

THE  
DEATH OF DEATH

IN  
*The Death of Christ;*

A TREATISE

OF THE  
REDEMPTION AND RECONCILIATION

THAT IS IN

*The Blood of Christ,*

WITH THE MERIT THEREOF, AND THE SATISFACTION  
WROUGHT THEREBY:

WHEREIN THE PROPER END OF THE DEATH OF CHRIST IS ASSERTED—THE  
IMMEDIATE EFFECTS AND FRUITS THEREOF ASSIGNED, WITH THEIR EX-  
TENT IN RESPECT OF ITS OBJECT—AND THE WHOLE CONTROVERSY  
ABOUT UNIVERSAL REDEMPTION FULLY DISCUSSED.

By DR. JOHN OWEN,  
OF COGGESHALL, (ENG.)

WITH REMARKS BY THE PUBLISHER.

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## INTRODUCTION.

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DR. JOHN OWEN, the writer of the treatise which we here present, was an eminent divine of the Puritan order. He lived in the days of Oliver Cromwell. He died peaceably on his bed on the 24th of August, 1683, at the age of sixty-seven. At the time of his death, men as eminent in character and as sound in principle were chasing on the mountains and glens of Scotland for the word of God and his truth. Those Scotch worthies nobly laid down their lives for the liberties that we enjoy, until James Renwick, the last of the martyrs, sealed the testimony with his blood. He might have had his life if he would only let one drop of ink fall on the paper. Had he done so, he would not have been a martyr for the reign of MESSIAH'S KINGDOM on earth. A noble band of martyrs laid down their lives in this cause.

It is not my intention to notice errorists who exist at present in the city. I think those unworthy of notice who would make the assertion that the imputed righteousness of Christ is imputed nonsense. Our sins were imputed to him: of course his righteousness must be imputed to believers.

Society may be divided into four classes,—namely, Jews, Christians, Roman Catholics and Infidels. It may be subdivided into a great many more divisions; as many as there are that Jesus Christ has been named upon them. Yet, after all, there are but two divisions to be made,—those who are born of the Spirit, and those who are begotten of the flesh or the serpent.

There have been great apparent revivals of religion this spring past. All I would say on that subject is, if it was genuine so much the better for themselves; but for my part I have some doubt of the genuineness of these mushroom professions to get religion. When it only lasts a week or two, or may-be a month, it is not much worth. The boats are running on the Delaware River, now that there is more pleasure there than at Jayne's Hall.

Another view I take of the subject is, that regeneration or the new birth is imperceptible. This is in accordance with the divine word, John iii. 8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." This doctrine is clearly set forth by Augustus Toplady, p. 67, "If faith or works were the cause of election, God could not be said to choose us, but we to choose him, contrary to the whole tenor of Scripture."

"Ye have not chosen me, but I have chosen you." John xv. 16. "Herein is love, not that we loved God, but that he loved us," 1 John iv. 10; "we love him, because he first loved us." ver. 19. Election is everywhere asserted to be God's act and not man's. "But for the elect's sake—he hath shortened the days." Mark xiii. 20. "According as he hath chosen us in him before the foundation of the world." Eph. i. 4. The reason is assigned; "that we should be holy and without blame before him in love." "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." ver. 5. In a word, the elect



were freely loved: "I will love them freely: for mine anger is turned away from him," Hosea xiv. 4, and freely redeemed, Rom. xi. 5, 6, they are freely called, Isa. lii. 3, freely justified, 2 Tim. i. 9, and shall be freely glorified, Rom. iii. 24. Here are five things freely done to the believer:—1. Freely chosen; 2. freely redeemed; 3. freely called; 4. freely justified; 5. freely glorified. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. The disciples might be said to be peculiarly favoured, "because it was given them to know the mysteries of the kingdom of heaven, but to them it was not given." Matt. xiii. 11. They were not so favoured. Every believer is a favoured person when the truths of the gospel are made known to his soul, when he can say and sing, in the language of the Psalmist xl. 2.

"He took me from a fearful pit,  
And from the miry clay,  
And on a rock he set my feet.  
Establishing my way.

"He put a new song in my mouth,  
Our God to magnify;  
Many shall see it, and shall fear,  
And on the Lord rely.

"Oh, blessed is the man whose trust  
Upon the Lord relies;  
Respecting not the proud, nor such  
As turn aside to lies."

Gentle Reader, I hope you will peruse the book with a prayerful attention, weigh the arguments well, and see if they are consistent with the truths of everlasting gospel: if so, you may be led to adopt them as the principles of truth and justice and make them your own. I beg of you upon no account to make a mock of them, lest you in so doing mock Him who has the keys of hell and death at his girdle.

If this should be the means of turning any from the error of his way that he may see the truth as it is in Jesus, the poor, UNWORTHY publisher shall be richly rewarded.

A. F.

PHILADELPHIA, May, 1858.

There may be a few obsolete words here, but as they are few, and such as almost every one will understand, I thought it best to leave the text as it was, rather than make the least alteration.

A. F.

## THE AUTHOR'S PREFACE.

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READER, If thou intendest to go any *farther*, I would entreat thee to stay *here* a little. If thou art, as many in this pretending age, a *sign or title gazer*,—and comest into books as *Cato* into the *theatre*, to go out again,—thou hast had thy entertainment; *farewell*. With him that resolves a serious view of the following *discourse*, and really desireth satisfaction from the *word* and *christian reason*, about the *great things* contained therein,—I desire a few words in the *portal*. Divers things there are, of no small *consideration* to the business we have in hand, which I am persuaded thou canst not be *unacquainted* with, and therefore I will not trouble thee with a needless repetition of them.

I shall only crave thy *leave*, to *preface* a little to the point in hand, and my present *undertaking* therein, with the result of some of my *thoughts* concerning the whole, after a more than seven years *serious inquiry*, (bottomed I hope, upon the strength of Christ, and guided by his spirit,) into the mind of *God* about these things, with a serious perusal of *all* which I could attain that the *wit* of man, in *former* or *latter* days, hath published in opposition to the *truth* which I desire (according to the measure of the gift received) here to *assert*. Some things, then, as to the chief point in hand, I would desire the *Reader* to observe: As,

1st. That the assertion of *Universal Redemption*, or the *general ransom*, so as to make it in the least measure *beneficial* for the end intended, goes not *alone*. *Election* of free grace, as the fountain of all following dispensations, all *discriminating purposes* of the *Almighty*, depending on his own good pleasure and *will*; must be removed out of the way. Hence *those* who would for the present, (*Populo ut placerent quas fecêre fabulas*) desirously retain some show of asserting the *liberty* of eternally distinguishing *free-grace*, do themselves utterly *raze*, in respect of any *fruit* or profitable issue, the whole *imaginary fabric* of *general redemption*, which they had before erected. Some\* of these make the decree of *election* to be antecedaneous to the death of Christ, (as them-

\* T. M. Universality of Free-grace.



selves absurdly speak,) or the *decree* of the death of Christ: then frame a two-fold *election*; one, of some to be the *sons*, the other of the rest, to be *servants*. But this *election* of some to be *servants*, the Scripture calls *reprobation*; and speaks of it as the issue of *hatred*, or a purpose of rejection, Rom. ix. 11, 12. To be a *servant*, in opposition to *children* and their *liberty*, is as high a curse as can be expressed, Gen. ix. 25. Is this Scripture-election? Besides, if Christ *died* to bring those he died for unto the *adoption* and inheritance of children, what good could possibly redound to them thereby, who were *predestinated* before to be only *servants*?

Others\* make a general *conditionate* decree of *redemption*, to be antecedaneous to *election*, which they assert to be the first *discriminating* purpose concerning the sons of men and to depend on the alone *good pleasure* of God: that any others shall partake of the *death* of Christ or the fruits thereof, either unto *grace* or *glory*, but only those persons so *elect*ed, that they deny. *Cui bono* now? to what *purpose* serves the *general ransom*? but only to assert, that *Almighty* God would have the precious blood of his *dear Son* poured out, for innumerable *souls* whom he will not have to share in any *drop* thereof: and so, in respect of them, to be spilt in *vain*; or else to be shed for them, only that they might be the *deeper* damned. This *fountain* then of free-grace, this *foundation* of the new covenant, this *bottom* of all gospel-dispensations, this fruitful *womb* of all eternally distinguishing mercies, the *purpose* of God according to *election*, must be opposed, slighted, blasphemed; that the *figment* of the sons of men may not appear to be *truncus ficulnus*, *inutile lignum*, an unprofitable stock; and all the *thoughts* of the Most High, *differencing* between man and man, must be made to *take occasion*, say some, to be *caused*, say others, by their *holy self-spiritual* endeavours: *gratum opus agricolis*, a savory sacrifice to the *Roman Belus*; a sacred *orgie* to the long bewailed *manes* of St. *Pelagius*:

And here, (2dly,) *Free-will*, *amor et deliciæ humani generis*, corrupted nature's deformed *darling*, the *Pallas* or beloved *self-conception* of darkened minds, finds *open hearts* and arms, for its *adulterous* embraces; yea, the *die* being cast, and *Rubico* passed over, *eo devenere fata ecclesiæ*, that having opposed the *free distinguishing grace* of God, as the

\* *Camero. Amiral. &c.*



sole sworn *enemy* thereof, it advanceth itself, (or an *inbred native ability* in every one, to embrace a portion of *generally exposed mercy*) under the name of free-grace. *Tantane vos tenuit generis fiducia vestri?* This, this is Universalists free-grace, which, in the Scripture-phrase, is *cursed corrupted* nature: neither can it otherways be. A *general ransom* without *free-will*, is but *phantasiæ inutile pondus*, a burdensome phansy: the *merit* of the death of Christ being to them as an *ointment* in a box, that hath neither *virtue* nor power to act or reach out its own *application* unto particulars, being only set out in the *gospel* to the view of all, that *those who will*, by their own strength, lay hold on it and *apply* it to themselves, may be healed. Hence is the *dear* esteem and high *valuation*, which this old idol *free-will* hath attained in these days; being so useful to the *general ransom*, that it cannot live a day without it. Should it pass for *true* what the Scripture affirms, *viz.* that we are by nature *dead in trespasses and sins*, there would not be left of the *general ransom*, a *sherd to take fire from the hearth*: like the wood of the *vine*, it would not yield a *pin* to hang a garment upon: all which you shall find fully declared, in the ensuing treatise. But here, as though all the undertakings and *Babylonish attempts* of the old *Pelagians*, with their varnished *offspring* the late *Arminians*, were slight and easy, I shall show you greater *abominations than these*, and further discoveries of the *imagery* of the hearts of the sons of men.

In pursuance of this persuasion of *universal redemption*, not a few have arrived (whither it naturally leads them) to deny the *satisfaction* and *merit* of Christ. Witness *P. H.* who not being able to untie, ventured boldly to *cut* this *Gordian* knot: but so as to make both ends of the *chain* useless. To the *question*, Whether Christ died for all men or not? he *answers*, that he died neither for *all*, nor *any*, so as to *purchase* life and salvation for them. Ὡς ἂν ποιοῦνσε ἔπος φύγεν ἕρκος ὀδόντων; shall cursed *Socinianism* be worded into a glorious discovery of *free grace*? Ask now for proofs of this assertion, as you might justly expect *Achillean* arguments from those who delight ἀκινήτα κινεῖν, to throw down such *foundations*, (as shall put all the righteous in the world to a loss thereby;) *Projicit ampullas et sesquipedalia verba*; ὑπέρογκα ματαιότητος, great swelling words of vanity, drummy expressions, a noise from emptiness, (the



usual language of *men*, who know not *what they speak*, nor *whereof do they affirm*,) is all that is produced: such *contemptible* products have our *tympanous* mountains. Poor creatures, whose *souls* are merchandized by the *painted* faces of novelty and vanity; whilst these *Joabs* salute you with the *kisses* of free grace, you see not the *sword* that is in their hands, whereby they smite you under the *fifth rib*, in the very heart-blood of *faith* and all Christian consolation. It seems our blessed *Redeemer's* deep humiliation, in bearing the *chastisement* of our peace and the *punishment* of our transgressions, being made a *curse* and *sin*, *deserted* under wrath and the power of death, procuring *redemption* and the remission of sins through the effusion of his blood, *offering* himself up a sacrifice to God to make *reconciliation* and purchase an atonement; his *pursuing* this undertaking with continued intercession in the *holiest of holies*, with all the benefits of his *mediatorship*; do no way *procure* either life and salvation, or *remission* of sins; but only serve to *declare* that we are *not* indeed what his word affirms we *are*, viz. *cursed*, *guilty*, *defiled*, and only not actually cast into hell. *Judas*, *betrayest thou the Son of man with a kiss?* See this at large confuted, Book 3.

Now this last *assertion* thoroughly fancied, hath opened a door and given an *inlet* to all those pretended *heights*, and new-named glorious *attainments*, which have *metamorphosed* the person and mediation of Christ, into an *imaginary diffused goodness and love* communicated from the Creator unto the new creation: than which *familistical* fables,\* *Cerdon's* two principles were not more absurd; the *Platonic* numbers, nor the *Valentinian Æones*, (flowing from the teeming wombs of *Πλήρωμα*, *Ἄϊων*, *Τέλειος*, *Βῦθος*, *Σιγή*, and the rest, vented for *high*, and *glorious attainments* in Christian religion near 1500 years ago,) were not less intelligible. Neither did the *corroding* of Scriptures by that Pontic vermin *Marcion*, equalize the contempt and scorn cast upon them by these *impotent impostors*; exempting their *whispered* discoveries from their *trial*, and exalting their *revelations* above their authority. Neither do some stay here; but *his gradibus itur in cælum*, heaven itself is broke open for all: from universal *redemption*, through universal *justification*, in a

\* Iren. 1. 2. c. 6, 7, 14, 15, &c. Clem. Strom. 3. Ep. Hæref. 31. Tertul. ad Valen.



general *covenant*, they have arrived (*haud ignota loquor*) at universal *salvation*; neither can any *forfeiture* be made of the purchased inheritance.

Ergo agite ô juvenes, tantarum in munere laudum;  
Cingite fronde comas, et pocula porcite dextris:  
Communemque vocate deum, et date vina volentes.

March on brave youths, i' th' praise of such free-grace;  
Surround your locks with bays, and full cups place  
In your right hands: drink freely on; then call  
O' th' common hope, the ransom general.

These and the like *persuasions* I no way dislike, because wholly *new* to the men of this *generation*: That I may add this by the way; every *age* hath its employment in the *discovery* of truth. We are not come to the *bottom* of vice or virtue: the whole *world* hath been employed in the practice of iniquity 5000 *years* and upwards; and yet *Aspice hoc novum*, may be set on many villanies: Behold daily new inventions. No wonder then if *all truth* be not yet discovered. Something may be *revealed* to them, who as yet *sit by*. Admire not if *Saul* also be among the *prophets*; for who is their father? Is he not *free* in his *dispensations*? Are all the *depths* of Scripture, where the *elephants* may swim, just fathomed to the bottom! let any man observe the *progress* of the last century unfolding the *truths* of God; and he will scarce be obstinate, that *no more* is left, as yet undiscovered. Only the *itching* of corrupted fancies, the *boldness* of darkened minds and lascivious wanton wits, in *venting new created nothings*, insignificant vanities, with an intermixed dash of blasphemy, is that which I desire to oppose. And that especially considering the *genius* (if I may so speak) of the *days* wherein we live, in which what by *one* means, what by *another*, there is almost a general deflection after *novelty* grown amongst us:\* *some are credulous, some negligent, some fall into errors, some seek them*. A great suspicion also every day, *grows* upon me, which, I would *thank* any one upon solid grounds to *free* me from; that *pride* of spirit, with an *Herostratus*-like desire to grow *big* in the mouths of men, hath acted many, in the *conception* and publication of some *easily invented* false opinions. Is it not to be thought also, that it is from the *same humour*

\* Quidam Creduli, quidam negligentes sunt, quibusdam mendacium obrepit, quibusdam placet.



possessing many, that every one of them almost strives to *put on* beyond his companions, in framing some *singular* artifice? To be a *follower* of others, though in *desperate* engagements, is too mean an undertaking.

Aude aliquid brevibus gyaris vel carcere dignum,  
Si vis esse aliquid: probitas laudatur, et alget.—JUV.

And let it be no small\* *peccadillo*, no underling opinion, friends, if in these busy times, you would have it taken notice of: of ordinary errors you may cry

——quis leget hæc? nemo hercule, nemo;  
Aut duo, aut nemo.

They must be *glorious attainments*, beyond the *understanding* of men, and above the *wisdom* of the word, which attract the eyes of poor deluded souls. The great Shepherd of the sheep, our Lord Jesus Christ, recover his poor wanderers to his own fold.

But to return thither from whence we have digressed. This is that *fatal Helena*, an useless, barren, fruitless *fancy*, for whose enthroning, such irksome, tedious *contentions* have been caused to the *churches* of God; a mere *Rome*, a desolate, dirty place of *cottages*, until all the world be *robbed* and spoiled to adorn it. Suppose Christ died for *all*; yet if God, in his *free purpose*, hath chosen *some* to obtain life and salvation, passing by *others*, will it be profitable only to the *former*, or unto *all*? surely the *purpose* of God must stand, and he *will do all his pleasure*; wherefore *election*, either with *Huberus*, by a wild *contradiction*, must be made *universal*, or the thoughts of the Most High *suspended* on the free-will of man. Add this borrowed *feather* to the *general ransom*, that at least it may have some colour of pompous ostentation: yet if the *free grace* of God work *effectually* in some, not in others, can those *others*, passed by in its powerful operation, have any *benefit* by *universal redemption*? no more than the *Egyptians* had in the *angel's* passing over *those* houses whose doors were not sprinkled with *blood*, leaving some dead behind him.

Almighty powerful *free grace* then must strike its sail, that *free-will*, like the *Alexandrian* ships to the *Roman* havens, may come in with top and top-gallant; for without it, the

\* In tam occupata civitate, fablas vulgaris nequitia non invenit. Sen. Ep. 120.



whole territory of *universal redemption* will certainly be famished: but let these doctrines, of God's eternal *election*, the free grace of *conversion*, *perseverance*, and their *necessary* consequents, be asserted; *movet cornicula risum, furtivis nudata coloribus*;—it hath not the least *appearance* of profit or consolation, but what it *robs* from the *sovereignty* and *grace* of God; but of these things more afterwards.

Some flourishing *pretences* are usually held out by the *abettors* of the *general ransom*; which, by thy patience, *courteous Reader*, we will a little view in the entrance, to remove some *prejudice* that may lie in the way of truth.

1. The *glory* of God, they say, is exceedingly *exalted* by it; his *good will* and kindness towards men *abundantly* manifested, in this enlargement of its *extent*; and his free grace, by *others* restrained, set out with a powerful endearment. This they say; which is *in effect*, *all things will be well, when God is contented with that portion of glory which is of our assigning*. The prisoners of the earth account it their greatest *wisdom*, to varnish over their *favours*, and to set out with a *full mouth*, what they have done with *half a hand*; but will it be acceptable to *lie* for God, by extending his *bounty* beyond the marks and eternal *bounds* fixed to it in his word? change first a *hair* of your own heads, or add a *cubit* to your own statures, before you come in with an addition of *glory*, not *owned* by him, to the Almighty. But so for the most part is it with corrupted *nature*, in all such *mysterious* things, discovering the baseness and *vileness* thereof. If God be apprehended to be as *large* in *grace*, as that is in *offence*, (I mean in respect of particular offenders, for in respect of his people he is larger,) though it be *free*, and he hath proclaimed to all, that *he may do what he will with his own*, giving no account of his matters; *all* shall be well, he is *gracious, merciful, &c.* But if once the Scripture is conceived to hold out his *sovereignty* and free *distinguishing* grace, suited in its *dispensation* to his own purpose according to *election*; he is *immanis, truculentus,—diabolo, Tiberio, tetrrior, (horresco referens.)* The learned know well where to find this *language*, and I will not be *instrumental* to propagate their blasphemies to others. *Si deus homini non placuerit, deus non erit*, said *Tertullian* of the heathen



deities; and shall it be so with us? God forbid. This *pride* is inbred:\* it is a part of our *corruption* to defend it.

If we maintain then the *glory* of God, let us speak in his own *language*, or be for ever *silent*. That is *glorious* in him which he *ascribes* unto himself. Our *inventions*, though never so splendid in our *own* eyes, are unto him an abomination: a *striving* to pull him down from his eternal *excellency*, to make him altogether like unto us. God would never allow, that the *will* of the creature should be the *measure* of his honour. The obedience of *Paradise* was to have been *regulated*; God's *prescription* hath been the bottom of his *acceptation* of any duty, ever since he had a *creature* to worship him: the very *heathen* knew that *that service* alone was welcome to *God*, which himself *required*, and that *glory owned*, which himself had *revealed* that he would appear glorious in it. Hence, as† *Epimenides* advised the *Athenians*, in a time of danger, to sacrifice *θεῷ προσήκοντι*, to him to whom it was meet and due; which gave occasion to the *altar*, which *Paul* saw bearing the superscription of *ἀγνώσῳ θεῷ*, to the *unknown God*: so *Socrates* tells us in *Plato*,‡ that every god will be worshipped, *τῷ μάλιστα αὐτῷ ἀρέσκοντι τρόπῳ*, in that way which pleaseth best his own mind: and in christianity, *Hierome* sets it down for a rule, that *honor præter mandatum est dedecus*; God is dishonoured by that *honour* which is ascribed to him beyond his own *prescription*: and one wittily on the *second* commandment, *non imago non simulacrum damnatur, sed non facies tibi*; assigning to God any thing, by him not assumed, is a *making to ourselves*, a deifying of our own imaginations. Let all men then cease *squaring* the glory of God, by their own corrupted *principles*, and more corrupted *persuasions*: the *word* alone is to be the *arbitrator* in the things of God: which also I hope will appear by the following treatise, to hold out nothing in the matter in hand, contrary to those *natural notions* of God and his goodness, which in the sad ruins of *innocency* have been retained. On these grounds we affirm, that all that *glory* of God which is pretended to be asserted by the *general ransom*; however it may seem glorious to *purblind nature*, is indeed a *sinful flourish*, for the obscuring of that glory wherein God is delighted.

\* *Natura sic apparet vitiata, ut hoc majoris vitii sit non videre.* Aug.

† *Laert. in vit. Epimen.*

‡ *Plato de legib. lib. 7.*



2. It is strongly *pretended*, that the worth and value of the *satisfaction* of Christ, by the opposite opinion limited to a *few*, are exceedingly magnified in this *extending* of it to all: when, besides which was said before, (about an *human extending* of the things of God, beyond the *bounds* by himself *fixed* unto them;) the *merit* of the death of Christ, consisting in its own internal *worth* and *sufficiency*, with that *obligation* which, by his obedience unto death, was put upon the *justice* of God for its *application* unto *them* for whom he died, is quite enervated and *overthrown* by it, made of no account, and such as never *produced* of itself absolutely the least *good* to any particular soul; which is so fully manifested in the following *treatise*, as I cannot but desire the *Reader's* sincere consideration of it, it being a matter of *no* small importance.

3. A seeming *smile* cast upon the opinion of *universal redemption*, by many texts of *Scripture*, with the *ambiguity* of some words which, though in themselves either *figurative* or *indefinite*, yet seem to be of an *universal* extent, maketh the abettors of it exceedingly rejoice. Now concerning *this*, I shall only desire the *Reader* not to be startled at the multitude of places of *Scripture* which he may find *heaped* up by some of late about this business, (especially by *Tho. More*, in his *Universality of Free-Grace*,) as though they *proved* and confirmed that for which they are produced; but rather prepare himself to admire at that *confidence* of men, particularly of *him* now named, to make such a flourish with *colours* and drums, having indeed no *soldiers* at all: for notwithstanding all their *pretences*, it will appear that they *hang* the whole weight of their *building* on three or four texts of *Scripture*, *viz.* 1 Tim. ii. 5, 6, John iii. 16, 17, Heb. ii. 9, 1 John ii. 2, with some few others; and the *ambiguity* of two or three words, which themselves cannot deny to be of exceeding *various* acceptations. All which are at large discussed in the ensuing *treatise*; no one place that hath, with the least show or colour, been brought forth by any of our *adversaries* in their own defence, or for the opposing of the *effectual redemption of the elect only*, being omitted: the book of *Thomas More* being in all the strength thereof fully met withal and enervated.

4. Some men have, by I know not what *misprision*, entertained a persuasion, that the opinion of the *Universalists*



serves exceedingly to set forth the *love* and free grace of God; yea, they make *free grace*, that glorious expression, to be *that* alone which is couched in their *persuasion*, viz. that *God loves all alike, gave Christ to die for all, and is ready to save all*, if they will lay hold on him: under which *notion*, how greedily the *hook*, as well as the *bait*, is swallowed by many, we have daily experience; when the *truth* is, it is utterly destructive to the *free distinguishing grace* of God, in all the dispensations and workings thereof. It *evidently* opposeth God's free grace of *election*, as hath been declared; and therein, that very *love* from which God sent his Son: his free distinguishing grace also of *effectual calling*, must be made by it to give place to *nature's darling*, free-will: yea, and the whole *covenant of grace* made void, by holding it out no otherways, but as a *general removing of the wrath*, which was due to the breach of the *covenant of works*; for what else can be imagined (though this certainly they have not, John iii. 36,) to be granted to the *most* of those *all*, with whom they affirm this *covenant* to be made. Yea, notwithstanding their flourish of *free-grace*, as themselves are forced to grant, that after all that was *effected* by the death of Christ, it was possible that *none* should be saved; so I hope I have clearly proved, that if he accomplished by his *death* no more than they *ascribe* unto it, it is utterly *impossible* that *any one* should be saved. *Quid dignum tanto?*

5. The opinion of *universal redemption* is not a little *advantaged*, by presenting to *convinced* men a seeming ready way to *extricate* themselves out of all their *doubts* and perplexities, and to give them all the *comfort* the death of Christ can afford, before they feel any *power* of that death *working* within them, or find any *efficacy* of free-grace drawing their hearts to the *embracing* of Christ in the promise, or *obtaining* a particular interest in him; which are *tedious* things to flesh and blood to *attend* unto, and *wait* upon: some boast, that by this *persuasion*, that hath been effected in an *hour*, which they waited for before *seven* years without success. To dispel this poor empty flourish, I shall show in the progress, that it is very *ready* and apt to *deceive* multitudes with a plausible *delusion*, but really undermines the very *foundations* of that strong unfailing *consolation*, which God hath showed himself *abundantly willing* that the *heirs of promise* should receive.



These, and the like, are the *general pretences* wherewith the abettors of a *general ransom* do seek to commend *themselves* and their opinion to the *affections* of credulous souls, through them making an open and easy *passage* into their belief, for the swallowing and digesting that bitter potion which lurks in the bottom of their cup: of these, I thought meet to give the *Reader* a brief view in the *entrance*, to take off his mind from *empty generals*, that he might be the better prepared to *weigh* all things carefully in an equal *balance*, when he shall come to consider those *particulars* afterwards insisted on, wherein the great pretended strength of our adversaries lies. It remaineth only, that I give the *Christian reader* a brief account of my *call* unto, and *undertaking* in this work: and so close this Preface. Then,

1. I will *assure thee*, it is not the least *thirst* in my affections, to be drinking of the waters of *Meribah*, nor the least *desire* to have a share in *Ishmael's* portion, to have my *hand* against *others*, and *theirs* against *me*, that put me upon this task. I never *like* myself *worse*, than when faced with a *vizard* of disputing in controversies. The *complexion* of my soul is much more pleasant unto me, in the water of *Shiloah*.

———Nuper me in littore vidi,  
Cum placidum ventis staret mare.———

What *invitation* there can be in itself, for any one to *lodge*, much less *abide*, in this quarrelsome *scambling* territory, where, as *Tertullian\** says of *Pontus*, *omne quod flat Aquilo est*, no wind blows but what is *sharp* and keen, I know not. Small *pleasure* in those walks, which are attended with dangerous *precipices* and unpleasing *difficulties* on every side.

Utque viam teneas, nulloque errore traharis;  
Per tamen adversi gradiendum cornua Tauri,  
Æmoniosque Arcus, violentique ora Leonis.—OVID.

No quiet nor peace in these things and ways, but continual brawls and dissensions.

———Non hospes ab hospite tutus,  
Non socer à genero; fratrum quoque gratia rara est.

The strongest *bonds* of nearest *relations* are too commonly broken by them. Were it not for that *precept*, Jude, verse 3, and the like, of *contending earnestly for the faith once delivered unto the saints*, with the sounding of my *bowels* for

\* Ad. Mar.

the loss of poor seduced souls, I could willingly *engage* myself into an *unchangeable* resolution, to fly all *wordy* battles and *paper* combats, for the residue of my *few and evil days*.

It is not then (that I may return) any *Salamandrian* complexion, that was the motive to this undertaking. Neither,

2. Was it any conceit of my own abilities for this work, as though I were the *fittest* among many to undertake it; I know that as in *all* things I am *less than the least of all saints*, so in these I am

——— οὐτε τρίτος οὐτε τέταρτος,  
 \*Ουτε δυωδέκατος, οὐδ' ἐν λόγῳ οὐδ' ἐν ἀριθμῷ.

Abler\* pens have had, within these *few* years, the discussing and ventilating of some of these questions, in our *own* language: some have come to my hands, but *none* of weight, before I had well nigh finished this *heap* of mine own, which was some twelve *months* since and upwards. In *some* of these, at least in *all* of them, I had rested fully satisfied, but that I observed they had *all* tied up themselves to some *certain parts* of the controversy, especially the removing of objections, neither *compassing* nor *methodizing* the whole: whereby I discerned, that the nature of the things under debate, viz. *satisfaction*, *reconciliation*, *redemption*, and the like, was left exceedingly in the *dark*; and the strong *foundation* of the whole *building*, not so much as once *discovered*. Therefore,

3. It was always upon my *desires*, that some *one* would undertake the *main*, and unfold out of the *word* from the bottom, the whole *dispensation* of the love of God to his elect in Jesus Christ, with the *conveyance* of it through the promises of the gospel, being in all the *fruits* thereof, purchased and *procured* by the oblation and intercession of Jesus Christ: by which it could not but be made apparent, what was the great *design* of the blessed *Trinity* in this great work of *redemption*; with how *vain* an attempt and fruitless *endeavour* it must needs be, to extend it beyond the *bounds* and limits assigned unto it by the principal *agents* therein. That *arguments* also might be produced for the *confirmation* of the truth we assert, in opposition to the *error* opposed, and so the *weak* established, and *dissenters* convinced, was much in my *wishes*. The doctrine of the *satisfaction* of

\* Vindic. Redempt. by my reverend and learned brother M. John Stalham; Mr. Rutherford's Christ dying and drawing sinners.



Christ, his *merit*, and the *reconciliation* wrought thereby, (understood aright by few, and of late oppugned by some) being so nearly related to the point of *redemption*, I desired also to have seen cleared, *unfolded*, vindicated by some able pen. But now after *long waiting*, finding none to *answer* my expectation: (although of *myself* I can truly say with him in the *Comædian*,—*Ego me neque tam astutum esse, neque ita perspicacem id scio*, that I should be fit for such an *undertaking*; the counsel of the *Poet* also running much in my mind,

Sumite materiam vestris qui scribitis æquam  
Viribus; et versate diu quid ferre recusant,  
Quid valeant humeri.—————HORAT.)

Yet at the *last* laying aside all such thoughts, by looking up to *Him* who supplieth seed to the sower and doth *all our works for us*, I suffered myself to be *overcome* unto the work: with that of another, *ab alio quovis hoc fieri mallet quàm à me, sed à me tamen potius quàm à nemine*; I had rather it should have been done by *any* than *myself*,—by *myself* only, rather than by *none*; especially considering the industrious *diligence* of the opposers of *truth*, in these days.

————Scribunt indocti, doctique;  
Ut jugulent homines surgunt de nocte latrones,  
Ut teipsum serves non expergisceris.—HOR.

Add unto the former *desire*, a consideration of the frequent *conferences* I had been *invited* unto, about these things; the daily spreading of the *opinions*, here opposed, about the *parts* where I live, and a greater *noise* concerning their prevailing in other *places*, with the *advantage* they had obtained by some *military* abettors; moreover, the *stirring* up of divers eminent and learned friends, and you have the *sum* of what I desire to *hold forth* as the cause of my *undertaking* this task. What the *Lord* hath enabled me to perform therein, must be left to the *judgment* of others: altogether *hopeless* of *success* I am not; but fully *resolved*, that I shall not *live* to see a solid *answer* given unto it. If any shall undertake to *vellicate* and pluck some of the *branches*, rent from the roots and *principles* of the whole discourse, I shall *freely* give them leave to enjoy their own *wisdom* and *imaginary* conquest: if any shall *seriously* undertake to debate the *whole cause*, if I *live* to see it effected, I *engage* myself, by the *Lord's* assistance, to be their humble *convert*

or fair *antagonist*. In that which is *already* accomplished, by the good hand of the Lord, I hope the *learned* may find something for their *contentment*, and the *weak* for their strengthening and *satisfaction*: that in *all*, some *glory* may redound to *Him* whose it is, and whose *truth* is here unfolded, by the unworthiest labourer in his vineyard,

J. OWEN.

N.B.—The Author has frequent occasion to deal with that sort of argument which is called a *syllogism*, consisting of *three* propositions: the *last* of which is called the *conclusion*; and the *first two* are sometimes called the *propositions*, or the *premises*; but it is always the *first* of them which is called the *major*, or signally the *proposition*; it being always the *second* of them which is called the *minor*, but oftener the *assumption*. It is thought necessary to make the above remark (in the present edition) for the benefit of the ordinary reader.



THE  
DEATH OF DEATH  
IN  
THE DEATH OF CHRIST.

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BOOK I.

CHAPTER I.

*In general of the end of the death of Christ, as it is in the Scripture proposed.*

I. BY the *end* of the death of Christ, we mean in general, both first, that which his Father and himself intended *in* it; and, secondly, that which was effectually fulfilled and accomplished *by* it. Concerning either, we may take a brief view of the expressions used by the Holy Ghost.

1st. For the first: Will you know the *end* wherefor, and the intention wherewith Christ came into the world? Let us ask himself, (who knew his own mind, as also all the secrets of his Father's bosom,) and he will tell us, that "the Son of man came to save that which was lost," Matt. xviii. 2, to recover and save poor lost sinners; that was his intent and design, as is again asserted, Luke xix. 10. Ask also his Apostles, who know his mind, and they will tell you the same. So Paul, 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." Now, if you will ask who these sinners are, towards whom he hath this gracious intent and purpose, himself tells you, Matt. xx. 28, that he came to give his life a ransom for *many*; in other places called *us*, believers, distinguished from the world; "for he gave himself for our sins, that he might deliver us from the present evil world, according to the will of God and our Father,"

Gal. i. 4. That was the will and intention of God, that he should give himself for us, that we might be saved, being separated from the world. They are his church, Eph. v. 25, 26, 27, "He loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water, by the word; 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." Which last words express also the very aim and end of Christ, in giving himself for any; even that they may be made *fit* for God, and brought nigh unto him: the like whereof is also asserted, Tit. ii. 14, "he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Thus clear then and apparent, is the intention and design of Christ and his Father in this great work: even what it was, and towards whom, viz. to save us, to deliver us from this evil world, to purge and wash us; to make us holy, zealous, fruitful in good works; to render us acceptable, and to bring us unto God, for through him we have access into this grace wherein we stand, Rom. v. 2.

2dly. The effect also, and actual product of the work itself, or what is accomplished and fulfilled by the death, bloodshedding, or oblation of Jesus Christ, is no less clearly manifested; but is as fully, and very often more distinctly expressed.

As, 1. *Reconciliation* with God, by removing and slaying the enmity that was between him and us: for "when we were enemies, we were reconciled unto God by the death of his Son," Rom. v. 10. "God was in him reconciling the world unto himself, not imputing their trespasses unto them," 2 Cor. v. 19, "yea he hath reconciled us to himself by Jesus Christ," ver. 18. And if you would know how this reconciliation was effected, the Apostle will tell you, that He abolished in his flesh the enmity, the law of commandments consisting in ordinances, for to make in himself of twain one new man, for making peace: and that he might reconcile both unto God, in one body by the cross; having slain the enmity thereby, Ephes. ii. 15, 16, so that he is our peace, ver. 14.

2. *Justification*; by taking away the guilt of sins, procuring remission and pardon of them, redeeming us from



their power, with the curse and wrath due unto us for them: for by his own blood he is entered into the holy place, having obtained eternal redemption for us, Heb. ix. 12. "He redeemed us from the curse, being made a curse for us." Gal. iii. 13. His own self bare our sins in his own body on the tree. 1 Pet. ii. 24. "We have all sinned and come short of the glory of God; but are justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins," Rom. iii. 23, 24, 25, "for in him we have redemption through his blood, even the forgiveness of sins." Col. i. 14.

3. *Sanctification*; by the purging away of the uncleanness and pollution of our sins, renewing in us the image of God, and supplying us with the graces of the spirit of holiness: for the blood of Christ, who through the eternal spirit offered himself without spot to God, purgeth our conscience from dead works, to serve the living God, Heb. ix. 14, yea "the blood of Jesus Christ cleanseth us from all sin," 1 John i. 7, by himself he purged our sins. Heb. i. 3. "That he might sanctify the people with his own blood, he suffered without the gate;" Heb. xiii. 12, he *gave* himself for his church, to sanctify and cleanse it, that it should be holy and without blemish, Eph. v. 25, 26, 27, peculiarly amongst the graces of the spirit, it is given to us *ὁπέρ Χριστοῦ*, for Christ's sake, to believe on him, Phil. i. 29, God blessing us in him, with all spiritual blessings in heavenly places. Eph. i. 3.

4. *Adoption*; with that evangelical liberty, and all those glorious privileges which appertain to the sons of God: For "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5.

5. Neither do the effects of the death of Christ rest here; they leave us not until we are settled in heaven, and glory and immortality for ever; "our inheritance is a purchased possession." Eph. i. 14. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." Heb. ix. 15. The sum of all is, the death and bloodshedding of Jesus Christ hath wrought, and doth effectually procure, for all those that are concerned



in it, eternal redemption, consisting in grace here, and glory hereafter.

II. Thus, full clear, and evident are these expressions in the Scripture concerning the *end* and *effects* of the death of Christ; that a man would think, every one might run and read: but we must stay. Among all things in Christian religion, there is scarce any thing more questioned than this, which seems to be a most fundamental principle: a spreading persuasion there is, of a *general ransom* paid by Christ for all, that he died to redeem *all and every one*; not only for *many*, his *church*, the *elect* of God, but for every one also of the posterity of Adam. Now, the masters of this opinion do see full well and easy, if *that* be the *end* of the death of Christ, which we have from the Scripture asserted,—if those before recounted be the immediate *fruits* and *products* thereof, that then of these two things will necessarily follow: that either, first, God and Christ failed of their end proposed, and did not accomplish that which they intended, the death of Christ being not a fitly proportioned *mean* for the attaining of that end, (for any other cause of failing cannot be assigned;) which to assert, seems to us blasphemously injurious to the wisdom, power and perfection of God, as likewise derogatory to the worth and value of the death of Christ: or else, that all men, all the posterity of Adam, must be saved, purged, sanctified, and glorified; which surely they will not maintain, at least the Scripture, and the woful experience of millions, will not allow. Wherefore, to cast a tolerable colour upon their persuasion, they must and do deny, that God, or his Son, had any such absolute aim or end in the death or bloodshedding of Jesus Christ; or that any such thing was immediately procured and purchased by it, as we before recounted: but that God intended nothing, neither was any thing effected by Christ, that no benefit ariseth to any immediately by his death, but what is common to all and every soul, though never so cursedly unbelieving here, and eternally damned hereafter, until an act of some, not procured for them by Christ, (for if it were, why have they it not all alike?) to wit, faith, do distinguish them from others. Now, this seeming to me to enervate the virtue, value, fruits, and effects of the satisfaction and death of Christ; serving besides for a basis and foundation to a dangerous, uncomfortable, erroneous persuasion, I shall, by the Lord's assistance,



declare what the scripture holds out in both these things; both that assertion which is intended to be proved, and that which is brought for the proof thereof; desiring the Lord by his Spirit to lead us into all truth, to give us understanding in all things; and if any one be otherwise minded, to reveal that also unto him.

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## CHAPTER II.

*Of the nature of an end in general, and some distinctions about it.*

I. THE end of any thing is that which the agent intendeth to accomplish, in and by the operation which is proper unto its nature, and which it applieth itself unto: that which any one aimeth at, and designeth in himself to attain, as a thing good and desirable unto him, in the state and condition wherein he is. So the end which Noah proposed unto himself; in building the ark, was the preservation of himself and others, according to the will of God; he made an ark to preserve himself and his family from the flood; "according to all that God commanded him, so did he." Gen. vi. 22. That which the agent doth, or whereto he applieth himself, for the compassing his proposed end, is called the means; which two do complete the whole reason of working in free intellectual agents, for I speak only of such as work according to choice or election. So Absalom intending a revolt from his father, to procure the crown and kingdom for himself, he prepared him horses and chariots, and fifty men to run before him; 2 Sam. xv. 1; and further, by fair words and glossing compliances, he stole the hearts of the men of Israel, ver. 6, then pretends a sacrifice at Hebron, where he makes a strong conspiracy, ver. 12, all which were the means he used for the attaining of his foreproposed end.

II. Between both these, end and means, there is this relation: that (though in sundry kinds) they are mutually causes one of another. The end is the first principal moving cause of the whole: it is that, for whose sake the whole work is; no agent applies itself to action, but for an end: and were it not by that determined to some certain effect, thing, way, or manner of working, it would no more do one thing than another.



The inhabitants of the old world, desiring and intending unity and cohabitation, with (perhaps) some reserves to provide for their safety against a second storm, they cry, "go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." "Gen. xi. 4. First they lay down their aim and design, and then let out the means in their apprehension conducing thereunto. And manifest then it is, that the whole reason and method of affairs, that a wise worker, or agent according to counsel, proposeth to himself, is taken from the end which he aims at; that is, in intention and contrivance, the beginning of all that order which is in working. Now, the means are all those things which are used for the attaining of the end proposed; (as meat for the preservation of life; sailing in a ship, for him that would pass the sea; laws, for the quiet continuance of human society)—and they are the procuring cause of the end, in one kind or another; their existence is for the end's sake, and the end hath its rise out of them, following them either morally as their desert, or naturally as their fruit and product.

1st. In a moral sense, when the action and the end are to be measured or considered in reference to a moral rule, or law prescribed to the agent—then the means are the deserving, or meritorious cause of the end: as if Adam had continued in his innocency, and done all things according to the law given unto him—the end procured thereby, had been a blessed life to eternity: as now, the end of any sinful act, is death, the curse of the law.

2dly. When the means are considered only in their natural relation, then they are the instrumentally efficient cause of the end. So Joab, intending the death of Abner, he smote him with his spear under the fifth rib, that he died, 2 Sam. iii. 27. And when Benaiah, by the command of Solomon, fell upon Shimei, the wounds he gave him were the efficient cause of his death, 1 Kings ii. 46. In which regard, there is no difference between the murdering of an innocent man, and the executing an offender: but as they are under a moral consideration, their ends follow their deservings, in respect of conformity to the rule; and so there is *χάσμα μέγα* between them.

III. The former consideration, by reason of the defect



and perverseness of some agents, (for otherwise these things are coincident,) holds out a two-fold end of things: first, of the work, and secondly, of the workman; of the act, and the agent. For,

1st. When the means assigned for the attaining of any end, are not proportioned unto it, nor fitted for it, according to that rule which the agent is to work by; then it cannot be, but that he must aim at one thing, and another follow, in respect of the morality of the work. So Adam is enticed into a desire to be like God: this now he makes his aim; which to effect, he eats the forbidden fruit, and that contracts a guilt which he aimed not at. But,

2dly. When the agent acts aright, and as it should do; when it aims at an end that is proper to it, belonging to its proper perfection and condition, and worketh by such means as are fit and suitable to the end proposed; the end of the work, and the workman, are one and the same. As when Abel intended the worship of the Lord, he offered a sacrifice through faith acceptable unto him; or as a man desiring salvation through Christ, applieth himself to get an interest in him.

Now the sole reason of this diversity is, that secondary agents, such as men are, have an end set and appointed to their actions, by him who giveth them an external rule or law to work by; which shall always attend them in their working, whether they will or no. God only, whose will and good pleasure is the sole rule of all those works which outwardly are of him, can never deviate in his actions, nor have any end attend or follow his acts, not precisely by him intended.

IV. Again: The end of every free agent, is either that which he effecteth, or that for whose sake he doth effect it. When a man builds a house, to let to hire, that which he effecteth is the building of a house; that which moved him to do it, is love of gain. The physician cures the patient, and is moved to it by his reward. The end which Judas aimed at, in his going to the priests, bargaining with them, conducting the soldiers to the garden, kissing Christ, was the betraying of his Master: but the end for whose sake the whole undertaking was set on foot, was the obtaining of the thirty pieces of silver; what will you give me and I will do it? The end which God effected by the death of Christ,



was the satisfaction of his justice; the end for whose sake he did it, was either supreme, his own glory, or subordinate, ours with him.

V. Moreover, the means are of two sorts:

1st. Such as have a true goodness in themselves, without reference to any further end; though not so considered, as we use them for means: no mean as a mean, is considered as good in itself; but only as conducive to a further end. It is repugnant to the nature of means, as such, to be considered as good in themselves: study is in itself the most noble employment of the soul; but aiming at wisdom or knowledge—we consider it as good, only in as much as it conduceth to that end; otherwise as a weariness to the flesh, Eccl. xii. 12.

2ndly. Such as have no good at all, in any kind, as in themselves considered; but merely as conducing to that end, which they are fit to attain: they receive all their goodness (which is but relative) from that whereunto they are appointed; in themselves no way desirable: as the cutting off a leg or an arm, for the preservation of life; taking a bitter potion, for health's sake; throwing corn and lading into the sea, to prevent shipwreck: of which nature is the death of Christ, as we shall afterwards declare.

VI. These things being thus proposed in general, our next task must be, to accommodate them to the present business in hand: which we shall do in order, by laying down the agent working, the means wrought, and the end effected in the great work of our redemption; for those three must be orderly considered and distinctly, that we may have a right apprehension of the whole; into the first whereof  $\sigma\upsilon\nu\ \vartheta\epsilon\omega$  we make an entrance.

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### CHAPTER III.

*Of the agent, or chief author of the work of our redemption; and of the first thing distinctly ascribed to the person of the Father.*

THE agent in, and chief author of this great work of our redemption, is the whole blessed Trinity; for all the works which outwardly are of the Deity, are undivided, and belong



equally to each person; their distinct manner of subsistence and order, being observed. It is true, there were other sundry instrumental causes in the oblation, or rather passion of Christ; but the work cannot in any sense be ascribed unto them: for in respect of God the Father, the issue of their endeavour was exceeding contrary to their own intentions; and in the close they did nothing, but what the hand and counsel of God had before determined should be done, Acts iv. 28. And in respect of Christ, they were no way able to accomplish what they aimed at; for he himself laid down his life, and none was able to take it from him, John x. 17, 18, so that they are to be excluded from this consideration. In the several persons of the holy Trinity, the joint author of the whole work, the Scripture proposeth distinct and sundry acts or operations, peculiarly assigned unto them; which, according to our weak manner of apprehension, we are to consider severally and apart: which also we shall do, beginning with them that are ascribed to the Father.

Two peculiar acts there are, in this work of our redemption by the blood of Jesus, which may be and are properly assigned to the person of the Father: First, the sending of his Son into the world for this employment; Secondly, a laying the punishment due to our sin upon him.

I. The Father loves the world, and sends his Son to die. He sent his Son into the world, that the world through him might be saved, John iii. 17. He sent his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, Rom. viii. 3. He set him forth to be a propitiation through faith in his blood, Rom. iii. 25. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law; to redeem them that were under the law, that we might receive the adoption of sons," Gal. iv. 4, 5. So more than twenty times in the Gospel of John, there is mention of this sending; and our Saviour describes himself by this periphrasis, him whom the Father hath sent, John x. 36, and the Father, by this, he which hath sent me, John v. 37. So that this action of sending, is appropriate to the Father, according to his promise, that he would send us a Saviour, a great one, to deliver us, Isa. xix. 20, and to the profession of our Saviour, "I have not spoken in secret from the beginning, from the time that it was, there am I, and now the Lord



God and his Spirit hath sent me," Isa. xlviii. 16. Hence the Father himself is sometimes called our Saviour, 1 Tim. i. 1: By the commandment Θεοῦ σωτῆρος ἡμῶν of *God our Saviour*: some copies indeed read it, Θεοῦ καὶ σωτῆρος ἡμῶν, of *God and our Saviour*; but the interposition of that particle καὶ, arose doubtless from a misprision, that Christ alone is called Saviour. But directly this is the same with that parallel place of Titus i. 3, κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ, *according to the commandment of God our Saviour*, where no interposition of that conjunctive particle can have place: the same title being also in other places ascribed to him; as Luke i. 47, "my spirit hath rejoiced in God my Saviour." As also 1 Tim. iv. 10, "we trust in the living God, who is the Saviour of all men, especially of them that believe:" though in this last place it be not ascribed unto him, with reference to his redeeming us by Christ, but his saving and preserving all by his providence. So also Titus ii. 10, and iii. 4; Deut. xxxii. 15; 1 Sam. x. 19; Psalm xxiv. 5, and xxv. 5; Isaiah xii. 2 and ix. 11 and xlv. 15; Jer. xiv. 8; Mich. vii. 7, most of which places have reference to his sending of Christ: which is also distinguished into three several acts, which in order we must lay down.

1st. An authoritative imposition of the office of Mediator; which Christ closed withal, by his voluntary susception of it, willingly undergoing the office: wherein, by dispensation, the Father had and exercised a kind of superiority, which the Son, though in the form of God, humbled himself unto. Phil. ii. 6, 7. And of this, there may be conceived two parts.

1. The purposed imposition of his counsel; or his eternal counsel for the setting apart of his Son, incarnate, to this office, saying unto him, "thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii. 7, 8. "He said unto him, sit thou at my right hand, until I make thine enemies thy footstool; for the Lord hath sworn and will not repent, thou art a Priest for ever after the order of Melchisedek." Ps. cx. 1, 4. "He appointed him heir of all things," Heb. i. 2, having ordained him to be the judge of quick and dead, Acts x. 42, for unto this he was foreordained, before the foundation of the world, 1 Pet. i. 20, and determined, ὁρισθεὶς, to be the Son of God with power, Rom. i. 4, "that he might be the first-



born of many brethren," Rom. viii. 29. I know that this is an act externally established in the mind and will of God, and so not to be ranged in order with the other, which are all temporary, and had their beginning in the fulness of time; of all which, this first is the spring and fountain, according to that of James, Acts xv. 18, "known unto God are all his works from the beginning of the world:" but yet, it being no unusual form of speaking, that the purpose should also be comprehended in that which holds out the accomplishment of it; aiming at truth and not exactness, we pass it thus.

2. The actual inauguration, or solemn admission of Christ unto his office; "committing all judgment unto the Son," John v. 22, making him to be both Lord and Christ, Acts ii. 36, appointing him over his whole house, Heb. iii. 1, 2, 3, which is that anointing of the most holy, Dan. ix. 24, God anointing him with the oil of gladness above his fellows, Ps. xlv. 7. For the actual setting apart of Christ to his office, is said to be by unction; because all those holy things which were types of him, as the ark, the altar, &c. were set apart and consecrated by anointing, Exod. xxx. 25, 26, 27, &c. To this also belongs that public testification by innumerable angels from heaven, of his nativity; declared by one of them to the shepherds, "behold (saith he) I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord," Luke ii. 10, 11, which message was attended by, and closed with that triumphant exultation of the host of heaven; "glory to God in the highest, and on earth peace, good-will towards men," ver. 14, with that redoubled voice which afterwards came from the excellent glory, "this is my beloved Son, in whom I am well pleased," Matt. iii. 17, and chap. xvii. 5; 2 Pet. i. 17. If these things ought to be distinguished, and placed in their own order, they may be considered in these three several acts: 1. The glorious proclamation which he made of his nativity, when he prepared him a body, Heb. x. 5, bringing his first begotten into the world, and saying, "Let all the angels of God worship him," Heb. i. 6, and sending them to proclaim the message which we before recounted. 2. Sending the spirit visibly in the form of a dove, to light upon him, at the time of his baptism, Matt. iii. 16, when he was endued with a fulness thereof, for the accomplishment of the work, and discharge of the office



whereunto he was designed; attended with that voice whereby he owned him from heaven as his only beloved. 3. The crowning of him with glory and honour, in his resurrection, ascension, and sitting down on the right hand of the Majesty on high, Heb. i. 3, setting him as his King upon his holy hill of Zion, Ps. ii. 6, when all power was given unto him, in heaven and in earth, Matt. xxviii. 18, all things being put under his feet, Heb. ii. 7, 8, himself highly exalted, and a name given him above every name, &c. Phil. ii. 9. Of which it pleased him to appoint witnesses of all sorts; angels from heaven, Luke xxiv. 4; Acts i. 10, the dead out of the graves, Matt. xxvii. 52, the apostles among and unto the living, Acts ii. 32, with those more than five hundred brethren to whom he appeared at once, 1 Cor. xv. 6. Thus gloriously was he inaugurated into his office, in the several acts and degrees thereof; God saying unto him, It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; "I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth," Isa. xlix. 6.

Between these two acts, I confess, there intercedes a two-fold promise of God: one, of giving a Saviour to his people, a Mediator, according to his former purpose; as Gen. iii. 15, That the seed of the woman should bruise the serpent's head; and "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 10. Which he also foresignified by many sacrifices, and other types, with prophetical predictions: "for of this salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into," 1 Pet. i. 10, 11, 12. The other is, a promise of applying the benefits purchased by this Saviour, so designed, to them that should believe on him, to be given in the fulness of time, according to the former promises; telling Abraham, "that in



his seed the nations of the earth should be blessed," Gen. xxii. 18, and justifying himself by the same faith, Gen. xv. 6. But these things belong rather to the application wholly; which was equal both before and after his actual mission.

2dly. The second act of the Father's sending the Son, is the furnishing of him in his sending, with a fulness of all gifts and graces, that might any way be requisite for the office he was to undertake, the work he was to undergo, and the charge he had over the house of God. There was indeed in Christ, a two-fold fulness and perfection of all spiritual excellencies.

1. The natural all-sufficient perfection of his deity, as one with his Father in respect of his divine nature: "for his glory was the glory of the only begotten of the Father." John i. 14. "He was in the form of God, and counted it no robbery to be equal with God," Phil. ii. 6, being the fellow of the Lord of Hosts, Zach. xiii. 7, whence that glorious appearance, <sup>Isa. vi. 3</sup>, "when the cherubim cried one unto another, and said, Holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory; and the posts of the doors moved at the voice of him that cried, and the house was filled with smoke;" and the prophet cried, "mine eyes have seen the King the Lord of hosts," ver. 4. Even concerning this vision, the Apostle saith, "Isaiah saw his glory and spake of him." John xii. 41. Of which glory, ἐξένωσε, he as it were emptied himself for a season; when He was found in the form, or condition, of a servant, humbling himself unto death, Phil. ii. 7, 8, laying aside that glory which attended his deity; outwardly appearing "to have neither form, nor beauty, nor comeliness, that he should be desired." Isa. liii. 2. But this fulness we do not treat of; it being not communicated to him, but essentially belonging to his person, which is eternally begotten of the person of his Father.

2. The second fulness that was in Christ, was a communicated fulness, which was in him by dispensation from his Father, bestowed upon him to fit him for his work and office, and he was and is the Mediator between God and men, the man Christ Jesus, 1 Tim. ii. 5, not as he is the Lord of hosts, but as he is Immanuel God with us; as he was a Son given to us, "called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace, upon whose shoulders the government was to be," <sup>Isa. ix. 6</sup>. It is a fulness of



grace; not that essential, which is of the nature of the deity, but that which is habitual and infused into the humanity, as personally united to the other; which though it be not absolutely infinite, as the other is, yet it extends itself to all perfections of grace, both in respect of parts and degrees. There is no grace that is not in Christ, and every grace is in him in the highest degree; so that whatsoever the perfection of grace, either for the several kinds, or respective advancements thereof, requireth, is in him habitually by the collation of his Father, for this very purpose, and for the accomplishment of the work designed: which though (as before) it cannot properly be said to be infinite, yet it is boundless and endless; it is in him as the light in the beams of the sun, and as water in a living fountain, which can never fail; he is the candlestick from whence the golden pipes empty the golden oil out of themselves, Zach. iv. 12, into all that are his; for he is the beginning, the first born from the dead, that in all things he might have the pre-eminence, for it pleased the Father that in him should all fulness dwell, Col. i. 18, 19, in him he caused to be hid all the treasures of wisdom and knowledge, Col. ii. 3, and in him dwelleth all the fulness of the Godhead *σωματικῶς*, substantially or personally, ver. 9, "that of his fulness we might all receive, grace for grace," John i. 16, in a continual supply. So that setting upon the work of redemption, he looks upon this in the first place: "The spirit of the Lord God (saith he) is upon me; because the Lord hath anointed me, to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God, to comfort all that mourn." Isa. lxi. 1, 2. And this was the anointing with the oil of gladness, which he had above his fellows. Ps. xlv. 7. It was upon his head, and ran down upon the beard, yea down to the skirts of his clothing, Ps. cxxxiii. 2, that every one covered with the garment of his righteousness, might be made partaker of it. "The Spirit of the Lord did rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord," Isa. xi. 2, and that not in parcels and beginnings, as in us, proportioned to our measure and degrees of sanctification; but in a fulness, for he



received not the spirit by measure, John iii. 34, that is, it was not so with him, when he came to the full measure of the stature of his age, as Eph. iv. 13, for otherways it was manifested in him, and collated on him by degrees; "for he increased in wisdom and stature and favour with God and man," Luke ii. 52. Hereunto was added all power in heaven and in earth, which was given unto him, Matt. xxviii. 18, "power over all flesh, to give eternal life to as many as the Father had given him." John xvii. 2. Which we might branch into many particulars: but so much shall suffice to set forth the second act of God, in sending his Son.

3dly. The third act of this sending, is, his entering into covenant and compact with his Son, concerning the work to be undertaken, and the issue or event thereof: of which there be two parts.

I. His promise to protect and assist him, in the accomplishment and perfect fulfilling of the whole business and dispensation about which he was employed, or which he was to undertake. The Father engaged himself, that for his part, upon his Son's undertaking this great work of redemption, he would not be wanting in any assistance in trials, strength against oppositions, encouragement against temptations, and strong consolation in the midst of terrors, which might be any way necessary or requisite, to carry him on through all difficulties, to the end of so great an employment. Upon which he undertakes this heavy burthen, so full of misery and trouble: for the Father, before this engagement, requires no less of him, than that he should become a Saviour, and be afflicted in the afflictions of his people, Isa. lxiii. 8, 9, yea that although he were the fellow of the Lord of Hosts, yet he should endure the sword that was drawn against him, as the shepherd of the sheep, Zech. xiii. 7, treading the winepress alone, until he became red in his apparel, Isa. lxiii. 2, 3, yea to be stricken, smitten of God, and afflicted; wounded for our transgressions, and bruised for our iniquities: to be bruised and put to grief, to have his soul made an offering for sin, and to bear the sin of many, Isa. liii. 4, 5, 10, 12, to be destitute of comfort so far as to cry, "My God, my God, why hast thou forsaken me?" Ps. xxii. 1. No wonder, then, if upon this undertaking, the Lord promised to make his mouth like a sharp sword, to hide him in the shadow of his hand, to make him a polished shaft, and to hide him in his quiver, to



make him his servant in whom he would be glorified. Isa. xlix. 2, 3. That though the kings of the earth should set themselves, and the rulers take counsel together against him; yet he would laugh them to scorn, and set him as king upon his holy hill of Zion. Ps. ii. 2, 4, 5. Though the builders did reject him, yet he should become the head of the corner, to the amazement and astonishment of all the world, Ps. cxviii. 22, 23; (Matt. xxi. 42; Mark xii. 10, 11; Luke xx. 17; Acts iv. 11, 12; 1 Pet. ii. 7;) yea, he would lay him for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation, Isa. xxviii. 16, "that whosoever should fall upon him, should be broken,—but upon whomsoever he should fall, he should grind them to powder." Luke xx. 18. Hence arose that confidence of our Saviour, in his greatest and utmost trials; being assured, by virtue of his Father's engagement in this covenant, upon a treaty with him about the redemption of man, that he would never leave him nor forsake him: I gave (saith he) my back to the smiters, and my cheeks to them that plucked off the hair, "I hid not my face from shame and spitting." Isa. i. 6. But with what confidence (blessed Saviour) didst thou undergo all this shame and sorrow? why, "The Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed; he is near that justifieth me, who will contend with me? let us stand together; who is mine adversary? let him come near to me, behold! the Lord God will help me, who is he that shall condemn me? lo, they all shall wax old as a garment, the moth shall consume them," ver. 7, 8, 9. With this assurance, "he was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth," Isa. liii. 7, "for when he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." 1 Pet. ii. 23. So that the ground of our Saviour's confidence and assurance in this great undertaking, and a strong motive to exercise his graces received, in the utmost endurings, was this engagement of his Father, upon this compact of assistance and protection.

2. His promise of success, or a good issue out of all his sufferings, and a happy accomplishment and attainment of the end of his great undertaking. Now of all the rest this chiefly is to be considered, as directly conducing to the business



proposed; which yet would not have been so clear, without the former considerations: for whatsoever it was that God promised his Son should be fulfilled and attained by him, that certainly was it at which the Son aimed in the whole undertaking, and designed it as the end of the work that was committed to him; and which alone he could and did claim, upon the accomplishment of his Father's will. What this was, and the promises whereby it is at large set forth, ye have, Isa. xlix., "Thou shalt be my servant (saith the Lord) to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful." And he will certainly accomplish this engagement: "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayst say to the prisoners, go forth; to them that are in darkness, shew yourselves; they shall feed in the ways, and their pastures shall be in all high places; they shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them, shall lead them, even by the springs of water shall he guide them; and I will make all my mountains a way, and my highways shall be exalted; behold, these shall come from far, and lo these from the north, and from the west, and these from the land of Sinim," verses 6-12. By all which expressions, the Lord evidently and clearly engageth himself to his Son, that he should gather to himself a glorious church of believers, from among Jews and Gentiles, through all the world; that should be brought unto him, and certainly fed in full pasture, and refreshed by the springs of water, all the spiritual springs of living water, which flow from God in Christ for their everlasting salvation. This then our Saviour certainly aimed at, as being the promise upon which he undertook the work; the gathering of the sons of God together, their bringing unto God, and passing to eternal salvation. Which being well considered, it will utterly overthrow the general ransom, or universal redemption, as afterward will appear. In the fifty-third chapter of the same prophecy, the Lord is more express and punctual in these promises to his Son; assuring him, "that when he made his soul an offering for sin, he should see his seed, and prolong



his days, and the pleasure of the Lord should prosper in his hand; that he should see of the travail of his soul and be satisfied; by his knowledge he should justify many; that he should divide a portion with the great, and the spoil with the strong," ver. 10, 11, 12. He was to see his seed by covenant, and to raise up a spiritual seed unto God; a faithful people, to be prolonged and preserved throughout all generations: which how well it consists with their persuasion, who in terms have affirmed, that the death of Christ might have had its full and utmost effect, and yet none be saved, I cannot see; though some have boldly affirmed it, and all the assertors of universal redemption do tacitly grant, when they come to the assigning of the proper ends and effects of the death of Christ. The pleasure also of the Lord was to prosper in his hand; which what it was he declares, Heb. ii. 10, even the bringing of many sons unto glory: "for God sent his only begotten Son into the world, that we might live through him," 1 John iv. 9, as we shall afterward more abundantly declare. But the promises of God made unto him in their agreement, and so consequently his own aim and intention, may be seen in nothing more manifestly, than in the request that our Saviour makes upon the accomplishment of the work about which he was sent; which certainly was neither for more nor less, than God had engaged himself to him for. "I have (saith he) glorified thee on earth, I have finished the work which thou gavest me to do," John xvii. 4. And now what doth he require, after the manifestation of his eternal glory, of which for a season he had emptied himself? ver. 5, clearly, a full confluence of the love of God and fruits of that love, upon all his elect, in faith, sanctification and glory. God gave them unto him, and he sanctified himself to be a sacrifice for their sake, praying for their sanctification, ver. 17, 19, their preservation in times of peace, or communion one with another, and union with God, ver. 20, 21. "I pray not for these alone, (that is his apostles) but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us;" and lastly their glory, ver. 24, "Father, I will that they also whom thou hast given me, be with me, where I am, that they may behold my glory which thou hast given me." All which several demands are no doubt grounded upon the forecited promises, which by his Father



were made unto him: and in this, not one word concerning all and every one, but expressly the contrary, John xvii. 9. Let this then be diligently observed, that the promise of God unto his Son, and the request of the Son unto his Father, are directed to this peculiar end of bringing sons unto God. And this is the first act, consisting of these three particulars.

II. The second is, of laying upon him the punishment of sins, every where ascribed unto the Father: "Awake O sword against my shepherd, and against the man that is my fellow,\* saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered." Zach. xiii. 7. What here is set down imperatively by way of command, is in the gospel indicatively expounded: "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Matt. xxvi. 31. He was stricken, smitten of God, and afflicted, yea the Lord laid on him the iniquity of us all; yea it pleased the Lord to bruise him, he hath put him to grief. Isa. liii. 4, 6, 10. "He made him to be a sin for us, who knew no sin, that we might be made the righteousness of God in him." <sup>d</sup>2 Cor. v. 21. The adjunct in both places is put for the subject, as the opposition between his being made sin, and our being made righteousness declareth: him who knew no sin, that is, who deserved no punishment; him hath he made to be sin, or laid the punishment due to sin upon him; or perhaps in the latter place, *sin* may be taken for an offering or sacrifice for the expiation of sin; *ἁμαρτία* answering in this place to the word *חַטָּא* in the Old Testament, which signifieth both sin and the sacrifice for it. And this the Lord did; for as for Herod, Pontius Pilate, with the gentiles and the people of Israel, when they were gathered together, they did nothing but what his hand and council determined before to be done. Acts iv. 27, 28. Whence, the great shakings of our Saviour were in his close conflict with his Father's wrath, and that burthen which by himself he immediately imposed on him; when there was no hand or instrument outwardly appearing, to put him to any suffering or cruciating torment. "Then began he to be sorrowful even unto death," Matt. xxvi. 37, 38, to wit, when he was in the garden with his three choice apostles, before the traitor or any of his accomplices appeared; "then was he sore amazed and very heavy." Mark xiv. 33. That

\* *The man that is my fellow*: this clearly proves him to have been coequal, coexistent and coeternal with the Father.



was the time, in the days of his flesh, "when he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death," Heb. v. 7, which how he performed, the Apostle describeth, Luke xxii. 43, 44, "there appeared an angel unto him, from heaven, strengthening him; and being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." Surely, it was a close and strong trial, and that immediately from his Father, he now underwent; for how meekly and cheerfully doth he submit, without any regret or trouble of spirit, to all the cruelty of men, and violence offered to his body; until this conflict being renewed again, he cries, "My God, my God, why hast thou forsaken me?" And this, by the way, will be worth our observation, that we may know with whom our Saviour chiefly had to do, and what was that which he underwent for sinners; which also will give some light to the grand query, concerning the persons of them for whom he undertook all this. His sufferings were far from consisting in mere corporal perfections and afflictions, with such impressions upon his soul and spirit, as were the effects and issues only of them: it was no more nor less than the curse of the law of God, which he underwent for us; "for he hath redeemed us from the curse, being made a curse," Gal. iii. 13, which contained all the punishment that was due to sin, either in the severity of God's justice, or according to the exigence of that law which required obedience. That the execration of the law should be only temporal death, as the law was considered to be the instrument of the Jewish polity, and serving that *economy* or dispensation, is true; but, that it should be no more, as it is the universal rule of obedience and the bond of the covenant between God and man, is a foolish dream. Nay, but in dying for us, Christ did not only aim at our good, but also directly died in our stead; the punishment due to our sin, and the chastisement of our peace, was upon him: which that it was the pains of hell in their nature and being, in their weight and pressure, though not in tendence and continuance, (it being impossible that he should be detained by death;) who can deny, and not be injurious to the justice of God, which will inevitably inflict those pains to eternity upon sinners? It is true, indeed, there is a relaxation of the law, in respect of the persons suffering, God admitting of com-



mutation; as in the old law, when in their sacrifices the life of the beast was accepted (in respect to the carnal part of the ordinances) for the life of the man: this is fully revealed, and we believe it; but for any change of the punishment, in respect of the nature of it, where is the least intimation of any alteration? We conclude then this second act of God, in laying the punishment on him for us, with that of the prophet: "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." Isa. liii. 6. And add thereunto this observation, that it seems strange to me, that Christ should undergo the pains of hell in their stead, who lay in the pains of hell before he underwent those pains, and shall continue in them to eternity: for their worm dieth not, neither is their fire quenched. To which I may add this dilemma to our Universalists: God imposed his wrath due unto, and Christ underwent the pains of hell for, either all the sins of all men, or all the sins of some men, or some sins for all men.\* If the last, some sins of all men, then have all men some sins to answer for, and so shall no man be saved; for if God should enter into judgment with us, though it were with all mankind for one sin, no man living should be justified in his sight, Ps. cxliii. 2. "If the Lord should mark iniquities, who shall stand?" Ps. cxxx. 3. We might all go to cast all that we have, "to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty," Isa. ii. 20, 21. If the second, that is it which we affirm; that Christ, in their stead, and room, suffered for all the sins of all the elect in the world. If the first, why then are not all freed from the punishment of all their sins? You will say, because of their unbelief, they will not believe; but this unbelief, is it a sin or not? If not, why should they be punished for it? If it be, then Christ underwent the punishment due to it, or not: if so, then why must that hinder them, more than their other sins for which he died, from partaking of the fruit of his death? If he did not, then did he not die for all their sins. Let them choose which part they will.

\* This has been a sticking-point to errorists of every name,—Arminians, Socinians, or whatever other error may be adopted,—namely, the three propositions, "God imposed his wrath due unto, and Christ underwent the pains of hell for," &c.



## CHAPTER IV.

*Of these things which, in the work of redemption, are peculiarly ascribed to the person of the Son.*

THE Son was an agent in this great work; concurring by a voluntary susception, or willing undertaking of the office imposed on him: for when the Lord said, "Sacrifice and offerings he would not, in burnt offerings and sacrifice for sin he had no pleasure; then said Christ, Lo, I come, (in the volume of the book it is written of me) to do thy will, O God," Heb. x. 5, 6, 7. All other ways being rejected as insufficient, Christ undertaketh the task; in whom alone the Father was well pleased, Matt. iii. 17. Hence he professeth, "that he came not to do his own will, but the will of him that sent him," John vi. 38, "yea that it was his meat and drink, to do his Father's will, and to finish his work," John iv. 34. The first words that we find recorded of him in Scripture, are to the same purpose; "Wist you not that I must be about my Father's business?" Luke ii. 49. And, at the close of all, he saith, "I have glorified thee on the earth, I have finished the work which thou gavest me to do," John xvii. 4, calling it every where his Father's work that he did, or his Father's will which he came to accomplish; with reference to the imposition, which we before treated of. Now this undertaking of the Son may be referred to three heads. The first being a common foundation for both the other, being as it were the means in respect of them as the end: and yet, in some sort, partaking of the nature of a distinct action, with a goodness in itself, in reference to the main end proposed to all three; we shall consider it apart. And that is,

I. His incarnation, as usually it is called; or his taking of flesh, and pitching his tent amongst us, John i. 14. "His being made of a woman,"\* Gal. iv. 4, is usually called his *ἐνσάρκωσις* or incarnation, for this was the mystery of godliness, that God should be manifest in the flesh, 1 Tim. iii. 16, thereby assuming, not any singular person, but our human nature, into personal union with himself: for, "For as much

\* The conception of Mary by the Holy Ghost was the greatest "incarnation" the world ever saw. Angels in heaven and men on earth had good cause to wonder.



as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil," <sup>1</sup>Heb. ii. 14. It was the children that he considered, the children whom the Lord had given him, ver. 13. Their participation in flesh and blood, moved him to partake of the same: not because all the world, all the posterity of Adam; but because the children were in that condition, for their sakes he sanctified himself. Now this emptying of the Deity, this humbling of himself, this dwelling amongst us, was the sole act of the second person, or the divine nature in the second person; the Father and the Spirit having no concurrence in it, but by liking, approbation, and eternal counsel.

II. His oblation, or offering himself up to God for us without spot, to purge our conscience from dead works, Heb. ix. 14, "for he loved us, and washed us from our sins in his own blood," Rev. i. 5, "he loved the church, and gave himself for it, that he might sanctify and cleanse it," <sup>2</sup>Eph. v. 25, 26, taking the cup of wrath at his Father's hands, due to us, and drinking it off, but not for himself, Dan. ix. 26, for, "for our sakes he sanctified himself," John xvii. 19, that is, to be an offering, an oblation for sin: "for, when we were yet without strength, in due time Christ died for the ungodly," <sup>3</sup>Rom. v. 6. This being that which was typified by all the institutions, ordinances and sacrifices of old; which when they were to have an end, then said Christ, "Lo, I come to do thy will." Now, though the perfecting or consummating of this oblation, be set out in the Scripture, chiefly in respect of what Christ suffered, and not so much in respect of what he did; because, it is chiefly considered as the means used by these three blessed agents, for the attaining of a further end: yet, in respect of his own voluntary giving up himself, to be so an oblation and a sacrifice, without which it would not have been of any value, (for if the will of Christ had not been in it, it could never have purged our sins;) therefore, in that regard, I refer it to his actions. "He was the Lamb of God, which taketh away the sin of the world," John i. 29, the Lamb of God which himself had provided for a sacrifice: and how did this Lamb behave himself in it? with unwillingness and struggling? no; he opened not his mouth, "he was brought as a lamb to the slaughter, and as a sheep before her shearers



is dumb, so he opened not his mouth," Isa. liii. 7, whence he saith, "I lay down my life, no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again," 'John x. 17, 18. He might have been cruciated on the part of God; but his death could not have been an oblation and offering, had not his will concurred: "but he loved me (saith the apostle,) and gave himself for me," Gal. ii. 20. Now that alone deserves the name of a gift, which is from a free and a willing mind; as Christ's was, when "he loved us, and gave himself for us, an offering and a sacrifice to God for a sweet smelling savour," Eph. v. 2. He does it cheerfully; "Lo, I come to do thy will, O my God," Heb. x. 9, and so, "his own self bare our sins in his own body on the tree," 1 Pet. ii. 24. Now this oblation or offering of Christ, I would not tie up to any one thing, action, or passion, performance or suffering; but, it compriseth the whole economy and dispensation of God manifested in the flesh, and conversing among us; with all those things which he performed in the days of his flesh, when he offered up prayers and supplications, with strong cries and tears, "until he had fully by himself purged our sins, and sat down on the right hand of the Majesty on high," Heb. i. 3, "expecting till his enemies be made his footstool," Heb. x. 13. All the whole dispensation of his coming and ministering, until he had given his soul a price of redemption for many, Matt. xxvi. 28. But for his entering into the holy of holies, sprinkled with his own blood, and appearing so for us, before the majesty of God, by some accounted as the continuation of his oblation; we may refer unto,

III. His intercession for all and every one of those, for whom he gave himself an oblation. He did not suffer for them, and then refuse to intercede for them; he did not do the greater, and omit the less. The price of our redemption is more precious in the eyes of God and his Son, than that it should, as it were, be cast away on perishing souls: without any care taken of what becomes of them afterwards: nay, this also is imposed on Christ, with a promise annexed: "Ask of me (saith the Lord) and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," Ps. ii. 8. Who accordingly tells his disciples, that he had more work to do for them in heaven;



“I go, (saith he) to prepare a place for you, that I may come again and receive you unto myself,” John xiv. 2, 3. “For as the high priest went into the second tabernacle alone, once every year, not without blood, which he offered for himself and the errors of the people,” Heb. ix. 7, so Christ being an high priest of good things to come, by his own blood entered in once into the holy place, having obtained for us eternal redemption, Heb. ix. 11, 12. Now, what was this holy place whereinto he entered, thus sprinkled with the blood of the covenant; and to what end did he enter into it? why, “he is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us,” ver. 24. And what doth he there appear for? why, to be our Advocate, to plead our cause with God, for the application of the good things procured by his oblation, unto all them for whom he was an offering; as the apostle tells us, “if any man sin we have an advocate with the Father, even Jesus Christ the righteous,” 1 John ii. 1; why? how comes that to pass? “he is a propitiation for our sins,” ver. 2, his being *ἱλασμός*, a propitiatory sacrifice for our sins, is the foundation of his interceding, the ground of it: and therefore they both belong to the same persons. Now (by the way) we know, that Christ refused to pray for the world, in opposition to his elect: “I pray for them; (saith he) I pray not for the world, but for them which thou hast given me.” John xvii. 9. And therefore there was no foundation for such an interceding for them, because he was not *ἱλασμός* for them. Again, we know the Father always heareth the Son; “for I know, (saith he,) that thou hearest me always,” John xi. 42, that is, so as to grant his request, according to the forementioned engagement, Ps. ii. 8. And therefore, if he should intercede for all, all should undoubtedly be saved; for “he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” Heb. vii. 25. Hence is that confidence of the apostle, upon that intercession of Christ: “Who shall lay any thing to the charge of God’s elect? it is God that justifieth; who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Rom. viii. 33, 34. Where also we cannot but observe, that those for whom he died may assuredly conclude he maketh



intercession for them, and that none shall lay any thing to their charge: which breaks the neck of the general ransom; for, according to that, he died for millions that have no interest in his intercession, who shall have their sins laid to their charge, and perish under them. Which might be further cleared up, from the very nature of this intercession; which is not an humble dejected supplication, which beseems not that glorious state of advancement which he is possessed of that sits at the right hand of the Majesty on high; but an authoritative presenting himself before the throne of his Father, sprinkled with his own blood, for the making out to his people all spiritual things that are procured by his oblation, saying, "Father, I will that those whom thou hast given me, be with me where I am," John xvii. 24, so that for whomsoever he suffered, he appears for them in heaven with his satisfaction and merit. Here also, we must call to mind what the Father promised his Son, upon his undertaking of this employment; for there is no doubt, but that for that, and that alone, doth Christ, upon the accomplishment of the whole, intercede with him about: which was in sum, that he might be the captain of salvation to all that believe on him, and effectually bring many sons to glory. And hence it is, having such an high priest over the house of God, we may draw near with the full assurance of faith; "for by one offering he hath perfected for ever them that are justified." Heb. x. 14, 21, 22. But of this more must be said afterwards.

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## CHAPTER V.

### *The peculiar actions of the Holy Spirit in this business.*

IN few words we may consider the actions of that agent, who in order is the *third* in that blessed *One*, whose all is the whole, the Holy Spirit; who is evidently concurring in his own distinct operation, to all the several chief or grand parts of this work. We may refer them to three heads.

I. The incarnation of the Son, with his plenary assistance in the course of his conversation whilst he dwelt amongst us, for his mother was found *ἐν γαστρὶ ἔχουσα*, to have conceived in her womb of the Holy Ghost. Matt. i. 18. If you ask with Mary, how that could be? the angel resolves both her



and us, as far as it is lawful for us to be acquainted with these mysterious things. Luke i. 35, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God." It was an overshadowing power in the Spirit, so called by an allusion taken from fowls that cover their eggs, that so by their warmth the young may be hatched: for by the sole power of the Spirit was this conception: who did *incubare fœtui*, as in the beginning of the world. Now, in process as this child was conceived by the power of, so he was filled with the Spirit, and waxed stronger in it, until having received a fulness thereof, and not by any limited measure in the gifts and graces of it, he was thoroughly furnished and fitted for his great undertaking.

II. In his *oblation* or passion, (for they are both the same, with several respects, one to what he suffered, the other to what he did with, by, and under those sufferings;) through the eternal Spirit, he offered himself without spot to God. Heb. ix. 14. Whether it be meant, of the offering himself a bloody sacrifice on the cross, or his presentation of himself continually before his Father, it is through the eternal Spirit. The willing offering himself through that Spirit, was the eternal fire under this sacrifice, which made it acceptable unto God. That which some contend, that by the eternal Spirit is here meant our Saviour's own Deity, I see no great ground for. Some Greek and Latin copies read, not as we commonly, *πνεύματος αἰωνίου*, but *πνεύματος ἁγίου*; and so the doubt is quite removed: and I see no reason why he may not as well be said to offer himself, through the Holy Spirit, as to be "declared to be the Son of God, according to the Spirit of holiness, by the resurrection from the dead," Rom. i. 4, as also to be quickened by the Spirit, 1 Pet. iii. 18. The working of the Spirit was required as well in his oblation as resurrection, in his dying as quickening.

III. In his *resurrection*, of which the apostle speaks, Rom. viii. 11. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." And thus have we discovered the blessed agents and undertakers in this work, their several actions, and orderly concurrence unto the whole: which



though they may be thus distinguished, yet they are not so divided, but that every one must be ascribed to the whole divine nature, whereof each person is *in solidum* partaker. And as they begin it, so they will jointly carry along the application of it, unto its ultimate issue and accomplishment: for we must “give thanks unto the Father, who hath made us meet (that is, by his Spirit) to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.” Col. i. 12, 13, 14.

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## CHAPTER VI.

*The means used by the fore-recounted agents in this work.*

OUR next employment, following the order of execution not intention, will be the discovery or laying down of the means in this work; which are indeed no other but the several actions before recounted, but now to be considered under another respect, as they are means ordained for the obtaining of a proposed end; of which afterwards. Now, because the several actions of the Father and Spirit, were all exercised towards Christ, and terminated in him as God and man; he only, and his performances, are to be considered as the means in this work; the several concurrences of both the other persons before mentioned, being presupposed as necessarily antecedent or concomitant.

I. The means then used or ordained by these agents, for the end proposed, is that whole economy or dispensation carried all along to the end, from whence our Saviour Jesus Christ is called a Mediator: which may be, and is usually, as I mentioned before, distinguished into two parts; First, his oblation, Secondly, his intercession.

1st. By his oblation, we do not design only the particular offering of himself upon the cross, an offering to his Father, as the Lamb of God without spot or blemish: when he bare our sins, or carried them up with him in his own body on the tree, which was the sum and complement of his oblation, and that wherein it did chiefly consist: but also his whole humiliation, or state of emptying himself; whether by yielding



voluntary obedience unto the law, as being made under it, that he might be the end thereof to them that believe, 'Rom. x. 4, or by his subjection to the curse of the law, in the antecedent misery and suffering of life, as well as by submitting to death—the death of the cross; for no action of his, as Mediator, is to be excluded from a concurrence to make up the whole means in this work.

2dly. Neither by his intercession, do I understand only that heavenly appearance of his in the most holy place, for the applying unto us all good things purchased and procured by his oblation; but also every act of his exaltation conducing thereunto, from his resurrection, to his sitting down at the right hand of majesty on high, angels and principalities and powers, being made subject unto him. Of all which his resurrection (being the basis, as it were, and the foundation of the rest; "for if he had not risen, then were our faith vain," \*1 Cor. xv. 14, "and then are we yet in our sin," ver. 17, "of all men most miserable," ver. 19) is especially to be considered, as that to which a great part of the effect is often ascribed; "for he was delivered for our offences, and was raised again for our justification," Rom. iv. 25. Where, and in such other places, by his resurrection the whole following dispensation, and the perpetual intercession of Christ for us in heaven, is intended; "for God raised up his Son Jesus, to bless us, in turning away every one of us from his iniquities," Acts iii. 26.

II. Now this whole dispensation, with especial regard to the death and bloodshedding of Christ, is the means we speak of; agreeable to what we said before, of such, in general. For it is not a thing in itself desirable, for its own sake: the death of Christ had nothing in it, (we speak of his suffering distinguished from his obedience) that was good, but only as it conduced to a further end; even the end proposed, for the manifestation of God's glorious grace. What good was it, that Herod and Pontius Pilate, with the Gentiles and people of Israel, should, with such horrid villainy and cruelty, gather themselves together, "against God's holy child Jesus whom he anointed"? 'Acts iv. 27, or what good was it that the Son of God should be made sin and a curse, to be bruised, afflicted, and to undergo such wrath as the whole frame of nature, as it were, trembled to behold? what good, what beauty and form is in all this, that it should be desired in



itself, and for itself? doubtless none at all.\* It must then be looked upon as a mean conducing to such an end; the glory and lustre whereof, must quite take away all the darkness and confusion that was about the thing itself. And even so it was intended by the blessed agents in it, by whose determinate counsel and foreknowledge he was delivered and slain, "Acts ii. 23, there being done unto him, whatsoever his hand and counsel had determined, Acts iv. 28, which what it was, must be afterwards declared. Now concerning the whole, some things are to be observed:

That though the oblation and intercession of Jesus Christ, are distinct acts in themselves, and have distinct immediate products and issues assigned oftentimes unto them, (which I should now have laid down, but that I must take up this in another place;) yet they are not, in any respect or regard, to be divided or separated, as that the one should have any respect to any persons, or any thing, which the other also doth not in its kind equally respect; but there is this manifold union between them, viz.

1st. In that they are both alike intended, for the obtaining and accomplishing the same entire and complete end proposed; to wit, the effectual bringing of many sons to glory, for the praise of God's grace—of which afterwards.

2dly. That what persons soever the one respecteth, for the good things it obtaineth, the same, all, and none else, doth the other respect, in applying the good things so obtained; "for he was delivered for our offences, and raised again for our justification," Rom. iv. 25. That is, in brief, the object of the one is of no larger extent than the object of the other; or, for whom Christ offered himself, for all those, and only those, doth he intercede; according to his own word, "For their sakes I sanctify myself (to be an oblation,) that they also might be sanctified through the truth," John xvii. 19.

\* It is said on good historical authority that at the time of the crucifixion of our Saviour, a Roman emperor, hundreds of miles from the scene, could tell that the world was at an end, or that the God of nature suffered.