

and he shall give thee the desire of thy heart' and testify it by conversing much with him and thirsting after him, when they cannot enjoy him : Ps. lxxiii. 1, 2, ' O Lord, thou art my God, early will I seek thee ; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is ; to see thy power and thy glory, so as I have seen thee in the sanctuary.' ' With all thy strength,' that is you are to glorify him and serve him with all the power and capacities that you have ; with body, time, estate, tongue, pleading for him, acting for him, not begrudging pains and labours, not serving him without cost.

3. A third thing is keeping covenant. The scriptures that speak of making covenant speak also of keeping covenant : Ps. xxv. 10, ' All the paths of the Lord are mercy and truth, to such as keep his covenant and his testimonies : ' and Ps. ciii. 17, 18, ' The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness to children's children, to such as keep his covenant, and to those that remember his commandments to do them.'

4. A thankful sense of the love of God in our reconciliation, glorying in grace, admiring of grace ; to preserve this is the great duty of a christian. This keepeth alive his love and obedience : 1 John iii. 1, ' Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God : ' Rom. v. 8, ' God commendeth his love towards us, in that while we were yet sinners Christ died for us.'

SERMON XL.

For he hath made him to be sin for us, who knew no sin, that we might be the righteousness of God in him.—2 COR. v. 21.

HERE he amplifieth that mystery which was formerly briefly delivered concerning the way of our reconciliation on God's part—namely, ' that God was in Christ reconciling the world to himself, not imputing their trespasses to them ; ' by showing what was done by God in Christ, and the benefit thence resulting to us. Here is *factum* and *finis facti*.

1. *Factum* ; and there take notice—

[1.] What Christ is in himself—*He knew no sin.*

[2.] What by the ordination of God—*He hath made him to be sin for us.*

2. *Finis facti* ; and there observe—

[1.] The benefit intended to us—*That we might be the righteousness of God.*

[2.] When we are made partakers of this benefit—*In him*, when actually united to Christ.

Let us explain these circumstances.

First, What was done in order to our reconciliation ; and there—

1. The innocency of Christ as mediator—' He knew no sin,' that is, practically and experimentally, but was an innocent, pure and sinless

person ; otherwise *theoretic* and *speculative*, he knew what sin was in its nature, and what it will be in its effects and fruits. The innocency of Christ is elsewhere asserted : John viii. 46, ‘Who convinceth me of sin?’ and 1 Peter ii. 22, ‘He did no evil, neither was guile found in his mouth.’ Jesus Christ, our mediator, was free of the least transgression of the law of God, or any defect or inconformity thereunto, for he was completely obedient to the whole will of God both in heart and practice ; Mat. iii. 15, ‘For thus it becometh us to fulfil all righteousness.’ By his miraculous conception he was exempted from the contagion of original sin ; others are defiled with it : Job xiv. 4, ‘Who can bring a clean thing out of an unclean ? No, not one.’ But Christ was exempted : Luke i. 31, ‘The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee ; therefore that holy thing which shall be born of thee shall be called Jesus.’ And from all actual transgressions ; though the strongest of Satan’s fiery darts were shot at him, yet there was nothing to befriend a temptation : John xiv. 30, ‘The prince of this world cometh, and hath nothing in me.’ And it was needful our Redeemer should be so, that he might be lovely to God : Ps. xlv. 7, ‘Thou lovest righteousness, and hatest wickedness ; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows ;’ and to all the saints, Cant. v. 16, ‘His mouth is most sweet, yea he is altogether lovely.’ Christ’s innocency hath a double use. It serveth for satisfaction and for example. For satisfaction, that we might know that he did not endure these sufferings as a punishment of his own sin ; ‘he knew no sin,’ that is, with an experimental, approbative knowledge. To know signifieth in the Hebrew dialect, to love, to act, to like. He knew what it was to suffer for sin, but he knew not what it was to commit sin ; he suffered for sin, ‘the just for the unjust, to bring us to God,’ 1 Peter iii. 18. There was a necessity of his holiness, both as priest and sacrifice : Heb. vii. 26, 27, ‘Such an high priest became us, who is holy, harmless, undefiled, separate from sinners.’ And as a sacrifice, that he might be completely lovely and acceptable to God, as being represented by all those spotless lambs, which as types of him were offered under the law : John i. 29, ‘Behold the Lamb of God that taketh away the sins of the world ;’ and, 1 Peter i. 19, ‘But with the precious blood of Christ, as of a lamb without blemish and without spot.’ In short our high priest must be without sin, and he must offer an unspotted sacrifice, that he may satisfy God’s justice, merit his favour, and enter heaven, and by his intercession procure the actual remission of sins and our full and everlasting salvation. So, for example, that he might be a perfect pattern of holiness to all his followers, that they may purify ‘themselves as Christ is pure,’ 1 John iii. 3. Not for example only I confess, for then Christ needed not to be made sin, that is, a sin-offering, or to bear the punishment of sin ; but yet for example, as well as expiation, ‘For we must be holy, as he that hath called us was holy,’ 1 Peter i. 15 ; and we are to walk as he walked, 1 John ii. 6. Head and members must be all of a piece, or else the mystical body of Christ would be monstrous and disproportionate.

Secondly, The second thing is the ordination of God—‘He hath

made him to be sin for us.' Two expressions must be explained, *sin* and *made*.

1. *Sin*. Mark ; it is not said that God made Christ a sinner, but he hath made him sin ; which I note to prevent bold and daring glosses, for wit will play the wanton with such expressions. Some have said that Christ was *maximus peccator*, because he stood in the room of all the rest ; but this is harsh, and of an ill sound. Here is enough in the expression itself ; we need not strain it higher. Sin is taken in scripture, sometimes for the punishment of sin, sometimes for a sacrifice for sin, or a sin-offering. (1.) By a metonymy of the cause for the effect, sin is put for the punishment of sin, as Gen. iv. 13, 'My sin is greater than I can bear,' he meaneth *pœna peccati*, the punishment. And ver. 7, 'Sin lieth at the door,' the punishment is at hand, and will certainly come on. So Heb. ix. 28, 'Christ will come without sin ;' not only free from its blot, for so he was ever, holy, harmless, separate from sinners ; but from its guilt and punishment, which he took upon him in our name. (2.) By a metonymy of the adjunct for the subject, sin is put for a sin-offering, or a sacrifice for sin ; *piaculum* in Latin is both a sin and a sacrifice for sin. So the priests are said to eat the sins of the people, Hos. iv. 8, that is, the sacrifices for sin, minding nothing but to glut themselves with the fat of the offerings, a part of which fell to the priests' portion ; and so it must be understood here ; he was made sin for us, that is, an expiatory sacrifice for our sin. So Paul applieth it in these two senses to Christ. Rom. viii. 3, 'God by sending his Son in the similitude of sinful flesh, by sin hath condemned sin in the flesh ;' that is, by the sacrifice, abolished sin or the punishment, put an everlasting brand upon it to make it hateful to the saints.

2. The word *made* is to be explained ; for here is no word but what is emphatical and hath its weight. That signifieth God's solemn ordination and appointment for to make is to ordain, as Mark iii. 14. *ἐποίησε*, made or ordained twelve disciples ; and Acts ii. 36, 'Made to be Lord and Christ ;' which is not referred to his nature and substance, but to his estate and condition ; so God made him, that is, ordered him to bear the punishment of sin, or to become a sacrifice for sin. In other places it is said, Isa. liii. 6, 'The Lord laid upon him the iniquities of us all.' So Isa. liii. 10, 'It pleased the Father to bruise him ; he put him to grief.' The punishment and curse of sin was imposed upon him ; so that our Saviour had all the sins of the elect upon him by imputation, bearing the punishment of them himself.

Thirdly, The end of what was done about Christ. Where (1.) The benefit intended—'That we might be made the righteousness of God,' that is, that we might be just with that righteousness which God giveth, imputeth, and approveth. Mark here four things.

1. Righteousness is the word used, and it is here taken in a legal and judicial sense, not for a disposition of mind or heart, but for a state of acceptance, or the ground of a plea before the tribunal of God. So, also it is taken, Rom. v. 19, 'As by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous,' that is, deemed and accounted so, accepted as such. In short, sanctification is not here intended, but justification. Now this

forensical or court righteousness may be interpreted either with relation to the precept or sanction.

[1.] With respect to the precept of the law; so it is said, Rom. ii. 13, 'For not the hearers of the law are just before God, but the doers of the law shall be justified.' A man that exactly fulfilleth the law of works is righteous, but so, 'by the deeds of the law no flesh shall be justified in his sight,' Rom. iii. 20. Let me instance in this kind of righteousness with respect to the law of grace, 1 John iii. 7, 'He that doth righteousness is righteous,' that is, evangelically, whilst he doth it sincerely, though not perfectly. The legal righteousness is opposite to *reatus culpæ*, to the fault; if that could be, we might say, he that fulfilleth the law is righteous, that is, he is not faulty.

[2.] There is a righteousness with respect to the sanction, and so with respect either to the commination or the promise. (1.) With respect to the commination—so legal righteousness is not dueness of punishment; he is righteous who is freed from the obligation to punishment. This righteousness is opposite to *reatus pænæ*; and so a man is said to be justified or made righteous, when he is freed from the eternal punishment threatened by God. And thus by the righteousness of Christ we are 'justified from all things from which we could not be justified by the law of Moses,' Acts xiii. 39; or rather see that place, Rom. i. 17, 18, 'For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.' But before I go off in the commination, two things are considerable, sentence and execution. From the commination, as it importeth a sentence or respects a sentence; so we are justified, or made righteous, when we are not liable to condemnation, as Rom. viii. 1, 'There is no condemnation,' &c; and Rom. v. 18, 'As by the offence of one, judgment came upon all to condemnation, so by the righteousness of one, the free gift came upon all men, unto justification of life.' But as the commination respects the execution, so to be justified or made righteous is not to be liable to punishment. So it is said, Rom. v. 9, 'Being justified by his blood, we shall be saved from wrath though him.' Now this exemption is sometimes founded on the innocency of the person, but that is not our case; sometimes it cometh to pass through free pardon, as when the law is suspended, or penalty remitted by mere bounty, as Joseph forgave his brethren, or David, Absalom; but that is not our case neither; sometimes by satisfaction made, as Paul would pay Onesimus his debt; or by free pardon and satisfaction both together, which was certainly our case, 'For we are justified freely by his grace through the redemption of Jesus Christ,' Rom. iii. 24. There is free pardon and a full compensation made to divine justice, to satisfy for the breaches of the law. And so we are 'made the righteousness of God in him;' freely, and by God's grace finding out the remedy, and yet securing the authority of his law, and the honour of his justice, upon the account of Christ's satisfaction, or his being sin for us, that is, freed from the sentence and execution of the law, or the eternal wrath of God. (2.) The other part of the sanction is the promise. And so our judicial, or legal righteousness, is nothing else but our right to the reward, gift, or benefits founded, not in any merit of

our own, nor yet in the bare gift of another, but in the merit of another conjoined with his free gift. So by Christ's being made sin for us, we have not only freedom from the curse, but title to glory, 1 Thes. v. 9, 10. And our estate in heaven is called redemption: Eph. i. 14, 'Until the redemption of the purchased possession.' Christ's people are purchased by his blood, and are his possession, and his peculiar people; and they shall at length come to their full and final deliverance, which is there called redemption: as also, Eph. iv. 16, chiefly because it is a fruit of Christ's death, and something that accrueth to us by virtue of his laying down his soul as an offering for sin.

2. The abstract is used concerning our privileges, as well as concerning Christ's sufferings. He made sin, we made righteousness, not only accounted, or accepted as righteous; but made righteousness, which is more emphatical, and doth heighten our thoughts in the apprehension of the privilege, as Christ's being made sin doth in the greatness of his sufferings.

3. Observe, this is called the righteousness of God. Why?

[1.] Because it is the righteousness of that person who is God: Jer. xxiii. 6, 'The Lord our righteousness.' There is an essential righteousness, which Christ as God hath in common with the Father and the Spirit, and is incommunicable either as to men or angels, no more than God can communicate to his creatures any other of his essential attributes, omnipotency and eternity. But the righteousness of Christ, God-man, is conditionary and surety righteousness, which he performed in our stead; his doing and suffering in our stead, this may be communicated to us, and is the ground of our acceptance with God, and may be called the righteousness of God, because the person that procured it is God.

[2.] It may be called the righteousness of God, because the only wise God found it out, and appointed it. It was not the device of man, but the result of his eternal counsels, Col. i. 19, 20. So when the apostle had proved that Jews and Gentiles were under a deep guilt, ὑπόδικος Θεῷ, Rom. iii. 19, liable to the challenges of the law, and the process of his revenging justice, and therefore needed a righteousness to render them acceptable to God. The light of nature, and the law of Moses, could give them no remedy, but rather rendered them more miserable, discovering sin, and affording them no help against it, but left them under uncertainty, bondage and horrors of conscience; what should the fallen creature do? The Lord in his mercy found out a righteousness, 'Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference,' Rom. iii. 21, 22, &c.

[3.] Because it is accepted by God—a righteousness wherein God acquiesceth, and which he accepteth for our absolution, Mat. iii. 17. God is satisfied with Christ's obedience, as a perfect ransom for us, and is well pleased with those who make use of it and apply it in the appointed way by the subordinate new testament righteousness. Now, as it is the righteousness of God, it is a great comfort, for the righteousness of God is better than the righteousness of a mere creature. With the righteousness of God, we may appear before God, with all confidence, and look for all manner of blessings from him. The law which con-

denneth us is the law of God ; the wrath and punishment which we fear is the wrath of God ; the glory which we expect is the glory of God ; the presence into which we come is the presence of God ; and to suit with it, the righteousness upon which we stand is the righteousness of God, which is a great support to us.

4. Mark again, how the business is carried on by way of exchange ; Christ made sin, and we righteousness. Christ is dealt with as the sinner in law, and we are pronounced as righteous before God ; our surety is to bear our punishment, and is to be accepted as pleasing and acceptable to God ; thus by a wonderful exchange he taketh our evil things upon himself, that he might bestow his good things upon us. He took from us misery, that he might convey to us mercy ; he was made a curse for us, that the blessing of Abraham might come upon us by faith, Gal. iii. 13, 14 ; he suffered death that he might convey life ; took our sin upon himself, that he might impart to us his righteousness. This exchange agreeth in this, that, on both sides, something not merited by the person himself is transferred upon them. What more averse from the holy nature of Christ than sin ? ‘He knew no sin,’ and yet is made sin. What more alien and strange on our part than righteousness, who are so many ways culpable ? yet we are made the righteousness of God in him. This is by no error of judgment, but the wise contrivance, ordination, and appointment of God, that by something done by another it should be imputed and esteemed to that other, as if done in his own person. So, for our sin was death imposed upon Christ, as if he had been the sinner ; and for Christ’s righteousness, life and the heavenly inheritance is bestowed upon us, as if we had fulfilled the law, and satisfied it in our own person. But here is the difference, our sins are imputed to Christ out of God’s justice, he being our surety ; his righteousness is imputed to us out of God’s mercy. Our sin was transferred upon him, that he might abolish it or take it away ; for he came to take away sin, 1 John iii. 5. His righteousness was imputed to us, that it might continue as an everlasting ground of our acceptance with God, therefore he is said to ‘finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in an everlasting righteousness.’ The virtue of his righteousness is never spent, it abideth for ever. He was made a curse for us, that this curse might be dissolved and swallowed up, but his blessing is derived to us, that it may abide and continue with us to all eternity. He took our filthy rags, that he might throw them into the depth of the sea ; but we have the garment of our elder brother, that we might put it on, and minister in it before the Lord, and find grace in his sight. Hence is it, that though we may be said truly to be righteous, and the children of God, yet Christ cannot be said to be a sinner or the child of wrath, because he had no sin of his own, and the wrath of God did not remain on him, but only pass over him.

Fourthly, There is but one thing remaining in the text—‘in him :’ *ἐν αὐτῷ* ; and that noteth the time when, and the manner how, we are actually interested in this benefit. When we are in him we are by faith grafted into Christ before this righteousness is made ours upon this union. This righteousness is adjudged to us : 1 Cor. i. 30, ‘But of him, are ye in Christ Jesus, who of God is made to us wisdom, righteousness, and sanctification, and redemption.’ First in him by a lively faith, then it

is imputed to us. And as we abide in his love by a constant obedience, so it is continued to us. This righteousness is revealed from faith to faith, Rom. i. 17; and it is by faith unto all and upon all that believe, Rom. iii. 22. So that we must look to this also, how we come to be possessed of it, as well as how it is brought about on Christ's part; as sin or sins could not be imputed to Christ, but by the common bond of the same nature, and unless he had been united to us by his voluntary suretyship and undertaking; so neither could the righteousness of Christ have been imputed to us, unless we had become one with him in the same mystical body; so that we believing in Christ and abiding in him, are made partakers of his righteousness, and so are pleasing and acceptable to God. The price was paid when Christ died; our actual possession and admission into the privilege is, when we are planted into Christ by a lively faith.

Doct. That Christ being made sin for us is the meritorious cause and way of our being the righteousness of God in him: Isa. liii. 11, 'By his knowledge shall my righteous servant justify many, for he shall bear their iniquities.' So that his bearing of our iniquities is the cause of our being accepted as righteous through faith in him. So Rom. v. 18, 19, 'Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life; for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.' On this foundation hath the Lord established for the saints an unchangeable rule of justification.

I shall give you the sum of this point in these propositions.

1. The first covenant requireth of us perfect obedience upon pain of eternal death if we perform it not; for the tenor of it is, do and live, sin and die. The least sin according to that covenant merits eternal death: Gal. iii. 10, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.'

2. All mankind have sinned, and so are liable to that death: Rom. iii. 23, 'For all have sinned and come short of the glory of God:' and, Rom. v. 12, 'Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.'

3. Christ became the mediator, and stepped between us and the full execution of it, and took the penalties upon himself, and became a sacrifice to offended justice, and a ransom for the sinners. So that his sufferings were satisfactory to his Father's justice, and expiatory of our sins. The two solemn notions of Christ's death are ransom and sacrifice: 1 Tim. ii. 6, 'Who gave himself a ransom for all;' and Eph. v. 2, 'And hath given himself for us an offering and a sacrifice to God for a sweet smelling savour;' and this ransom and sacrifice was paid with respect to the curse of the law, to free us from the penalty of the old covenant.

4. Upon this death, Christ hath acquired a new right of dominion and empire over the world, to be their lord and saviour, to rule them and save them upon his own terms: Rom. xiv. 9, 'For this end Christ both died, and rose again, and revived, that he might be lord of dead and living;' so Phil. ii. 8-11, 'He became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and

given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is lord, to the glory of God the Father.' God hath made this God-man the supreme prince of his church, and given him all power in heaven and earth, that all rational creatures should pay him all manner of subjection and acknowledgment, and his doctrine and faith be embraced by all nations in the world.

5. Our Redeemer, being possessed of this lordship and dominion, hath made a new law of grace, which is propounded as a remedy for the recovering and restoring of the lapsed world of mankind, unto the grace and favour of God by offering, and granting them their free pardon, justification, adoption, and right to glory, to all that will sincerely repent and believe in him ; but sentencing them anew to death, that will not. That this is the sum of the gospel appeareth in many places of scripture : Mark xvi. 16, 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned ;' and John iii. 16-19, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life ; for God sent not his Son into the world to condemn the world : but that the world through him might be saved. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God,' &c.

6. This repenting and believing is such a hearty assent to the truth of the gospel as causeth us thankfully, and broken-heartedly and fiducially, to accept the Lord Jesus as he is offered to us, and to give up ourselves to God by him. An assent to the truth of the gospel there must be, for the general faith goeth before the particular ; a belief of the gospel before our commerce with Christ. This assent must produce acceptance, because the gospel is an offer of a blessedness suitable to our necessities and desires, and our great work is receiving Christ : John i. 12, 'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.' A broken-hearted acceptance it is, because Christ and his benefits are a free gift to us, and we come to accept this grace as condemned sinners, with confession of our undeservings and ill deservings ; with confession that eternal wrath might justly be our portion. For God lets none go out of the first covenant till they have subscribed to the justice of it, felt sin, and know what is the smart of it. And then a thankful acceptance it is. For so great a benefit as pardon and life should not be entertained but with a grateful consent, and a deep sense of his love who doth so freely save us. Surely Christ cannot, should not, be received into the heart without a hearty welcome and cordial embracings. And it is a fiducial consent, such as is joined with some confidence ; for there is confidence or trust in the nature of faith, and cannot be separated from it ; and without it we are not satisfied with the truth of the offer, nor can depend upon God's word, Eph. i. 13. And this is joined with a giving up ourselves to him, or to God by him ; for he is our sovereign and lord as well as our saviour ; Col. ii. 6 ; Acts v. 31, 'Him hath God exalted to be a prince, and saviour, for to give repentance to Israel and forgiveness of sins : ' 2 Peter iii. 2, 'The apostles of our Lord and Saviour,'

and we must be contented to be conducted to the unseen glory in his own way. Besides, in this remedying law of grace, he cometh to us as the physician of our souls, and we must own him as such, and rest upon his skill, and suffer him to apply his sharpest plasters, and take his bitterest medicines, which are most ungrateful to flesh and blood. Lastly, it is a return to God to enjoy, please, and glorify him, which is our main business, and therefore we must yield up ourselves to the Lord with a hearty consent of subjection, to be guided, ruled, and ordered by him.

7. All those that repent and believe have remission and justification, by Christ's satisfaction and merit given to them; so that they are become acceptable and pleasing unto God. 'For Christ is the end of the law for righteousness to every one that believeth.' Rom. x. 4. And God having by a sin-offering condemned sin in the flesh, the righteousness of the law is fulfilled in us, that is, such a righteousness as satisfieth the law, so that we shall be able to stand in the judgment, without which we could not: Ps. cxxx. 3, 4, 'If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared;' Ps. cxliii. 2, 'Enter not into judgment with thy servant, for in thy sight shall no man living be justified.' But why? Upon a twofold account; you have a righteousness to plead, to exempt you from the penalties of the law; and you have the conditions of the new covenant to plead, to entitle you to the privileges of the gospel,—Christ's merits and satisfaction as a sinner impleaded, and faith and repentance as the condition.

Use 1. Let us propound this to our faith, 'That Christ was made sin for us, that we might be the righteousness of God in him.' It was agreed between the Father and the Son, that if he would be sin, or a sacrifice for sin, we should be made free from sin and death, and live by him. See Isa. liii. 10, 'When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.' By this one offering Christ hath restored as much honour to God as our sin took from him; and therefore now, justice being satisfied, grace hath a free course. Therefore this should comfort us against the guilt of sin; Christ's sacrifice is sufficiently expiatory; Christ hath suffered those punishments which are due to us, that which is equivalent to what we should have suffered. He hath suffered all kinds of punishment. In his body, 1 Peter ii. 24, 'Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed.' In his soul, in his agonies; 'His soul was heavy to death,' Mat. xxvi. 38. As a little before the shower falls, there is a gloominess and blackness, so in Christ's spirit, he suffered privative evils, or *pœna damni*, in his desertion; positive evils, or *pœna sensus*, when he sent forth 'tears and strong cries unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered,' Heb. v. 7, 8. He hath suffered from all by whom evil could be inflicted—men, Jews and Gentiles; strangers and his own disciples; the powers of darkness, who were the authors of all those evils which Christ suffered from their instruments, Luke xxii. 53. He suffered from God himself, the full cup of whose wrath he drunk off. Such a

broad foundation hath God laid for our peace. He suffered in every part, sorrows being poured in upon him by the conduit of every sense, hunger, thirst, nakedness, spittings, stripes; they pierced his hands and feet.

2. Propound it to your love.

[1.] How much we are bound to acknowledge the unspeakable mercy of God, who, knowing our sad condition, pitied us, and resolved to save us, and to reconcile us to himself, by such a priest and sacrifice as was convenient for us. But we, unworthy wretches, being ignorant and senseless of our sin, guilt, and misery, do not understand what need we have of Christ, nor praise God for his great love in providing him for us. Our condition was sinful, and so miserable. We are guilty, polluted with sin, and liable to death, can have no access to God, nor eternal life; and, which is worst of all, are senseless of this sad condition; and if we once know it, we are hopeless, helpless, and so should have perished utterly, if the Lord had not found out a remedy and a ransom for us. Rom. viii. 32.

[2.] How miserable would it have been, if every man should bear his own burden; how light soever any sins seem, when they are committed, yet they will not be found light, when they come to reckon with God for them. Sin to a waking conscience is one of the heaviest burdens that ever was felt. If God had laid sins upon us, as he laid them all upon Christ, they would have sunk us all to hell. The little finger of sin is heavier than the loins of any other sorrow, if God give but a touch of it: Ps. xxxix. 11, 'When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth.' The rod, if it be dipped in guilt, smarts sorely. If a spark of his wrath light into your consciences, what a combustion doth it make there! Ps. xxxviii. 4. 'My iniquities are gone over my head, they are a burden too heavy for me.' As soon as we do but taste of this cup, we cry out presently, My heart faileth. You may know what it is, partly, by what Christ felt. He lost his wonted comforts, he was put into strange agonies and a bloody sweat. Now if this be done in the green tree, what shall be done in the dry? If his soul were exceeding sad, how soon shall we be dismayed? Partly, in the saints; when they feel the weight of God's little finger, all life and power is gone, if God set home but one sin upon the conscience: Ps. xl. 12, 'Mine iniquities have taken hold upon me, therefore my heart faileth.' Job saith, 'The arrows of the Lord like poison did drink up his spirit,' Job. vi. 4. Partly, by your own experience. When the conscience of sin is a little revived in you, what horrors and disquiets do you feel in yourselves! Prov. xviii. 15, 'The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?' Then thousands of rams, and rivers of oil, anything for the sin of the soul. Partly, by the state of the reprobate in the world to come, and what the threatenings of the word say concerning those who die in their sins: Heb. x. 31, 'It is a fearful thing to fall into the hands of the living God;' and Mark ix. 44, 'Where their worm dieth not, and their fire is not quenched.' This is the portion of them that bear their own burden, and their own transgression.

[3.] The happiness which redoundeth to us by Christ's bearing it

for us. It is not a thing inconsiderable, or a matter of lesser moment to be made 'the righteousness of God in him.' Our whole welfare and happiness dependeth upon it, our freedom from the curse, our title to glory.

(1) Freedom from the curse; for this is such a righteousness as giveth us exemption from the penalty threatened in the law. We have the comfort of it for the present, a freedom from the sentence of condemnation: Rom. viii. 1, 'There is no condemnation to them that are in Christ Jesus,' &c; so that we may go cheerfully about our service. But much more shall we have the comfort of it when the great God of recompenses cometh to execute the threatening. In the general judgment there is no appearing before God in that great day with safety and comfort, without some righteousness of one sort or another, our own or our surety's. Now no righteousness of ours can secure us from the dint of God's anger, and the just strokes of the law-covenant. Blessed are they that are found in Christ, not having their own righteousness.

(2.) Our title to glory, as it qualifyeth us for the reward. There is no getting the blessing but in the garments of our elder brother. We have holiness given us upon the account of this righteousness, 1 Peter ii. 24; we are sanctified, made personally holy and righteous. We have faith given us by virtue of this righteousness, 2 Peter i. 1. All progress in grace is given us by virtue of the everlasting covenant, Heb. xiii. 20, 21; and at length glory: Eph. v. 27, 'That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.'

3. Let us prize it and desire it, Phil. iii. 8, 9. Every man is prone to set up a righteousness of his own, Luke xviii. 9. Partly, because naturally the law is written upon our hearts; and therefore moral strains are more welcome than evangelical doctrine. Every man is born under a covenant of works. Partly, out of pride. Every man would be *αὐτεξούσιος*, all for personal merit. A russet coat of our own is valued more than a silken one that is borrowed: Rom. x. 3, 'For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.' But these do not consider the strictness of the law-covenant, nor the purity of God, nor themselves, or their own defects. A broken-hearted sense of sin would make us prize Christ, 1 Cor. iv. 4, 'I know nothing by myself, yet am I not thereby justified, but he that judgeth me is the Lord.'