, then, and not till then, we will hearken to their rational objections. And Aristotle somewhere lays down this conclusion,—that when once a man is well settled in any truth, he ought not to be moved from it by some subtle objection which he cannot well answer. All this I speak, not as if there were any *insolubilia*, any insuperable objections against this truth that I ever met with; for, though there are many things here which are hard to be understood, yet nothing which cannot be answered.

As, when they tell you, "He did not suffer eternal death, which was due to us;" it is true, He did not: but a moment of his sufferings was equal in worth to our eternal sufferings; the dignity of the person being always considerable in the estimation of the action or the suffering.

So, when they say, "One man cannot die for another;" it is false. You heard David wish [that] he had died for Absalom; and Jehu threatens those who should let any of them escape, that "his life shall go for his life;" (2 Kings x. 24;) and histories tell us of one man dying for another.

So, when they say, "It is unrighteous that God should punish the just for the unjust;" answer, "'It is not unjust, if any will voluntarily undertake it: *volenti non fit injuria*.' Beside that, God gives law to us in Deut. xxiv. 16, but not to himself."

IV. The fourth and last head was by way of APPLICATION.—Is it so,—that the death of Jesus Christ is the procuring cause of our justification and salvation?

USES.

USE I. Hence see the excellency of Christian religion, which shows the true way to life, and settles doubting consciences.—Heathens were miserably plunged. They saw their sins, their guilt; and had terrors

of conscience, an expectation of wrath: this *δικαίωμα του Θεου* ["judgment of God"] was written in their hearts,—“that they which commit such things are worthy of death.” (Rom. i. 32.) They saw the need of atoning God, reconciling God; they saw the insufficiency of all their rites and sacrifices:—

*Ah nimium faciles, qui tristia funera cædis
Tolli flumined posse putatis aqua!**

Some of them saw the necessity of a man's death, and that *sine humano cruore*, “without man's blood,” the work could not be done. But then that seemed an act of cruelty, and the addition of a sin, instead of the expiation of it: and here they stuck; they could go no further. Now, blessed be God, who hath discovered those things to us which were hid from others; who hath removed difficulties, and made our way plain before us; who hath given us a Sacrifice, and accepted it, and imputed it to us; and thereby reconciled us, and given us peace, a solid peace, as the fruit of that reconciliation!

USE II. *See the dreadfulness of God's justice, how “fearful it is to fall into the hands of the living God.”* (Heb. x. 31.)—Christ himself must suffer, if he be a sinner, though but by imputation.

USE III. *It shows us the malignity of sin, that could be expiated only by such blood.*

USE IV. *It shows us the stability and certainty of our justification and salvation.*—It is procured, purchased; the price paid, received; God cannot now recall it.

USE V. *Study the death of Christ, and eye it as the great pillar of your faith in troubles of conscience, and settle yourselves upon it.*

* “Alas! too vainly hope ye to efface
The mournful slaughter with the flowing stream.”—EDIT.