

OF OUR
Redemption by CHRIST
FROM THE
Curse of the Law.

GAL. iii. 13.

CHRIST hath redeemed us from the Curse
of the Law, being made a Curse for us:
For it is written, Cursed is every one
that hangeth on a Tree.



HOW severe and terrible
the Curse is, which the
Law denounceth against
those who continue not
in all Things which are
written therein, to do
them, you have heard
already: They are accursed in their
Bodies, and in their Souls; in their tem-
poral, and in their spiritual Enjoyments.

Of our Redemption.

And all these are but direful Preparations for a consummate Curse, to be inflicted upon them in their everlasting Damnation. This Curse is the wretched Inheritance of all the guilty Sons of *Adam*. As soon as ever they thrust their traiterous Heads into the World, the Curse of *God* hovers over them, like a black Cloud charged with Storms and Tempests, and oftentimes lets fall some few Drops of Divine Wrath upon them, while they are here on Earth; but threatens, continually, to break, and pour out on them whole Floods of Fire and Brimstone, and to overwhelm them with a Deluge of eternal Wrath in Hell.

AND now, since it hath been demonstrated, that all Mankind are Transgressors of the Law, and that all Transgressors of it are obnoxious to the Curse it threatens, we may easily, from these two Premises, conclude, That we are all of us involv'd and wrapt up in the Curse of *God*. This is our miserable State by Nature, born Children of Wrath, and Heirs of Perdition, through the just Imputation of the first Sin unto us; and daily enhauncing our Misery, and embittering the Curse, by innumerable actual Transgressions.

Now,

Now, what Hope, or Possibility, is there for such condemned Malefactors to escape the Wrath of GOD, and the Damnation of Hell? Indeed, we yet walk up and down in the World; but the World is only a great Prison to us; a Prison full of condemned Wretches, who, although they are yet reprieved by GOD's arbitrary Patience, some for a longer, and others for a shorter Time, yet all drag their Chains and Fetters about with them; and, if they were but sensible of their Condition, might still dreadfully expect when the Divine Justice would hale them, one after another, to their Execution. The Law sentenceth us for violating its Commands; the Truth and Veracity of GOD plead against us the Threatnings of the Law, and will not recede from the Rigour of those Plagues and Curses that are therein denounced; the Holiness and Purity of GOD loaths us for defacing His Image, and deforming our Souls with vile and filthy Lusts; the Justice of GOD brandisheth its Sword against us, and demands Satisfaction for all the Injuries we have done against it; the Devil pleads his Right to us, and impatiently expects a Commission to drag us away to Torments: Not an Angel in Heaven, nor any Creature on Earth,

dare stand our Friend. God frowns, Conscience accuseth, the Law thunders, the Devil menaceth, Vengeance is ready, and the Hand of Justice lifted up to fetch its Stroke: And, can there any in this forlorn and desperate Case interpose, to shelter the trembling Sinner from so great, so deserved, so imminent a Destruction? Must all Mankind, then, remedilessly perish? Is there no Way of Escape, no Door of Hope opened? Must we all fall a common and lamentable Sacrifice to the Wrath of God, and Justice triumph in our eternal Ruin? Hear, O Sinners! and if the Consideration of your dreadful and present Danger hath left you capable of Comfort; if you can yet believe there is a Possibility you may be happy, after such clear and full Convictions that you are wretched and accursed; behold! I this Day bring unto all penitent and humble Souls the glad Tidings of great Joy; Joy, which, if Excess of Fear and Horror have not altogether stupified, and made us insensible, must needs fill us with the highest Raptures of Triumph and Exultations. A Saviour, a Redeemer: O! sweet and precious Names for lost and undone Sinners; Names full of Mercy, full of Life. Justice is answered; the Law is satisfied; the Curse removed,

and

and we restored to the Hopes of eternal Life and Salvation. CHRIST hath redeemed us from the Curse of the Law, being made a Curse for us: For it is written, Cursed is every one that hangeth on a Tree.

THESE Words are the very Pith and Marrow of the Gospel, the most comfortable News that ever Heaven sent to Sinners. And in them we have,

I. OUR Redemption asserted. CHRIST hath redeemed us from the Curse of the Law.

II. THE Means how this Redemption was effected. Being made a Curse for us.

III. AN irrefragable Proof, That this Means, which was alone proper and effectual for our Redemption, was likewise made use of by our Redeemer: For it is written, Cursed is every one that hangeth on a Tree. Which cruel and accursed Death because our Saviour underwent, He thereby became accursed, and a fit Redeemer, to deliver us from the Curse and Death threatned in the Law.

IN each of these, there are many Things, which we might fix our Observations upon. But I shall first speak somewhat briefly to the third Particular; and then return to consider the general Scope and Design of the Apostle in these Words, without weakning such an excellent Portion of Scripture so much, as to take it in Pieces,

WHEREAS,

WHEREAS, therefore, the Apostle tells us, it is written, *Cursed is he that hangeth on a Tree.* This he cites out of *Deut. xxi. 23.* where it is said, *He that is hanged is accursed of God.*

Now, here we must know,

I. THAT this Kind of Death of hanging on a Tree was variously inflicted. (a) Whilst the Jews had the Government of their own Common-wealth, whensoever they sentenc'd any to undergo this Death, it was inflicted upon the Offenders by Strangling, as it is with us. But when, some time before CHRIST'S Birth, they became subject to the Ro-

(a) Some have thought, that the Jews had not the Power of Life and Death, when they were under the Roman Dominion in our Saviour's Time. And they ground their Opinion upon that Saying of the Jews, *Joh. xviii. 31.* It is not lawful for us to put any Man to death. But S. Chrysostome well interprets them, *Εἰ δὲ λέγουσιν ἀκρίβειαν ἡμῖν εἶναι, καὶ τὸ κατεῖναι ἐμὸν φασιν,* because it was the Preparation of the Passover, *v. 28.* *Ἐπεὶ ὅτι γε ἀνθρώπων, καὶ ἄλλων τεσπὶ ἀνθρώπων, δέκνυσιν ὁ Στέφανος λιθαζόμενος.* Chrysost. in *Joan. xviii. 31.* Which Instance doth indeed prove his Position; unless, perhaps, it may be asserted, that the Jews stoned S. Stephen tumultuously, without due Order of Law. However, this appears from *Act. xxiv. 6.* Where Tertullus saith, That the Jews would have judged S. Paul according to their Law, for being seditious, and a Profaner of the Temple; and the Punishment due to such, was Death. Vide Bp. Pearson on the Creed. p. 196.

jurisdiction, and the Supreme Power was devolved into their Hands, they brought in another more cruel and barbarous Kind of this Death, (b) very seldom (that we read of) known, or used among the *Jews*; and that was, Crucifixion, by nailing their Hands and Feet to a Tree erected Cross-wise, and so leaving them to languish in unexpressible Pains, hanging upon the Soreness of those Wounds which were made in the most sinewy, and therefore, also, the most tender and sensible Parts of their Body. Now, both these Kinds of Hanging are accursed Deaths; both that which the *Jews* inflicted by Strangling, and that which the *Romans* inflicted by Crucifying.

2. WHEREAS many other Kinds of Death either were, or might be made, as painful as this; yet none of them is accounted an accursed Death, but only this. We frequently read of Persons sentenced to be stoned, and to be burnt alive; wherein, certainly, they suffer'd

(b) Except by Alexander, who at once crucified 800 Captive Jews, his Countrymen, in Jerusalem itself, as Josephus relates it, lib. 1. de bello. cap. 4. And Philo lib. de specialib. leg. that the Jews used to crucify those who were guilty of Murder.

as much, or more Pain and Torment, than in the *Jews* Way of hanging: Yet neither is he, whose Body is consumed in the Flames; nor he, whose Soul is batter'd out of him with Stones, said to be accursed; but only he who is hanged on a Tree. It was not, therefore, the Torture and Painfulness of that Death which made it to be accursed. But,

3. He that was hanged was said to be accursed, only because in undergoing that Kind of Death, he was made a Type of CHRIST, who, as He was by the determinate Counsel of GOD's Will appointed to that cruel Death, so likewise were all the Curses of the Law, and all the Vengeance of Divine Justice, to meet together upon Him in suffering it. And because the ever-blessed Son of GOD was to become a wonderful and stupendous Curse, when He should hang upon the Cross, a woful Spectacle to Men and Angels; therefore, all those who underwent such a Kind of Death are said to be accursed, because resembled in that Particular unto Him, who was then made a Curse for all Mankind.

4. We must observe, that there is a twofold Curse; a Ceremonial or Typical Curse, and a Moral and Real one. Not all those who died this Kind of Death were

were morally and really accursed: For we find, that to one of those two Thieves who were crucified with our Saviour, the same Cross which proved to him an Instrument of Death, proved likewise a Tree of Life; and his being lifted up upon the Cross, was in the Way to his being lifted up to Paradise. But yet, before the Death of CHRIST had sanctified all Kinds of Death to those who believe in Him, this Death was ceremonially and typically accursed, because it was to be the Death of him, on whom the Wrath and Curse of GOD were to light, in their greatest Acrimony and Extremity. And this Curse being really borne by him, there is now no Death that is ceremonially or typically accursed; for all Types are abolish'd by being fulfilled in their Antitype. But, indeed, the Deaths of all that die impenitently in their Sins, whether they be violent, or natural, of what Kind soever they be, they are accursed worse than typically, they are accursed morally and really. And,

2. **OBSERVE** another Circumstance in that fore-mentioned Place of *Deuteronomy*, that GOD takes a special Care concerning the dead Bodies of those that die this Kind of Dead, which yet He doth

doth not for those that die any other Kind of Death. His Body shall not remain all Night upon the Tree, but thou shalt in any-wise bury him that Day. This likewise was a ceremonial and typical Observation, fulfilled in our Saviour: For all the four Evangelists record, That He was taken from the Cross the very Day of His Sufferings, and committed to His Sepulchre; that according to the Predictions which were before concerning Him, He might be in the Power and Possession of the Grave three Days; that is, Part of Three; being interr'd on the Friday Evening, and rising again on the Morning of the first Day of the Week, which is Sunday, and our Christian Sabbath.

— AND thus you see in what Sense those are said to be accursed, that are hanged on a Tree; not morally, or really, unless their Crimes and Impenitency in them bring upon them the Wrath of God, and the Curse of the Law: But they are typically accursed, in that their Death was of the same Kind, and after the same Manner with that which CARRER was to suffer.

— NOW, if they were accursed typically, certainly the Antitype must needs be accursed really. And in treating of this Subject,

Subject, I must speak of the profoundest Mysterys the Gospel exhibits, or our Religion owns. I shall propound them to you in these two Propositions.

I. THAT JESUS CHRIST, the ever-blessed GOD, was made a Curse for us.

II. THAT being made a Curse for us, He hath redeemed us from the Curse and Condemnation of the Law. These are the exprefs Words of my Text.

As to the first, we must enquire into two Things.

1. WHAT it is to be made a Curse.

2. HOW JESUS CHRIST, who is GOD blessed for ever, could be made a Curse.

WHAT it is to be made a Curse: I answer, Although the Word be here used in the Abstract to exprefs the Greatness and Vehemency of that Wrath which lay upon our Saviour, yet it must be understood in the Concrete. He was made a Curse, that is, He was accursed. Now to be accursed, in its proper Notion signifies, to be devoted to Miseries and Punishments: For we are said to curse another, when we devote, and, as far as in us lies, appoint him to Plagues and Miseries. And GOD is said to curse Men, when He doth devote and appoint them to Punishments. Men curse by Imprecation;
but

but God curseth more effectually, by Ordination and Infliction. But yet notwithstanding, every one whom God afflicts must not be esteem'd as cursed by Him. Heavy Calamities do oftentimes befall the Best of Men; and those who are redeemed from the Wrath of God, and the Curse of the Law, yet lie under the same, yea, and often under far greater temporal Sorrows and Sufferings, than those who are wretched and accursed Sinners. Every one, therefore, that is afflicted, is not presently accursed: For God hath two Ends for which He brings any Affliction upon us. The one is the Manifestation of His Holiness: The other is the Satisfaction of His Justice. And accordingly as any Affliction or Suffering tends to the Promoting of these Ends, so it may be said to be a Curse; or not. If God afflicts us only that His Holiness might be manifested, that it might be known what a holy God we have to deal with, who so perfectly hates Sin, that He will follow it with Corrections wheresoever it be found; if He afflicts us only to rectify our Exorbitancy, to upbraid our Luxuriancies, to remind us of Himself and of ourselves; both which perhaps, in a continued Course of Prosperity, we had well-nigh forgot-

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ten; if this be the Fruit of them, to take away our Sins, and to make us Partakers of His Holiness; let the Affliction be never so sharp and heavy, tho' the Burden of it be as much as we can possibly stand under, yet there is nothing of the Malignity of the Curse in it; for where Afflictions make Men better, God never lays them on as Curses: But if any Suffering be inflicted, as a Punishment, in order to the Satisfaction of Divine Justice, then it is properly a Curse; and, how light and easy soever it be, it flows from the Malediction of the Law; and, whosoever he be that undergoes them, he is an accursed Person. The Law is, The Soul that sinneth, it shall die; the Penalty of this Law is Death, which ought to be taken, in its most comprehensive Sense, for all Sorrows and Miseries, all Evils and Sufferings, both here, and hereafter; in this World, and the World to come. Now, when Divine Justice exacts this Penalty of us as a Recompence and Satisfaction for our transgressing the Law, then are we properly said to be accursed: And therefore, by the way, all those blind Methods of Popish Penance, in cruciating and tormenting the Body, in order to the Satisfaction of Justice, and expiating the Guilt of

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their Sins, are but the fond Inventions of a Company of Men, who most preposterously seek Happiness, by making themselves accursed; and think to escape the Vengeance of God, by feeling the Effects of it. For, to be accursed, is properly, to undergo any Evil, or Suffering, not simply, as it is painful, but as it is penal, and ordained as a Satisfaction to wronged and offended Justice. I have the longer insisted upon this, because it is much to be regarded, as being, indeed, the very Basis and Foundation of all that remains to be treated of on this Subject.

AND from this we may borrow much Light, for the clearing up of,

2. THE second Thing propounded, How JESUS CHRIST, who is GOD blessed for ever, could be made a Curse, or become accursed. This, at the first Glance of our Thoughts upon it, seems very difficult, if not impossible, to be reconciled: And the Difficulty is increased partly, because the true Faith acknowledgeth our LORD JESUS CHRIST to be the true GOD blessed for ever; and partly, because the Apostle tells us, *That no Man speaking by the Spirit of GOD calleth JESUS accursed*, 1 Cor. xii. 3. Yet, upon the Grounds already laid, and by

by considering what a Curse is, and upon what Account any Person is said to be accursed, the Difficulty will soon vanish, and the Reconciliation between them appear easy and obvious.

1. THEN, certain it is, that CHRIST is essentially blessed, being the most blessed GOD, co-equal and co-eternal with the Father, possessing all the infinite Perfections of the Deity invariably, and unmeasurably: Yea, and He is the Fountain of all Blessing, whence flow all our Hopes and Happiness. And, whosoever shall in the least derogate from the infinite Dignity of His Person and essential Blessedness, because He is represented to us as accursed, let such a one be himself accursed.

BUT, although He is for ever blessed essentially, yet

2. MEDIATORILY He was accursed; and that, because the OEconomy and Dispensation of His mediatory Office required that He should be subjected unto Sufferings; not only as they were simply evil, but as they were penal, and inflicted on Him to this very End, that Justice might be repaid and satisfied. The whole Course of His Humiliation, from first to last; His obscure Birth, and laborious Education, and afflicted Life; His

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Travels, and Weariness, and Thirst, and Hunger; His Bearing the Reproaches of Men, and the Wrath of God; but then, especially, when the whole Load of it was laid upon Him on the Cross, were all penal; and God exacted this from Him as a Satisfaction and Amends that He ought to make unto offended Justice. And, therefore, all these seized upon Him as so many Curses, wherewith He was stigmatiz'd and branded by the Divine Vengeance.

BUT now, the Curse of the Law being only due unto Sin and Guilt, it remains yet to be enquired, How this Curse could be justly inflicted on our Saviour, who was infinitely pure and innocent; and to whom the Scripture gives this Testimony, *That He did no Sin, neither was Guile found in His Mouth,* 1 Pet. ii. 22.

TO this I answer, That Sin may be consider'd, either as Personal, or Imputed.

I. CHRIST was free from all Personal Sin, whether of Corruption of Nature, or Transgression of Life.

I. HE was free from all Corruption of Nature, through His miraculous Conception by the HOLY GHOST. For, since the Contagion of Original Sin was necessarily to seize on all the Posterity of Adam

Adam that descended from him in an ordinary way; therefore, that **CHRIST** might be free from this general Infection, which, like an Hereditary Leprosy, is deriv'd down upon all Mankind in a continued Succession, it pleas'd the infinite Wisdom of **G O D**, after a wonderful and extraordinary Manner, to prepare a Body for Him, that He might be made of the Seed of *Abraham*, and yet not contract the Sin of *Adam*. There was no sinful Ignorance in His Understanding, no Seeds of Rebellion, Contumacy, and Frowardness in His Will, no Tumults nor Disorders in His Affections; but a perfect Purity and Harmony in His whole Soul, enjoying the same Innocence, but a far greater Stability, than *Adam* before his Fall. For,

2. As He was free from all Original Sin by His extraordinary Conception, so from all Actual Sin, by the hypostatical Union of the Divine Nature with the Humane; whereby being God-Man in one Person, it was altogether as impossible for Him to sin, as for **G O D** Himself. And indeed, had there been but any one Transgression in our Saviour, He would not have been made a Curse for us, but for Himself: And therefore, we find in the Law, that all the Sacrifices that were

offered up unto GOD ought to be without Spot and Blemish, typifying unto us the spotless Purity and Perfection of JESUS CHRIST, our great propitiatory Sacrifice. But,

II. ALTHO' CHRIST were free from all Personal, yet He was not free from all Imputed Sin and Guilt. The Sins of all the World assembled and met together upon Him: So that, upon this Account, some have made bold, with no bad Intent, to call JESUS CHRIST the greatest Sinner that ever lived. GOD, as it were, raked together the Filth of all the World, and spread it all upon CHRIST; so that never was there so much Wickedness represented at once, as in His most holy and sacred Person. The Sins of all Ages, and of all Persons, were here contracted together: The Guilt of Noah's Drunkenness, Lot's Incest, David's Murder and Adultery, Peter's Perjury; yea, the Guilt of His own Crucifixion; yea, the many Millions of Sins which many Millions of Persons have committed since the World stood, and shall commit, till the final Dissolution of it, were all charged upon Him; and all those Treasures of Wrath which were particularly due to each of these Sins, were all empty'd forth upon Him: And

And therefore, as the loose and scatter'd Beams of the Sun, tho' hot, and in some Places scorching and intolerable, yet, when they are collected into a Burning-Glass, they become far more intense, and presently fire what they touch; and the more of them are united into one Point and Center, the more sudden and fierce is the Burning: So here, although the Wrath of God, as it is scatter'd abroad in the World, and falls upon this and that particular Sinner, be terrible and insupportable; to what Excess think you, must it needs arise, when all the scatter'd Flames of it were united together in one Point, all its Rage and Fervour twisted together into one, and that beating full upon JESUS CHRIST, who as in His own Person He sustained the Guilt of all, so in His own Person He suffer'd the Wrath and Curse that was due unto all; He suffer'd at once for every one, that which, else, every one must have suffer'd eternally in Hell.

AND thus you see how CHRIST is said to be made a Curse, because He was ordained to Sufferings, and those Sufferings to the Satisfaction of divine Justice, and to make a Recompence for Sins; which, tho' they were not His own personally, yet they were His by Imputation,

GOD proceeding with Him, as if they had all been committed by Him.

BUT for the fuller Illustration of this great Mystery, Two Things yet remain to be enquired into.

1. WHETHER it be consistent with the Justice of GOD, to punish an innocent Person, for the Sins of those that are guilty.

2. WHETHER CHRIST did bear the same Wrath, and the same Curse, which were due to us for our Sins, or some other Punishment in lieu thereof.

1. TO the first I answer, *First*, in general, That it is not unjust for GOD to punish the Sins of one Person upon another, who hath not committed them. We find frequent Instances of this in the Scripture. *Exod. xx. 5.* GOD threatens, *that he will visit the Iniquity of the Fathers upon the Children, unto the third and fourth Generation.* And, *Lament. v. 7.* *Our Fathers have sinned, and we have born their Iniquities.* Canaan is accursed for the impious Fact of Ham, *Gen. ix. 25.* Saul's Children are hanged by divine Approbation for their Father's Sin, *2 Sam. xxi. 8, 14.* Threescore and ten thousand are cut off by the Sword of the destroying Angel, for the Pride and Vain-glory of David, who also clears them from partaking in his Guilt, *2 Sam. xxiv. 17.* I have

have sinned, and I have done wickedly; but these Sheep, what have they done? Many other like Instances might be given, were it needful.

2. IT is just with GOD to inflict the Punishment of our Sins upon CHRIST, though innocent. And there are Two Things upon which this Justice and Equity are founded: Conjunction, and Consent.

1. THERE is a near Conjunction between CHRIST and us; upon which Account, it is no Injustice to punish Him in our stead. And this Conjunction is two-fold: Either Natural, or Mystical.

1. THERE is a natural Conjunction between us, as CHRIST is truly Man, and hath taken upon Him our Nature, which makes a Cognation and Alliance between us. We are Bone of His Bone, and Flesh of His Flesh.

IT was therefore necessary that CHRIST should take our Nature, upon a three-fold Account.

1. THAT thereby the same Person, who is GOD, might become passive, and a fit Subject to receive, and bear the Wrath of GOD: For, had He not been Man, He could not have received it; and, had He not been GOD, He could not have borne it.

2. THAT

2. THAT Satisfaction might be made to offended Justice, in the same Nature which transgressed; that as it was Man which sinned, so Man also might be punished. And yet farther,

3. THAT the Right of Redemption might be in CHRIST, being made near of Kin unto us, by His taking our Flesh and our Nature. For, we find in the Law, That the Person who was next of

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Kin was to redeem to himself the Lands of his Relations, when they were fallen to Decay, and constrain'd, by Poverty, to sell them. Whereby was typified unto us our Redemption by JESUS CHRIST, who having a Body prepared for Him, is now become near of Kin unto us, and is not ashamed to call us Brethren. Now, because of this natural Conjunction, the transferring the Punishment from us, who are guilty, unto CHRIST, who is guiltless, doth, at least in this Respect, answer the Rules and Measures of Justice; that, although the same Person be not punished, yet the same Nature is.

But this is not all: For,

2. THERE is a nearer Conjunction between CHRIST and us; and that is mystical, whereby we are made one Person with Him. And by reason of this, GOD, in punishing CHRIST, punished
not

not only the same Nature, but the same Person: For there is such an intimate Union by Faith between CHRIST and a Believer, that they make up but one mystical Person; CHRIST being the Head, and we the Members; CHRIST the Husband, and His Church the Spouse. There is a Kind of mystical Union between a King and his Subjects, which yet is not so near and close, as between CHRIST and Believers: And therefore, if it were just with GOD to punish the *Israelites* for the Sin of *David*, their King, because of the Union and Relation that was between them, what Shew, or Pretence of Injustice can there be, for GOD to punish CHRIST for the Sins of Believers, between whom this Union is infinitely more intimate and im-bodying? But farther,

2. AS CHRIST is thus conjoined to us both naturally and mystically, so He hath likewise given His full Consent to stand in our stead, and to bear our Punishment. And, upon this Account, GOD might justly lay upon Him not only the Punishment due to the Sins of those who are mystically united to Him by Faith, but likewise what was due to the Sins of all the World. For, in the Covenant of Redemption which CHRIST

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from all Eternity entred into with the Father, it was agreed, That if He would die for all, He should be the LORD of all. And therefore, to this End, CHRIST both died, and rose, and revived, that He might be LORD both of the Dead and Living: So that, certainly, it could in no-wise be unjust with GOD to require Payment for so great a Purchase; which Payment was to be made by His Death and Sufferings: And to these He voluntarily offered Himself. *No Man taketh my Life from me, but I lay it down of myself, Joh. x. 18.* And Heb. x. 6, 7. *Sacrifices and Offerings thou wouldst not, but a Body hast thou prepared me: Burnt-Offerings and Sacrifices for Sin thou hast no Pleasure in: Then said I, Lo, I come (in the Volume of the Book it is written of me) I delight to do thy Will, O GOD; yea, thy Law is within my Heart:* That is, the Law and Constitution of the Mediatorship, which our Lord CHRIST willingly and heartily submitted unto; and therefore it is said to be within His Heart, that is, it was in His Will and Desire to effect it. And therefore, since CHRIST hath been pleased to engage Himself for us, and to undertake the arduous Work of our Redemption; and that also, when He fully knew both what

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His Payment must be, and what His Purchase, it is no Injustice in GOD to exact the whole Debt from Him, since He was both sufficient, and willing to discharge it.

And this is briefly In Answer to the first Question, whether it was consistent with divine Justice to punish an Innocent Person for the Sins of the Guilty.

2. A second Question is, Whether as CHRIST suffered in our stead, so He suffer'd the same Wrath, and the same Curse, that was due unto us, or some other in the stead of it.

It may seem, that the Punishments He underwent were not the same that are threatned against us. For,

1. THE Curse due to us is eternal Death, and an everlasting Separation from the Presence of GOD: But CHRIST, as He died, so He rose again, and is now infinitely glorious in the highest Heavens.

2. THE Punishments due to us are hellish Torments, the Worm of Conscience that never dies, and the Fire that never shall be quenched. But our Saviour CHRIST suffered none of these. And those who of old held, that He descended into the Hell of the Damned, that His Soul might be there tormented with
Infernal

Infernal Pains; consider not how directly contrary this their absurd, if I may not call it impious, Opinion is to our Saviour's own Testimony, when being just expiring and giving up the Ghost, with infinite Joy that all the Sufferings of His Mediatory Office were now come to their full Period, He breathes out His Soul with this Acclamation, *It is finished,* John xiii. 30. And,

3. ONE Part of the Punishment due to Sinners, is hellish and utter Despair, which yet never seized upon JESUS CHRIST: For in His greatest Dereliction, when His Soul was most gloomy and overcast, when He most sadly complains of GOD's forsaking Him, yet even then He fiducially appropriates GOD unto Himself; *My GOD, my GOD, why hast thou forsaken me?*

AND therefore, upon all these Accounts, it may seem, that CHRIST suffered not the same Punishment which is the due Desert of our Sins; and that therefore, consequently, the same Curse was not inflicted on Him, which was threatened against the Transgressors of the Law.

FOR Answer to this, we must carefully distinguish between the Substance of the Curse, and the Adjuncts and Circumstances

circumstances of it. For want of right distinguishing between these, too many have been wofully stagger'd and pervert-ed in their Faith, and have been induced to believe, that CHRIST died not in the Stead of any, but only for the Good of all, as the *Socinians* blaspheme. Now, certain it is, that CHRIST underwent the very same Punishment, for the Matter and Substance of it; which was due to us by the Curse and Threatning of the Law, though it may be different in very many Circumstances and Modifications, according to the divers Natures of the Subjection whom it was to be inflicted. For, the Substance of the Curse and Punishment threatned against Sinners, is Death: *In the Day that thou eatest thereof, thou shalt surely die.* Now, Death is a copious and comprehensive Word, and contains in it all Manner of Woes and Miseries that may be grievous unto Sinners, and satisfactory to divine Justice. But the Justice of God being infinite, no Sufferings can be satisfactory to it, but what are infinite too: For our Offences are infinite in their Guilt, because the Object against which we offend, is infinite in Majesty and Glory. The Law, therefore, threatens infinite Wo, and infinite Wrath, to the Transgressors

gressors of it. Now, Wrath and Punishment may be infinite, either in Degree, or in Duration. Whichsoever it be, it is fully satisfactory to divine Justice; and it drains out the full Curse of the Law. Whosoever, therefore, undergoes infinite Punishment, fully answers the Demands of vindictive and punitive Justice. But now, CHRIST being Himself an infinite Person, underwent a Punishment infinite in Degrees, though not in Duration and Continuance: But we being finite, yet our Souls immortal, cannot bear a Punishment that is infinite in Degrees; and therefore it must be infinite in Duration, that is, eternal. That Punishment, which, if we were to suffer it, would have been drawn out unto all Eternity, was all folded up together, and laid upon CHRIST at once, who through the Infiniteness of his Person was able to support it. And could Sinners (as He did) bear and eluctate the whole Punishment at once, they would thereby fully satisfy the Law, and be pronounced just and righteous.

OR, if this Answer of CHRIST's suffering infinite Degrees of Punishments at once, seem hard to be conceived, (although, I must confess, I cannot see but that it is perfectly consentaneous to the
 Analogy,

Analogy of Faith) we may yet give a Second; and that is, that the infinite Dignity of CHRIST'S Person, being GOD, as well as Man, made all his Sufferings likewise infinite, if not in Degree, yet at least in Valuation and Acceptance: For an infinite Person to suffer less, may be more satisfactory to divine Justice, than for a finite Person to suffer more. Every Part of that Humiliation which CHRIST the infinite GOD underwent, was an infinite Abasement, and consequently an infinite Punishment, and therefore satisfactory to an infinite Justice.

So that you see, for the Matter and Substance, the Punishment CHRIST suffered was the very same which the Law threatened against us, viz. Infinite; such as the Justice of GOD might acquiesce in, and account itself fully recompens'd: But for other Things, they are but Differences in Circumstances, according to the different Condition of CHRIST and us, who were both liable to the same Curse. For, to be eternal, to be inflicted by material Fire, and accompanied with total Despair, are not essential to the Punishment, nor simply necessary to make it infinite; and therefore, though these

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Circumstances and Adjuncts were not found in CHRIST's suffering the Curse for us, yet notwithstanding He might and did undergo the same Curse, for Matter and Substance, which the Law threatened against us.

AND this is in Answer to the Second Question.

HAVING thus shewn you, that CHRIST was made a Curse, I shall now proceed to shew for whose Sake He was thus accursed and punished: And that the Text saith was *ὑπὲρ ἡμῶν*, for us; being made a Curse for us.

NOW, that CHRIST suffered for us, may admit a twofold Interpretation.

1. THAT He suffered for our Good and Benefit.

2. THAT He suffered in our Place and Stead: Each of these is true. But the former, without the latter, reacheth not the full Scope of the Apostle in these Words. For the Death of CHRIST may be considered under a threefold Respect; as it was

A Martyrdom,
An Example,
A Ransom.

UNDER the Two former Respects, it was only for our Good; but under the last,

last, it must be in our Stead, or else it could not be available.

I shall therefore begin with the last, as being the chief Consideration of the Death and Sufferings of CHRIST, viz. That He died in our Place and Stead, as a Ransom for us.

Now, because this is one of the Vitals of Christian Religion, a Fundamental and Necessary Point of Faith; and because also the very Deity of JESUS CHRIST doth usually stand or fall together with this, (both which the Socinians, whom Charity itself can hardly call Christians, do most eagerly and blasphemously oppose) I shall therefore be the more large and particular in the Confirmation of it.

I. The first Testimony I shall alledge, is this very Text, *Being made a Curse for us*; that is, He was accursed for us, as I have already interpreted it. Now, to be accursed, is (as you have heard) to undergo the Punishment of Sin. But because CHRIST had no Sin of His own, being infinitely holy and innocent, if He undergo the Punishment of Sin, one of these two Things must necessarily follow: Either,

I. THAT the Justice of GOD cannot be acquitted in inflicting Punishment on

CHRIST who was guiltless, and therefore did not deserve them; which is Blasphemy. Or,

2. THAT our Sins were imputed unto CHRIST, and so by a voluntary Susception, and His own free Consent, He became legally guilty, and therefore suffered the Punishment which was due unto them; which is the great Truth we contend for.

2. AND of the very same Import is that other Place, 2 Cor. v. 21. *He hath made Him to be Sin for us, who knew no Sin.* When CHRIST is said to be made Sin for us, nothing else can be understood by that Expression, but that He was dealt with and punish'd as a Sinner. And now, being personally righteous, (for He knew, *i. e.* He committed no Sin) and yet being made Sin, *i. e.* being punish'd for Sin, it must necessarily follow, that He stood in the Place, and sustained the Person of Sinners, bearing those Sins by Imputation, from the real Taint of which He was altogether free, or else we must impiously cast some Imputation upon the Justice of GOD.

3. A Third Place is that of S. Peter, Epist. 1. c. 1. v. 24. *Who His own self bare our Sins in His Body on the Tree.* The Word is ἀνεγκε, tulit, *sumum*, He lifted

lifted up our Sins on Himself, as a Load and Burden which he was to undergo: A Load indeed so weighty, as would have crush'd and sunk any into the lowest Hell, but Him who was of infinite Power, and Almighty to save. And that this Bearing of our Sins by CHRIST was so as to free us from the Burden and Punishment of them, appears by what the Apostle presently adds, *By his Stripes ye are healed*: And what can be more plain and express to prove that CHRIST suffered in our Stead? For first, He takes our Sins upon Himself, *i. e.* He suffers the Punishment due unto them: And then, by his Suffering, frees us from suffering, which is properly to suffer for us, in our Place, and in our Stead; or else all Sense and Meaning of Words is perish'd and lost among Men.

4. ADD to this Fourthly, that notable Prophecy, *Isai. liii. 11.* unto which doubtless S. Peter here had Respect; *By His Knowledge shall my righteous Servant justify many: for He shall bear their Iniquities.* Now, to bear Iniquity, according to the Scripture Phrase, signifies nothing else but to bear the Punishment of it; and this (saith GOD) shall be effectual to the Justification of as many as have the Knowledge, that is, the Faith of

CHRIST. For, by His Knowledge He shall justify, is to be taken in an objective Sense, that is, by being known and believed on, he shall justify many. Now certainly, if CHRIST bears the Iniquities of Believers, so as that they themselves shall not bear them; if He suffer their Punishment, so as that they themselves shall not suffer; what other Sense can be framed of this, but that He suffers them in their Stead?

Now, that to bear Sin, signifies to bear the Punishment of Sin, may be confirmed by many Places of Scripture, too numerous to be all particularly cited. Only consult *Exod. xxviii. 43. And that they bear not Iniquity, and die. Lev. xx. 17. They shall be cut off in the Sight of the People, he shall bear his Iniquity. And so Ezek. xviii. 20. The Soul that sinneth, it shall die. The Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son.* Where, by not bearing Iniquity, nothing else is meant, but that they shall not be punish'd for those Sins which are no ways their own.

BUT howsoever, although this Phrase of bearing Iniquity were dubious, which it is not; yet certainly, when CHRIST is said so to bear our Sins, as to suffer
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for them, and by His Sufferings to free us from suffering, there cannot the least Doubt or Suspicion remain, but that He subjected Himself to Punishment in our Stead.

5. WHICH will appear yet more clear and evident, if we consider a fifth Place, and that is the aforementioned *Isai. liii. 6, 7.* *All we like Sheep have gone astray, and the Lord hath laid on Him the Iniquity of us all. He was oppressed, and He was afflicted.* Here we find,

1. THE Acknowledgment of our Sins and Transgressions: *We have gone astray, and turned every one to his own Way.*

2. THAT all these Sins were gathered into one Heap, and laid upon CHRIST. *The Lord hath laid on Him the Iniquities of us all.* And,

3. THAT He suffered the Punishment due to these Sins: *He was oppressed, and afflicted.* And how should the Spirit of GOD speak more expressly, to denote that He suffered in our Stead the Curse and Wrath to which we were obnoxious? Especially, if we read the fifth Verse: *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.*

Now, to sum up all: Since the Scripture positively affirms, that CHRIST was chastised for us, that He bare our Sins, *i. e.* the Punishment of our Sins; that He was made Sin for us, *i. e.* suffered the Penalty due to our Sins; that He was made a Curse for us, *i. e.* liable to the Curse and Malediction of the Law: When His Passion is described to be so full of Dolours and Torments, so bloody, so painful, so ignominious, ~~that~~ it might well be accounted a most severe Punishment; and when, moreover, all this is said to be inflicted on Him for our Sins; and when we are said to be redeemed from the Curse, to be freed from Wrath and Condemnation, to be healed, to be saved, by His Blood, by His Stripes, by His Death; there can be no other Sense affixed to these manifold clear Testimonies, but that He offered Himself a Sacrifice for our Sins, and a Ransom for our Souls; to bear for us that Wrath and Vengeance which else we must have born ourselves. And what else is all this, but to bear it in our Stead?

SUFFER me to collect the Force of all these Scriptures into one Argument.

HE that suffers our Punishment, to that very End that we might not suffer it, doth truly and properly suffer in our Stead.

STead. **B**ut **J**ESUS **C**HRIST did suffer our Punishment to that very End, that we might not suffer it; therefore, 'tis necessary to conclude, that He truly and properly suffered it in our Stead. I see not which of these Propositions can be denied. The first is almost self-evident, and must be assented unto by all that understand the Meaning of Words: And for the second, which consists of two Parts; That **C**HRIST hath suffered our Punishment, and suffered it to this End that we might not suffer it, I have abundantly proved both out of the Scriptures. For,

1. **H**E suffered our Punishment, that is, the Wrath and Punishment which was due to us for our Sins. It is said, He bare our Sins, He bare our Iniquities, He was made Sin for us, He was made a Curse for us; the Chastisement of our Peace was laid on Him, &c. all which can signify nothing else, but that He underwent the Punishment of our Sins. And indeed, since by Sin Death enter'd into the World, **C**HRIST's very dying demonstrates, that He underwent the Punishment of Sin: But not of His own, for He did no Sin, neither was any Guile found in His Lips; therefore of ours. And,

2. **T**HAT

2. THAT CHRIST suffered our Punishment to free us from it, appears likewise, not only from the forementioned Scriptures, but from divers others also. *Rom. v. 10. We are reconciled to GOD by the Death of His Son.* And *v. 9. We are justified by His Blood:* By which Blood we obtain Remission of Sins. *Matth. xxvi. 28. This is my Blood of the New Testament, which is shed for many for the Remission of Sins.* And, *we have Redemption through His Blood, even the Forgiveness of Sins, Eph. i. 7.* And very many other Places might be produced for the Confirmation of this, were it needful.

IT is therefore as clear, as Truth, and the Evidence of Truth, can make any Thing, that we obtain Remission and Salvation by CHRIST'S dying for us as a Surety, as He stood in our Stead, and bare the full Punishment of all our Iniquities: So that now GOD can be both just in Himself, and yet the Justifier of Sinners who believe, having received a full Satisfaction and Recompence in the Sufferings of His Son.

AND thus much shall suffice, for this first Acceptation of the Particle in the Text, *ὑπὲρ ἡμῶν*, for us, that is, in our Place and Stead.

LET US NOW consider the Sufferings of JESUS CHRIST, as they were for us, i. e. for our Good and Benefit.

AND so they fall under a twofold Respect.

OF a Martyrdom ; and,

OF an Example.

I. THE Death and Sufferings of CHRIST are for our Good, as they come under the Respect of a Martyrdom : CHRIST died as a Witness to the Truth, and sealed with His own Blood those Doctrines which He taught : And therefore we have it express'd, 1 *John* v. 8. *There be three that bear Witness on Earth, the Spirit, the Water, and the Blood ;* that is, the Spirit, or Life, or Soul of CHRIST, which He breathed forth when He gave up the Ghost upon the Cross ; and that Water and Blood which flowed in a mix'd Stream out of his Side, when the Soldier's Spear open'd unto us that Fountain of Life and Salvation : These Three bear Witness on Earth unto the Truth and Certainty of CHRIST'S Doctrine. As CHRIST'S Death is an Example, so it confirms our Patience ; but as it is a Martyrdom, so it confirms our Faith. For who can rationally doubt of the great Maxims of our Faith, since He that is the Author and Finisher of it,

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willingly offered up Himself to so much Ignominy and Cruelty for the Confirmation of it? What Design could He be supposed to have, in imposing a false Religion upon the World, who neither sought the Riches, nor Power, nor Splendour of it; but all His Doctrines tended to make Men holy, humble, patient, mortified, and self-denying, and utterly forbid and condemn all those crooked Methods of Fraud and Injustice, by which Men usually seek to grow great and mighty? Certainly, were there no other Argument, besides the Purity of those Doctrines which our Saviour delivers, and their express Contradiction to all the Inordinateness of our sensual Appetites, and all the wicked Means of promoting our secular Interests; yet even This alone, to wise and judicious Persons, is sufficient to evince, that they are from GOD. But when the great Minister of them shall rather choose to undergo all the Sufferings that the Malice of Men or Devils could heap upon Him, than not divulge them; when He shall lay down His Life, and undergo the most cruel and painful Death that could be inflicted, rather than retract or recant what he had delivered; this may well cause our Faith not to conquer Atheism only,

only, but Doubts and Waverings too, and to flourish into the highest Degree of Certainty. And therefore, it was an infatuated Counsel of the Chief Priests and Pharisees, when they concluded, *That if they should let our Saviour alone, all Men would believe on Him*, John xi. 48. For what else did this signify, but that they absurdly thought Men would be the less apt to believe, when they had the more Grounds and Reasons for it? For who would not be persuaded to believe Him to be a true Prophet, who should both teach a holy and heavenly Doctrine, and suffer Death for the Confirmation of it? And therefore, saith our Saviour, *John xii. 32. And I, if I be lifted up from the Earth, will draw all Men unto me.* And altogether as sottish a Scoff was that which they cast at CHRIST; *Come down now from the Cross, and we will believe.* Blind Wretches! Is not His Martyrdom a strong Motive of Credibility, as well as His Miracles. These indeed declared his Authority and Mission; but by That likewise He declared the Verity and Certainty of His Doctrine; and by Both we have obtained an infallible Assurance, GOD setting His Seal by the Miracles He wrought, and CHRIST setting His Seal by the Death He

He suffered, to the undoubted Truth of those Doctrines which He taught. For had they been false, neither would GOD, who is Truth itself, have testified for them, nor CHRIST have died for them; since the one is contrary to the divine Goodness, and the other to common and humane Prudence.

THUS you see how CHRIST suffer'd for our Good and Benefit as a Martyr, in confirming our Faith.

2. THE Death and Sufferings of CHRIST promote our Good, as they give us an Example of Patience and Self-Resignation to the Will of our heavenly Father. And this the Apostle takes Notice of, *1 Pet. ii. 21. CHRIST also suffered for us, leaving us an Example, that ye should follow His Steps.* And *Heb. xii. 1, 2, 3.* the Apostle exhorts us, *to run with Patience the Race that is set before us: Although your Burdens be heavy; although your Way be rough; though it be strewed all with Thorns; though ye be pierced through with many Sorrows, torn and rent with Persecutions, and wade deep in your own Sweat and Blood; yet, saith the Apostle, Let your Patience be as great as your Tryals; your Perseverance will at length overcome the one, and crown the other.* But this is a
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very hard Lesson; how shall we learn it? Look, saith the Apostle, unto **JESUS** the Author and Finisher of your Faith; who for the Joy that was set before Him, endured the Cross, despising the Shame. Consider Him that endured such Contradiction of Sinners against Himself, lest you be weary and faint in your Mind.

AND indeed, what greater or more effectual Example can be propounded to arm us with Patience and Fortitude, than this of the Captain of our Salvation, who was made perfect by Sufferings, and calls us forth to no harder Encounters, than what He Himself hath already broken through. Indeed, there is no one Aggravation of our Sufferings, nothing that can put a Sting and Acrimony into them, but we shall find it so parallel'd and exceeded in the Sufferings of **JESUS CHRIST**, that the Consideration of His Patience and Meekness under them, should at least shame thee out of thy Impatience and Fretfulness.

DOST thou suffer from Men Indignities unworthy thy Place and Person? Look unto **JESUS**, the eternal Son of the ever-glorious **GOD**: Remember, that He who is the great Creator and universal Monarch of the whole World, who hath many Legions of Angels in Pay under

under Him, yet meekly endured the petulant Affronts of a Company of vile Worms. They bow the Knee to Him in Derision, at whose Name all the Powers of Heaven bow with an humble Veneration. Those very Hands buffet Him, which He Himself had made. They clad Him in Purple, crown'd Him with Thorns, put a Reed-Scepter into His Hand, and with all the ridiculous Ensigns of a Mock-Royalty, expose their King and their God to publick Scorn. And, after all the most disgraceful Contumelies that Spight could invent, at last they cruelly murder Him, by whom they themselves live. And yet, although He was infinitely able to speak, to look, to think them into Nothing, yet we find Him putting forth his almighty Power only in Acts of Patience and Mercy. *He was oppressed, and He was afflicted, yet He opened not His Mouth: He is brought as a Lamb to the Slaughter, and, as a Sheep before her Shearers is dumb, so openeth not He His Mouth, but only with most sweet and melting Affections to pray for them; Father, forgive them, for they know not what they do.*

O R, dost thou suffer Injuries unworthy of thy Merits and Deserts? Art thou traduced and persecuted by them to whom

whom thou hast been most beneficial? Look unto JESUS. Remember, that He who went about continually doing Good, healing the Diseases of the Body by His Miracles, and the more dangerous Diseases of the Soul by His Doctrine; carrying Health and Salvation with Him into every House where He enter'd; whose whole Life was nothing else but the Pilgrimage of Charity, and good Works; yet He suffers most unworthy Indignities, from the Ingratitude of some; whose Leprosy certainly struck into their Souls, when they thought their Cure not worthy Thanks; and, by the Slanders of others, who reproached his Doctrine to be Blasphemy, and His Miracles Sorcery; and yet, He endured their unjust Censures with infinite Patience: When He suffered, He threatned not; and, when He was reviled, He reviled not again. Neither doth their injurious Requital make Him neglect any Opportunity of doing them Good. But, although their Cruelty at last broke off the Course of His Life, yet it could not of His Mercy; but He causeth Blessings, Pardons, and Salvation, to stream out upon them, together with that Blood which they despihtfully shed.

OR, dost thou suffer any heavy Affliction from the immediate Hand of GOD? Doth He impoverish thy Estate, or chastise thy Person, or terrify thy Conscience? Look unto JESUS; who, though He were the Heir of all Things, yet Birds and Foxes were better provided for than He. No Shelter, no Sustainance; not enough to pay the Tribute, either to Nature, or to *Cæsar*; but what He was beholden for, either to the Charity of others, or His own Miracles. Look unto JESUS, who, though He was the only Beloved of His Father, yet conflicts with His Wrath, till He had strained His Soul into an Agony. And, when He was wrapt about with Horror and Darkness in His Spirit, and the bitter Cup of His Passion presented unto Him, with all the baleful Ingredients that a revenging GOD could prepare, He repents not His Undertaking, falls not into Passion with those Sins which had squeez'd so much Gall and Wormwood into it; exclaims not against the Justice of GOD, or the Injustice of Men; but, with a fixed Resolution, though a trembling Hand, meekly takes the Cup, and drinks off the very Dregs and Bottom of it. Look unto JESUS; trace Him by the Drops of His Blood from
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the Garden to the Hall, from that to the Cross. See Him there hanging a ruthless Spectacle to Men and Angels, the greatest Scene of Dolours and Miseries, that ever was represented to the World : Yet we have no Complaints against God, nor Threatnings against Men, which are usually the impotent Solace of those that suffer turbulently ; but with infinite Patience, when the full End of all His Sorrows was come, He bows His Head, and placidly breathes out His Soul. And what ! Shall not this great Example powerfully persuade us to Patience and Submission under all our Sufferings ? Ours are all but the least Desert of our own Sins ; His were only the Desert of ours. And shall we be any longer impatient against God, or revengeful against Men ? Shall we fret, and rage, and be exasperated, and fly out into all the Extremes of Passion and Violence ; when our LORD CHRIST Himself, the infinitely holy, blessed, and glorious God, calmly endured such Shame, such Pain, such Wrath, that the very utmost we can suffer after Him, is but only a faint Shadow and Resemblance of it ? Certainly, we do, in a great measure, make void the Sufferings of CHRIST, and render them ineffectual, if we do

not learn Meekness and Patience, by that most excellent Pattern and Example that He hath set before us.

AND now, certainly we are, beyond Measure, stupid and senseless, if the serious Consideration of all the Curses and Miseries which our blessed Saviour underwent, cannot affect us with a tender Mourning for His Sorrows, and a holy Hatred of our Sins which caused them. View Him from first to last, you shall find Him a Man of Sorrows, acquainted and familiar with Grief. Was it not an infinite Abasement, that the great God should lay by His Glory, eclipse His Brightness, traduce Himself in our Flesh, and hide His Deity in a Lump of Clay? That He should choose to be born of a mean and poor Virgin, thought but a fit Match for a Carpenter? And, whilst she goes great with Him, that is not without some Suspicion too. When He is born, the best Entertainment He finds, is among Beasts in a Stable. A Manger is His Cradle; and Straw, or Hay, the softest Pillow His yearning Mother can lay under Him. Well; Doth His Life repair the Meanness of His Birth? No; He is all along a Man of Sorrows: Sustains Himself by a laborious Calling. He, who is the great Architect of Hea-
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ven and Earth, now learns to build Houses. He is hated and reviled by the *Jews*; some railing at Him for a Glutton, and a Drunkard; and some, for a Madman, and possessed; and all, for an Impostor, and Deceiver. He hath not of His own where to lay His Head; but is maintained only by the Alms of a few well-disposed Women. He is tempted by the Devil, and afterwards endures a far sorer Temptation from His Father's Wrath, the Extremity of which squeez'd great Drops of clott'd Blood from Him; and, at last, He is betrayed by one of his own Followers. This was the Course of His Life. Let us follow Him to His Death, and there see Him hanging among Malefactors, as the chiefest of them, scurrilously mock'd and derided, crown'd with Thorns, pierc'd to the Heart, and the precious Blood trickling from His Head, to overtake those other Rivers that ran from his Side and Feet. We see Him forsaken of His Disciples; and, what is more, we hear Him complain of being forsaken by God too. And, in the midst of all these Agonies and Tortures, we see Him at last give up the Ghost, among the insulting Clamours of His upbraiding Enemies.

O BLESSED Saviour! What Eye can refrain from weeping, what Heart from bleeding? Is this the Entertainment the World gives to the dearest Pledge that ever GOD sent it? Is this Thy Welcome into it? Is this Thy Departure out of it? Shall we mock, and buffet, and scourge, and crucify, and pierce, and murder Thee; and wilt Thou, by these Outrages committed against Thee, accomplish our Salvation? O victorious Love! that canst pardon when Thou art abused, that canst enliven when Thou art slaughter'd, that canst exalt when Thou art abased, and canst bless, by being Thyself accursed! CHRIST was made a Curse for us! O Riches of Grace, and Miracle of Mercy! Can you hear all the Torments and Woes that He sustained? Is it nothing to you, all ye that pass by? Behold, and see, whether ever any Sorrow was like unto His Sorrow, wherewith the LORD afflicted Him in the Day of His Wrath! And, therefore, neither should any Thankfulness and Gratitude be like to ours, who are delivered from so great a Wrath by His bearing of it.

LET us go then, and prostrate ourselves before our gracious Saviour; admire, and adore, that Love which we can never comprehend; and, in the
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Trances of our enamour'd Souls, yield ourselves to be swallowed up in the Abyss of His divine Love; the full Measures of which we can no more conceive, than we could bear the Wrath from which it hath delivered us.

Now, to Him that hath thus loved us, and washed us from our Sins in His own Blood; to Him be Glory and Dominion, Praise and Thanksgiving, throughout all Ages, World without End. *Amen.*

AND thus much for the first Proposition.

THE Second Proposition which I raised from the Words, was this:

THAT CHRIST being thus made a Curse for us, and suffering all the Wrath and Punishment that was due unto us, hath thereby redeemed us from the Curse and Condemnation threatned in the Law. Now here,

I. LET us consider what Redemption is.

REDEMPTION therefore may be taken either properly, or improperly.

AN improper Redemption is a powerful Rescue of a Man from under any Evil, or Danger in which he is. Thus *Jacob* makes mention of the *Angel that redeemed him from all Evil*, Gen. xlviii. 16.

And the Disciples profess, that they hoped that JESUS had been He who should have redeemed the *Israelites* from under the *Roman Yoke* and Subjection, &c.

A PROPER Redemption is by paying a Price and Ransome : And that, either fully equivalent ; thus one Kinsman was to redeem another out of Servitude, *Lev. xxv. 49, 50.* Or else, what is given for the Redemption of another, may in itself be of a less Value, but yet is accepted as a Recompence and Satisfaction. Thus the First-born of a Man was to be redeemed, and the Price paid down for him, no more than five Shekels, *Numb. xviii. 15, 16.*

NOW, the Redemption made for us by CHRIST, is a proper Redemption by Way of Price ; and that Price not only reckoned valuable by Acceptation, but it is in itself fully equivalent to the Purchase, and compensatory to divine Justice. And this Redemption may be described to be our Freedom from those Evils to which we stood exposed through Sin, by the Intervention of a full and satisfactory Price.

AND here, Two Things must be considered :

1. THE Price which was paid.

2. THE

2. THE Person to whom this Price was paid for our Redemption.

1. THE Price is the Sufferings and Death of our Lord and Saviour JESUS CHRIST. *Matth. xx. 28. The Son of Man came to give His Life a Ransome for many. 1 Tim. ii. 6. He gave Himself a Ransome for all.* And we are said to be bought with a Price, *1 Cor. vi. 20.* And what Price that was, S. Peter tells us, *1 Pet. i. 18, 19. Ye were not redeemed with corruptible Things, as Silver and Gold, but with the precious Blood of CHRIST.* And, because it is the Blood of CHRIST, therefore it is a full and equivalent Price in itself, completely satisfactory to all the Demands of Justice. For the infinite Dignity of CHRIST'S Person, being GOD, as well as Man, adds a Valuation to His Sufferings, and stamps upon them an infinite Worth and Merit. Hence it is called the Blood of GOD. *Acts xx. 28. Feed the Church of GOD which He hath purchased with His own Blood.* And, certainly, the Blood of GOD, must needs be a sufficient Expiation for the Sins of Men. And, although the Godhead of CHRIST itself suffered nothing, being altogether impassible, yet the Person who is GOD suffered; and the Dignity of His divine Nature

Nature enhanced the Sufferings which His humane Nature only felt. For, as the same Sufferings in a King are more considerable than in a private Person, although His Body only, and not His Title and Dignity, feel them; so likewise the Sufferings of JESUS CHRIST, who is GOD, are infinitely more considerable, than the Sufferings of all the Creatures in Heaven and Earth, if GOD should rack and torture them to the utmost Capacity of their Natures; not that His divine Nature receives or feels those Sufferings, but only, because the Person who suffers is divine.

2. THIS Price of our Redemption is paid down to the Justice of GOD, which is the great Creditor of all Mankind. For, in our sinful Estate, we are to be considered under a twofold Misery.

1. AS forfeited to the Wrath and Justice of GOD. And,

2. AS in Bondage to, and under the Custody of, the Devil. GOD is our Judge, and Satan our Gaoler. Now CHRIST hath redeemed us from both.

HE hath properly redeemed us from the Wrath of GOD, by paying down a full and satisfactory Price, and answering, to the utmost, all the Challenges of His Justice.

AND

AND He hath improperly redeemed us from the Power and Possession of the Devil, who (though our Judge hath acquitted us) would fain detain us as his Prisoners : He hath, I say, redeemed us from him by Power and Conquest, wresting out of his Hands the Prey that he had greedily seized on.

AND thus you see what Redemption is.

THE next Thing shall be to give you some Reasons, and to shew you the Cause that moved GOD to contrive the Method of our Redemption, by substituting His own Son to bear the Punishment of our Offences.

INDEED, although GOD's Will be a sufficient Reason of His Will, and His meer Pleasure and Constitution should satisfy our Enquiries, and make us turn all our Curiosity into Praise and Thanksgiving ; yet, because it may tend much to illustrate this great Mystery of Grace and Mercy, it will be fit for us, with all reverent Modesty, to take Notice of those Inducements (if we may so call them) which the Holy Ghost hath been pleased to reveal unto us in the Scriptures, that inclined the divine Will to this Method of His Grace.

1. GOD substitutes His Son to undergo our Punishment, that thereby the exceeding Greatness of His Love towards us, might be expressed and glorified. When GOD tried *Abraham*, He aggravates His Command with many emphatical Words, that must needs go to the very Heart of a tender Father: *Take now thy Son, thine only Son Isaac, thy Son whom thou lovest, and offer him for a Burnt-Offering*, Gen. xxii. 2. This heightens as the Affliction, so the Expression of *Abraham's* Love to GOD, in that he was willing to sacrifice the Son whom he loved, to the GOD whom he loved more. Truly, the same Way GOD heightens and illustrates His Love towards us: He takes His Son, His only Son, the Son of His eternal Love, and offers Him up for the Sins of Men. GOD lay under no Necessity of saving us at all. As nothing accrues to Him by our Happiness, so nothing would have been diminish'd from Him by our Misery: Or, if He were so pleased to glorify His Mercy, yet there lay no Necessity upon Him of saving us in so chargeable a Way, and Manner, as by the Death of His Son. He might have freed us from Death, by the absolute Prerogative of Pardoning Grace, without shedding the Blood of

CHRIST.

CHRIST. But this, although it might have sufficed for our Salvation, yet it would not suffice GOD's Design of manifesting the Riches and Glory of His Love unto us; and therefore He will not go the savingst Way to work, in accomplishing our Salvation. Is it more to the advancing of His Love, to part with CHRIST out of Heaven, to make His Soul an Offering for Sin, and His Blood a Ransome for Sinners, than merely, without more Circumstance, to becken them up to Heaven? This then must be the Method the divine Wisdom will take, because divine Love dictates it to be most advantageous to commend itself to the Hearts of Men. Oh the supererogating Mercy of GOD! that is not only content to do what is barely sufficient for our Salvation, but over and above adds what may be most expressive of His own Affection! *John iii. 16. GOD so loved the World——* How! What to save it only? No; He so loved it, *that He gave His only begotten Son to save it.*

2. IN the Sufferings of JESUS CHRIST, GOD manifests the Glory both of His Justice and Mercy; and, with infinite Wisdom, reconciles them one with the other. Let us a little put the difficult Case concerning Man's Salvation. Ju-
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Justice and Mercy lay in their different Claims for sinful Man. Severe Justice pleads the Law, and the Curse by which the Souls of Sinners are forfeited to Vengeance, and therefore challengeth the Malefactors, and is ready to drag them away to Execution. Mercy interposeth, and pleads, that if the rigorous Demands of Justice be heard, it must lie an obscure and neglected Attribute in God's Essence for ever; it alone must be excluded, when all the rest have had their Share and Portion of Glory from Man. The Case is infinitely difficult. All the Angels of Heaven are non-plus'd, and can find no Way to accommodate this Difference. It is beyond their Reach how to satisfy Justice in the Punishment of Sinners, and yet to gratify Mercy in their Pardon. Here now in this graveling Case, is seen the infinite and wonderful Wisdom of God. Justice demands, that Man should die; Well, my Son shall become Man, and shall die under thine Hands; seize on Him, and pursue Him through all the Curses and Plagues which my Law threatens: Only, whilst thou satisfyest thyself on the Surety, my Mercy shall pardon and forgive the Principals. Think what a Shout Heaven gave at this Decision, that found
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out a Means to reconcile such different Interests, and to satisfy and glorify both in their contrary Demands. By this Means Justice is glorified in punishing the Sin; and Mercy likewise glorified in pardoning the Sinner. The Wrath of God is discharged upon the Offence; and yet the Offender discharged from undergoing that Wrath: And therefore, we find that the Apostle gives this, as the End why God set forth CHRIST to be a Propitiation for our Sins; it was, saith he, *To declare His Righteousness; that He might be just, and yet the Justifier of Sinners who believe*, Rom. iii. 25, 26. That He might be just in punishing them in their Surety; and merciful in justifying them in their Persons, through Faith in His Blood.

It is indeed disputed, whether Vindictive Justice be essential unto God, so that He could not have pardoned Sin, but must of Necessity take Vengeance of every Transgressor, unless He would deny Himself, and His own Nature. Certain it is, that since God hath declared He will punish Sinners, that the Ways of every Transgression shall be Death, His Truth and Veracity do oblige Him thereunto. But, in itself absolutely considered, God might have pardoned the whole
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World, without exacting Punishment, either from them, or from CHRIST. But, since the Constitution of His Will is otherwise, it is all Reason in the World that we should gratefully accept of His Grace, in what Way soever it shall please Him to exhibit it, and not peevishly quarrel, whether it might not have been bestowed otherwise. This we are certain of, That since GOD hath threatned to inflict Death and Wrath upon the Transgressors of His Law, they shall certainly suffer it, either in their own Persons, or in the Person of their responsible Surety; His Truth obligeth His Justice to require full Satisfaction from them, or Him. So it is an excellent Saying of *S. Austin*; *So it pleased GOD to repair our Ruin, that neither would He leave the Sin of Man unpunish'd, because He is just; nor incurable, because He is merciful.* As to the Skill of the Physician, it might have been otherwise: But to make it proper Physick for the Sick, and that the Justice of GOD, together with His Mercy, might be conserved inviolable, it could not be more fitly and artfully prepared: Yea, by this Contrivance of infinite Love, and of infinite Wisdom, Justice Itself, which seemed so opposite to Mercy, is brought over on its Side,

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Side, and pleads for it: For it is but just, that those who have already suffered the Penalty of the Law, should be justified, and proceeded with, as righteous. But now every Believer hath already undergone the whole Penalty of the Law; He hath already made full Satisfaction to the offended Majesty of GOD; He hath done it, because CHRIST hath done it; and CHRIST and he are one, mystically united together by His Spirit, and their Faith: And, therefore, the Justice of GOD, which to all wicked Wretches is a dreadful Enemy, in the Fear of which they miserably linger out their Days, is a dear and a sure Friend to a Believer: It pleads for him as much as Mercy doth; inasmuch as it represents to GOD, that it is but Justice in Him to shew them Mercy.

THAT'S therefore a second Reason, why GOD would redeem us by the Sufferings of His Son.

3. By this Means also, GOD most effectually expresseth His infinite Hatred and Detestation of Sin: For it is expedient, that GOD should, by some notable Example, shew the World how provoking a Thing Sin is. 'Tis true, He hath already demonstrated His Hate against it, by ruthless Examples, upon all

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the Creatures. As soon as ever the least Breath of this Contagion seized upon them, GOD turned the Angels out of Heaven, and Man out of Paradise ; He subjected the whole Creation unto Vanity, that nothing but Fears, Care, Sorrow, and Disappointment, reign here below ; and, under these woful Effects of the divine Wrath, we groan and sigh away our Days : But all these are but weak Instances of so great and almighty a Wrath ; and their Capacity is so narrow, that they can only contain some few Drops of the divine Indignation ; and those, likewise, distilled upon them by Degrees and Succession. And, therefore, GOD is resolved to fit a Vessel large enough, a Subject capable enough to contain the immense Ocean of His Wrath : And, because this cannot be in any finite and limited Nature, GOD Himself must be subject to the Wrath of GOD. So infinite is His Hatred against Sin, that He contents not Himself in punishing those who cannot bear a Punishment every Way correspondent to His Hatred ; and, therefore, He imputes the Sins of narrow-stinted Creatures, to His own Son, prepares Him a Body, and, as in the great Deluge, the Windows of Heaven were opened, and not Drops,

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or Showers, but whole Floods tumbled down upon the Earth. So here GOD openeth the whole Flood-gates of His Wrath, and lets the whole Sea of it rush in at once upon JESUS CHRIST, that, by so severely punishing His most beloved Son, and bringing such unknown Dolours (as the *Greek Liturgy* calls them) upon Him, on whom was found only the Imputation of our Transgressions, His Hatred against Sin might be declared to the very utmost. And,

4. GOD so severely punisheth His Son, that the Extremity of His sufferings might be a Caution to us, and affect us with a holy Dread and Fear, how we provoke so just, and so jealous a GOD. For, if His own Son, dear to Him as His own Essence, could not escape, when He only stood in the Place of Sinners, how thinkest thou, O Wretch! to escape the righteous Judgment of GOD, if thou continuest in thy Sins and Provocations? See how the Apostle argues, *2 Pet. ii. 4. If GOD spared not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment; and spared not the old World, bringing in the Flood upon the Ungodly; and turned the Cities of Sodom and Gomorrha into Ashes: The Lord*

certainly knoweth, how to reserve the Unjust unto the Day of Judgment, to be punish'd. If this be a strong Inference, as indeed it is, that if G O D burned apostate Angels, and drowned an unclean World, therefore He will not spare those who continue to live ungodly; then much more (and tremble at it, O Sinner) if G O D spared not His own Son, but prosecuted Him with all the Wrath and Curses the Law had denounced; how much less will He spare thee, a vile rebellious Wretch, who for thy own Sins, shalt in thine own Person undergo all the Wrath that G O D can inflict, and His Power enable thee to bear. And this our Saviour himself mentions, *Luke xxiii. 31. If they do these Things in a green Tree, what shall be done in a dry?* If G O D deal so severely with me, who am a flourishing and fruitful Tree, who have no Sin, no Rottenness of mine own; if divine Justice cut me off only for the Iniquities of others imputed to me, and laid to my Charge; how much more severely will He deal with you, who are dead in Trespasses and Sins? If His Wrath kindle upon me, in whom there is no combustible Matter, only that it might take hold on me, He lays a Heap of Fewel about me, even the Sins of all
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those for whom I am now to suffer ; how fearfully will it prey upon, how ragingly will it consume all the Wicked of the World, who are dry Stubble, and prepared Fewel, and will catch at the least Spark of His Indignation struck into them, and burn them down to the lowest Hell? And, therefore, O Sinner, if ever thine Heart were affected in reading the sad Tragedy of the Sufferings of CHRIST ; if ever it hath drawn Sighs from thine Heart, or Tears from thine Eyes, to consider what Indignities, and Scorns, and Tortures, so holy and blessed a Person underwent ; affect thine Heart once again with Fear, and think with thyself, that all this is but a Map and Representation of thine own Sufferings, all this Wrath and Vengeance is due unto thine own Sins : Yea, and what CHRIST suffered only for a while, shall lie burning upon thee, and eating out thy Soul, unto all Eternity. He had the Almighty Godhead to support Him, and Angels to minister unto Him, and comfort Him : But thou shalt have the Almighty GOD to crush thee, and Devils to administer eternally fresh Woes and Torments unto thee : And, to increase the Anguish of thy Misery, thou shalt be ever grating upon this sad Thought ;

That once thou hadst a Saviour who suffered what thou now feelest, and who would have delivered thee from that Wrath, and Wo, and Hell, into which thou art now plunged; but thou wretchedly refusedst the Tenders of His Grace and Mercy, and, therefore, thou not only remedilessly, but most deservedly, sufferest the Vengeance of everlasting Fire.

THUS, I have shewn you what Redemption is; and, upon what Reasons and Considerations it pleased GOD to constitute JESUS CHRIST, His only-begotten Son, to be our Redeemer.

THERE remains but one Thing more in the Doctrinal Part of the Text, which requires Explication; and, when I have briefly discuss'd that, I shall close up this whole Subject with some Practical Inferences and Application.

LET us then inquire, who the Persons are for whom JESUS CHRIST hath wrought out this great Redemption. The Text tells us, CHRIST *hath redeemed us*; but of what Extent that Particle *Us* is, whether so large and universal, as to comprehend all Mankind; or else so limited and restrained, as to denote only the Elect, according to GOD's Purpose, is still under Debate and Controversy, Much indeed is spoken, and, I think,
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much mistaken, concerning the Doctrine of universal Redemption. And, therefore, to state this Question aright, let us observe,

1. THAT the Death of CHRIST may be taken, either in a more large, or in a more restrained and proper Sense. If it be understood properly, nothing else is meant thereby, but the Dissolution of the Union that was between His Soul and Body, when He gave up the Ghost upon the Cross. But, if we take it more largely, so it signifies, not only the Separation of His Soul and Body, but the whole Course of His Life here on Earth. For, indeed, Life is but the Beginning of Dying; and, Death is but the End of Living. Whatsoever, therefore, our Lord and Saviour JESUS CHRIST, either did or suffered in His State of Humiliation, by which Vertue and Value accrued to His Merits; all that, in this Question, we call by the Name of His Death; and that very deservedly; because both all His Acts of Obedience, and all the Sorrows and Sufferings of His afflicted Life, received their Worth, Consummation, and Obligation, in His Death.

2. OBSERVE, that the Death of CHRIST may be considered, either according to His temporal Passion, or else,

according to the eternal Value and Acceptation of that Passion. It was inflicted in Time, but accepted from all Eternity. The Vertue and Efficacy of what He suffered in the Days of His Flesh, was before God, from the Beginning of the World. And therefore, He is called, *The Lamb slain from the Foundation of the World*, Rev. xiii. 8. So that the holy Fathers and Patriarchs, who lived many Ages before CHRIST was born, were redeemed and saved by the very same Merits as we are, who now live in the declining, and almost decrepid Age of the World. Only this Difference occurs, That they were redeemed by the Acceptation of a Price to be paid; but we are redeemed by the Acceptation of a Price already paid. Observe,

3. WHEN CHRIST is said to die for all Men, that Term of Universality may be taken, either *pro generibus singulorum*, or, *pro singulis generum*; either for all Sorts and Degrees of Men, or for all Men of each Sort and Degree. And here, the Question doth not proceed concerning the Universality of Sorts and Degrees; for it is agreed on all hands, that CHRIST died to redeem some of every Sort; that is, of each Sex, of every Age, State, and Condition among Men.

Men. But the only Controversy, is, concerning the other Universality, *viz.* Whether CHRIST died to redeem every particular Man of each Sort and Degree. Observe,

4. THAT there is Considerable a two-fold Sufficiency in the Death of CHRIST to redeem every Person.

1. A NAKED, simple, and absolute Sufficiency.

2. AN ordained, and appointed Sufficiency.

THE First is nothing else, but an Equality of the Price to the Debt, or Demands of the Creditor. As a thousand Talents are in their own Value sufficient to discharge a Debt of a thousand Talents, though they were never offered, nor intended to any such Purpose.

THE other Sufficiency super-adds to this, the Will and Intention of our Redeemer, in offering this sufficient Price to our Creditor, to the end that upon the Account and Consideration thereof, we should be deliver'd and redeemed.

AND here it is on all hands agreed, that there is in the Death and Sufferings of CHRIST, an internal and absolute Sufficiency for the Redemption of every Person, of each Sort and Condition, *ad singulos generum redimendos*. For, thro' the

the Dignity of His Person, being **GOD**, as well as Man, His Merits were enhaunced to such a Redundancy, that all the Creatures on Earth, were their Sins more, and their Misery greater, could never impoverish it.

THE Question, therefore, is, Whether the Death of **CHRIST** were a Price ordained by Him, and offered unto **GOD**, with an intention to redeem all, and every particular Person in the World.

5. **THE** Intention of **CHRIST**'s Death, for the Redemption and Salvation of all, and every particular Person, may be either absolute, or conditional. And here we are agreed, that **CHRIST**, in dying, did not absolutely intend the Salvation of every Man. But yet, upon each Branch of the Distinction ariseth a Question;

1. **WHETHER** **CHRIST**, in dying, did not absolutely intend the Salvation of some particular Persons?

2. **WHETHER** He did not hypothetically and conditionally intend the Salvation of all? Observe,

6. **THAT** it is one thing for **CHRIST** to die for all, and every one, with an Intention of saving each; and another, to die for all, and every one, that each may be savable. And here, again, the Question is, Whether **CHRIST** died, not with

with an absolute Intention (not of saving every Person, but) of making every Person favable. The Resolution of which will be the more clearly given, if we observe,

7. THAT those are to be accounted favable, who lie under no Impossibility of obtaining Salvation; or, that have no invincible Obstacle to hinder them from it. Now, there was once a twofold Impossibility or Obstacle of our Salvation. One, respecting the Impetration of it; and that was from the Vindictive Justice of GOD, requiring Satisfaction for our Sins. The other, respecting the Application of it; and that was from our own Infidelity and Unbelief. For, since we lost our Primitive Righteousness, as a Punishment of our first Transgression, it would not be consistent with the Rules of Divine Justice, to remit that Part of our Punishment, or to bestow upon us any Habits of Holiness, of which Faith is one, without the Intervention of a Price.

AND here also, arise Three Questions;

1. WHETHER CHRIST, by His Death, intended to satisfy the Justice of GOD for the Sins of every Man in particular?

2. WHETHER CHRIST did not intend that His Death should be so far available

ailable to all, that GOD, without violating the Order of His Justice, might bestow Faith and Saving-Grace upon all?

3. WHETHER CHRIST, by His Death, did not intend, as to make all savable, so to save some? to impetrate for them, and confer upon them that Faith and Saving-Grace, which might infallibly bring them to Heaven and Glory?

THE Controversy being thus stated, we may reduce all the former subordinate Questions to these Two Principal Ones.

1. WHETHER the Ransom which CHRIST paid to the Justice of GOD, in His Death and Sufferings, was intended by Him for the Redemption of every particular Person in the World, so as to render them all savable? that is, that GOD might, without violating the Order of His Justice, bestow Faith, and thereupon eternal Salvation, on all?

2. WHETHER He paid this Ransom with an absolute Intention, that some Persons, even as many as appertain to the Election of Grace, should be effectually redeemed by it, purchasing for them the Gift of Faith, and thereupon the Reward of eternal Life, and both

both to be actually conferr'd on them in their due Season.

BOTH these I affirm: The former, to illustrate the All-sufficiency of **CHRIST**; the latter, to establish the eternal Purpose of **GOD**, according to Election; And, therefore, do assent to the Doctrine both of the Remonstrants, and Anti-remonstrants, in what they assert in this Particular; but to neither, in what they deny. With the Remonstrant I affirm, That **CHRIST** died for all Men, with an absolute Intention of rendring all and every one savable, according to the Measures of the Divine Justice and Veracity. With the Anti-remonstrant I affirm, That **CHRIST** died for His Elect, with an absolute Intention of conferring Faith and Salvation upon them, according to the Stability of **GOD**'s eternal Purpose and Counsel. And, certainly, whosoever shall attentively compare the forcible Arguments that each Party produceth for the Confirmation of these Positions, with the evading Answers of each unto them, must needs acknowledge, that they have not more contradicted one another, than Truth, Reason, and Scripture. And, therefore, referring the Reader to the Treatises that have been written by the Learned Men of both Persuasions, I shall only

ly propound some principal, and (as I judge) unanswerable Arguments, to evince the Truth of both Propositions.

I. THAT CHRIST died for all Men, with an absolute Intention of bringing all and every one of them into a State of Salvability, from the which they were excluded by their Guilt, and GOD's righteous Judgment; and that He is not frustrated in this His Intention, but by His Death hath fully effected and accomplish'd it. This will appear, if we consider,

1. THAT otherwise, the intrinsical and absolute Value of His Death and Merits, is not sufficient to denominate Him the Saviour, the Redeemer of all Men, in that Sense in which the Scripture doth frequently so style Him. For, as He cannot be named a Surety for a Debtor, who, though He possesseth large Treasures, yet never offered them to the Creditor for the Payment of the Debt contracted; so neither can CHRIST be called the Surety, and the Redeemer of all Men, though His Blood, and the Treasure of His Merits, be of infinite Worth and Value, unless He offer this Price of His Blood unto His Father, with Intention to redeem, and make them savable. Now, there is nothing occurs more frequently in the Scripture, than

than that CHRIST is called the Redeemer of those Men, who yet shall never obtain eternal Life and Glory. So, *1 Tim. ii. 6. Who gave himself a Ransom for all. Heb. ii. 9. That by the Grace of GOD, he might taste Death for every Man.* Add to these, *2 Pet. ii. 1.* where the Apostle foretels, *That there shall arise false Teachers among them, who should privily bring in damnable Heresies, even denying the LORD that bought them, and bring upon themselves swift Destruction.* And with this, consider also that famous Text, *1 John ii. 2. He is the Propitiation for our Sins; and not for ours only, but for the Sins of the whole World.* If CHRIST, therefore, be a Propitiation for all, hath tasted Death for all, be a Ransom for all; and many, even of those whom He hath bought and redeemed, shall yet bring upon themselves swift Destruction, as these Scriptures expressly affirm: And if, on the other hand, the meer internal Sufficiency of a Price is not enough to constitute and denominate Him the Redeemer of all, as common Reason and Language do abundantly testify; it remains, That His Death was ordained and intended for the Redemption of all; and that CHRIST, in offering up Himself to His Father, had respect,

spect, not only to the Elect, but to the Reprobate ; to those who should finally perish, as well as to those who should be saved. But, that He did not absolutely intend the Salvation of all, appears as evidently, as sadly, by the Event ; and therefore He intended the Salvability of all.

TO this we have the Testimony of another Scripture, *John iii. 16. So GOD loved the World, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life.* Here CHRIST is propounded as an universal Gift, applicable to all ; and in the next Verse it is added, *That GOD sent His Son into the World, that the World through Him might be saved.* 'Tis frivolous to object, that by the World here is meant, only the Elect or Believing World ; for, besides that this is hugely dissonant to the Scripture-Phrase, which opposeth the World to the Elect and Believers ; besides this, we find GOD declaring His Intention in sending His Son, *v. 18. He that believeth on Him, is not condemned ; but he that believeth not, is condemned already.* The very same World which CHRIST was sent to save, consists partly of Believers, partly of Unbelievers ; Part of it to be saved, and Part to be condemned ;

ed; and therefore it cannot be restrained only to the Elect World. From all which it appears clearly, as clearly as the Evidence of Truth can make any Thing appear, That CHRIST did absolutely intend to procure, by His Death, the Salvability of all, but their Salvation only conditionally. For our Faith is required as a Condition, not that GOD should give His Son to the whole World, nor that CHRIST should die for all the Inhabitants of it, but only, that we might obtain eternal Life by Him so given, and so dying.

2. THE second Argument is this; The Covenant of Grace is propounded to all indefinitely, and universally. *Mark xvii. 16. Whosoever believeth, shall be saved.* And, under these general Terms, it may be propounded unto all, even the most desperate and forlorn Sinners on Earth. But, if CHRIST had not died for all, as well for the Reprobate, as the Elect, this Tender could not be made to all, as our Saviour commands it to be, *v. 15. Go ye into all the World, and preach the Gospel to every Creature:* Neither would it be true Doctrine, to preach the Contents of this Gospel to every Man in particular, *viz.* That if thou believest, thou shalt be saved. For, were it possible, that some of them should be-

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lieve, yet they could not be saved, only for want of a Propitiatory Sacrifice : For still there would remain an Impossibility of their Salvation on the part of the Vindictive Justice of GOD, which had received no Satisfaction for their Sins, no Payment of their Debts ; than which nothing can be more absurd in Divinity, and more repugnant to the Nature of the Gospel-Covenant.

3. It must needs be acknowledged, that CHRIST died for all Men in such a Sense, as He is denied to have died for the Fallen Angels ; then His Death was not only a sufficient, but an intended Ransom for all : For the Death of CHRIST had sufficient Worth and Value in it, to have redeemed and restored them, being an infinite Price, through the infinite Dignity of His Person. But now it is most certain, that CHRIST so died for all Mankind, as He did not for the lost Angels. Otherwise, why should not this Proposition be true concerning them, That if they believe, they shall be saved ; which yet is most undoubtedly true, concerning the most impious Persons on Earth ? Whence is this, but only that CHRIST never offered Himself a Sacrifice for Devils, never intended, by His Death, to procure Salvability to them ;
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and, therefore, they are left under an eternal Necessity of a most wretched Estate? Since, therefore, the internal Sufficiency of the Price reacheth unto all, both Devils, and Men, but the Conditional Promise of the Gospel, not to Devils, but to all Men: And since, likewise, this Promise was founded upon that Propitiation, it is evident, that the Death of CHRIST was not only a Ransom sufficient, but intended for all.

4. ALL are bound to the great Duty of Believing in CHRIST, therefore He died for all. The Reason of the Consequence is apparent: For what is it, to believe in CHRIST, but to rely upon His Death and Merits, for our Salvation. At least, if this be not the full Notion of Justifying Faith, yet it cannot be excluded from the Nature of it: But now this Faith cannot justly be required from those for whom CHRIST died not; else GOD should command Men to rely upon the Death and Merits of Him, who died not, who merited nothing for them; which is infinitely abhorrent from the Seriousness and Gravity of the Divine Commands.

5. ALL Men in the World are obliged to return Gratitude and Obedience unto CHRIST, upon the Account and Consideration of His Death: Therefore His Death

had a Respect to all. Consult 1 Cor. vi. 20. *Ye are bought with a Price ; wherefore glorify GOD in your Bodies, and in your Spirits, which are GOD'S.* And 2 Cor. v. 15. *He died for all, that those which live, should not henceforth live unto themselves, but unto Him, who died for them.*

6. AND Lastly, CHRIST challengeth unto Himself supreme Authority and Dominion over all, as His Due, by the Right of His Death. Rom. xiv. 9. *To this End CHRIST both died, and rose, and revived, that He might be Lord, both of the Dead and Living.* But if CHRIST'S Authority over all; as Mediator, be founded on His Death, it will follow, that as His Authority is over all, so His Death was for all ; otherwise, He must exercise His Jurisdiction over those Persons, over whom he hath no Right nor Title.

THUS I have at large discuss'd these two Doctrinal Propositions, *That CHRIST was made a Curse for us ; and, That He hath redeemed us from the Curse.*

I SHALL now proceed to draw from them, some practical Inferences and Corollaries.

1. Be exhorted to admire and adore the infinite Love of our Lord JESUS CHRIST, towards fallen and undone Mankind ; in that He was pleased to substitute Himself in our Stead, and, when
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the Hand of Justice was lifted up against us, to thrust Himself between us, and the dread Effects of the Divine Wrath, receiving into His own Bosom, all the Arrows of God's Quiver, every one of them dipt in the Poison of the Curse. This is Love that infinitely exceeds the utmost Stretch of our Conceptions, and leaves all our Expressions of it tired and languishing under the infinite Weight of the Theme. We can scarce speak of it without Inconsistencies: Or, if there were no other, yet this, at least, is an Inconsistency, to attempt the Declaration of a Love that is unspeakable. We find the Apostle, Eph. iii. 18. praying, *That they may be able to comprehend, with all Saints, all the Dimensions of this Love; what is the Breadth, and Length, and Depth, and Height of it;* and, presently, seems to overthrow all again in the very next Words (so hard a Thing is it, congruously to express what is infinite). *And to know the Love of CHRIST which passeth Knowledge.* And what doth this rhetorical Contradiction imply, to take the Measures and Dimensions of what is infinite, and to know what passeth Knowledge; but only, that the Love of CHRIST is a Subject that infinitely surpasseth our Capacities, and refuseth to be brought

under our Rules of Speaking? But yet it is allowed our Weakness, to adore what we cannot comprehend; and where our Conceptions glimmer, and our Expressions falter, to eke them out with Astonishment and Wonder. And, indeed, it is a Love full of Wonders and Miracles; a mysterious Love, which we shall never comprehend, till it hath laid us in that Bosom, where it was first kindled.

YET, because we must not utterly silence what we cannot worthily express, (for that were to add Ingratitude to Weakness) suffer me to remark unto you some few Particulars, which put a mighty Accent and Emphasis upon this Love of CHRIST.

CONSIDER the infinite Glory and Dignity of our Lord JESUS CHRIST: Glorious in the very same Degree with His eternal Father; co-equal and co-essential with Him; array'd with Light and Majesty; controlling all the Powers of Heaven, who with an awful Reverence bow at His dread Commands; and, with a winged Speed, fulfil His Pleasure: Yea, the Apostle hath almost rack'd and tortured Language for an Expression of it. *Heb. i. 3. He is the Brightness of His Father's Glory, and the express Image*

Image of His Person. Why! What is Glory, but the Lustre of Excellence? Brightness itself is but the Streaming forth of Glory. So that to be the Brightness of His Father's Glory, is to be the Glory of His Glory. It was a high and excellent Conception of that Philosopher, who said, *That Light was but the Shadow of G O D.* If, then, G O D's Shadow be so pure and radiant, how infinitely illustrious is His Brightness, and the Brightness of that which is most illustrious in G O D, His Glory? And yet this bright and glorious G O D was pleased to eclipse His Light, lay aside His Rays, and immure Himself in a House of Clay. He who was in the Form of G O D, took upon Him the Form of a Servant. He who thought it no Robbery to be equal with G O D, thought it no Shame to be made inferior to the Angels, by becoming Man; yea, and inferior to Men, by becoming a Curse for them. And, certainly, if our Love be commended and heighten'd by the great Advantages we quit for the Sake of others, How infinitely unexpressible must the Love of CHRIST towards us be, who being the ever-blessed G O D, by whose Power all Things were created, and do subsist, dwelling in unapproachable Light and Glory, attend-

ed with Legions of Angels, that He should be pleased to forsake His Palace, discard His Retinue, shrink up Himself into a poor helpless Infant, shrowd and veil all His Godhead, but only what sometimes display'd itself in the Miracles He wrought, and scarce more in these, than in His patient Suffering. What could persuade Him to so great an Abasement, but only the Greatness of His Love? For Love is of an assimilating and transforming Nature; and therefore, saith the Apostle, *Heb. ii. 14. Forasmuch as the Children are Partakers of Flesh and Blood, 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; And deliver them who, through Fear of Death, were all their Life-time subject unto Bondage.*

2. CONSIDER as His infinite Glory, so our infinite Vileness and Wretchedness; and this Will likewise extol the exceeding Riches of His Love, that the great and glorious God should be made a Curse for us, and so infinitely humble and abase Himself, as to rake us off the Dunghil, and advance us to sit with Himself in heavenly Places.

1. WE are vile in our Original, being but kneaded together of a little coagulated Mud and Dirt. And,

2. Loathsome for our Deformity, wallowing in our Blood and Filth, and cast forth to the loathing of our Persons. But yet, in this forlorn Estate, when no Eye pitied us, that Eye, which is Pity itself, had Compassion upon us; and when He saw us polluted in our Blood, said unto us, *Live*. This, to the GOD of Love, was a Time of Love; and so infinitely tender were His Compassions towards us, that to wash away our Blood, He shed His own. Our Deformity was total, and had overspread our whole Man, *Is. i.*

6. From the Sole of the Foot, even to the Head, there was no sound Part in us; but Wounds, and Bruises, and putrifying Sores: Sores that did deform us, and Sores that would destroy us. And, O the exceeding Love of CHRIST, that He should descend from Heaven to bind up, to cure, to kiss the very Sores and Ulcers of such loathsome Creatures as we are!

3. WE were hateful for our Rebel-
lions, sinning against that very Love and Mercy, which saves us; affronting and slighting that Redeemer, who offers His Blood, His Merits, Himself, His All, unto us; and is not so much grieved at
His

His own Sufferings, as at our Rejecting them. Nothing in the World sooner provokes Love, than Contempt. It can weather out any other Difficulties; but this breaks its Heart: And yet CHRIST foresaw all the Indignities He should undergo from such froward Wretches as we are; how we would first shed His Blood, and then trample upon it; provoke His Justice, and then despise His Mercy; and yet He comes to redeem such perverse and obstinate Creatures, and is made a Curse for us, who have Ten Thousand Times deserved to be accursed. Our Saviour commends His Love unto us, *John xv. 13. Greater Love hath no Man than this, that a Man lay down his Life for his Friends.* Yes, O Lord, Thou Thyself hast had greater Love than this, in that Thou hast laid down Thy Life, not for Friends only, but for Enemies. *For whilst we were yet Enemies, we were reconciled unto GOD by the Death of His Son, Rom. v. 10.* Let me add,

4. ONE discriminating Passage in this Love of CHRIST, which doth exceedingly magnify and enhaunce it: *He was made a Curse for us, and not for the fallen Angels.* They are Creatures of a far greater natural Excellency and Perfection, than we are; and would, upon their

their Restoration, more mightily have advanced the Glory of CHRIST, than we can. The same Price of Redemption which was paid down for us, was in itself abundantly sufficient for their Recovery. But yet, O the infinite Severity of GOD! They are for ever excluded from the Benefit of Redemption, and are reserved in Chains, under Darknes, unto the Judgment of the great Day: And we (such is the infinite Love and Mercy of our blessed GOD) we are redeemed by a Price that doth infinitely exceed and outbid the Purchase: And this, doubtless, adds to the eternal Anguish of those proud Spirits, that they should be hurled out of Heaven for one Sin, and condemned to everlasting Torments, though they were the Light, the Beauty, and Flower of the Creation, and should be so undervalued by GOD, as not to be thought worth the Redeeming; when yet vile Man, the Scum and Dregs of the Earth, guilty of innumerable Sins against GOD, is again restored, not only to the same Estate from whence he fell, but to the Hopes and Assurances of an infinitely better: And, therefore, in their extreme Horror and Rage we hear them crying out, *Matth. viii. 29. What have we to do with*

with thee, JESUS, thou Son of GOD? Art thou come hither to torment us before the Time? We have nothing to do with Thy Coming, so as to expect Ease and Relief. No; Thy beloved, though vile, Creature Man engrosseth all the Benefits of Thy Coming; and that Blood of Thine, which is more than enough to redeem him, must rather run waste, than be derived to us; and therefore, Thy Coming is nothing unto us, but only to torment and despight us.

3. THE infinite Love of CHRIST, in being made a Curse for us, is mightily glorified, if we consider, not only what He was, and who we are, but the several bitter and direful Ingredients that compounded the Curse which was laid upon Him. His Sufferings were as great and doleful, as the envenom'd Spight of Men, and the fiery Wrath of GOD, could prepare them: From the one, He suffers Scorns, Reproaches, Stripes, Buffetings, and Death itself, with all the Mockery and Contempt that could be added to them: From the other, He suffers Fears, and Desertion, and Agonies, and Terrors, in that excessive Measure, which none but Himself ever knew who was a Man acquainted with Sorrow, and none but

but Himself could bear. And, shall it not, then, affect, and even break our Hearts, to think, that every one of us have largely contributed to His Sorrows; that we should conspire, with the accursed *Jews*, to give Him Gall and Vinegar in His Passion, and to add more Load to His Pressures, who was so unmeasurably afflicted and oppressed? Think but what full Measures of Wo and Wrath the Sins but of any one of us, who is least guilty, and least of all obnoxious to the revenging Justice of GOD, do deserve; how intolerable that Hell is, which is due to the most innocent amongst us; and then consider, how infinite and unsufferable all that Mixture of Wrath must be, which CHRIST underwent, not for thine or thy Sins only, but for all the multiplied Offences of the whole World; and you will find the Sum to amount to such an Excess of Torments, that only an infinite GOD could inflict, and only an infinite GOD sustain. And, is not all this demonstrative of the highest Love? Nothing could be a Motive to undergo this Wrath, but Love. And therefore, well might the Apostle speak, *1 John iii. 18. Hereby perceive we the Love of GOD, because He laid down His Life for us.*

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Go then, O Soul, prostrate thyself before thy gracious Saviour! Admire and adore that Love which thou canst not comprehend! and, in the Trances of a holy Extasy, yield thyself to be swallowed up in the Abyss of His divine Love, the full Measures of which thou canst no more conceive, than thou canst bear that Wrath from which it hath delivered thee! That is the first Use.

2. IF CHRIST hath thus borne the Curse for us, why should we think it much to bear the Cross for Him? What Disingenuity is it, to think Any thing too much to suffer for that blessed Redeemer, who thought Nothing too much to suffer for us? Art thou mock'd and scoff'd, or mayst thou hereafter be called forth to severer Tryals, to Imprisonment, Banishment, Loss of Estate, yea, or it may be, to lay down thy Life for the Testimony of JESUS? and wilt thou stick at this, or think much of it, when it is for the Sake of thy dearest Saviour, who hath, for thy Sake, undergone Ten Thousand Times more acute Dolours and Tortures, than any that the Rage of Man can inflict upon thee, or thou canst possibly bear? Certainly, thou art altogether unworthy

worthy to reap any Fruit or Benefit by His Death, who shalt refuse to follow Him in the Path He hath traced out for thee by His own Blood, although He should require it from thee to bedew it with thine.

3. **IS CHRIST** made a Curse for us? then *comfort ye, comfort ye my People, saith the LORD: Speak ye comfortably to Jerusalem; say unto her, that her Warfare is accomplished, that her Iniquity is pardoned: For she hath received at the LORD's Hands, double for all her Sins, Isai. xl. 1, 2.* Here is abundant Satisfaction made to the Justice of **GOD**, for all the Transgressions of true Believers. They, by their Surety, have paid to the full, yea, and supererogated in His sufferings: For **GOD** could never have been so completely satisfied, in exacting the Penalty from us in our own Persons, as now He is by the Punishments laid upon His own Son, our Lord **JESUS CHRIST**. For those very sufferings of thy Saviour, which were an Expiation for the Sins of the whole World, they were all of them tendered to the Father as an Expiation for thine, and the full Value of His infinite Satisfaction belongs all of it entirely unto thee. And, therefore, look upon thy Sins

Sins as horrid and heinous as thou canst; yet, unless thine in particular have been more than the Sins of all the World, unless thine have been more sinful than Sin itself can be, know, for thy Comfort, that a full Atonement is made; and now nothing is expected from thee, but only to accept it, and to walk worthy of it.



F I N I S.