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T.F. Torrance

SCS #1123

SACRAMENTAL
MEDITATIONS

ON THE

Sufferings and Death of

CHRIST:

In which, the Humiliation or Sufferings of Christ in his Birth, in his Life, before, at, and after his Death, with the End of his Sufferings, and the Sacramental Promise, is considered; Being the Substance of some Sermons preached before the Communion, in the *Irish* Language, in *Kilmichael* of *Glasrie*, within the Presbytery and Synod of *Argyle*.

By Mr. Daniel Campbel. Minister of the Gospel there.

Crux Christi, nostra Corona.

The Ninth Edition, corrected and amended.

Heb. 12. 1, 2. Wherefore seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God.

Edinburgh, Printed by John Moncur, and Sold at his Printing-House, opposite to Foster's Wynd-Head-well, North-side of the Street, 1722.

Small

John K. Jellus

Dec 17 1859

1859





T H E

Epistle Dedicatory.

Unto *ARCHIBALD* Duke of *Argyle*, Marquess of *Kintyre* and *Lorne*, Earl of *Campbel* and *Coul*, Viscount of *Lochow* and *Gleneila*, Lord *Inverary*, *Mull*, *Morveine* and *Tirrie*, Heritable Justice-General of the Shire of *Argyle*, *Isles*, and others, and Her Majesty's great Master-household of the Kingdom of *Scotland*, &c.

May it please your Grace,

ALL that truly believe the Existence of a Deity, and the Immortality of the Soul, and a future Judgment, should make Religion their weightiest Concern, and Work of greatest Moment, while they live here below

The Epistle Dedicatory.

For Holiness is the Way to Happiness: And without Holiness, no Man shall see the Lord, Heb. 12. 14. The unholy shall not see God in Mercy; but on the contrar, if they die without Repentance in that Estate, they shall be punished with everlasting Destruction, from the presence of the Lord, and the Glory of his Power: Therefore it concerns us all to be truly Pious, Holy and Religious; not only in our external Profession before Men, but in our Hearts and secret Retirements before God; the Lord hath laid down many Means and Helps, to excite and prompt us to this strict and Heart holiness, as his Word, Promises, Threatnings, Mercies, Judgments, Examples, Sacraments, Checks of Conscience, Motions of his Spirit, &c. and among the rest of the Helps and Means, he left us an account of the Sufferings and Death of holy Jesus, on Scripture Record, as one of the fittest subjects of Meditation, in which, as in a Glass, we might see the Evil and Danger of Sin, the infinite Justice of God, the lost State we were in by Nature, till Christ rescued us, the Love of God to our lost Souls; that so we might know, love, fear, obey and confide in our Saviour, that gave himself a Ransom for our

Sins

The Epistle Dedicatory.

Sins, and imploy our outmost Care and Diligence, to save those Souls, which are bought at such a dear Rate and Value, as the Death, Blood, and Soul-Sufferings of the Son of God.

The following Tractate (though infinitely short of its design and Subject) may be useful to such as intend to meditate on Christ's Death and Sufferings, not only before a Communion, but also at other Occasions. It has found such Acceptance with the Church of Christ, that it has been often printed within these few Years bygone, both at Edinburgh, Glasgow, and Belfast in Ireland.

As the former Editions came to the View of the World, under your Grace's Patronage, I have presumed once more to prefix your Name to this Edition also, in Testimony of the Sense I have of the many and undeserved Favours you have been pleased to confer on me, not doubting, but you will once more peruse and ponder the same. And indeed it is reasonable, you should dwell in your Thoughts on the Sufferings of holy Jesus, who died to save your immortal Soul, and for whose Cause and Interest, your Noble Father and Grandfather laid down their Lives.

The Epistle Dedicatory.

As the Lord has restored you to the ancient Inheritance of your great and noble Progenitors, and raised your Family in your Person, and advanced you to Honour and Dignity, above your Ancestors, and endowed you with great Prudence, Conduct, Knowledge and natural Abilities; and as he has put Power in your Hands, to do God and his Church Service; so he expects, and your Welwishers hope, you will accordingly endeavour to make suitable Returns to the most High, in promoting his Glory, and the Good of his Church, as your noble Forefathers have done before you.

Time is short and uncertain; long-lasting, and never-ending Eternity is approaching: It is Wisdom to improve Time, in doing God all the Service we can in promoting our own Salvation, and the Welfare of his Church; for we will think all we can do, too little in a dying Hour: And if God put Opportunities in our Hands, and we neglect to improve them, sad will our Challenge be, when our Soul is taking Wing to leave the Body.

That God may bless your Grace in Soul, Body and Off-spring, with length of Days and Health of Body, with Continuance and Increase of outward Prosperity, and the saving Influences of the Holy Spirit, is the constant Prayer of,

May it please your Grace,

*Kilmichael of
Glasrie in Argyle-
Shire,*

Your Grace's most obliged
most dutiful Servant
and sincere Welwisher
in Christ Jesus.

DANIEL CAMPBELL.



To my own Flock, and Parish-
oners of the Parishes of Kilmich-
ael of Glasrie, Killinurie and
Lochgear.

Dearly Beloved,

MY constant Prayer to God is, that the Lord would pour out his Spirit on you, that ye might know Christ, and him crucified, in a saving Manner. You know that these seven or eight years bygone, the Tendency of most of my Sermons, (since I was settled among you) was to this Purpose, even to make you know Christ, what he is in himself, and what he is to you, and how much you stand in need of him; and to this End I preached to you on the Incarnation of Christ, his twofold Nature, of God and Man; and his threefold Office, of Prophet, Priest and King: As also, of the Necessity of the saving Knowledge of Christ, and of our Misery by Nature without Christ; and of the happy State of those that are interested in Christ; and how to attain to a saving Interest in him:—And I Lectured on the Gospels according to *Matthew, Mark and Luke,*—to you. And since nothing holds forth the Evil of Sin, and Love of God, more, than Christ's Death and Sufferings

To my Parishoners

I therefore preached for a considerable Time on the Sufferings, Humiliation and Death of Christ, before the Administration of the Lord's Supper among you.

Therefore I thought, (being detained here at *E-dinburgh*, about necessary Affairs, beyond my Expectation) that the best way I could make up to you what Loss you sustained by my necessary Absence, was to revise what I preached on the Death and Sufferings of Christ, and to commit the same to the Press, as a Help to your Memory, to retain what you heard formerly on this subject, and for a future Use to your Devotion, when you come to the Lord's Table, to shew forth his Death.

I have not here, in this Treatise, followed exactly the method which I preached on this Subject, but on weighty Considerations chosen to alter the method, reserving the whole of the Substance.

There are severals (I firmly hope) in Glory this Day, who were present with you, at hearing these Sermons first preached, and partaking with you of the Lord's Supper, who are now *tasting of the Fruit of the Vine in their Fathers Kingdom*. You know not how soon you may follow them; therefore I exhort you in the Bowels of Jesus Christ, walk as those that are in Covenant with God, study to know a crucified Saviour, read these *Sacramental Meditations* frequently, especially, when you come to a Communion; meditate on what our Lord suffered, apply his sufferings by Faith; but above all, strive to have secret Communion with God; and let your walk and talk before Men savour of the Grace of God.

You have been four or five times, within these
five

To my Parishoners.

five Years bygone, at the Lord's Table, I hope, I may say, you had Days of the Son of Man among you, and that some of you were brought into the Banqueting-house, and that Christ's Banner over you was Love. That the King brought you into his Chambers, and that your Souls were in some measure satisfied with the Fatness of God's House. The Lord forbid you should abuse such Gospel privileges.

I take the Lord to Witness, if any of you all, especially, if any such as has been at the Lord's Table, live in Uncleanness, Whoredom, Adultery, Theft, Oppression, Drunkenness, Sabbath breach, or neglect of Prayer in secret, or in your Families; or if you live in Ignorance, or Neglect of reading the Word of God, (so many of you as can read) or if you live in the practice of any known allowed Sin, or in the Neglect of any known Duty, after being so frequent at the Lord's Table, and renewing Covenant with God so often, that your Blood shall be required at your own Hand in the Day of Judgment, because I have frequently, conform to the small Talent given me of God, warned you (in my Lectures, Sermons, Catechizings and Visitation of your Families, and at Communion-times especially) of the Hazard of Backsliding, and of the Evil of Sin, especially, of living in known Sin; but above all, because in your Family-visitations, and before I gave you Tokens to communicate, I took an express promise of you to worship God in secret, to pray in your Families, to read the Word (so many as can read) and to renounce the Devil, World, and Flesh, and to walk suitable to your Baptismal Covenant, in the Strength of the Lord, shunning all known Sin, and endeavouring to perform all known Duty. Therefore, if after all these Engage-

To my Parishoners.

ments, you go on in Sin, your Sins will be against Light, and Promises, and Resolutions, and Vows, and Oaths, and consequently your Judgment will be the heavier. *But I hope better things of you (my Beloved) and things that attend Salvation, tho' we thus speak:* For indeed I bear you Testimony that the Generality of you has advanced considerably in Knowledge, and (I hope) in a suitable practice, since your first coming to the Lord's Table That the Lord may bless with his Spirit, his Word and Sacraments dispensed among you, for your Eternal Salvation, is, and shall be the constant Prayer of,

Dearly Beloved,

Your Servant in the Gospel,
of Jesus Christ,

DANIEL CAMPBELL.



John M. Thielis

THE



THE
E P I S T L E
TO THE
R E A D E R.

Christian Reader,

IT is our Duty, to be still working out our Salvation with Fear and Trembling, Phil. 2. 12. And to that End, to be still looking unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the Shame, and is (now) set down at the right Hand of the Throne of God, Heb. 12. 2. We ought, with an Eye of Faith, to look to Jesus contriving our Salvation, in the eternal Covenant of Redemption, with God the Father, before the Foundation of the World was laid, and accomplishing the same in his mysterious Incarnation, in his sorrowful Life, and painful and tormenting Death. And consequently, we ought to be much in reading the History of his Life and Death, contained in the Gospel, particularly, to consider well what he suffered for our Sins, to which purpose the following Treatise may serve you for a help, till you fall upon a better.

To the Reader.

The Design of this Treatise, is, 1st. To give the private Christians, that have neither *Money* to buy, nor *Leisure* to read, nor perhaps *Learning* to understand big Volumes, a true succinct and methodical Account of what our holy Jesus suffered for us: (To which Purpose, the Stile is plain and the Method obvious.) 2d. To be a help for private Christians, when they come to a Communion, to hold forth Christ's Death and Sufferings; to see the Evil of Sin, which put Christ to such Sufferings; and consequently to stir them up to Repentance; to see the Love of Christ that endured such Torments for our Redemption, and so to excite our Love, to see the Fulness of the Ransom paid for us, in the Death and unspeakable Sufferings of Christ; and so to strengthen our Faith, that we may draw near with a true Heart, in full Assurance of Faith.

Therefore, before you come to the Lord's Table, read this short Treatise of Christ's Sufferings the Week before the Communion, that so you may come to that holy Ordinance with a Heart-melting Frame of Spirit, with sorrow for Sin, with Love and Repentance, and may, with an Eye of Faith, behold the Wounds, Scourges, Stripes, Bruises, of a broken, bleeding, suffering, and dying Jesus, represented by the external Elements of Bread and Wine.

What an absurd Thing is it to come to the Lord's Table to commemorate his Death and Sufferings, and yet never to read, nor consider, nor meditate on his Sufferings before-hand. This is Ingratitude to Christ and Injustice to our own Souls. Has Christ suffered so much, and will we not be at Pains to read, and consider what he suffered for us
espe-

To the Reader.

especially, when we profess before God, Angels and Men, that we come to his holy Table to commemorate his Death and Sufferings? What Injustice to our own Souls is it, to deprive our selves of such comfort and satisfaction, as might arise from the Consideration of the full Ransom Christ hath payed for our Sins?

It is much to be regreted, that most of Men come to the Lord's Table for the Fashion only, without due Preparation or Examination, without a deep Consideration of their Sins, the End of their coming; what Engagements they are to lay on themselves there, and without so much as once reflecting on what our dear Lord Jesus suffered for us; and therefore, they go away from the Table as empty as they came; yea, they go away with a Curse instead of a Blessing. Assuredly if Men came with a due Sense of Sin, sincere Intentions, with Longings for Christ, Faith in him, Love to him, to his holy Table, to renew their Covenant with him, and to shew forth his Death and Sufferings, with suitable Frame of Spirit, that then they would be 'abundantly satisfied with the
' Fatness of God's House, even of his holy Place
' and with that Feast of Fat Things, that Feast of
' Wine on the Lees, of Fat Things full of Marrow
' and of Wine on the Lees, well refined.

Christian Reader, Come to the Lord's Table as oft as occasion offers, but come with the Wedding Garment of Knowledge, Faith, Love, Repentance, new Obedience, Thankfulness and Thirsting for Christ. Read these his Sufferings, apply them by Faith: Be thankful to him that endured the Cross despising the Shame. Love him that so dearly loved you. Be grieved for your Sins, which exposed
your

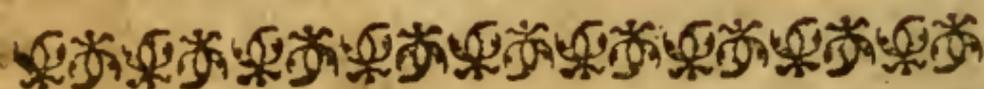
To the Reader.

your Lord to such Shame and Sufferings. Be resolved to suffer Death for him, that suffered so much for you; and then the Lord shall bless thy Soul at his holy Table. That God may bless the following Treatise for your Souls Edification, is the Prayer of,

Thy Servant in Christ,

*Kilmichael of Glasrie
in Argyle-Shire,*

DANIEL CAMPBELL.



THE

The CONTENTS OF THIS BOOK.

- Chap. 1. *O*F Christ's Sufferings in his Birth, divided into 5 Sections.
- Chap. 2. *O*F Christ's Sufferings in his Life, divided into 11 Sections.
- Chap. 3. *O*F Christ's Sufferings before his Death, in the Night in which he was betrayed, divided into 23 Sections.
- Chap. 4. *O*F Christ's Sufferings at his Death, particularly, of his Soul sufferings, divided into 9 Sections.
- Chap. 5. *O*F Christ's Sufferings after his Death, divided into 4 Sections.
- Chap. 6. *P*ractical Inferences from the Sufferings and Death of Christ, in 13 Sections.
- Chap. 7. *O*f the End of Christ's Sufferings, or why he suffered, and of the Sacramental Promise, with some practical Inferences from both.

The NAMES of the AUTHORS,
Which are Cited in this
BOOK.

1. **A** Quinas *Summ. Theologia.*
2. Augustin. *Ser. ad fratres, & tractat in Joan*
3. Bernard. *Serm. de Pas.*
4. Beza in *Mat.*
5. Bosq. *de Passione Domini.*
6. Calvin. *Institutiones.*
7. Chamierus.
8. Chrysoftom. *Homil. in Joan.*
9. Cyrillus.
10. E. Spanheim. *discours sur la croix de nostre
Seigneur.*
11. Grotius *de Satisfactione Christi.*
12. Herles *Contemplation of Christ's Passion.*
13. Homil. Johan. *Carthaginen.*
14. Jacob. *de Valent.*
15. Josephus Flavius *de Antiqui. Judaic.*
16. Isaac Ambrose, *looking to Jesus.*
17. Leigh's *Body of Divinity.*
18. Ludovicus *de Vita Christi.*
19. Mallonius *de Flagellatione Christi.*
20. *Miracles of Nature and Art.*
21. Parus in *Mat. & in 1 Corinth.*
22. Rivet. *de Satisfactione Christi.*
23. Sanford *de Descensu Christi ad Infern.*
24. Smith *on the Creed.*
25. Theophilact *in Marc.*
26. Tremellius.
27. Tullius. *Orat ad Verrem.*
28. Turretinus.
29. Vincentius *Serm. de Pass.*
- Watson *on the Assemblys Catechism.*



SACRAMENTAL
 MEDITATIONS
 ON THE
 Sufferings of Christ.

CHAP. I.

Of Christ's Sufferings in his Birth.



Love and Gratitude should oblige us to study and know, and frequently meditate on the Sufferings of our dear Lord and Saviour. We spend much of our Time in studying humane Sciences, in attaining to the Knowledge of transitory Objects, and thinking on the World, and the Concerns of this Life: But alas! how few make it their Work, to study to know *Christ, and him crucified?* Such is our base Ingratitude, that tho' *the Word was made Flesh*, lived

a sorrowful Life, and died a shameful and tormenting Death, to save us from *Wrath* to come; yet most of us will not be at Pains to read the History of Christ's *Sufferings* contained in the Gospel: Men can, and will read Romances, and Play-Books, that will not be at Pains to read the Life and Death of the *Holy Jesus*; but sad shall be the Account of such Men in the Day of Judgment.

Therefore, O my Soul, take stayed and fixed Looks of what *the Lamb of God, that takes away the Sins of the World*, suffered for the Sons of Men. Read the following History, and Meditations frequently; but more especially, when thou mind'st to approach the Table of the Lord, to renew thy Baptismal-Vow, and to hold forth the Lord's Death till he come; then read and meditate on what Christ suffered for his Elect ones, that when you see *broken Bread*, representing Christ his *Body broken for you*; and *Wine*, representing his *Blood that was shed for you*; thou mayest have lively Impressions on thy Heart, of the Death and Passion of Christ, which you are to shew forth, and commemorate at his holy Table.

Indeed the Sufferings of Christ are greater in Number, Variety and Degrees, than any Mortal can express or conceive. You must not therefore imagine, That I intend to give a full and exact Account of all that he suffered; or that Christ suffered no more than what is here related; or that I resolve to write the whole History of his Life; I confine my self to his *Humiliation* and *Sufferings* only: In Order to which, following Scripture-light, and approved Authors, and shunning to intrude into Things we have not seen,

we shall consider Christ's *Humiliation* and *Sufferings*, 1. In his Birth. 2. In his Life. 3. Immediately before his Death. 4. At his Death. 5. After his Death. 6. Draw some practical Inferences from the whole. 7. We shall consider the End of Christ's Sufferings, with the Sacramental Promise, both included in these Words, *This is my Body which is broken for you*; and draw practical Inferences from both. We shall begin with his *Humiliation*, or *Sufferings* in his Birth.

I. He was *Conceived*, This was a great Step of *Humiliation*, that the *Ancient of Days* should be *conceived in Time*; that he whom Heaven and Earth cannot contain, should be conceived in the Womb of the Virgin; *the Word was made Flesh*, John 1. 14. *Great is the Mystery of Godliness; God was manifest in the Flesh*, 1 Tim. 3. 16. This was a greater Step of *Humiliation*, than if *Angels* were turned to *Earth-Worms*, or the greatest *Monarchs* to *Toads*. There is some Proportion betwixt *Angels* and *Worms*, both being *Creatures* — but no Proportion betwixt *God* and *Man*, the *Creator* and the *Creature*, betwixt *Finite* and *Infinite*. —

II. He was *Born*, Here is another Step of *Humiliation*; he that is without Beginning of *Days*, or End of *Time*, must be *Born*; *the Ancient of Days* must become an *Infant of Years*; O *Mystery of Wonders!* The *Creator* must be *Born* of a *Creature*, and that also after the same *Manner* that other *Infants* come into the *World*. Such as understand how *Infants* are *Born* (which is not fit here to describe) may justly wonder, that the *Son of the Eternal* should ever abase himself so much, as to be *Born*.

III. His

III. His Mother was a *poor Woman*: As appears, (1.) From her *Offering*, Luke 2. 24. When the Days of her Purification were accomplished, according to the Law of *Moses*, the Sacrifice she offered, was a Pair of Turtle Doves, or Two young Pigeons, which was the meanest Offering, which the Poor ordinarily offered, *Lev.* 12. 8. (2.) *She was married to a poor Tradesman, a Carpenter*; Mat. 13. 55. *Is not this the Carpenter's Son? Is not his Mother called Mary?* Had she been rich, she had gotten a greater Match. (3.) *When she was at Bethlehem, she got no better Lodging than a Stable*, where Oxen and Asses were stabled, as some affirm. Had she been rich, she had gotten a better Lodging, *Luke* 2. 7, (4.) *She had no Servants attending her at Bethlehem*, as appears, *Luke* 2. 16. which was an evident Argument of her Poverty. O how humble was Christ in his Birth! She was no Empress, Queen, Dutchess, or Lady; no Person of great Account, or Riches, or Station; in the World but a poor and mean Virgine that was his Mother.

VI. He was Born in a *mean Place*. *Luke* 2. 1, — 8. He was not Born in the *Royal City Jerusalem*, but in a *mean Village Bethlehem*; not in a *Palace*, but in an *Hostler's House*; not in a *fine drest Room*, but in a *Stable*: No *Empress* or *Queen* to attend his Birth, but *Oxen* and *Asses*; No *Beds of Down* for his Mother to ly on, but the *Straw* which Oxen and Asses had trampled under their Feet.

V. He was laid in a *Manger*. *Luke* 2. 7. *And she brought forth her First-born Son, and wrapped him in swaddling Cloaths, and laid him in a Manger.*

ger : Not so much as a *Cradle* had his Mother to lay him in, but he must be laid in a *Manger*, under the Oxen and Asses Heads, amongst the Straw and Chaff: No Silks or fine Linnen to wrap him in, but (*a*) old Rags, (his Mother was Poor, and had no better) there was no *lighted Lamps* or *Candles* in the Place he was Born in, but *Darkness*, even Midnight *Darkness* surrounding him; he was Born in *Darkness*, and Died in *Darkness*, to save us from eternal and utter *Darkness*: He, that dwells in *Light* inaccessible, is Born in *Darkness*! He, in whose Presence *Heaven* it self is not pure enough, is Born in a *Stable*! the *Fountain of Riches* Born of a poor Woman! He, that Rules the Stars, is laid in a *Manger*! He, that sits upon the *Throne*, and lives for ever and ever, lies in a *Stable*! He, in whose Presence the *Seraphims* cover their Faces with their Wings, is surrounded in a *Stable* with Oxen and Asses!

Behold and admire the wonderful Love of Christ to our Souls! God humbled himself to become Man, that Man might be like God in Holiness and Happiness, Christ the *Son of God*, became the *Son of Man*, that he might make the Sons of Men become the Sons of God by Adoption, He took not on him the Nature of Angels, but the Seed of Abraham, Heb. 2. 16. The *immortal God* became a *mortal Man*, cloathed with all our sinless Infirmities: The *infinite Creator* became a *finite Creature*, and all this for our Salvation! that he might be

(*a*) [κ' ἐσπαργασέν αὐτὸν ἀβύσσω] *Laceris Pannis seu Faciis involvit eum.*

6 *Sacramental Meditations on the*
be capable to die and suffer for us. O then, let us be content to be low in the World; let us not despise any of our Brethren for the Meanness of their Birth: Christ was low in his Birth, and sanctified the Meanness of our Birth by his own Birth. Let us come to his holy Table *fraughted with Love and Humility* (as oft as Occasion offers) laying Christ in our Hearts by Love, who was once laid in a Manger for our Sins. What will it avail us, that Christ was conceived and Born of the Virgin? unless he be conceived and formed in our Hearts, by the Spirit of God. Lord, let Christ be formed in my Soul, before I come to the holy Table, that as my Hand receives Bread and Wine, my Faith may receive Christ. *That Bread of God which cometh down from Heaven, and giveth Life to the World, John 6. 33.*

Christ's sufferings 1735
C H A P. II.

Of Christ's Sufferings in his Life.

CHRIST was not only Born in a low Condition, but also in all his Life, he was a Man of Sorrows, and acquainted with Grief, Isa: 53. 3. as appears from these following Considerations.

I. He was made under the Law, Gal. 4. 4. But when the Fulness of Time was come, God sent forth his Son, made of a Woman, made under the Law. Here is a great Step of Humiliation, the great Legislator was obliged to observe the Law.

He

He that was above the Law, was made under the Law, both Ceremonial, Judicial and Moral; to all which he gave perfect, personal and constant Obedience, all the Days of his Life. As to the Ceremonial Law, he was circumcised when he was eight Days Old, *Luke 2. 21.* He kept the Passover. — As to the Judicial Law, he paid Tribute. — As to the Moral Law, his frequent Prayers, Preachings, Works of Charity, his constant going about doing good, — are Testimonies of his constant Obedience thereto.

Man did violate and break the Law, eyen the whole Law of God, in Thought, Word and Deed, and therefore Christ our Saviour was obliged to perform the whole Law; yea, he could not be a Saviour to us, if he had failed in Obedience to any Point of the Law: *For such an high Priest became us, who is holy, harmless, undefiled, separate from Sinners, — Heb. 7. 26.* Was not this a great Step of Humility, for the Son of God to live Thirty Three Years and an Half in this World, made *under the Law*? Hence learn,

1. If Christ was made under the Law, *we must not think to live above the Law*, but be obedient thereto, as far as we can; and wherein we fail to beg Pardon for Christ's Sake. Was the Son of God obedient to the Law, and will any of the Sons of Men presume to live without a Law, following their own sinful Inclinations, and carnal Affections for a Law? Alas! how many walk contrary to God's Law, openly and avowedly?

2. Christ hath fulfilled the Law for us, tho' we are not able of our selves to give perfect, personal and constant Obedience to the Law; yet Christ hath

hath given Obedience to the Law, after the strictest Tenor of the Covenant of Works; and what he hath done for us, if we have Faith, will be imputed to us as if we had done it our selves. Let not then former Sins (if we be Penitent) discourage us from the Lord's Table. Christ hath fulfilled the Law for us, and will impute his active and passive Obedience unto us, and free us from the Curse and Condemnation of the Law.

II. *He was tempted of the Devil Forty Days in the Wilderness*, Mat. 4. Luke 4. He, who knew no Sin, nor was Guile found ever in his Mouth, was tempted to the vilest of Sins; to Distrust and Tempting of God's Providence, and Idolatry. He before whom Seraphims and Cherubims went to appear with *covered Faces*, was Tempted of the Devil with *open Face*: He, that provides the great Family of Heaven, and Earth, and Sea, is tempted to *distrust Providence*, by commanding Stones to be made Bread: He, who rules all by his Providence, is tempted to *tempt Providence*, in throwing himself down from the Pinnacle of the Temple: He, to whom all Angels and Men must pay their Homage, before whom all Knees must bow, and Tongues confess, is tempted to *fall down before the Devil* that old Serpent, and red Dragon, to worship him. Doubtless, tho' these were the main Temptations with which Christ was assaulted, yet the Devil proposed many more Temptations, which are not recorded; for he tempted Christ forty Days in the Wilderness; yea, he tempted him to Unbelief, to call in Question, if he was the Son of God; *If thou be the Son of God* ———? No Wonder he tempt a poor Believer

Sufferings and Death of Christ.

liever to doubt of his Interest in God, when he tempted the Son of God to *Unbelief*. So that, *Heb. 4. 15. He was tempted in all Points like as we are, yet without Sin, so that he himself having suffered being tempted, he is able to succour them that are tempted, Heb, 2. 18.*

Behold how Christ was tempted in the Wilderness, not for a Day or Two, but for Six Weeks, where he had *no House* to lodge in, *no Meat* to satisfy his Hunger, *no Company* but wild Beasts and Devils to converse with; and see how he overcomes all the Devil's Temptations by the Word of God.

Thus Christ was tempted, that he might sympathize with us, when we are tempted; he overcame all the Devil's Temptations by the Word of God, to cast a Copy to us, to make Use of the *Sword of the Spirit*, which is *the Word of God*, to resist Satan's fiery Darts; to learn us, when tempted, to look up with an Eye of Faith to him, for Grace to overcome the Temptation, as the *Israelites* looked up to the *brazen Serpent*, *Num. 21. 9.* to heal them when stung with fiery Serpents. If the Son of God was thus tempted, we must not expect to escape Temptations. Think it not strange when you meet with Temptations; the Son of God was tempted, and must you be free? Be not discouraged, O Believer, from coming to the Lord's Table, tho' thou be tempted to Atheism, Idolatry, Unbelief——so was Christ tempted. If thou resist them, God will not charge them on thee. Temptations to the vilest Sins are consistent with the greatest Measures of Grace, as here we see in Christ's Example.

-Sure this was a great Step of Christ's Humiliation and Suffering, that God should be tempted by the Devil; infinite Holiness tempted to Sin, the vilest of Sins, tempted so long, tempted to so many Sins. We must not imagine, that Christ was no more in his Lifetime tempted, save these Forty Days in the Wilderness; for *Luke* tells us, *Luke* 4. 13 That when the Devil had ended all the Temptation, he departed from him for a Season only. No doubt but he was frequently tempted in the whole Course of his Life, *Heb.* 4. 15. *Heb.* 2. 18. and so must we expect to meet with Temptations all our Life-long, till we arrive at the heavenly *Sion*, the City of our Solemnities.

III. He was persecuted by wicked Men *Mat.* 2 No sooner was the Prince of Life born, but *Herod*, by crafty Projects, seeks privately to put him to Death; asking diligently of the Wise Men, where Christ was born? desiring them to find Christ out, pretending outwardly to come and worship him, but intending inwardly to come and kill him: And when crafty Projects in private could not effectuate his Design, his Malice and Rage breaks out openly, so that he slew all the Babes of two Years old and under, in that Corner where Christ was born, having first killed the *Sanhedrin* (*Pareus*) the better to settle himself in the Throne; yea, so strict was his Command for killing the young Babes, thinking to kill Christ among them, that his own Son was killed among the rest. The Scribes, Pharisees, and Chief Priests and *Herodians*——from once he entered his publick Ministry, still persecuted Christ with Tongue and Hand, seeking to murder his Name and Person; first privately, and when that would

would not serve, publickly and avowedly, threatening to excommunicate all that acknowledged Christ to be the *Messiah*, until at length they imbrued their Hands in his Blood.

Consider, O Believer, how that Christ was persecuted as soon as born; how he was forced to flee into *Egypt*, for Preservation of his Life; how he was persecuted to the Death, from the Cradle to the Grave, by Tongues and Hands, in private and publick, by high and low. We deserved to be persecuted eternally by the Wrath and Vengeance of God due to us for Sin; and therefore Christ was persecuted by Men and Devils, to save us from that eternal Wrath. The Creator is persecuted by the Creature, the Lord of Life is persecuted by earthly Worms. Let us then cheerfully suffer all manner of Persecution for him who suffered so much Persecution for us, if ever in Providence we be called thereto: Marvel not if ye meet with Persecutions in the World, if the Wicked revile you, banish you, imprison you, forfeit you, scourge and hang you for the sake of Christ; he suffered much more for thy sake; *and the Servant is not above his Master*, Come then Believer to the Lord's Table cheerfully to commemorate his Death and Sufferings, that thus was persecuted for thy Sake, Tho' the World mock and revile, persecute and fine thee for so doing, yet undervalue their Reproaches and Persecution, and come frequently to commemorate Christs Sufferings in the holy Eucharist.

IV. He gained his Bread with the Sweat of his Face: Till he was thirty Years of Age, he wrought at the Carpenter trade with *Joseph* his supposed Father; (Mat. 13. 55. *Is not this the Carpenter's*

Son? Is not his Mother called Mary? Mark. 6. 3 His Enemies upbraid Christ, saying, *Is not this the Carpenter?*) And then he entred on his publick Ministry, in which he continued three Years and an half.

This was a part of the Curse inflicted on *Adam* and his Posterity, for eating the forbidden Fruit; *In the Sweat of thy Face shalt thou eat bread, till thou return to the Ground,* Gen. 3. 19. which Christ (with all the rest of the Curses due to us for Sin) did endure. Man sinned in eating of a Tree; Christ must not only die on a Tree, but also work at Timber and Trees, from his Infancy till Thirty Years of Age: See here the Analogy betwixt *Adam's* Sin, and Christ's Sufferings. Thus he, whose is the Earth Psal. 24. 1 and its Fulness, whose are the Cattle, Psal. 50. 10. on a thousand Hills, to whom the Fowls of the Mountains, and the wild Beasts of the Field belong, who opens his Hand liberally, and satisfies the Desires of all living Psal. 145. 16. must live like a poor Mechanick, to gain his Bread with the Sweat of his Brow; and all this to save our Souls! Hence learn.

1. *We must not be idle:* God would not have the first *Adam* idle in the State of Innocency, nor the second *Adam* to be idle in the Days of his Flesh; the Sun, Moon, Stars, Spheres, Sea and Elements are in perpetual Motion, Angels are still busie; yea the Devil never ceases to tempt going about like a roaring Lion, 1 Pet. 5. 8. and God works continually, and shall we then be idle and the whole Creation busie? God forbid: We ought still to be busie in promoting either the Good of Soul or Body, the publick, or our own
 priva

private Good. What shall then become of many idle Sparks, and Ladies of our Times, that pass their whole Time in Pastimes and Recreations?

2. *We must not think Shame of an honest Employment*: Christ was a Carpenter. We should think Shame of nothing but Sin. Parents should tie their Children to an honest Trade, and not suffer them to be idle.

If Christ was so busie gaining his *daily Bread*, O Believer, be thou more busie in gaining the *Bread of Life*, and preparing thy self to come to the Lords Supper, to feed upon that *Feast of fat Things full of Marrow*.

V. *He lived in Poverty*: 2. Cor. 8. 9. *For ye know the Grace of our Lord Jesus Christ, that tho' he was rich, yet for our Sakes he became poor, that ye through his Poverty might be rich.* Christ was not only born of a poor Woman, but led a poor Trade of Life, and was loaded with Poverty from his Cradle to his Grave. When Tribute is demanded of him, he had not so much as a *Stater* or Half-crown of Money of his own, but must send *Peter* (Mat. 17. 27.) to borrow so much from a Fish of the Sea. *And albeit the Foxes have Holes, and the Fowls of Heaven have Nests, the Son of Man had not a House wherein to lay his Head*, (Mat. 8. 20.) He had no Rents nor Revenues, but lived till Thirty Years of Age on the Sweat of his Face, and thereafter, when he entred the Ministry on the Bounty and Kindness of others. When he was to ride to *Jerusalem*, he had not so much as a *Beast* of his own, but must borrow an *Ass's Colt*; and when he had gotten the *Colt*, he had *not a Saddle or Bridle, or Stirrups*,——but borrows some Clothes

of some of his Followers on which he sat instead of a Saddle; he had *no House* of his own to *live in*, or so much as a *Grave* of his own to *ly in*; but was born in another Man's Stable, *lived* in other Mens Houses, and was *buried* in another Man's Grave.

Thus, he *that thought it no Robbery to be equal with the Father* Phil. 2. 6, 7. *takes on him the Form of a Servant; yea, of a very poor Servant*: He who possesseth all Things, and is the unexhaustible Fountain of Riches, became poor, that he might enrich us, 2. Cor. 8. 9. *he divests himself (for a Time) of his Robes of Glory, and clothes himself with the Rags of our Mortality and Poverty, that he might divest us of the Rags of our Corruption and Sin, and clothe us with the Robes of Immortality, and his own untainted Righteousness.*

Grudge not, O Believer, tho' thou be poor, so was Christ: Outward Poverty and inward Grace are very consistent; *Lazarus* was poor, and yet is to Day in Glory; *Dives* was rich, and is to Day in Hell: Be content to suffer Poverty for Christ's Sake, who was made so poor for our Sakes. O that thou would come with spiritual Poverty to the Table of the Lord, then would he enrich you with spiritual Graces and Comforts For, *Luke 1. 53. He hath filled the hungry with good Things, and the rich he hath sent empty away.*

VI. *His Life was full of Sorrows.* Christ was not only a sorrowful Man, *but a Man of Sorrows and acquainted with Grief*, Isa. 53. 3. that is, a Man made up of Sorrows, and habituated to Grief. No sooner was he born, but he entred to taste of the Sorrows of this Life, being circumcised the eighth Day, and persecuted by *Herod*. We read
several

veral Times of his *Weeping*, but never of his *Laughing*. He endured the *Reproaches* of Men, the *Temptations* of the Devil, *Poverty*, and *Condemnation* of Sinners, with the *Wrath* of God the Father; yea, he was made a *curse* for us, *Gal. 3. 3.* in dying the painful, shameful, and reproachful *Death* of the Cross; and had an exact *Feeling* of these Evils which could not but make his *Life* a *Life of Sorrows*. And that which did most of all increase his *Sorrow*, was the *Fore-sight* he had of that sad and doleful *Night* of his *Passion*: He fore-saw that *he was to tread in the Wine-press of his Father's Wrath, and none of the People to be with him, Isa. 63. 3.* And, O! with what *Sorrow* and *Astonishment* of Spirit did the *Forethoughts* of this sad *Hour* of *Darkness* fill his *Soul*! which made him confess, *My Soul is exceeding sorrowful even unto Death, Mat. 26. 38.*

Thus he that is the *Source* and *Foundation* of *Serenity*, *Felicity*, eternal and unmixed *Joys* and *Consolations*, was made a *Man of Sorrows* for our *Sins*, to the *End* that we who deserved to *scrow* eternally in everlasting *Flames*, might *joy* and *re-joyce* for ever in endless *Glory*.

Think not then, O *Believer*, that your *Life* must be full of *Joys* and *Consolations*, since *Christ's* *Life* was full of *Sorrows*: Expect to meet with thy own *Share* of *Sorrows* in this *Life*, and learn to take them in good *Part*, following *Christ's* *Example*, who suffered so much *Sorrow* for your *Sake*.

VII. He suffered innumerable *Reproaches*. *Isa. 53. 3.* He was *despised* and *rejected* of Men, 'Our *Saviour* had all Manner of *Disgraces* cast upon him,

not by mean, base, beggarly, and despised Com-
panions; but by the Scribes, Pharisees, Elders,
high Priests, and Rulers of the City, Men of
most Fame and Reputation, not for Command
and Wealth only, but also for Learning and
Piety. These did seek to discredit him, out of
their repining Envy: These vilified his Person,
depraved his best Actions, and did cast the worst
Imputation they could upon him: They vilified
our Saviour's Person, by the Baseness of his Pa-
rents, his Kindred, and Profession, *Is not this Jo-
seph's Son? Is not Mary his Mother, and his Bre-
thren James and Joses, Simeon and Jude? Is not
this the Carpenter?* They gave it forth that he was
a Drunkard, a Glutton, a Rioter, a Compani-
on with the basest Fellows, even Publicans and
Sinners. They depraved,

His *Doctrine* as *Heretical*, crossing Moses his
Law, and *treasonable*, that he forbade to pay
tribute to *Casar*.

His *Miracles* as *Magical*. They reported that
he did all those Miracles for which the People ho-
noured him, not by the Power and Finger of
God, but by the black Art or hellish Conjurati-
on, even by the Aid and Working of *Beelzebub*
the Chief of Devils. They said, That he was a
wicked and profane Fellow, a Man that did not
regard the Sabbath of the Lord. They were bold
to lay to his Charge that horrible and sacrilegi-
ous Crime of Blasphemy, saying, *Why doth this
Man blaspheme? And for thy Blasphemy we seek to
Stone thee.* Lo! to be traduced of Men famous
for Knowledge and Religion, and for Honour
and Wealth, as a Boon-companion, as a Wine-
Bibber

• Bibber, a Fellow for Harlots, a profane Pollu-
• ter of the Sabbath, an horrible Blasphemer of
• God; this was (a Part. of) the bitter Cup
• which our Lord Jesus was fain to drink; could
• he suffer greater Ignominy, and more intolerable
• Reproach? Nay, at one Time they were so au-
• dacious, as to tell him to his Face, *Thou art mad*
• *and hast a Devil.* [Leigh's *Body of Divinity.*]

Thus he whom Angels honoured, Men dishonoured; whom Heaven adores, Earth reviles; whom the Host of Heaven proclaims *Rev. 4. 11. 12* *worthy to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing,* is made, *Psal. 22. 6.* *a Reproach of Men, and despised of the People;* and all this, to save our Souls: To deliver us from eternal Ignominy, Shame, and Reproach.

If we be the Disciples of Jesus, we must not expect an Exemption from Reproaches. The Disciple is not above his Master. O! how patiently should we suffer Reproaches for him, that suffered so great and various Reproaches for us! both in his Pedegree, Employment, Doctrine, Miracles, and Name; being called a Glutton, Wine Bibber, Drunkard, a Friend or Companion of Publicans and Sinners, a Sabbath-breaker, a Blasphemer, a Mad-man, a *Samaritan*, one that had a Devil or Familiar Spirit. The Son of God did not escape the Tongues of wicked Men, and how shall we think to escape them? Let us endeavour to have a Conscience void of Offence before God and Man, and then let Devils and Men reproach and accuse us, Christ will justifie and excuse us.

VIII. *He suffered Hunger*, Mat. 4. 2. *He was afterwards an hungred.* He that feeds and provides for the Fowls of the Air, that neither sow nor gather into Store-houses, and Fishes of the Sea, and Beasts of the Forrest, and the Sons of Men, was frequently hungry himself while in this World. Man with his inordinate Appetite did eat the forbidden Fruit: And therefore, the Son of God had frequently an Appetite without Food, to satisfy the same.

Behold, the Love of Christ to our Souls: He that feeds all the World suffered Hunger for our Sakes, that he might fill and satisfy our Souls eternally, and bring us to that Place and State where *we shall hunger no more, nor thirst any more*, Rev. 7. 16. *where we shall have Liberty to eat of the Tree of Life that is in the midst of the Paradise of our God*, Rev. 2. 7. O that our Soul did hunger after Christ, who suffered so much Hunger for us! then might we expect to be *satisfied with the Fatness of his House, even of his holy Place*, when we come to his holy Table.

IX. *He suffered Thirst*, John 4. 7. *Jesus saith unto her, Give me to drink*, John 19. 9. *After this Jesus saith,——I thirst*, He who is a Fountain Zech. 13. 1. *opened to wash, and satisfy the spiritual Thirst of other Mens Souls*, was thirsted frequently himself with bodily Thirst. He who *invites*, John 7. 27. *all that are athirst to come to himself and drink*, is fain to seek a Cup of cold Water himself. Man's Soul thirsted for Things unlawful; and therefore Christ must thirst for Things lawful and needful, and yet want them; he who, Song 5. 1. *says, Eat, O Friends; drink, yea drink abundantly*

ly, O Beloved, is refused a Drink of Water himself *John* 4. 9. 19. 29. and yet is proffered Gall and Vinegar, and forced to drink the Cup of the red Wine of full Mixture of the Wrath and Indignation of the most High, due to us for Sin. The Cup and bitter Potion we should drink, Christ was made to drink the same; and the Cup he stood in need of, is frequently denied him. Thus our Lord Jesus suffered Thirst, that he might give us to drink of the Water of Life freely, *Rev.* 22. 17.

O how temperate ought we to be in our Meat and Drink! Christ suffered Hunger and Thirst for want of Meat and Drink. Should we then abuse Meat and Drink to Gluttony and Drunkenness? How thankful should we be to God for our Plenty, considering, how frequently the Son of God was trysted with tormenting Thirst, and pinching Hunger! that we should enjoy these Creature-comforts, which God denied frequently to his own Son, for our Sins! How patiently should we take Hunger and Thirst for Christ's Sake, who suffered so much Hunger and Thirst for our Sake! Lord grant my Soul may hunger and thirst after Christ at all Times, especially, when I come to partake of his holy Supper, *to drink his Blood which is drink indeed, and to eat his Flesh, which is Meat indeed,* *John* 6. 55. that my hungry and thirsty Soul may feed by Faith on a crucified Jesus.

X. *He endured Weariness,* *John* 4. 6. *Jesus therefore being wearied with his Journey, sat thus on the Well.* To say nothing of what Weariness he endured at the Carpenter Trade, before his publick Appearance, which was (no doubt) very great; Since he entred on the Ministry, many a weary

Step did he travel on Foot betwixt *Jerusalem* and *Galilee*, and from City to City, and from Country to Country, sometimes ascending, sometimes descending Mountains, sometimes fleeing for his Life, sometimes travelling with Sweat and Toil, till he was even weary and tired again, and glad to sit down and rest him, *John 4. 6.* as he did at *Jacob's Well*: Sometimes sailing by Sea, that, being over-wearied by his tedious Foot-journeys by Land, he sleeps in the midst of a Storm, even when boisterous Winds, and proud mounting Waves threatned to end his Life; and sure were he not indeed weary, he could not sleep at such a Time. As for riding, our Saviour never save once took that Ease to himself, when he sat upon the bare Back of the Colt of an Ass, with a Coat or Two instead of better Furniture under him. Yea, so weary was he with continual Travel, that he desired sometimes to go to some desert Place, and rest himself, and retire for a Time from the Multitude: but could not get the Convenience: So that his whole Life was a toilsome Tract of Weariness. And at Death he was so wearied with carrying his own Cross, that he was like to sink and faint under it, till *Simon Luke. 23. 26* helped him.

Thus, *he who upholds all Things by the Word of his Power, Heb. 1. 3. in whom we live, move, and have our Being, Acts 17. 28. who giveth to all Life, Breath, and all Things,* was made subject to all the Curses due to us for *Sin Gal. 3. 13,* and to Weariness among the rest; that he might give Rest to weary Souls, *Mat. 11. 28* that laboured under a feeling Sense of Sin. He was weary, that we might get Ease; he endured Weariness on Earth.

Sufferings and Death of Christ.

Earth; that we might get everlasting rest in Heaven.

O let us remember, whenever we are weary, either by Sea or Land, in Mind or Body, how much Weariness our Jesus endured for us, in the Days of his Flesh. Let us never weary of serving him, never weary of Well-doing, never weary of Duties, either publick, private, or secret. Let us seek rest to our weary Souls in Christ Jesus. Let us come to his Table to renew our Covenant with him to that Effect.

XI. *He was in frequent Dangers.* (Leigh's Body of Divinity) 'He lived in Quietness and Safety during his Carpenter's Employment: But when he came to be a Minister, he was still persecuted. At Nazareth, his own City, because he was plain in telling them their Faults, they laid violent Hands upon him, and would have broke his Neck down a steep Hill, on which the Town was built. After, as he grew more famous for Wonders, so he was more hated and maligned by the Rulers: Many a Time they conspired to take and entrap him, sent Officers to apprehend him, took up Stones to dash out his Brains: And commanded; that whosoever knew where he was should make it known, that they might apprehend him; and that he, that should confess that he was the Christ, should be excommunicated. Infomuch, that he was called a Stone of Offense, and a Sign to be spoken against. And he saith, *The World hateth me, yea, they hated me without a Cause*; Infomuch that he could not walk openly amongst them, but was fain to hide himself after a Sort, and to flee for his Life; for they were scarce

ever

ever without some Device or other, to put him to Death.

He was in frequent Dangers by Sea, in Dangers in the Wilderness, in dangers in the City, in Dangers Night and Day from the *Scribes, Pharisees, Elders, high Priests, Rulers, and Herodians.*

Thus the Son of the Eternal lived a *Life of dangers on Earth*, that he might cause us to live a *Life of Safety*, and eternal Security in *Mount Sion, the City of our Solemnities*, where the *Gates of the City are never shut* Rev. 21. 25. there being no Fear of any assaulting Enemy. His whole Life was full of Temptations, Persecution, Toil, Poverty, Sorrows, Reproaches, Hunger, Thirst, Weariness, Dangers. Our Life also (if true Christians) will be full of Dangers, while we are Pilgrims in this Valley of Misery. But, in all our Dangers spiritual or corporal, let us run to, and rely on Christ, who by Experience will sympathise with us, and can, and will deliver us. Let us endure Dangers, and Hazard, and Loss of Life, and all for Christ, if ever he calls us thereto: And finally, Let us long to arrive at the new *Jerusalem, at Sion, the City of our Solemnities*, where, *our Eyes shall see Jerusalem, a quiet Habitation*, Isa. 33. 20. *a Tabernacle that shall not be taken down* where we shall be put beyond the Possibility of sinning and Reach of Dangers, Sorrow, Persecution or Temptations for evermore.

CHAP. III.

Of Christ's Sufferings before his Death.

IN the preceding Chapter, we have a short Hint of Christ's Humiliation, or Sufferings in his Life: We shall in this Chapter consider what he suffered before his Death, *In that Night in which he was betrayed*, in which Night he appointed his holy Supper, that when we communicate, we might remember what our Lord and Saviour suffered that Night for us.

Christ, in that Night in which he was betrayed, having celebrated and abrogated the Passover, and instituted the Lord's Supper, *Mat. 26. 18. 26.* And sung an Hymn or Psalm thereafter (what Psalm was sung matters not much) but the 118 Psalm was usually sung by the Jews after the Passover, (*Pareus in Loc*) and probably was sung by Christ and his Disciples, after the first Communion: Then after this double Feast of the Passover, and the Lord's Supper, Christ entred to suffer what was signified by these two Sacraments; having first preached that consolatory and valedictory Sermon, *John 14. 15, 16, 17.* Chapters, after which he suffered as follows.

I. *He passed over the Brook Cedron, John 18. 1.* so called, either from the Cedars growing on its Banks, or from *Kadar*, Darkness. Probably the Trees, with their Boughs, intercepting the Beams of the Sun, occasioned Darkness at this Brook

Brook; *Mat. 26. 37.* They went out to the Mount of *Olives*, which was a Sabbath days Journey, or two Miles from *Jerusalem*, to a Place called *Gethsemane*, into a Garden where Christ usually resorted, which Place *Judas* the Traitor well knew. Now the Brook *Kidron* or *Cedron*, lay in their Way, which Christ wades through (*Isaac Ambrose looking unto Jesus, Page 341.*) barefoot in the cold Night. Some say, That then the Prophecy, *Psalms 110. 7. He shall drink of the Brook in the Way*, was fulfilled. Others say, It was fulfilled when he returned again over the Brook; so that he did not sip, but drink of the Waters of the Brook. There is no doubt but he drank of the Waters of Affliction, and of the Brook of God's Wrath in the Way, whether he drank of the Brook *Cedron* or not. In the Way he hath a serious Discourse with his Disciples, anent his own Sufferings, and their deserting him; at which they are exceedingly amazed, *Mat. 26. 30. 36.* But *Peter* more self-confident than the rest, promises not to forsake him, even unto Death. We find *2. Sam. 15. 23. 30.* *David* with his Men passing over the Brook *Kidron*, or *Cedron*, bare-footed, and weeping as they went, as a Type of Christ; and here Christ himself the *Antitype*, with his Disciples, passes over bare-foot, and weeping, but not to flee as *David* did, but rather to cast himself in the Hands and Way of his Enemies. Thus he who formerly, by way of *Miracle*, walked on the Sea; now, by Way of *Suffering*, walks bare-foot over the Brook *Cedron*, through its cold Waters in the Night-season.

As Christ, before his Death and Entrance to Glory, waded through the Brook Cedron; so all of us must have our Cedrons to cross, our Afflictions to suffer, ere we arrive at Glory. We must pass through a Red-sea of Difficulties, a waste howling Wilderness of Temptations, and an impetuous Jordan of Trials, ere we arrive at the true Canaan. We must pass through the dry Vale of Baca, ere we appear before God in Sion. And in fine, through much Tribulation we must enter into the Kingdom of Heavens.

II. He suffered unspeakable Grief and Sorrow in the Garden, as appears, 1. From the express Relation of the Four Evangelists. 2. By his Prayers. 3. By his bloody Sweat. Of which in Order.

1. By the express Relation of the Four Evangelists, He began to be sorrowful, and very heavy, saith Matthew Chap. 26. Verse 37. He began to be sore amazed, and very heavy, saith Mark Chap. 14 Verse 33. And being in an Agony he prayed more earnestly, saith Luke Chap. 22. Verse 44. Now is my Soul troubled, and what shall I say? Father save me from this Hour, but for this cause came I unto this Hour, saith John, Chap. 12. Verse 27. The very Forethoughts of this Hour put Christ into a Soul-trouble, as John here expresses it, before he entered into the Garden: And Mat. 26. 38. My Soul is exceeding sorrowful; even unto Death. He was not only sorrowful, but exceeding sorrowful; and not only exceeding sorrowful, but sorrowful even unto Death: *Quasi dixisset, parum abest quin præ tristitia, Mortem optam.* (Pareus in Loc.) I am almost Dead for Sorrow. Such is my Sorrow, that I am almost killed therewith. Sure it was no small

Matter which made the Son of God *sorrowful, and very heavy, amazed, and in an Agony, and exceeding sorrowful, even unto Death, and in a Soul-trouble,* Since the Person suffering was Infinite; no doubt it was some Infinite Matter that thus weighted his Spirit: It was the Sense of the Wrath of an Infinite God for our Sins.

2. *By his Prayer, Mat. 26 39 says, He fell on his Face, and prayed, Mark 14 35 says, He fell on the Ground and prayed. And Luke 22 41 says, He kneeled down, and prayed. It seems he first kneeled down, and then fell flat on his Face, the more to express his Grief and Sorrow; and so prayed, Abba, Father, all Things are possible to thee, take away this Cup from me; nevertheless, not what I will, but what thou wilt. Mat. 26 39 says, Let this Cup pass from me, Luke 22 42. Remove this Cup from me: (transire fac a me Poculum istud, Tremellius.) Cause this Cup to pass over me. The Matter of the Prayer, Mat. 26 39 Let this Cup pass from me. Some interpret thus, Let this Cup pass by me, O that I may not taste it. But others thus, Let this Cup pass from me, tho' I must taste it, yet O that I may not be too long, or tediously annoyed therewith. That which leads unto this last Interpretation, is that of the Apostle, Christ in the Days of his Flesh, offered up Prayers and Supplications, with strong Cries and Tears, unto him that was able to save him from Death. And he was heard in that which he feared, Heb. 5 7 How was he heard? Not in the Removal of the Cup, for he drank it up all: But in Respect of the tedious Annoyance, or poisoning of the Cup; for tho' it made him sweat Drops of Blood, tho' it grieved him, and pained*

him

him, and made him cry out, *My God, My God why hast thou forsaken me?* Tho' it cast him in a Sleep, and laid him dead in his Grave, and there sealed him for a Time; yet presently within the Space of Forty Hours, or thereabout, he revived, and awakened as a Lion out of Sleep, or as a Giant refreshed with Wine; and so it passed from him, as he prayed, in a very short Time; and by that short and momentary Death, he purchased to his People everlasting Life (*Isaac Amb. looking to Jesus, p. 245*) The Manner of his Prayer, is, 1. With Humility of Spirit, *he kneeled.* 2 With Importunity, *he prayed thrice.* 3 A fervent Heart, *he prayed earnestly.* 4 In a lawful Matter, *let this Cup pass from me.* 5 With Faith, *All Things are possible to thee.* 6 With Resignation, *Not what I will, but what thou wilt.* 7 With filial Affection and Confidence, *Abba Father.* 8 A feeling Sense of the want of what he prayed for, *he was exceeding sorrowful.* All which Qualifications we ought to have in our Prayers. Such a Prayer, put up in such a Manner, three several Times renewed, speaks forth the intolerable Grief and Sorrow Christ was under for the Time. But that which most of all demonstrates Christ's Grief and Sorrow, in the Garden, was,

3 *His bloody Sweat, Luke 22 44. 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.* Here is a Gradation. 1 His Sweat was as Drops of Blood. 2 As great Drops of Blood. 3 Not only Blood, or great Drops of Blood, but, such Plenty of Blood, which did not drop, but run down to the Ground, even through his Garments: So that if any had come many Hours after, he might

might have found the Marks and Print of his Blood on the Ground (*Smith on the Creed P. 163*) *Tanta Sudoris Copia, ut non Corpus humectaret solum, sed etiam in Terram caderet; non Sudor aqueus, sed sanguineus; nec Gutta sed Grumi: Cui Exemplo quid unquam auditum simile, nedum equale, saith Chamierus?* That is, That Christ in the Garden had such Plenty of Sweat, that it did not only bedew his Body, but also fall upon the Ground; it was not a watry, but a bloody Sweat; not Drops, but Clots of Blood: What was ever heard like, far less equal to this Example (*Chamierus Tom. L. 5. C. 3. Citante Leigh, P. 597*) Unspeakable was that Sorrow that caused Christ, in a cold Night, under the open Air, in a cold Season, lying on the cold Ground, after wading bare-foot through the cold Waters of Cedron, without any external Cause then present, to sweat, to sweat Blood, to sweat Drops of Blood, yea thick Clots of Blood, to sweat in such Plenty, as to burst through his Garments, (so that he was red in his Apparel) and to run in Streams (as it were) down to the Ground. There was no Souldiers, Scribes, Pharisees, false Witnesses, traiterous Judas, nor tormentors, nor Scourge, nor thorny Crown, nor Nail, nor Spear — to affect his Body in View at the Time.

What then occasioned such a bloody Sweat! Such Amazements! Such Soul Trouble! Such Agony! Such Sorrowfulness unto Death! Such a vehement, such a frequent Prayer? O! it was the Cup he had to drink; the Sense and Fore-taste, and Fore-thoughts he had of that bitter Cup he was to drink, for expiating our Sins. This Cup was full of Mixture (*Isaac Ambrose looking to Jesus, P. 346, 347.*) As,

1. *Full of Pain, Buffeting, Whippings, Scourgings, Bleedings, Crucifying, and all bodily Torments.* 2. *Full of Shame,* which he most undergo at his being apprehended, bound, judged, scorned, reviled, condemned, ——— 3. *Full of the Neglect of Men,* that would not regard his Sufferings, but mock and revile him. 4. *Full of the Guilt of the Sins of his elect Ones,* for which he must now satisfie divine Justice. 5. *Full of the Power and Malice of Satan,* and his Instruments, with whom he was now to grapple. 6. *Full of the Wrath of God,* which was the greatest and bitterest Ingredient in the whole Cup, which he must now Suffer for our Sins. This, this was the Thing put Christ in an Agony, in a Soul-trouble, to thrice renewed Prayers, to sweating of Blood. ——— He had in his View that Cup of Suffering, the Cup of God's Wrath, which he must drink out, with the Dregs thereof. From all which it appears, that Christ suffered unspeakable Grief and Sorrow in the Garden, before he was apprehended; and no Wonder, he had the Wrath of the Eternal to endure, and was now entring to feel the Weight thereof for our Sins, in his bloody Sweat and Agony.

O see and consider *the Evil of Sin,* which put our Lord to such Soul-sufferings, and bloody Sweat and Agony: Alas! that our Lord should sweat Blood, and that we will not shed Tears for our Sins, that Christ's Soul was so much troubled for, and our Souls so much delighted in Sin. How unsupportable is God's Wrath, which put the Son of God in such a Soul-trouble, and Agony, and bloody Sweat! Consider this, you that live in Sin, in Whoredom, Adultery, Drunkenness, Covetousness, Oppression;

how can you be able to endure this Wrath to be eternally poured out on you? If Christ was so amazed, and heavy, and sorrowful unto Death, and in an Agony, and bloody Sweat, under the Sense of divine Wrath for a Time! what will become of you, when you must eternally feel the positive Wrath of an angry God, for ever and ever? Unless speedy Repentance and Reformation prevent your Ruin. *O the unparalleled Love of the lovely Jesus! whose Delight was with the Sons of Men from all Eternity.* Who foresaw and yet drunk out this Cup of Wrath for our Sakes: If he had not an earnest Desire to save our Souls, he needed not; yea, he would not suffer such Things for our Sakes.

Thus he, whose Presence refreshes and comforts the Souls of Men, had his own Soul troubled for our Sins. *He, in whose Favour is Life,* had his own Soul sorrowful unto Death. The Hearer of Prayers, is (under the Sense of divine Wrath) put to renew his Sute, to double and triple his Prayers with *strong Cries*, Supplications and Tears.

Adam sinned in a Garden, Christ begun his Sufferings in a Garden, with his bloody Sweat and Agony: He was apprehended in a Garden, and buried in a Garden, to expiate our original Sin and actual Transgressions; *Man* sinned in a Garden, Christ suffered divine Wrath in a Garden; *Man* drunk in the Pleasures of Sin in a Garden, Christ drunk in the Cup of God's Wrath and Indignation in a Garden; his Soul was troubled for a Time, that our Souls might be eternally comforted. He was in an Agony in the Garden, to free us from eternal Throws, Pangs, and Agonies in Hell Flames.

O my

O my Soul, when thou comest to the Lord's table, and see'st the broken Bread, and poured out Wine, remember Christ's bloody Sweat and Agony in the Garden! And when thou see'st the Cup, remember the Cup of God's Wrath Christ drank in the Garden!

III. *Judas betrayed him, Matth. 26. 49. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great Multitude, with Swords and Staves from the chief Priests and Elders of the People. Now he that betrayed him gave them a Sign, Whomsoever I shall kiss the same is he, hold him fast, And forthwith he came to Jesus, and said, Hail Master, and kissed him*——— After Christ had prayed thrice in the most earnest and fervent Manner that ever he prayed, *That the Cup might pass from him (Mark 14. 36. Luke 22. 47. John 18, 3, 11, 12.)* he comes to Peter, James, and John, the former Witnesses of his Transfiguration, and the present Witnesses of his bloody Sweat and Agony, and finds them asleep for sorrow; and says to them *ironically, Sleep on now, q. d. Sleep on now if you dare, for the approaching Danger, the Hour is at Hand, my Betrayers and Murderers are at Hand, rise let us meet them.* And thus like a most noble Champion, he appears first in the Field to wait for his Enemies; *no Man took his Life from him, but he laid it down of himself (John 10. 17, 18.)* He does not flee and shun Death, no verily; but as the first Adam sinned willingly, the second Adam died willingly: Which should for ever endear Christ to Believers. Now this was no small Part of Christ's Sufferings, that Judas should betray him; it was no Scribe, nor Pharisee, nor High Priest
nor,

nor Ruler of the People, nor *Herodian*, nor any vowed Enemy, but one of his pretended Followers a Disciple, not one of the Number of the Seventy but of the Number of the Twelve, one that was his Almoner, his Purse-bearer, his Treasurer in a Manner; one that eat and drunk at one Table, and out of one Dish with him, that attended him now about three Years and a Half, received the Gift of Miracles from him, and heard many a sweet Sermon and Parable from Christ, with their spiritual Meaning; one of his own Domesticks, whom he was to honour with the Office of Apostleship; *One whom Jesus had often delivered from Death, and for his Sake healed his Father of a Palsie and healed his Mother of a Leprosie; And next to Peter, honoured him most of all his Apostles (August. Ser. 28. ad Fratres.)* One whose Feet Christ washed and wiped (*John 13. 5.*) O what Grief was it to our Saviour to meet with such Retaliation of Kindness from one he had so singularly obliged; and from whom he might expect the greatest Kindness in Reason and Gratitude? This was one of the bitter Ingredients of the Cup of Sufferings. But *Judas*, forgetful of all former Favours, gets a band of Men from the chief Priests, and marches in their Front, leads the Van, &c. embraces, and salutes, and kisses Christ, which was the Sign he give the Souldiers to know Christ by; *pretending Kindness with his Mouth, but Intending Malice in his Heart.* O! with how many such *Judas*es is the World yet stored? All that Christ said to *Judas*, was, *Friend, wherefore comest thou, betrayest thou the son of Man with a Kiss?* Must the Seal of Love be the Sign of Treachery? O what a mild Reproof is This!

Tho.

Tho' we hear never so many Sermons, partake of never so many Sacraments; tho' we were long in the best of Company, and were endued with the greatest of Gifts, even of Miracles; tho' we should preach the Gospel to others, yet if we want true Grace, we may be Cast-aways. *Judas* had all these Advantages, and yet is to Day in Hell. O Reader, labour and pray for Grace above all Things. Grace will fit thee for the Lord's Supper, for the Comforts of the Spirit, and for eternal Glory. No Gifts, nor external Privilege, without Grace, will make thee a worthy Communicant. Marvel not, tho' you meet with ungrateful Dealing from the Hands of those you least deserved the same; Christ met with the like from *Judas*. Live not in the Practice of any known Sin; one allowed Sin will lead to another; yea, to a greater: *Judas* was a Thief, *John* 12. 6. He allowed himself in this Sin, this led him to be a Traitor, and to sell his Lord and Saviour for thirty Shekels of the Sanctuary, which is about thirty Half Crowns, or Forty Five *Lib. Scots* Money; a goodly Price he sold his Lord for! O! beware of Covetousness: *The Love of Money is the Root of all Evil*: It will not only cause Men to make Shipwreck of their Faith, but also sell their God as *Judas* did.

Come not to the Lord's Table with a Traitor's Mouth and Heart, as *Judas*; preferring the World to Christ, pretending one Thing, and intending another Thing: O! come with Sincerity of Love and Affection to Christ, that thou mayst be able with *Peter* to say, *Lord, thou knowest all Things, thou knowest that I love thee.* *John* 21. 17.

IV. *The Souldiers apprehended him, Judas first betrayed him with a Kiss, whom Christ mildly reproves. Then when (Pareus in Matth.) the Souldiers were doubting whether it was Christ, he says, John 18. 4. Whom seek ye? They answered Jesus of Nazareth: He said, I am he: And with the Divine Power of his still Voice, he caused them to fall backwards on the Ground; to let them see, albeit they were armed with Staves and Swords, and he unarmed; yet, that by his Divine Power, he was able to escape their Hands, and to destroy them: As also, to let the World see, that he was not forced to die, but yielded himself willingly to Death. Then after they rose again, Jesus said, Whom seek ye? They said, Jesus of Nazareth; He said, I told you, that I am he: If therefore ye seek me, let these (meaning his Disciples) go away. O! how his Love to his Disciples made him forget himself and his Sufferings! In the 14th, 15th, 16th, 17th. Chapters of John, before his Passion, he is totally taken up with comforting them, and praying for them. And now, when he is to be apprehended himself, he looks to their Security; Let these go away. (O let never a Believer doubt of the Love of Jesus) Then John 18. 12. the Band, and the Captain, and Officers of the Jews took Jesus, and bound him; they laid violent Hands on him, and binding his Hands behind him like a Thief, they led him away (Leigh's B. D. Page 599.) Facinus est vincire Civem Romanum. (Tullius Orat. ad Verrem 3tia) it was a great Crime to tie a Citizen of Rome. It was Slaves ordinarily, and Thieves they thus used to bind. Some of*

of them lay hold on his Garments, others on the
 Hair of his Head, some pluck him by the Beard,
 others struck him with their impious Fists;
 and being enraged, that, with a Word, he had
 thrown them backward on the Ground, they
 therefore throw him on his Back, and basely
 tread him under their dirty Feet (*Homil. Job
 Carthag.*) (*Jacob de Valent*) in *Psalm. 22*, says,
*Sicut Leo rugiens et rapiens trahit Prædam per
 terram, & lacerat & laniat, &c.* As a roaring Lion
 draws along the Earth his Prey, and tears it, and
 pulls it; so they hale Christ all along the Earth,
 spitting on him, buffeting, pulling him by the
 Hair. They all rush violently on him, (*says
 another Author*) they fling him to the Ground,
 they kick him, tear him, spurn him, pull him by
 the Hair both of his Head and Beard.

They bind him, like another *Sampson*, with
 Ropes and Cords. *Quidam existimaverunt* (*He-
 mil. Job. Carthage.*) *Catena ferrea Collum ejus alli-
 gasse, quod mihi certe incredibile non est.* Some think
 they put about his Neck a Chain of Iron, which is
 not improbable. We read that they laid 2 Chains
 on *Peter*, *Acts 12. 6.* And that *Paul* was bound
 with two Chains, *Acts 21. 33.* And, no Doubt,
 their Malice was as great against Christ, as a-
 gainst his Apostles, and they neither wanted
 Will nor Power, at this Juncture, to vent their
 Malice. So that there is no Doubt, but they
 bound Christ also with Iron Chains.

*Thus Christ is Bound with Cords and Chains, to
 free us from eternal Chains and Darkness; and
 to loſe us from the Bonds of Sin; and to bind up
 the Hands of incensed Justice against us; and*

to set us free from all our Enemies, and to bind us with the Bonds of immutable Love to himself. O! how did the Cords of Love tie our Jesus, stricter than all the Jewish Fetters and Chains! His Love to our Souls was strong as Death; & *vicit Invincibilem*, and overcame him who is Invincible. It was his Love to poor Believers, that bound up the Divine Hand of his Omnipotency, so as to suffer his humane Hands to be thus bound up with Ropes and Chains.

V. They led Christ to Annas, and from Annas to Cajaphas, John 18. 13, 14. ' They led him a way to Annas first, (for he was Father in Law to Cajaphas, who was High Priest that Year) Now Annas had sent him bound to Cajaphas the High Priest. It is said, They drew him away by the Hairs of the Head, and led him in uncouth Ways, and through the Brook Cedron, in which the rude Souldiers plunged him in, and assailed on him all the Affronts and Rudeness which an insolent and cruel Multitude could think of. (*Isaac Amb. Looking unto Jesus, page 253.*) However, it is sure, they violently pulled Christ bound with them over the Brook Cedron, to Jerusalem; and not the least Question, but they abused him both with Tongue and Hands. Now when they brought him to Jerusalem, they brought him first to Annas. But why first to Annas? *Isaac Ambrose* says, *Because Annas was Chief of the Sanhedrim*———But that cannot be, for *Herod* had destroyed the Sanhedrim in the Beginning of his Reign, (*Josephus Flavius* d:

de Antiquit. Jud. Lib. 14. Cap. 17.) before he killed the Babes of Bethlehem, to the End they might not oppose him in his bloody Design of murdering the Babes, and that he might settle himself the better in his Kingdom; so that there was no *Sanhedrim* at the Time of Christ's Death, cloathed with a *Nomothetical Power*; and consequently, *Annas* could not be the Chief thereof. For the (*Sanhedrim*) mentioned in the Gospel, differed much from the true *Sanhedrim*; the former was an Ecclesiastick Court, of which the then High Priest *Cajaphas*, and not *Annas*, in Reason must be thought Chief. The latter had a *Legislative* and *Coercive Power*, and Power to decide criminal Matters, which the former had not: *John* 18. 31. The *Scepter* had fully departed from *Judah* long before that Time; so that they neither had King, nor *Sanhedrim* of their own, from once that *Shilo* came (*Gen.* 49. 10.) *Pareus* in *Matth.* 26. gives the true Reason why Christ was first brought to *Annas*, because he being Father in Law to *Cajaphas*, and dwelling in the Way, by which they are leading Christ captive, *ei igitur in Transitu, Jesum captivum quasi in Triumpho ostentare vulerunt*: They therefore as they passed by his House, would needs make a triumphal ostentive Shew to *Annas*, of *Jesus* led captive. Such was their Malice, and so glad were they to have Christ their Prisoner. And then, (when they had sufficiently, no Doubt, mocked and reviled him) they led him to *Cajaphas*, bound with Ropes and an Iron Chain, (as is probable) and there the High Priest, Scribes, and Elders, ——— were

met together in the House of *Cajaphas*, waiting the Return of the Souldiers with *Jesus*; who (as soon as he was brought bound before them) immediately sat in Council to Judge him, who is the *Judge of the quick and dead*: So bent they were to put him to Death.

VI. *He is interrogate by the High Priest, anent his Disciples and Doctrine, John. 18. 19. The High Priest then asked Jesus of his Disciples and Doctrine.* Their Design was to ensnare *Christ* with captious Questions, to the End they might, with a Shew of Justice, put him to Death. The Questions are not recorded in Scripture; but it is probable, they might be to this Purpose, (*Isaac Ambrose*) How many Disciples he had? Whence he gathered them together? Whither they were gone? And if they fled, did not their fleeing argue them guilty of Sedition and Treason? And why he gathered so many Disciples? And why he went up and down with such a numerous Train? and why did he convocate the *Lieges* without the Licence of the Supreme Magistrate. ——— And as to his Doctrine, whence he learned that new Doctrine? And by what Authority he taught? And how durst he place his own Inventions, in the Room of the long continued Rites and Ceremonies appointed by *God*? And how durst he so bitterly exclaim against the *Scribes* and *Pharisees*? And many more to this Purpose. To the Questions anent his Disciples, he answered nothing. To these anent his Doctrine, he replied, *He taught publickly in the Temple*, and desired his Hearers to be asked thereanent.

O! See with an Eye of Faith, *the impartial Judge of Men and Angels*, standing before the Bar of an earthly, *partial Judge*. See *the Mediator of the new Covenant* challenged for his Doctrine. *The Supreme Head of the Church* questioned by *corrupt Church-men*. These who should imploy their Tongues and Wits for his Praise and Service, imploying the same to ensnare him, and trap him in his Answers, and so to make him guilty of Death. O! how should we love him, that suffered such Indignities for our Sakes! *The great and merciful High Priest of our Salvation, who is Holy, Harmless, undefiled* (*Heb. 7. 26.*) *who maketh Intercession for us*, *Romans 8. 34.* *at the Father's right Hand*, was questioned for his Doctrine and Disciples, by *merciless, sinful, and burlful earthly high Priests*. Thus he is questioned in the earthly *Jerusalem*, before the high Priest of the Order of *Aaron*, that he might appear as an *Advocat* for us in the heavenly *Jerusalem*, and a Priest for ever, *after the Order of Melchisedec*. O how he loved his Disciples! Tho' they deserted him, yet he will not accuse them, he will not tell where they are gone. If Christ was so kind to his Disciples who deserted him, how much more kind will he be to poor Believers that cleave to him, and come to his holy Table with Love and Sincerity, complaining of the Weakness of their Faith? *Corrupt Church-men are Christ's greatest Enemies*: And therefore we are to pray to God, to free his Church from such. They charge Christ's Members with the foulest Crimes, when they are most in Duty, as here they charge Christ himself *with Invasion and Sedition*.

VII. *One of the Officers stroke Christ with the Palm of his Hand, John 18. 22. And when he had thus spoken, one of the Officers which stood by stroke Jesus with the Palm of his Hand, saying, Answerest thou the high Priest so? (Chrysostom Hom. 82. in Job.)* says, it was Malchus an Idumean Slave, whose Ear Peter cut, and Christ healed; who gave the Stroke: and (Bern. Serm. de pas.) says, the Hand that struck Christ, was armed with an Iron Glove. Vincentius says, that by the Blow Christ was felled to the Earth (Vinc. Serm. de pas.) And (Ludovicus. de vita Christi) says, that Blood gushed out of his Mouth, and that the Impression of the Varlet's Fingers remained on Christ's Cheek, with a Tumor or wan Colour

Tho' such Abuse was done to Christ in Presence of the high Priest, and Scribes, and Elders; yet none of them, nor any of the Standers-by, reproved the Actor, or spoke a Word for Christ. And thus the Prophecy Lam. 3. 30. *He giveth his Cheek to him that smiteth him,* was fulfilled. Sure this was no small Part of Christ's Sufferings; to be stricken publicly in the Face of Judgment; the Judges, by their Silence, approving the Fact; and yet see how patiently he bears the same; *If I spoke Evil, bear witness against the Evil; if not, why smitest thou me?* Here you may learn of Christ, to be meek and lowly, and patient. Let us bear Injuries after this blessed Example, with a calm and quiet Mind.

Behold the Son of God stricken with the Hands of a sinful Slave! That Face that is fairer than the Sons

Sons of Men, Swelled and Wan-coloured, by the Blow of an Iron Glove; *the Lion of the Tribe of Judah* felled to the Ground, with a Stroke from the Hands of a wicked Varlet; the *Omnipotent Creator* struck with an *impotent Creature*, and yet carrying it patiently! And all this for our Sakes. We deserved to be under the eternal Strokes of God's Justice, and Vengeance; we deserved to be stricken in Hell by Devils for ever; and therefore, our Jesus suffers Strokes on his Face from sinful Men, and that also the most contemptible Sort of Stroke, with the Palm of the Hand. O Love incomparable! O how frequently should we come to the Eucharist to remember the Love, as well as the Sufferings of a dying Jesus!

VIII. *False Witnesses are sought and laid against him.* Mat. 26. 59. 60. *Now the chief Priests and Elders, and all the Council sought false Witnesses against Jesus to put him to Death, but they found none; for Mark 14. 59. Their Witnesses agreed not together.* Behold how they laid the Process! The Judges are Pursuers, and the Parties are Witnesses against Christ; yea, they that are Pursuers and Witnesses, sit as Judges against Christ; which might be Ground enough for Christ to plead for the Nullity of their Processes.

Nevertheless, he opened not his Mouth, Isa. 53 7. He is resolved to die willingly for his Elect.

Behold the Malice and Injustice of Christ's Enemies! 1. The whole Council sought false Witnesses against Christ; for they could get no true Witnesses. The Judges who should relieve the Oppressed, are suborning, seeking out, and hiring false Witnesses, to oppress the Innocent. All the

Counsel is against Christ, not one to befriend him amongst them: *His own*, not only *not received him*, but also *rejected him*, and with false Witnesses lay down a Method to murder him.

2. For all their Malice, they could find no probable Ground against him; what one said, another of the Witnesses falsified; their Witnesses did not agree. 'The Judges seek out for Witnesses (*Isaac Amb. Looking to Jesus p. 355.*); 'the Witnesses seek for Proof, those Proofs are 'to seek for Unity and Consent; and nothing 'was ready for their Purpose. 3. At last, after many Endeavours, there came two false Witnesses, to witness against Christ; and said one of them, 'This Fellow said, I am able to destroy the 'Temple of God, and to build it in three Days, ' (*Mat. 26. 61.*) *says the other*, We heard him say, 'I will destroy this Temple that is made with 'Hands, and within three Days I will build a- 'nother not made with Hands (*Mark 14 58*)

The first maintained, Christ said, *He was able to destroy the Temple*; the second affirmed he said, *He would actually destroy it*, so their Testimonies agreed not; neither of them spake Truth; for Christ only said, *Destroy this Temple, and I will raise it up again in three Days*. They neither agreed with themselves, nor with the Truth; Christ spake of the *Temple of his Body*, they spoke of the *material Temple*. And what tho' Christ had said, *That he was able to destroy and build the Temple, again in three Days?* That was no criminal Matter, but an Argument rather to gain Honour, and Respect to Christ. And what tho' he had said, *I will destroy this Temple, and build a bet-*

ter not made with Hands; since (as *Josephus* says) they allowed *Herod* the same Priviledge formerly, the Matter was not criminal: Moreover they said, that Christ said, *I will build it in 3 Days*, but Christ said, *I will raise it up*, meaning his Body from the Dead. And the high Priest arose, and said to him (*Mat. 26. 62.*) *Answerest thou nothing? Qui tacet, consentire videtur, Thy Silence argues thy Guilt.* It seems you are Guilty, and therefore answerest nothing, because you have nothing to Answer. But *Jesus held his Peace.* Their Allegations were so manifest Lies, as their own Consciences and the Judges well knew, that Christ thought it not worth his while to Answer them. (*Pareus in Loc.*) He knew also, he had to do with an unjust Judge, who would not regard his Defences: but above all, he was resolved to die, and it was not now Time of defending, but suffering.

Thus our blessed Lord, not only in his Life, but also at his Death, suffered the Contradiction of Sinners; his Words are wrested, and detorted to another Sense, Things he knew not, are laid to his Charge. It is probable they alledged, that Christ was a Sabbath-breaker, a Forbidder of Fasts, a Contemner of the Traditions of the Fathers, an Usurper of God's Prerogative in forgiving Sins: — He, to whose Charge true Witnesses could lay nothing, is loaded with Untruths, Falshood, Calumnies, Reproaches, by perjured Varlets, and false Witnesses. O the Patience of the Son of God! who with the Breath of his Mouth might have destroyed these Miscreants, and false perjured Witnesses, who had the presumptive Boldness, in his own Presence, to bear false Witness against

him; *But Jesus held his Peace*, Mat. 26. 63. Hence let us bear Injuries with Patience. No Wonder, if false Witnesses murder our Names that are Followers of Jesus, when they murdered his own Name:

IX. *He was reputed a Blasphemer*, Mat. 26 63.
 And the high Priest answered, and said to him,
 I adjure thee by the living God, that thou tell
 us whether thou be the Christ the Son of God.
Ver. 64. Jesus said unto him, thou hast said,
 (*Mark. 14. 62.* Jesus said, I am) Nevertheless
 I say unto you, Hereafter ye shall see the Son
 of Man sitting on the right Hand of Power,
 and coming in the Clouds of Heaven. *Ver. 65.*
 Then the high Priest rent his Clothes, saying,
 He hath spoken Blasphemy; what further Need
 have we of Witnesses? What think ye? They
 said, He is guilty of Death. The high Priest
 adjured him to tell whether he was Christ, —
 not that he might believe in him, for that he
 was resolved not to do; but that (be his Answer
 what it likes) he might convict him guilty. For
 if he had said, He was not the Christ or Messias,
 the high Priest would call him an *Impostour and*
Deceiver, in Regard he had frequently so called
 himself formerly before the People; If Christ,
 replied he, was the Son of God, and the Christ
 or Messias, then the high Priest was ready to
 charge him with Blasphemy; and so whatever
 he answered, to find him guilty of Death. How-
 ever, tho' it stood on his Life, Christ confesses
 he is the Son of God, and future Judge of the
 World. Then immediately the high Priest anti-
 cipates the Judgment of the Council, declaring
 Christ

Christ a Blasphemer, and telling, they needed no more Witnesses. Then having thus anticipated their Judgments, he asked their Votes, *What think ye?* And the Vote runs (according to his Mind) unanimously, *Nemine contradicente*, that *He is guilty of Death*. In the mean Time, the high Priest rent his Clothes, contrary to Command, *Lev. 21. 10.* (thereby signifying the Levitical Priesthood was to be abolished shortly) and so avowedly violates the Law, for the Defence of which he was so zealous against Christ.

Man aspired to be like God; and Christ *who thought it no Robbery to be equal with the Father*, is reputed a Blasphemer, for calling himself the Son of God. They resolve not only to murder his Person, by taking away his Life, but his Name also, declaring him a Blasphemer. The Judge of the Quick and Dead stands here wrongfully Judged by wicked Men. The impartial Judge is partially Judged. *He that did no Sin, nor was Guile found in his Mouth,* (1 Pet 2. 22.) is condemned guilty of the most horrid Sin of Blasphemy. The Fountain of Life is judged worthy of Death, the Fountain of Truth is reputed a Liar, in calling himself the Son of God; on which he expatiates for his own Comfort, and the Terror of his Enemies. Christ is condemned as a Blasphemer for our Sakes; because many of us have been guilty of Blasphemy, and Blasphemous Thoughts; and to satisfy Justice, and to procure Pardon for our Blasphemies, let us follow Christ's Example, and never deny the Truth, tho' it stand us on our Life.

X *Peter denies him Thrice: See Mat. 26. 69. 71. 73.* "Now Peter sat without in the Palace: And

a Damsel came unto him, saying, Thou also wast
 with Jesus of Galilee. But he denied before them
 all, saying, I know not what thou sayest. *Ver.*
 72. Again he denied with an Oath, I do not
 know the Man. *Ver.* 74 Then began he to
 curse and to swear, saying, I know not the Man.
Peter not only simply denied Christ, but backs
 all with an Oath; yea, he cursed and swore he
 knew not Christ. Here we may see the Effects
 of Self-confidence; *Peter* swore before, tho' all
 should forsake Christ, he would not forsake
 him, but die with him, and for him: But he
 trusted too much in his own Strength, and there-
 fore God deserted him for a Time, till he denied
 with Imprecations, that ever he knew Christ;
 and so was made sensible of his own Weakness,
 and the Need he had to rely on Christ for Strength.
 O Believer, when thou goest to the Lord's
 Table to commemorate his Death, and to renew
 thy Covenant with God, promise not in thy own
 Strength, trust not in thy own Strength, for Per-
 formance of what you promise; but in the
 Strength of Christ, lest you fall like *Peter*.

This our Saviour suffers, not only from his
 Foes, but also from his own Disciples and Followers.
 One betrays him, the rest fled and left him a-
 lone, when he was apprehended. Last of all,
Peter who vowed not to deny him, *Mat.* 26. 35.
 tho' it should cost him his Life, most shamefully
 disowns him, and denies him with horrid Im-
 precations, *that he knew not the Man*. And thus
 he is left to tread the Wine press of his Father's
 Wrath, *Isa.* 63. 3. and none of the People was
 with him. Sure it was no small Part of Christ's
 Suffer;

sufferings, thus to be disowned of one, he called not only to be a Disciple, but an Apostle also, and endued with the Gift of Miracles, and admitted to a greater Familiarity than any other Disciple, save *James* and *John*. See how the Son of God was disowned and denied by Men; yea, denied by one, on whom he had laid the greatest Obligations, to the End we should not be disowned of God in the Day of our Account.

XI. *They most inhumanely abuse him, Mat. 26. 67.*
Then they did spit in his Face, and buffeted him. And others (Mark 14. 65. The Servants did strike him) smote him with the Palms of their Hands, saying Prophecie unto us, thou Christ, who is he that smote thee. Mark says, They covered his Face. And Luke 22. 63. They mocked him, and many other Things blasphemously spake they against him. Some write, That after they had sentenced Christ worthy of Death, (*Mallonius de Flagellat. Christi, Cap 6. Cit. Isaac Ambros*) they committed him to their Ministers and Servants, warily to be kept till Day; and they immediately threw him into the Dungeon, into *Cajaphas's* House; there they bound him to a stony Pillar, with his Hands bound on his Back, and then fell upon him with their Palms and Fists. Some others say, That the Souldiers not yet content, they threw him into a filthy dirty Puddle, where he abode for the Remainder of that Night; agreeable to that, *Psalms* 88. 6. *Thou hast laid me in the lowest Pit, in Darkness, and in the Deeps.* Psal. 69. 2. *I sink in the deep Mire, where there is no standing.*
Which

Which Passages, tho' they have a spiritual Meaning, might be literally verified in Christ. But let us take a distinct View of what the Evangelists relate.

1. *They spit in his Face, Mat. 26. 67. and Isa. 50. 6. I hid not my Face from shame and Spitting:* saith Christ. That Face that is *more fair than the Sons of men*, which dazles the Eyes both of Saints and Angels, (so to say) in the beholding of which, a great Part of the Glories of the New *Jerusalem* doth consist, is made the Butt of the frothy Spittles, and nasty Bubbles, and filthy Phlegm of profligate Wretches. O unparalleled Indignities! Nothing was more infamous with the *Jews*, than to be Spitted upon. See *Numb. 12. 14. Job. 30. 9, 10*, O my Sins, my Lusts, which put Christ to such Affronts! 2. They buffet him. One of the Officers smote him before with the Palm of his Hand, they strike now with the closed Fists, (*Isaac Ambrose Looking unto Jesus, Page 358.*) so that his Face did swell, and was full of Bunches all over, and by these Blows of their Fists his whole Head was swollen, his Face became black and blue, and his Teeth ready to fall out of his Jaws; and, no Doubt, with the Violence of their Strokes, they made him reel and stagger, they made his Mouth, and Nose, and Face to bleed, and his Eyes to startle in his Head. Behold the *Son of God spitted upon, and buffeted with the Sons of Men!* The innocent Lamb of God encompassed with Bulls of Bashan! And Dogs (*Psal. 22. 12*) gaping on him with their Mouths, as revening and roaring Lions! See with Faith the
omni-

omnipotent Jehovah, who with one Blow might reduce the whole Creation to nothing, patiently suffering Hundreds and Thousands of Blows for our Sins. See the very Servants and Slaves smiting him, and the high Priests and Council looking on, conniving at, desiring, and laughing at such Indignities (*Pareus com. in Matth. 26.*) and none to help, and none to sympathize with, or pity him; *Lovers and Friends were far removed from him* ———. And all this he suffered to save our Souls. O infinite Love!

3. *They smote him with the Palms of their Hands, saying, Prophesie thou Christ, who smote thee?* When they were weary of striking him with their Fists, then to pass away another while of the Night, they strike him with the Palms of their Hands, which was the most disgraceful of the two; and not only so, but they mock and taunt him in his prophetic Office, *Prophesie who smote thee: thou pretendest to be a Prophet, come then, tell us, prophesie who gave thee the last Stroke; to all which Mockery and Derision we find Christ silent: As a Sheep before her Shearer is dumb, so opened he not his Mouth* (*Isa. 53. 7.*) O the Patience and Love of the Son of God! O how his Love to our Souls makes him patiently endure such Treatment and Indignities!

4. *They covered his Face, Mark 14. 65.* (as was done with *Haman, Esther. 7. 8.*) in Contempt, or that they esteemed him worthy of Death, and unworthy of the Light of the Sun; and to the End they might, with greater Freedom, and less Shame and Pity, smite him on the Face: and probably, because they had so abused his Face
with

with their Spittles, they loathed to behold his Face, and therefore covered it (*Isaac Ambr. Looking to Jesus, P. 358.*) *Nauseam ipsis spectatoribus, provocabat fœditas illa.* Another says, it was a nauseous Sight, and enough to make one spue. They had so barbarously and inhumanely, with their Phlegm and frothy Spittles, defiled his Face.

Behold and see, how the Son of the Eternal God, in whose Presence *Seraphims* and *Cherubims* do cover their Faces with their Wings, not able to behold the Splendor of his Majesty, had his own Face covered in Contempt by profligate Sinners! Behold, how he that is the Son of Righteousness, who enlightneth every Man that cometh to the World, is esteemed unworthy of the Light of the natural Sun in the Firmament! Behold wicked Miscreants striking with the greatest Freedom, without any Respect to Shame or pity, that veiled Face, at whose Presence Heaven and Earth flee away, and there is no more Place found for them! Behold his Face that is fairer than the Sons of Men, so abused with Spittles, that his Enemies, without nauseating, could not behold the same! O Believer, it was thy Sins and my Sins which put our dear Lord to suffer such Indignities. Let us then at all Times, but especially when we come to the Lord's Table, bewail our Iniquities which brought such Indignities on our crucified Jesus.

XII. They led Christ again in the Morning before their Council, and Examined him, Mat. 27 1, 2. "When the Morning was come, all the chief Priests, and Elders of the People took Coun-

* Counsel against Jesus, to put him to Death.
 * And when they had bound him, they led him
 * away, and delivered him to *Pontius Pilate* the
 * Governour. Some think (*Pareus in Matth. 27.*)
 * the Priests wearied Christ all Night, examin-
 * ing him, and at length in the Morning decre-
 * ed to deliver him to *Pilate*. The latter is true,
 but not the former. They indeed decreed to
 deliver him to *Pilate*. But this Morning Council
 was only called, and met in the Morning: In the
 Evening Council, they consult *how* to put him to
 Death; in the Morning Council, *That they shall*
put him to Death, Luke 22. 66. *And as soon as it*
was Day, the Elders of the People, and the chief
Priests and Scribes came together, and led him
into their Council, which shews that the Morn-
 ing Council was a distinct Convocation of the
 Priests and Elders, from the Evening Council.
 It seems, after they sentenced Christ worthy of
 Death, the Council retired home, and left Christ
 to be abused by their Servants, and to be impri-
 soned, and kept till Day. And then early in
 the Morning they met again, and convened
 Christ, and re-examine him, They having, in
 their former Council, condemned him guilty of
 Blasphemy, they were afraid lest he should deny
 what he confessed formerly, *viz. That he was the*
Son of God; and therefore they examine him on
 the same Head again, that they might extort a
 new Confession out of his own Mouth, and so find
 him guilty *de novo*, of Blasphemy, Luke 22. 67.
 ————70 *Art thou the Christ? Tell us ———— Art*
thou then the Son of God? And he said unto them,
Ye say that I am. He still adheres to the Truth,
 cost.

cost what it pleases: In this Morning Council, they determined to deliver Jesus bound to *Pilate* to be crucified; and drew his Libel, or Indictment, of which in the next Articles.

Consider here, how eager Christ's Enemies were to destroy him; they met at Night, and sat to Cock crow, that is three in the Morning; and again by Six, as soon as it was Day, they met in Council to effectuate their Purpose. O! what a Shame is it for us, to be so lazy in the Way of Duty, when the Devil's Servants are so busie in the Way of Sin? They can sit up, and rise early to sin, to murder Christ, and his Followers; and we will not sit up late, or rise early to read and meditate, and pray, and fit our selves for Eternity. —

If these hypocritical Teachers of old were so bent, to have Christ put to Death; how much more busie and diligent ought true Gospel Ministers be, to celebrate the Memorial of his Death, in the Lord's Supper?

XIII. *They delivered him bound to Pontius Pilate, Matth. 27. 2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the Governour.* When first they apprehended him, they bound him, and (it seems) loosed him from his Bonds, when he stood before the Council; and again, when the Council rose, they bound him (*Par. Com. in Mat. 27.*)
 ' To the End *Pilate* receiving him bound, might
 ' think him the greater Malefactor. *Jerom*
 ' thinks it was the Fashion with the Jews, to de-
 ' liver him bound to the Judge; whom they
 ' thought worthy of Death.

Thus

Thus they led the *Lion of the Tribe of Judah*, like a Malefactor, bound with Ropes and Chains; he that binds all the Devils in Hell with Chains of *Darkness*, and restrains the Malice of all wicked Men in the World, with his Providence, for Love to redeem our poor lost Souls, humbled himself so low, as to let sinful Miscreants bind his Hands with Chains of Iron. Behold his Hands, which made Heaven and Earth, bound! His Hands, which uphold the Creation, fettered! His Hands, who sets captive Souls at Liberty, tied! The liberal Hands, which satisfy the Desires of all Living, chained! See with a believing Heart, and tearing Eyes, the impartial Judge of the Quick and the Dead led like a Malefactor, by wicked and malicious Men, before a temporal and partial Judge, to be judged for our Sins. O the Justice of God! O the Love of Christ! O the Evil of Sin! The Hazard we were in! O the Greatness of the Ransom paid for us! O our Ingratitude! to be so negligent to refuse to celebrate the Memorial of his Death, at his own Table, who suffered so great Things for us.

XIV. *They falsely accuse him* John 18, 28————

Then led they Jesus from Cajaphas unto the Hall of Judgment, and it was early, and they themselves went not unto the Judgment Hall, lest they should be defiled, and so rendered unmeet to eat the Passover. Hypocrites strained at Gnats, but swallowed Camels. They made Conscience of entering in with a Gentile, Pontius Pilate, to the Judgment Hall; but no Conscience to murder the innocent Jesus; Pilate then went out unto them, and said, *What Accusation bring you against this Man?* They answer-

answered sawcily *If he were not a Malefactor, we would not have delivered him up unto thee.* What do you think, That unless he were wicked, and deserving of Death, that we would deliver him up unto thee? Is not our Word enough? Is not our Authority enough (*Pareus in Matth. 27.*)? Nay, says *Pilate*, the Roman Law condemns no Man unheard and unconvicted: And if you will bring no Accusation against him, take him your selves, and put him to Death, for I will not, without a sufficient Accusation led, and proven against him, put him to Death. *It is not lawful for us* (said they) *to put any Man to Death;* you that are Romans have taken away that Power from us: *We have a Law, and by that Law he ought to die;* and therefore we come to you, the Judge of criminal Matters, to the End you may put him to Death. It seems *Pilate* still continues asking a Libel and Accusation against Christ; therefore at length they presented the Libel they formed in their Morning Council, and accused Christ; Luke 23. 2. *We have found this Fellow perverting the Nation, and forbidding to give Tribute to Cesar, saying, That he himself is Christ a King.* They accuse him of three Articles;

1. Of *seditious Doctrine*, that he seduced the People, and perverted the Nation.
2. Of *Treason and Disloyalty*, that he forbad to pay Tribute to Cesar.
3. Of *intended Usurpation and Rebellion*, that he sought to make himself a King, and so to rebel, and commit Treason against Cesar and to usurp the Kingdom.

All these Accusations were manifestly false (*Isaac Ambrose. Looking to Jesus, Page. 360.*) As for the

first, he was so far from seducing the People, that he would have gathered them in one, very often. (Mat. 23, 37,) and they would not. The 2d was false also, for he was so far from forbidding to pay Tribute, that himself paid Tribute (Mat. 17, 27,) and desired others to do the like; Luke 20, 25, The 3d was also manifestly false in the Sense they alleged; for he was so far from desiring to be an earthly King, that he professed his Kingdom was not of this World, John 18, 36, And when the People intended to have made him a King, he fled from them into a Mountain, himself alone, John 6. 15.

Pilate was moved with none of his Accusations, but the Third, on which he examined Christ; having first entered into the Judgment Hall, and called Jesus unto him, he asked him, *Art thou the King of the Jews?* Jesus answered, *My Kingdom is not of this World*———John 18, 33. 36 By which Pilate understood, that Christ was not intended Rebel or Usurper against Cesar; and therefore was desirous to let him go.

Behold here *the Judge of the World* accused by foul mouthed Wretches, he that taught as never Man taught, the Way of God in Truth, was accused of false and seditious Doctrine; he that was the most loyal Subject that ever breathed, was accused of Treason, intended Rebellion and Usurpation; *the King of Kings and Lord of Lords*, was challenged for calling himself a King; he is questioned for assuming the very Title of King to himself.

Man suffered himself to be seduced by the Devil; and Christ is therefore (to satisfy Justice) accused

ed as a Seducer of the People. Man denied the Tribute of Obedience due to God; and Christ is accused for denying Tribute to *Cesar*. Man committed Treason and Rebellion, and Usurpation against the *great Jehovah*, (for in eating the forbidden Fruit, he thought to be as Omniscient as God is,) and Christ is accused for Treason intended Rebellion, and Usurpation against *Cesar*. O the Justice of God! and the suitable Satisfaction given by Christ for our Sins!

V. *Christ was sent to Herod, Luke 23 7.*

— When *Pilate* heard that Jesus was a *Galilean*, and so belonged to the Jurisdiction of *Herod* the Tetrarch of *Galilee*, he sent Christ to *Herod*, who was then at *Jerusalem*, to be tried by him. *Herod* was very glad of the Honour done him by *Pilate*, being curious of a long Time to have seen Jesus, because he heard many Things of him, and hoped to have seen some Miracles done by him: And then he proposes many curious, but not edifying Questions to him, to which Christ makes no Reply; which Silence of Christ they interpret to be but Simplicity; Then *Herod*, with his Men of War, set him at nought, and mocked him, and arrayed him in a gorgeous Robe, and sent him again to *Pilate* (*Isaac Ambrose Looking to Jesus Page 362.*) 'They arrayed him with
' a white glittering gorgeous Robe: Tho' divine
' Providence seemed by this white and gorge-
' ous Robe to hold forth the Dignity and In-
' nocence of Christ, of which *White Colour* was
' a fit enough Emblem: Yet *Herod's* Intenti-
' on was not so much to declare his Excellence
' or

of Innocence, as his Folly or Simplicity: Certainly, he accounted him for no other than a very Fool, an Idiot, a passing simple Man. The Philosophers (says Tertullian) drew him in their Pictures, attired by Herod like a Fool, with long Asses Ears, his Nails plucked off, and a Book in his Hand. O the strange Mistakes of Men! O marvellous Madness! in his Lifetime they account Jesus a Glutton, a Drinker of Wine, a Companion of Sinners, a Blasphemer, a Sorcerer, and one that had cast out Devils through Beelzebub Prince of Devils: Yes, and that himself was also possess'd with a Devil. And now, towards his Death, he is bound as a Thief, struck in the House of *Cajaphas* as an arrogant sawcy Fellow; he is accused before the Council of Blasphemy, he is brought before *Pilate* as a Malefactor, a Mover of Sedition, a Seducer, a Rebel, and as one that aspired to the Kingdom, he is transmitted unto *Herod*, as a Jugler to show Tricks; and now, in the Close of all, is accounted of *Herod* and his Men of War, as a Fool, an Idiot, a Brute, not having any understanding of a Man.

Now when *Herod* and his Souldiers had sufficiently mocked Christ, and cloathed and treated him as a Fool and Simpleton (*Isaac Ambrose ibid.*) they dismiss him again to *Pilate* through the more publick and eminent Streets of *Jerusalem*, in his white Garment, to be scorned by the People; to be hooted at by idle persons; and mocked by the Boys of the City.

Devout Reader, behold how the Son of God is treated by the Sons of Men! he was examined twice by the Ecclesiastick Judicature, then he was examined and tried before the civil Court, next

he is sent to *Herod*, to be tried at a *Council of War* before the *Military Court*; and finally, he is remitted by *Herod* to *Pilate*, from the *Military* to the *civil Court*. O see with what *Patience* the *Son of God* endures all these *Trials*, out of an ardent *Love* to save our *Souls*!

See the *Pearl of Price*, set at nought; the *Wife of the Father*, esteemed a *Fool*; the *heavenly Captain of our Salvation*, derided by earthly *Captains*; the *King eternal and invisible*, mocked by an earthly and mortal *King*! He that *cloathes the Heavens with Clouds and Stars*, himself cloathed with a *Fool's Habit*; he that is the *Tree of Life*, in the *midst of the Streets of the heavenly Jerusalem*, led, like an *Idiot*, in a mock *Procession*, through the *Streets of the earthly Jerusalem*! No Wonder tho' *Earth* should tremble, the *Heavens* stand amazed, and the *Sea* should roar at such a prodigious *Sight*. O! with what a bleeding *Heart*, mourning for our *Sins*, the *Causes of Christ's Sufferings*, should we come to the *Lords Supper*, to commemorate his *Death and Passion*; and these *Indignities* he suffered before his *Death*?

XVI. *The Jews preferred Barabbas, a Thief, and Murderer, to Jesus, John 18. 39, 40.* At the *Feast of the Passover*, it was ordinary with the *Governour* to release any *Prisoner* the *People* desired; and therefore *Pilate* willing to release *Christ*, asks the *People*, whom will ye that I release to you? Whether will you have *Barabbas*, who is a *Thief*, a *Robber*, a *murderous Mutineer* (See *Matth. 27, 16, Luke 23. 19. John 18 40.*) and an *Author of Sedition*, or the *King of the Jews*, let loose? They all replied with

with a Cry, denoting their malicious Eagerness to have Christ destroyed, *Not this Man, but Barabbas*. The *Jews* would not name a Thing they held accursed; and therefore, that they might murder Christ's Name as well as his Person, and shew they looked on him as accursed, they say, *Not this Man*. They would not so much as pronounce his proper Name.

Pilate knew, that for Envy they had delivered Jesus, *Matth. 27. 18.* and finding, that *Herod* had sent him back uncondemned, and endeavouring Christ's Liberty, said, *What shall I then do with Jesus, who is called Christ?* *Matth. 27. 22.* (he pronounces his Name to the full, and though a Gentile, had more Pity on Christ than all the *Jews*) *And they all said unto him, let him be crucified.* Their former hidden Malice breaks now at length out into open Fury. An ordinary Death will not satisfy their Malice, but a Roman Death, a cursed Death, a lingering Death of the Cross; *Why, what Evil hath he done?* says *Pilate*, shall he be crucified without a Crime? But they cried out the more, *Luke 23, 21. Crucifie him, crucifie him;* no Reason, but open Fury must be expected from inveterate Malice; they'll have him crucified, but will not give sufficient Reason for so doing. But *Pilate* says to them again the third Time, *Why, what Evil hath he done?* *Luke 23, 22. But they were instant with loud Cries, requiring that he might be crucified, Pilate protested that he found no Cause of Death in him, and that he was innocent; but the Voices of the People and Priests prevailed:* It was not the Reasons and Arguments, but the loud Cries and strong Voices

of the People and Priests which prevailed, *Pilate* thought they would prefer Christ to *Barabbas*, and that they would seek to release Christ; but *citius Diabolum ex inferno petivissent, quam Jesum*, (*Paræus in Matth. 27.*) They would sooner (saith *Paræus*) seek a Devil out of Hell (to be released) than *Jesus*. At length *Pilate* seeing he could prevail nothing, but that a Tumult was rather made, he released *Barabbas* the Murderer and Thief; and delivered the *Innocent Jesus* to be scourged.

Behold and see, *How the Son of God was humbled for our Sins!* A High-way Thief who mercilessly wounded and robbed the Passengers, was preferred to the tender hearted Samaritan, that healed, bound up, and poured Wine and Oyl of Consolation into the Wounds of bleeding Hearts. A Murderer who had, unjustly, slain the Living, was preferred to a Saviour, that, mercifully, restored the Dead to Life. The tumultuous Raiser of Sedition, was preferred to the most loyal Payer of Tribute. The Wolf is preferred to the Lamb. The Guilty is preferred to the Innocent. The Priests, whose Lips should have preserved Knowledge, (*Mal. 2, 7,*) and whose Mouths should be employed in praising, serving, extolling Christ, and teaching of his People, were busie in defaming, maligning, abusing Christ's Name, seducing his People, and seeking his own Destruction: And when Arguments cannot, loud Cries and strong Voices must overthrow Christ. Alas! was it not enough for the Son of God to be put in the Balance with a Murderer, Thief; but must he also be rejected, and the robbing, mutinous Murderer be preferred to him? Must a Heathen *Pilate* plead
Christ

innocent, and seek his Delivery; and the supreme Officers of the Church plead the King and Head of the Church guilty, and not rest satisfied till he be crucified? *Earth* wonder, and *Heaven* stand amazed at the *Justice* of God, the *Love* of Christ to save Souls, the humble *Condescendence* of Jesus, and the *Impotent Boldness* of the Priests!

XVII, *Christ was stripped*, Mat. 27. 27. "Then the Souldiers of the Governour took Jesus unto the Common-hall, and gathered unto him the whole Band, and they stripped him. They pulled off his Cloathes, and made him stand naked before them all. Reader, imagine with thy self, how ashamed you would be, to stand as naked as thou wast born, before a whole Band or Regiment of insulting Souldiers! Some modest Persons would rather suffer Death, than thus to be forced to stand stark naked, before such a Multitude, in the face of the Sun. O then! what Shame, what Blushes, what Confusion covered the Face of Jesus, the Fountain and Pattern of Modesty, thus to stand naked before his Enemies! If the first *Adam* thought Shame to stand naked before his own Wife, how much more Shame thought the second *Adam* to stand naked before his insulting and malicious Enemies!

See him who clothes the *Angels* with *Glory*, and his *Saints* with *Salvation*; the *Heavens* with *Stars*, and the *Earth* with *Flowers*; himself divested of his Cloathes, as naked as he came to the World, in the Presence of many hundreds! O how desirous Christ was to save our Souls! that he should endure such Shame and Indignity for us! How ready should we be to endure Shame and

Reproach for him, who was " stripped naked
 before Men that he might clothe us with his
 own Righteousness before God : He was divest-
 ed of his earthly Robes, that we might be invest-
 ed with heavenly Robes of Righteousness, Glo-
 ry and Immortality.

XVIII. *Christ was Scourged*, John 19, 1. *Then Pilate took Jesus and scourged him. Pilate was still desirous to let Jesus go free ; and therefore, (as some think) he caused to scourge Christ above Measure, thinking the Jews would relent, and pity Jesus, after they had seen him scourged so cruelly and mercilessly. This was a shameful and painful Punishment ; it was so shameful, that the Romans excoemed all their Citizens from it : And therefore Paul says, Acts 22. 25, 26. Is it lawful for you to scourge a Man that is a Roman? Scourging was only appointed for Slaves and Thieves, as a Punishment. It was also painful, if we consider the Number of Stripes, and Malice, and Force, with which they were inflicted. 'The Manner of their whipping is described (Bosq. de pass. Domini.) citante Isaac Amb. Page. 368. thus, After they had stripped him, they first bound him to a Pillar, whither came six young and strong Executioners, Scourgers, Varlets, Hangmen, (saith Jerom) to scourge him, and whip him, while they could ; whereof two whipped him with Rods of Thorns ; and when they had wearied themselves, other two whipped him with Ropes, or whip-cords, tied and knotted like a Carter's Whip ; and when they were tired, the other scourged off his very Skin with Wires, or little Chains of Iron ; and thus*
 they

continued, till by alternate and successive Turns they had added Stripe upon Stripe, and Wound upon Wound, latter upon former, and new upon old, that he (Christ) was all over in a Gore of Blood.

Some reckon (*Isaac Ambrose, ibid.*) the Number of his Stripes to the Number of Souldiers in the Band, being either six hundred and sixty, or a thousand. Others reckon them to five thousand and forty. Surely, if the whole Band whipped Christ, as is probable they did, his Stripes were many more then five thousand. Moreover, if we compare *Luke 23. 16.* and *John 19 1.* with *Mat. 27. 26.* and *Mark 15. 15.* it would appear, that he was twice scourged (*Paræus in Matth. 27. 26, 27.*); Once before his Sentence, when *Pilate* thought by scourging him, to move the People to pity him: ‘ At which Time (*Leigh’s Body of Divinity, Page 599. in Marg.*) the Jews fearing *Pilate* would let him pass, gave Money to the Souldiers to whip him to Death: Of which *Luke* and *John* write. Again, after his Sentence, *ex Instituto capitali*, of which *Matthew* and *Mark* make Mention. So that being twice whipped, once, out of a Design to liberate him, before his Sentence; and again, after his Sentence, conform to the *Roman* Laws and Customs and since he was judged a *Blasphemer*; and since, *Lev. 24. 14. Blasphemers were to be stoned by all that heard them*; and since, it is like that Christ was scourged by all that heard him calling himself *the Son of God*, his Stripes were so many, that the Number of them cannot easily be condescended on.

So cruelly did they whip him, that they tore

his tender Flesh, till the Pillar and Pavement were bedewed and purpled with a Shower of Blood (*Isaac Ambrose Looking to Jesus, Page 368.*) And if we may believe *Bernard*, "They plowed
 ' with their Whips on his Back, and made long
 ' Furrows; and after that, they turned his Back
 ' upon the Pillar, and whipt his Belly and Breast,
 ' till there was no part free, from his Face to his Feet (*Bernard*). Which certainly, unless the God-head had sustained him, and preserved him for a more shameful Death, would have killed him; yea, some affirm (*Isaac Ambrose Page 369.*) That the Gashes were so wide, that you might see his Ribs and Bones, and very Inwards; so that *they might tell all his Bones*, agreeable to *Psalms 22. 17.*

Consider seriously, *how Christ was wounded, bruised, chastised, whipped with Stripes, (Isa. 53. 5.) for our Transgressions, for our Iniquities, to procure us Pardon, and to heal us, — Behold the innocent Jesus stript naked, that he might with more Shame and Pain find the Smart of the Scourging! See how they scourged him once and again, with Thorns, Ropes, Wires, and Iron Chains; and when one couple wearies, see another falling on again; yea the whole Band last of all scourging him!*

Thus *he was scourged with the Hands of Men*, to free us from the eternal Scourgings of Devils in Hell, and everlasting Lashes of God's infinite Wrath due to us for Sin. O the Patience of Jesus! not an impatient Word, not a Complaint nor Cry does he utter under all these Scourgings; his Eye was fixed on our Salvation, on the
 Joy

Joy that was set before him: And therefore he was, as a Sheep before her Shearers, dumb, so he opened not his Mouth, Isa. 53. 7.

XIX. They Cloathed him with a Scarlet Robe. (John 19. 2. Matth. 27. 28.) calls it Purple, and Matthew, Scarlet. Possibly, it was lined with Purple, and the Out-side was Scarlet The Greek Word [*χλαμυς*] signifies a Cloak, or short loose Garment (at first used by Kings and Emperors) put on Christ, probably, in Derision of his Kingly Office. His Body now was of a Scarlet and Purple Colour, with the cruel Scourgings, Stripes, and Bloody Wounds the Band of Souldiers inflicted on him: And he is clothed with a Scarlet and Purple Cloak: He is of a Scarlet and Purple Colour now, both within and without.

O what a Sight! to see the "naked, scourged, bleeding Jesus, in a Purple Gore of Blood, from Top to Toe, in Derision, clothed with a short Mantle or Cloak of the same Colour; his Legs, from the middle of his Thigh downwards, naked; the Blood dropping down about his Feet, from the Wounds occasioned by his Scourging; and his scourged, wounded, bleeding Hands hanging by his Sides, under the Scarlet Robe!

O flinty, rocky, adamantine Hearts! that such a Sight and Consideration will not dissolve in Tears of Repentance, for the [Sins which put Christ to Shame and Suffering! The Jews and Souldiers were the Executioners, but our Sins the Causes of such Indignities,

XX. They Crowned him with Thorns, Matth.

27. 29. *They platted a Crown of Thorns, and put it on his Head.* The Ancients had several Sorts of Crowns; as *Triumphal, Laural, Naval, Mural,* —but never a *Crown of Thorns* was used, till this Crown was put upon Christ, *Une nouvelle sorte de Courronne, qui n'est faite ni de Metal, ni de Piereries, ni de fucilles, ni de fleueres mais d'epines seulement* & encere, si nous voulons ajouter foy a la plus saine partie des ecrivains, faite de cette sorte d'epines, blanches, qui ont contume, d'estre les plus aigus (*Discours sur la croix de nostre Seigneur, Par. 7. Spanheim, citante Leigh, in Margine Page. 599.*). A new Sort of Crown, which consists not of Metal, nor precious Stones, nor Leaves, nor Flowers, but only of Thorns. And further, if we believe the soundest Writers, made up of that Sort of white Thorns, which use to be most sharp and pricking. He was crowned in Derision of his regal Office, and crowned with Thorns to torment him; it was so tormenting, that it pierced him in seventy two Places, says some, *Mille Puncturis*, saith Bernard. Not to stand on how many Wounds the Thorny Crown made in his Head, sure it made very many; for so soon as it was put on, they smote him on the Head, *Mat. 27. 30.* with a Reed that it might pierce his Skin, and wound his Head. Some alledge (I know not with what Truth) that it pierced his Skull: However, there is no Doubt but that it wounded his Head, even the Length of his Skull; for we may easily conjecture, that the sharp Prickles of the Thorns would easily penetrate his Skin, and Flesh, till the Bone of the Skull opposed, when the rude Enemies were smiting him on the Head,

and

and driving with their Strokes the Thorns into his Flesh.

Go forth ye Daughters of Sion, and behold king Solomon, (Jesus Christ the true Solomon,) with the Crown of Thorns wherewith his Enemies crowned him in the Day of his Suffering; and the Sadness of his Heart. Behold that Head and Hair, that is white like Wool, and white like Snow, now of a deep sanguine Colour, dyed in his own Blood: See those piercing Eyes, that were like a Flame of Fire, now darkned with his own Blood, which trickled down his Face! See the King of Kings, who bestows imperial Crowns on the Great Ones of the Earth, himself wearing a Crown of Thorns, in Derision of his Kingly Office, to satisfy divine Justice for our Sins! O loving, and lovely Jesus! who would not love thee, that so infinitely loved us, and suffered such Shame and Torment for us? See that Head, on which the Holy Ghost lighted in Form of a Dove; now pierced with prickling Thorns all over, before, behind, and in the Crown; the Thorns piercing his Skin and Flesh in to the Skull, and his Enemies striking the Thorny Crown, and fastening it in his Head! O what intolerable Pain was here! Enough to distract the Wits, and jumble the Intellectuals of an ordinary Man: But, O the Patience of our dear Saviour, who despised the Shame, and endured the Pain with the greatest Meekness and Calmness! He had his Eye fixed on the Joy that was set before him, and his Thoughts fixed on our Salvation, the great End he drove at, which made him, as it were despise, if not forget his Sufferings.

Thus.

Thus our Jesus did wear a Crown of Thorns on Earth, that we should wear a *Crown of Life*, a *Crown of Glory*, and a *Crown of Righteousness* in Heaven; he had a *Crown of Pain and Torment* on his Head, in the *Earthly Jerusalem*, that we might get a *Crown of Joy and Happiness* in the *Heavenly Jerusalem*: O miserable Wretches that we are, that ever we should offend such a kind and loving Lord!

XXI. *They further mock him in his Kingly Office.* They stripped him, clothed him with a short Scarlet Cloak, and crowned him with Thorns, partly to shame him, and torment him, and partly to deride him in his Kingly Office: But all this will not satisfy their Malice, they go on a Step further to Mock him, as will appear in these four Particulars;

1. *They put a Reed in his Hand*, Mat. 27. 29. in stead of a golden Scepter, they gave a Reed to Christ in his right Hand.

2. *They bowed the Knee before him in Derision*, Mat. 27. 29.

3. *They mocked him with their Tongues*, saying, Hail King of the Jews.

4. *They spit on him, and took the Reed, and smote him on the Head*, Mat. 27. 30. They cast their Bubbles and Spittles in his Face.

Behold how they treat the King of Sion! They crown him with Thorns; they anoint him, partly with his own Blood, forced out of his Head by the prickling Thorns; and partly, they anoint him with Spittles, and filthy Phlegm thrown in his Face; they Scepter him with a Reed; they give him a mock-Crown, a mock-

Uction,

Unction, a mock-Scepter, and mock-Homage, in Word and Deed, with Tongue, and Knee, and all to ridicule him, for owning himself a King. See him, *whom the Father anointed with the Oil of Gladness above Measure*, anointed now with Blood and Spittle! See him, *whose Scepter of his Kingdom is a Scepter of Righteousness, and who dashes the Nations in Pieces with his Rod of Iron*, having a Reed in his Hand for a Scepter! See the Enemies bowing the Knee, in Ridicule to him, *before whom all Knees in Heaven and Earth must bow!* the Knee bowed in Derision to him, to which all Knees must bow in Reverence! See him to whom all Tongues must confess, and whom all Mouths must praise, mocked with the Tongues, and scorned with the Mouths of his insulting Enemies! Behold him whom the Father appointed King over his holy Hill *Sion*, what mock-Homage and Derision he suffered from the pretended Office-Bearers of *Sion* and their Attendants!

Thus Christ is mocked in his Kingly Office, that he might make us Priests and Kings to our God for ever. He is crowned with Thorns; that he might crown us with Glory. He gets a Reed in his Hand; that he might give us Palms of Victory in our Hands. He is anointed with Blood;---that he might anoint us with the Spirit.

XXII. *Christ is brought forth and sentenced,* John 19. 5. *Then came Jesus forth, wearing the Crown of Thorns and the Purple Robe, and Pilate saith unto them, Behold the Man.* After Christ was stripped of his Clothes, scourged, crowned with Thorns, clothed with a scarlet Robe, and Sceptered with a Reed, in Derision, smitten, spitten

on,——— “ they bring him out by the Hair
 ‘ of the Head, (say some) and in this Posture
 ‘ expose him to the publick View of the scornful
 ‘ Company (*Isaa: Ambrose Looking to Jesus, Page*
 ‘ 370.) *Pilate* crying unto them, *Behold the Man!*
 ‘ At uttering of which Words (as some affirm)
 ‘ *Pilate’s* Servants lifted up the Purple Robe,
 ‘ that all might see his naked, scourged, wound-
 ‘ ed, torn Body, the more to move them to Pity;
 ‘ *Pilate* was still minded to let Christ go, and used
 several Means formerly for that End, tho’ with-
 out Success; and therefore, once more he en-
 deavours to move them to pity Christ, saying,
 “ Behold the Man! O ye Jews, see the poor
 ‘ Man ye so much accuse and persecute, for cal-
 ‘ ling himself your King; see how his Head is pierc-
 ‘ ed all over with Thorns, his Body all wounded
 ‘ with scourging, his Face abused with Spittle!
 ‘ Will ye not pity him, and let him go? Has he
 ‘ not suffered enough already? But all *Pilate*
 ‘ could do, is to no Purpose; for when the chief
 ‘ Priests and Officers saw him, they cried out,
 ‘ saying, Crucifie him, crucifie him; *John* 19. 6.
 ‘ *Pilate* is still unwilling to put Jesus to Death;
 ‘ and therefore says, Take ye him, and crucifie
 ‘ him, for I find no Fault in him. What!
 Crucifie an innocent Man, I find no Fault in
 him, crucifie him your selves, if you please; as for
 me, I will have no Hand in his Death.

They finding *Pilate* loth to pronounce Sentence
 against Christ, made Use of three Arguments to
 perswade him.

1st. Argument, According to our Law he ought
 to die, because he made himself the Son of God.

John

John 19. 7. When *Pilate* heard this, he was the more afraid, because (saith *Cyril*) *Pilate* was an Heathen Idolater, and so worshipping many gods he could not tell, but Christ might be one of them, and therefore in condemning Christ, he might justly provoke all the gods to be avenged of him: And therefore *Pilate* asked him, *Whence art thou?* And from thenceforth sought to release him; but the *Jews* press him with another Argument.

2d. Argument, *If thou let this Man go thou, art not Cæsar's Friend*: That is, you will be guilty of Treason against the Emperor *Cæsar*, if you let this Man go free, who calls himself a King; for whosoever maketh or calleth himself a King, speaketh against *Cæsar*, and, assure your self, that we will not fail to acquaint *Cæsar* with the Case. *Pilate*, whom the Fear of Christ's Divinity had formerly restrained, is now for Fear of *Cæsar's* Frown, and losing his Place,——tempted and induced to go on to sentence Christ; and yet with great Reluctation: And therefore *he takes Water, and washes his Hands before the Multitude, saying, I am innocent of the Blood of this just Man, see ye to it.* But lest the Fear of incurring the Guilt of Christ's Blood should affright *Pilate* from passing Sentence, they add another Argument to remove that Difficulty.

3d. Argument, *His Blood be on us, and on our Children*, Matth. 28. 25. That is, pass thou Sentence against him, and if thou fearest any Guilt we will undergo for thee; his Blood be upon us, may the Divine Vengeance of his Blood be upon us, and on our Children for ever.

At

At length *Pilate* was forced (tho' not clear in his Judgment) by their Arguments, to sentence *Christ*. He sat down in the Judgment Seat called the Pavement, John 19, 13. which was a Place of raised Stone-work without the Judgment-hall, to the End the People might see. And before he passes Sentence, he makes the last Essay to deliver *Christ* from Death; and to that End says, *Behold your King!* John 19, 14. Will you not pity this poor Man, who, for calling himself your King, is so pitifully abused from Top to Toe with Wounds, Lashes; Scourges, prickling Thorns, and Spittles——? But John 19, 15. They cried out, *Away with him, Away with him, crucifie him.* What?(says *Pilate*) shall I crucifie your King? The chief Priests answered, *We have no King but Cæsar.* At length (Luke 23. 24.) *Pilate* gave Sentence, *That it should be as they required;* That is, that *Christ* should die the shameful, painful, and ignominious Death of the Cross.

Here, O my Soul, pause and consider, how *Christ* was brought forth, (or as some affirm) how he was dragged by the Hair out of the Judgment-hall, to the open View of the Priests, Scribes, Sadducees, *Herodians*,——his mortal Enemies, *with a Crown of Thorns fast on, and in his Head*, forcing out the Blood, before, behind, and on both Sides; his Face abused with Spittles, his Feet naked, and the short purple Robe covering only the upper part of his Body; see how the Blood trickles down his Face, bedewing his Eyes, Nose and Mouth, and falling down on the outer Side of the Purple Robe; and his Back, and Breast and Arms, within the Robe, drop-
ping

aping down Blood, falling on his naked Feet; So that the Purple Robe, within, and without, was bedewed with his Blood: See a Mock-scepter of a Reed in his naked, wounded Hand, bedewed also with his own Blood. O what Shame and Pain, to come in the open View of his Enemies, half naked, having nothing to cover his Body, save a short Scarlet Cloak, hanging only down to the Mid-thigh, and having his Head and Body all wounded, and bleeding with Scourges and Thorns!————

“ This was he, who came up from *Edom, Isa.* 63, 1. with *died Garments, died of a Sanguine Colour with his own Blood*; that was red in his Apparel, and his Garments like him that treadeth in the Wine-fat, who treaded in the Wine-press of his Fathers Wrath, and none of the People was with him. See how maliciously are the Priests and Elders set against Christ; nothing but his Heart-blood will satisfy them: a Heathen *Pilate* is more tender of Christ, than the Office-bearers of his own House. The former sought by many Methods (putting him in the Ballance with *Barabbas*, sending him to *Herod*, scourging him, and pleading for him, pronouncing him several Times innocent) to release him: The latter by as many Methods to put him to Death, *being instant with loud Cries, till they prevailed.* Sure this was no small Part of Christ's Sufferings, that, *having come to his own, his own received him not*; but on the contrary, rejected him, disowned, persecuted, defamed him, and accused him of Treason, Sedition, Blasphemy.————

Thus

Thus the chief Corner-stone was set at nought of the Builders, Psalm 118. 22.

Finally; Behold the innocent Lamb of God, condemned to die; the Lord of Life, adjudged to Death; the just Judge of the Quick and the Dead, of Angels and Men, condemned by an unjust mortal Man! See the same Mouth, who had several Times pronounced Christ innocent, condemning him guilty of Treason, Sedition, Blasphemy, ——— and passing the Sentence of Death upon him! Behold him *who knew no Sin*, condemned as guilty of the greatest Sins, against the first and second Table of the Law! He must not only die, but also be reputed a Malefactor, and Blasphemer, ——— and so to be murdered in his Name and Person.

O the Love of Christ to our Souls! O how calmly doth he bear and accept of the Sentence of Death, to save us from eternal Death! “ He is brought as a Lamb to the Slaughter; and as a Sheep before her Shearers is dumb, so opened he not his Mouth *Isa. 53. 7.* O! with what Devotion and Willingness of Mind ought we to come to the Lord’s Table, to commemorate these Sufferings of our dear Lord and Saviour Jesus Christ?

XXIII. They led him away to the Place of Execution, Christ being thus condemned to die, his Enemies, with all imaginable Speed, bestir themselves, to put their bloody Design in Execution. And in Order thereto!

2. They took the Robe off from him, and put his own Raiment on him, Mat. 27. 31. to the End he might be better known. The Evangelist says,
They

They took off the Scarlet Robe, but there is no word taking off the thorny Crown. It is therefore probable, that the Crown of Thorns was kept on his Head, from the Judgment-hall to the Place of Execution, and, (for ought we can learn) it was kept on his Head on the Cross till he died, and that Joseph took it off, when he and Nicodemus buried him.

2. They led him away to Mount Calvary to crucify him, Mat. 27. 31. (*Isaac Ambrose Looking on Jesus, Page 373.*) "Some say, they cast a Rope or Chain about his Neck, by which they led him to the Place of Execution; and that, all along the Way, Multitudes attended him, and a Crier went before him, crying to all the Hearers the Cause of his Death; namely, *That Jesus was a Seducer, Blasphemer, Necromancer, a Teacher of false Doctrines, saying of himself that he was the Messias, the King of Israel, and the Son of God.*

3. They made him carry his own Cross, John 19. 17. They bound his Cross on which he was to be crucified, on his own Shoulders, which were all wounded with Whips before: yea, so unmerciful they were to him, that tho' his Blood and bodily Strength was now, with scourging, and watching, and beating, and buffeting, ——— near spent; yet neither Jew, nor Roman Souldier would lay to his Hand to lend him the least Help; so that at length he faints, and sinks under the Burden of the Cross, and then they, to prevent his dying with less Shame and Smart than they intended, constrained one Simon a Cyrenian, to bear his Cross after him. Christ had one End of the Cross on his own Shoulders, and Simon carried the other End on his Shoulders; Christ went before, and Simon followed

followed after : Here a true Emblem, “ That Believers must enter into a Fellowship of Christ’s Sufferings, and that Christ shares with them in their Crosses. In all our Afflictions he is afflicted with us; in all our Crosses Christ carries the great End of the Cross on his own Shoulders, as he did here with *Simon*.

Thus the cruel Enemies, as soon as Sentence is passed, drag Christ to the Place of Execution, and violently pull off the Scarlet Robe, which was sticking by the congealed Blood, to his Wounds, which were made to open and bleed afresh, by pulling off the Robe, and clothing him with his own Garment, that all the Beholders might know him : It was not to do him any Act of Mercy or Kindness they thus clothed him, but to torment him the more, by opening his Wounds his Body received by Scourging : And to expose him to the Mockery and Ludibry of the Rabble ; and to torment him the more, they continue the thorny Crown on his Head.

Devout Reader, imagine with thy self, that you saw how Christ was conveyed through the Streets of *Jerusalem*, from the Judgment-hall to *Mount Calvary*, carrying his Cross on his Shoulders, a Rope or Chain about his Neck, the thorny Crown upon his Head, Multitudes surrounding him, following, staring on, and mocking him ; a Crier going before him, proclaiming him a Blasphemer, Necromancer : ——— And at length, that you saw him sinking and fainting under the Cross ; and all this for our Sins, to save our Souls ! O immense Love ! O, how should such a Consideration move us to repent for our Sins, which

which put our Lord to such open Shame, and Suffering; and to love him who so dearly loved us! O see with an Eye of Faith, with a thankful and penitent Heart, *the Son of God led to Execution*, for the Salvation of the Sons of Men! See him *led forth out of the earthly Jerusalem*, that we might be led into the heavenly *Jerusalem*! See him *conveyed by wicked men to Mount Calvary to be crucified*, that we might be conveyed by Angels to *Mount Sion to be Crowned*! See him *carrying the Cross on his Shoulders*, that we might get a *Crown of Life, of Glory, and Righteousness put on our Head*! See him *brought forth with a Rope or Chain about his Neck*, as if he were a condemned Slave, that he might purchase for us the glorious Liberty of the Sons of God! See the *Multitude surrounding, following, gazing on, and mocking him*, whom Angels fear, obey, worship, and with *ailed Countenances do admire*! Behold Christ *knocked of Men*, that we might be *honoured of God*! Behold him whom Angels, yea, ten thousand times ten thousand, and thousand thousands of Angels proclaim in the heavenly *Jerusalem*, worthy to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing, *Rev. 5. 11, 12.* proclaimed by a Crier in the earthly *Jerusalem* a Blasphemer, Conjuror, Seducer, worthy of Stripes, and Buffets and Blows, and Scourges, and Lashes, and Spitting, and Derision, and Hissing, and Death; yea, and the shameful Death of the Cross! Thus was Christ proclaimed a Blasphemer, Malefactor, — on Earth, that we might be proclaimed the *ransomed and adopted Sons of God in Heaven,*

Finally

Finally, view him, who upholdeth the Creation by the Word of his Power, fainting and sinking under the Cross, to the End he might sympathize with, and assist and strengthen us under our Crosses! Thus the Lord laid on him the Iniquity of us all (*Isa. 53. 6.*). O wonderful Love!

Thus far, we have taken a short Glimpse of Christ's Sufferings before his Death, for indeed his Sufferings were so great, that no Mortal can fully describe them; and all we can say or think of them is but little—— We shall now consider his Sufferings at his Death.

C H A P. IV.

Of Christ's Sufferings at his Death.

ONE might think, that, by this Time, Christ had suffered enough, and that the Malice and Fury of his Enemies was now abated. But alas! nothing but his Death will satisfy them; And the greatest Part of his Sufferings are yet behind *viz. His Soul-Sufferings, and spiritual Desertion, and Crucifixion.* Let us take a View of the Sufferings of Christ at his Death in Order.

I. *They gave him Vinegar to drink mingled with Gall, Mat. 27. 34.* It was the Custom of the Jews and Romans, to give a drink of Wine to the Condemned before their Execution, to for-

tise

nd cheer them; but to Christ they gave Vinegar and Gall; which, as (*Theophylact in Marc*) speaks, was a poisonous Drink: When Christ had tasted it, he would not drink, choosing rather the destined Death of the Cross, than to die by Poison.

Little need had Christ of such a sowre and bitter Potion, whose bodily Strength was now almost spent, with Watching and Scourging, and Bleeding, and Buffeting, and other inhuman Usages. He had more need of Cordials, and Restoratives: But alas! his malicious and insulting Enemies will afford no other Cordials but Gall and Vinegar. We are ready to blame the Jews for dealing thus inhumanely with Christ; but we seldom reflect on our Sins, which put a bitterer Cup than Gall and Vinegar in Christ's Hand, even *the bitter Cup of the red Wine of the Wrath and Indignation of the most High*, which he was forced not only to taste, but also to drink up the very Dregs thereof. O! our Hypocrisie, Carnality, our Covetousness, our Perjury, and Breach of Vows——, mixed this bitter Cup to Christ.

Behold him *who created the Fountains of Water Revel. 14. 17.* and brings out of the Earth *Wine that maketh glad the Heart of Man, Psalm 104, 15.* who gives Drink to the Fowls of Heaven, Men, and Beasts of the Earth, brought so low for our Sins, that no better Drink than Gall and Vinegar is offered him! Others, yea very Slaves, at Death used to get strengthening Cordials, but Christ must get poisoning Corrosives. O how bitter is the Nature of Sin! It is compared to *Grapes of Gall, and bitter Clusters, and poison* of

of Dragons, and cruel Venom of Asps (*Deu*
32. 32.) Christ was to suffer for our bitter Sin
and must therefore have a bitter Potion give
him to drink.

II. They crucified him, Mat. 27. 35. (*Au*
Traſſat. 36. in *Johan.*) tells us, that such as use
to be crucified, had their Hands and Feet naile
to the Croſs ; and ſo in a lingering Manner we
put to Death. " *Fiſt*, they threw down th
Croſs upon the Ground, and faſtened Chri
to it, while it lay flat on the Ground ; and the
as *Mofes* liſted up the Serpent in the Wilderne
ſo was the Son of Man liſted up (*Smith on th*
Creed) I ſhall here ſet down what *Iſaac Ambroj*
quotes out of *Herles* contemplation of Chriſt's Pa
ſſion (*Herles Contemplation of Chriſt's Paſſion cite*
b, Iſaac Ambroſe Looking to Jeſus, p. 375.) ; tha
you may the more fully ſee Chriſt's Suffering
and his Enemies Actings. " Now came the bar
barous and inhumane Hangman, and began t
unloose Chriſt Hands ; But how ? Alas ! it
not to Liberty, but to worſe Bands of Nails
Then ſtrippt they off his Gore glewed Clothe
and with them, queſtionleſs, not a little of hi
mangled Skin and Fleſh, as if it were no
enough to crucifie him as a Thief, unleſs the
alſo flea him as a Beaſt : Then ſtretch they hi
out as another *Iſaac* on his own Burden, th
Croſs ; that ſo they might take Meaſure of th
Holes ; and tho' the Print of his Blood on i
gave them his true Length, yet how ſtrictly d
they take it longer than the Truth ? thereby a
once both to crucifie and rack him. That h
was thus ſtretched and racked upon his Croſ

David gives more than probable Intimation, *Psalms* 22. 14. 17. *I may tell all my Bones; And again, all my Bones are out of joint; which otherwise how could it so well be, as by such a violent Stretching and Distortion? whereby it seems they made him a living Anatomy.* nor was it in the less sensible Parts of his Body, that they drive these their larger Tenters, whereon his whole Weight must hang; but in his Hands and Feet, the most sinewy, and consequently, the most sensible fleshy Parts of all other; wherein, how rudely and painfully they handle him, appears too by that of *David, They digged my Hands and my Feet; they have made wide Holes, like that of a Spade, as if they had been digging in some Ditch.* And that the Holes made by the Nails in his Hands and Feet, were extraordinary big, is clear (*Leigh's B. D. P. 600 in Marg.*) If we consider, (as Ecclesiastick History reports, that the Nails with which they nailed him to the Cross, were so great, that *Constantine* thereafter made a Helmet and a Bridle of them for his own Use, (sure such big Nails would make no small Holes.) They nailed one Hand to one Horn of the Cross, and the other Hand to the other Horn of the Cross, and his Feet to the Stump at the Bottom. Then they lift up the Cross to which Christ was nailed, and fixed it in the Ground, which (*Isaac Ambrose Looking to Jesus P. 375.*) with its Fall into the Place of its Station, gave infinite Tortures, by so violent a Concussion of the Body of our Lord.

The first *Adam* sinned in eating of the forbidden Tree, the second *Adam* suffered on the cur-

sed Tree. Adam's Feet carried him to, and his Hands received the Fruit which grew on the forbidden Tree: And therefore Christ's Hands and Feet are nailed to the cursed Tree of the Cross. O! What Proportion betwixt Man's Sins and Christ's Sufferings! The Sons of Men with their Pride and Ambition, like so many *Lucifers*, elevate themselves as high as the Throne of God, in their own Conceits; For which the Son of God God equal with the Father, *must be laid low, laid flat on his Back* upon the Cross, to have the Measure of his Body taken, in Order to be nailed thereon. The fiery Serpents of Sin had stung our Souls, and *Christ was lifted up on the Cross like the Serpent in the Wilderness*, to heal our Souls and to nail our Sins to the Cross. *And so he blotted out the Hand-writing of Ordinances, that was against us, which was contrary to us, and took it out of the Way, nailing it to his Cross*, Col. 2 14.

III. *They parted his Garments*, Matth. 27. 35 *And consequently kanged him naked on the Cross.* (*Sim: on Cre: p 221*) 'They did pull off his Clothes' We see, first they put off the purple Robe, and then put on his own Garments, and now when they nail him to the Cross, they strip off his own Garments, and let him hang naked on the Cross, *Ostendit hac Circumstantia, Christum Vestimentis nudatum, Cruci suffixum fuisse.* (*Par. in Matth. 27*) This Circumstance, (*viz.* the parting of Christ's Garments, shews (says *Paræus*) that Christ was hung naked on the Cross. *Job 19 23* tells us they divided his Garments in four Parts, to every Soldier a Part. It seems there were four Souldiers

ers appointed Hangmen to execute Jesus, one to each Hand, and one to each Foot, to fasten him on the Cross, and violently to stretch and distend his Hands, Feet and Joints from other, with the Nails; each of the four (as Hang-men ordinarily claim Right to the Clothes of the Person executed) took his own Share of Christ's Clothes.

Thus Christ was hung *naked before Men*, lest we should appear *naked before God*. He was hung naked, to purchase the Robes of Righteousness for us. *Man by Sin had made himself naked before God*, and therefore *the Son of God*, to satisfy Divine Justice, *must hang naked before God, and Angels; and Men and Devils*.

IV. *They crucified him betwixt two Thieves*, Matth. 27. 35. After they had fastned Christ with Nails to the Cross, and set the Cross in its own Station, then they crucified two Thieves, one on the right, and another on the left Hand of Christ, and Christ in the middle; *quasi Latronum Principem (Parvus in Loc.)* as if he were chief of the Thieves or Robbers; who, — as they alledged, had robbed God of his Glory, in calling himself the Son of God. *Pilate* and the Priests did cunningly crucifie Christ betwixt two Thieves; to the End, the Multitude might judge him worse, and more guilty than any of the Thieves, which they would not so readily judge, if he had been crucified alone, or not in the midst of the two Thieves.

Thus our dear Lord *was numbred with the Transgressors* Isa. 53. 12. and counted the greatest of Thieves, of Malefactors, of Villains, *before*

Men, that we might be counted *righteous before God*. We robbed God of his Glory, by Sin, for which our Surety Jesus Christ suffers, not only to be murdered in his Body, but also in his Name; He not only dies for us, but suffers to die under the Notion of a most notorious Villain and Robber; O infinite Love! O how ready should we be, to suffer Indignities for Jesus, who suffered such Pain, and Shame, and Reproach for us!

V. *They mocked and reviled him.* They had insufficiently mocked him before, in the Houses of *Annas* and *Caiaphas*; but that is not enough for them; they proceed in their Wickedness. All Sorts of Persons, in Church and State, and Army, of *Jews* and *Gentiles*, revile and mock at him: As, 1. Those that passed by. 2. The chief Priests, Scribes, and Elders. 3. The Soldiers. 4. One of the crucified Thieves, of which in Order.

1. *Those that passed by reviled him with their Tongues, Matth. 27. 39.* Nor do they think that enough, but they wagg their Heads also; with a sarcastical and devilish insulting Malice, mocking and upbraiding him; *First*, That he was a sacrilegious Person, one who attempted to demolish the Temple of God, and therefore now did justly suffer (*Vid. Paracum in Loc.*) *Thou that destroyest the Temple, dost thou not now justly suffer?* You wicked sacrilegious one, behold the Justice of God has found thee out. *Secondly*, That he was an Impostor, who, by false Miracles, had imposed on the People, *save thy self.* If all thy Miracles were true, which you wrought

wrought before the People, then thou wouldest be able to save thy self by a Miracle, and to descend from the Cross; but that you cannot do: And therefore you are but an Impostor. *Thirdly*, That he was a *Blasphemer*, calling himself falsely *the Son of God*: *If thou be the Son of God, come down from the Cross*. Does not all the World see now that you was a *Blasphemer*, in calling your self the Son of God? If you had been the Son of God, you would be able, and would actually come down from the Cross. Alas, poor Fools! they understood not the Mystery of Redemption, and that Christ did willingly lay down his Life for his Sheep, and had Power to take it up again, *John 10. 17, 18,*

2. *The chief Priests, Scribes and Elders mocked and reviled him*, *Matth. 27. 41.* As the chief Priests, Scribes and Pharisees, were in a more eminent Station than the People, so their Mockeries and Revilings were the more intolerable. They endeavour to raze out any Reverence or good Opinion of Christ, by their Derision, out of the Minds of the People. *First*, They *homologate* what the wicked Miscreants, which went by, had said of Christ, *viz. That he was an Impostor, a Blasphemer, and a sacrilegious Person*, who now suffered just Punishment, from which he was not able to liberate himself; *he saved others, himself he cannot save*, *Matth. 27. 42.* *Secondly*, They *upbraid him with Lies and Rebellion*, that he said, *he was King of Israel*; and so was guilty of Treason and Rebellion against *Cæsar*: They pretend to prove by two Arguments that he is not the King of Israel, 1. *If he be the*

King of Israel, let him now come down from the Cross, Matth. 27. 48. But he does not come down: Therefore *he cannot come down*, and consequently he is not the *King of Israel*. This was strange Logick! He does not come down, therefore *he cannot*; a wide Consequence! 2. *He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God, Matth. 27. 43.* If he were the Son of God, and trusted in God, God would deliver him; but he does not deliver him: Therefore he is not the Son of God, and consequently, he is not the *Messias, nor King of Israel*.

3. *The Souldiers also mocked him, coming to him, and offering him Vinegar, Luke 23. 36.* The Soldiers followed the Example of the Church-men, the chief Priests, Scribes, and Elders, in mocking Christ, with Taunts and hostile Derision; and finding Christ silent at all their Revilings, they offered him Vinegar to drink, to see if they could extort any Answer from him: And, no Doubt, had he given them any Answer, they would catch a new Opportunity of mocking from the same.

4. *One of the Malefactors which were banged, railed on him, Luke 23. 39. saying, If thou be the Christ, save thy self and us.* You professed your self to be the Christ the *Messias*, and yet thou cannot save thy self and us. And therefore you are but *an Impostor*. The wicked Example of the Priests infected not only the Soldiers, but also one of the Thieves to rail on Christ. Probably the Thief thought that he might gain the Favour of the chief Priests by reviling Jesus, and so might,

might, by their Moyen, be taken off the Cross alive; but alas! poor Wretch, thinking to save his Life, he lost his Soul! and so will all do, who use sinful Means for Preservation of their Life, unless they repent.

Our Saviour was mocked, reviled, railed on by all Sorts of Men, that he might save some of every Sort. He was mocked in his Life, mocked before the Judges Ecclesiastick, Civil, and Military; before the chief Priests, Pilate and Herod; and mocked most of all at his Death: They mocked him in all his Offices.

1. In his Kingly Office (*Leigh's Body of Divinity* p. 595). The Soldiers put a Scarlet Cloak, or Soldiers Coat on him, for a Robe, and gave him a Reed for a Scepter, *Matth.* 27. 39.

2. In his Prophetical Office. ' They struck him, and then bade him prophesie who smote him.

3. In his Priestly Office, *Matth.* 27. 39, 40. Save thy self, thou that pretends to save all thy Followers. Thus they laughed him to scorn, they shot-out the Lip, and shook their Heads at Christ. No Doubt but these Revilings, Railings, Sarcasms and Mockings did wonderfully affect and afflict his Soul.

VI. He continued long in Torments. All the Evangelists agree that it was the ninth Hour ere Christ gave up the Ghost. See *Matth.* 27. 46. 50. *Mark* 15. 34, 37. *Luke* 23: 44, 46. But they seem to differ about the Time or Hour Christ was crucified, *Mark* (Chap. 15. 25.) says, that Christ was crucified about the third Hour; and *John* (Chap. 19. 14.), That Christ

stood before *Pilate* about the sixth Hour; how could he stand before *Pilate* the sixth Hour, when he was crucified the third Hour? *Answer*, The *Jews* divided the artificial Day two Ways; first in twelve Hours, calling the Time from our six in the Morning, to our seven, the first; our ninth, the third Hour; our twelfth, the sixth; our third Afternoon, the ninth Hour; our fifth Hour Afternoon their eleventh Hour. *Secondly*, They divided the Day in four Quarters, or four great Hours; of which the first was, from our six in the Morning to our nine; the second, from our nine to our twelve; the third, from our twelfth to our third Hour Afternoon; the fourth, from our third to our sixth Afternoon. They divided also the Night in twelve ordinary Hours, beginning the first from six Afternoon, — as also in our great Hours, or Watches; the first *Watch* called [Ωψα] consisted of three ordinary Hours, from the End of the sixth, to the End of the ninth, Afternoon; the *second Watch*, from the End of the ninth to the End of the Twelfth, called [Μεσονύκτιον] the *third great Hour*, or *Watch*, beginning from the End of the Twelfth, to the End of the Third in the Morning, called [Αλεκτροφορῖα] the *fourth great Hour*, or *Watch*, called also the Morning *Watch*, from the End of our Three in the Morning, to the End of our Six, called [Πρωϊ]. (This Reckoning of Time is also useful to understand *Matth.* 20. 1, 2, 3, 4, 5, 6. *Acts* 2. 15. *Luke* 12. 38. &c.

When *John* (*Chap.* 19. 14.) says, That *Christ* stood before *Pilate* about the sixth Hour, he means

means the sixth ordinary Hour with the Jews, being our twelfth Hour, which was near run out; about which Time, e're the sixth Hour was fully run out, Christ was condemned and led forth to be crucified. When *Mark* (15. 25.) says, That Christ was crucified the *third Hour*, he means the third Quarter, or great Hour of the Day, beginning when the sixth *Jewish Hour*, or our twelfth Hour was run out; So that the Evangelists agree upon the Matter; tho' they differ in Words, the one speaking of the Lesser, the other of the greater Hours.

Hence it appears, That Christ was nailed to the Cross about twelve a Clock, when the Hour was almost run out; and continued alive on the Cross to three Afternoon, full three Hours. His Life was a Life of Suffering from his Birth upward; but the last Night and Day thereof, was a Time of Torment. (*Isaac Ambrose Looking to Jesus*) But above all, the three last Hours of his Life was a Time of exquisite Torture; it would be long enough to be a Quarter of an Hour in such a Torment, nailed through Hands and Feet to the Cross, having the Weight of his Body sustained by the Nails; his Hands and Feet distended so violently, *that his Bones were put out of joint*; his Blood gushing plentifully out, through the Holes made with the Nails in his Hands and Feet. O! but Christ continues in this Torment full three Hours. *Alas! what Tortures! So long continued! And still increasing!* And all the Mercy that is shown him, is, to be mocked of Men, tempted to Despair by Devils, and spiritually forsaken of God. Thus Christ was long in

Torment here on Earth, because we deserved to be eternally Tormented in Hell for our Sins. He is long in Torment for us, that he might pay the outmost Farthing Justice could demand ; that so in and through him, we might have perfect Peace and Reconciliation with God.

VII. He suffered unspeakable Torments in his Soul. I shall first make it appear, That he suffered: And next, in some Measure, consider what he suffered in his Soul.

First, That Christ suffered in his Soul, The great Misery that Christ underwent was in his Soul (*Leigh's Body of Divinity*, Page 600. in Margine.) when the Lord poured on him pure Wrath, *Matth.* 26. 38. The Redemption of Man is called *the Travel of his Soul*, *Isaiah* 53. 10. Papists and Socinians say, Christ only suffered in his Body, that his Soul suffered only but *sympathetic*, and secondarily. But,

1. *Bodily Sufferings could not make Satisfaction, for the Sins of the Soul.* Lusts fight against the Soul ; where the greatest Debt is, there must be the chiefest Satisfaction ; Christ as our Surety, must pay our whole Debt ; the whole Man is bound to the Law, but principally the Soul ; Sin is primarily against that: *They sinned against their own Soul*, *Numb.* 6. See *Micah* 6. 7. *The Sin of my Soul.* The Sufferings of the Body will never make a Man sufficiently miserable ; it is not pure Darkness till the inward Man be dark.

2. *The whole Man was under the Curse*, *Gal.* 3. 13. The Body is but one Part of the Man:

There

Therefore that could never pay the whole Debt of the Curse.

3. Christ took Soul and Body, and the infirmities of both, (secluding Sin) that in them both he might make a Sacrifice; Isaiah 53. 10. *When thou shalt make his Soul an Offering for Sin.*

4. If Christ suffered not in his Soul, then many Martyrs suffered more than Christ, for they suffered greater bodily Torments; some were cut in Pieces, some sawn asunder, yet they suffered with rejoicing, because their Spirits were filled with the Consolations of God; but the Lord withdrew the Light of his Countenance from Christ.

2 Christ's Sufferings in his Soul began before his bodily Sufferings in the Garden, where he was in an Agony. Some say, Christ was not *Filius Irae*, a Son of Wrath, because he was the Son of God; but he was *Filius sub Ira*, a Son under Wrath, as a Surety (*Vide Grot. de Satisfactione Christi*, Chap. 1. Part 11. *Sunford. de Descensu Christi ad Infer. P. 130. 152, Rivet. de Satisfactione Christi Disput. 13.*).

Secondly, Let us consider what Christ suffered in his Soul. All the outward and bodily Sufferings hitherto spoken of are not once worth to be compared to the Soul-sufferings of Jesus. We hinted something of his inward Sufferings in the second Article of his Sufferings before Death, in the Garden; but all we can say of this profound Subject, is infinitely below the Truth: Neither Angels nor Men can fully describe, yea, no Heart can fully conceive the same; for the *Inflicter* God the Father is infinite! and the *Sufferer* God the Son,

Son is infinite also: And who but the Infinite himself then can describe what the one inflicted, and the other suffered? However, we may conceive that these Things did afflict Christ's Soul.

1 He had a most lively Feeling in his Soul of his bodily Sufferings; whatever Christ's Body suffered of scourging; buffeting, nailing to the Cross, and of piercing his Head with the thorny Crown, ————— his Soul had a most lively Sensation and Feeling of the same; and being of a most sober, pure, wholesome Body, by so much the more sharp and pungent Feeling had his Soul of his bodily Smart. Now he suffered in all his Senses (*Watson on the Assemb Catech. P. 100.*)

1 In his Eyes, They beheld two sad Objects, his Enemies insulting, and his Mother weeping.

2 In his Ears. His Ears were filled with the Revilings of the People, Matth. 27. 42. He saved others, himself he cannot save.

3 In his Smell, When their Drivel fell on his Face. 4. In his Taste, When they gave him Gall and Vinegar to drink, Bitterness and Sharpness.

5 In his Feeling. His Head suffered with Thorns, his Hands and Feet with Nails, his Back and Breast with Scourging, ————— *totum pro Vulnere Corpus*; now was this white Lillie dyed of a purple Colour: So Grief and Smart made its Passage into his Soul at once, through all the outward Senses; so his Soul suffered in sympathy with his Body.

2. *The malicious Calumnies and bellish Reproaches of his Enemies grieved his Spirit.* They mocked him in all his Offices, calling him a Seducer, Blasphemer, Impostor, Devil, Samaritan, Idolater, Wine-bibber, ————— which most bitterly grieved his Spirit; what is more intolerable to an innocent Person; than to murder his Name. They murdered Christ's Name in his *Life*, calling him a Glutton, a Wine-bibber, a mad man, a Devil; and now at his *Death*, they think it not enough to take away his Life, but they endeavour also to take away *his Name*, calling him a Blasphemer, ———— Death was nothing so grievous to Christ, as to be counted a Malefactor, and the vilest of Men. And how pungently did these Calamities and Reproaches grieve Christ his righteous Soul! and that the rather, because all Sorts of Men, as these that passed by, the Soldiers, one of the Malefactors, especially the Scribes, Elders, Pharisees, and chief Priests did all unanimously mock, calumniate, and reproach him; but this is not all: For,

3. *All the Powers of Darknes assaulted his Soul,*

The Prince of Darknes would not let go so great an Advantage, without proving once more, whether in these last hideous Pangs of Death, he might not prevail to have fastned some Stain of Sin, upon the pure Soul of that immaculate and now dying Lamb of God. He could not have fitly been said to have triumphed over them on the Cross, if he had not properly grappled, and fought with them there; wherefore, assuredly the whole Band of that hellish Kingdom of Darknes was let loose on

our Saviour, he having at once the *Creator*,
 and the *Creatures*, Men and Devils against
 him, and yet maintaining himself in perfect
 Faith and Patience; that he might indeed
 make a full Satisfaction to Divine Justice, for
 the miserable Disobedience of Man (*Leigh's*
Body of Divinity, P. 601. *vide etiam Paræum in*
Matth. 27.) *Eum Oportuit cum inferorum Copiis,*
eternæque Mortis Horrore, quasi concertis Mani-
bus, luctari (*Calvin. Institut. Lib. 2. Chap. 16.*
 §. 10.) *it behoved Christ* (saith *Calvin*) *to*
grapple in set Battel with the Devils or infernal
Forces, and the Horrour of eternal Death.

There is no Doubt, the Devil who tempted
 him in the Wilderness to call in Doubt, *whether*
he was the Son of God; but now upon the Cross,
 he endeavoured, with all his hellish Sophistry, to
 perswade him that he was not the Son of God;
 (telling him, if he had been the Son of God, he
 would not have put him to such unspeakable Suf-
 ferings) and tempting him to Despair, under the
 Weight of the Wrath and Curse of God, which
 he endured for our Sins: without all peradven-
 ture it was very grievous to our Saviour's Soul,
to have thousands, and Legions of Devils assaulting
 him, letting thousands of fiery Darts of Temptati-
 ons of Despair and Impatience————, fly at
 him at once. *In Fine*, All the Powers of Dark-
 ness, with all their infernal Malice and Fury,
 were, with Variety of Temptations, (which no
 Mortal can describe) striving now to *ruin all the*
Elect in their Head, the second *Adam* on the
 Cross, as they did all Mankind in their Root,
 the first *Adam* in *Paradise*. But our Lord was

proof for them all, and tho' thousands of fiery Darts were shot at him, yet he so valiantly defended himself, that none of them all could fasten on him, so that *he not only did conquer, but triumph over Principalities and Powers on the Cross*; See Col. 2. 15.

4. ' He was grieved in Spirit for the Sin of the *Jews*, in crucifying him, and to foresee how many would lightly esteem, and deny the Necessity and Sufficiency of his Sufferings. He was grieved in Soul, to see the *Jews* (his own covenanted People, on whom he had taken so great and long Pains) committing such horrible Abomination, as to murder the Son of God: And therefore prayed, *Father, forgive them, for they know not what they are doing*: He is grieved, to see them run headlong to Hell: And therefore prays for their Salvation, and extenuates their Sin, *they know not what they do*. And he was grieved in Spirit, to foresee how many within the visible Church, would lightly esteem of his Sufferings, denying the Sufficiency, or Necessity of the same, and depending on their own, or other Creatures Merits for Salvation. He was grieved in Spirit to foresee, how many of the Sons of Men, would, by their Sins willingly committed, *crucifie him afresh again*: He was grieved to foresee, how many would *refuse himself*, and his Offers of Grace and Reconciliation, which now he was buying at such a dear Rate. He that was so grieved for *Jerusalem, as to weep over it*, Luke 19. 21. was now much more grieved to see, and foresee the Sons of Men flighting the Son

Son of God, refusing, rejecting, and undervaluing the alone Propitiation for Sin.

5. *He endured the Wrath of God in his Soul.* All his Sufferings hitherto spoken of are nothing comparable to that spiritual Desertion and Sense of Divine Wrath Christ endured for us here. Here is the Pinacle, or highest Degree of Soul-suffering : *Et sane nisi Pœna fuisset particeps Animo, Corporibus tantum fuisset Redemptor* (*Calvin Institut. Lib. 2. Cap. 16. §. 12.*) And indeed (says *Calvin*) he had only redeemed our Bodies, if his Soul had not suffered. ” In the Sufferings of his Soul (*Watson on the Assemb. Catechism, Page 100. Q. 25.*) he was pressed in the Wine-press of his Father’s Wrath; this caused that Vociferation and Out-cry on the Cross, *My God, my God, why hast thou forsaken me?* Christ suffered a double Eclipse on the Cross; an Eclipse of the Sun, and an Eclipse of the Light of God’s Countenance. How bitter was this Agony ! The Evangelists use three Words to express it, [*Ἐθαύβησθη*] he began to be amazed, *Mark 14. 33.* [*Ἀσπασθη*] he began to faint [*λυπεύσθη*] to be exceeding sorrowful *Matth. 26. 37.* Christ felt the Pains of Hell in his Soul, tho’ not locally, yet equivalently.

Another Author (*Smith on the Creed, P. 153.*) tells us, That Christ suffered from God Two Things; 1. *The Cup of Malediction, or God’s Curse,* tempered by our Sins; of which he drank in the Garden. 2. *Desertion on the Cross;* the hiding of God’s favourable Countenance from him, both which are Soul-sufferings in the highest Degree.

Another

Another Author (*Isaac Ambrose Looking to Jesus P. 382.*) adds, "Christ in the Garden tasted the bitter Cup of God's Wrath, but now (on the Cross) he drunk the Dregs of it; he then sipped of the Top, but now he drank all off, Top Bottom, and all. The same Author says elsewhere (*P. 375.*) I may add to this, as above all this, the Pains of his Soul while he hanged on the Cross; for there also Christ had his Agonies and Soul-conflicts: These were those, [*Ωδύς Θανάτου*] those Pains or *Pangs of Death*, from which Peter tells us, *Acts 2. 24.* Christ was loosed. The Word [*Ωδύς*] properly signifies *the Pains of a Woman in Travail*; such were the Pains of Jesus Christ in his Death: the Prophet calls it, *Isa. 53. 13.* *The Travel of his Soul*: And the Psalmist calls it, *Psal. 116. 3.* *The Pains of Hell. The Sorrows of Death compassed me, and the Pains of Hell gat hold on me. The Sorrows or Cords of Death compassed his Body, and the Pains of Hell gat hold on his Soul, and these were they that extorted from him that passionate Expostulation, My God, my God, why hast thou forsaken me?* He complains of that which was more grievous to him than ten thousand Deaths, *My God, my God, why hast thou withdrawn thy wonted Presence, and left my Soul* (as it were) *in Pains of Hell.*

Another (*Leigh's Body of Divinity, Page. 600.*) says, "Christ's Soul was filled with unspeakable Grief, in the Sense of the Curse of the Law, which he there did bear; and so vehement was his Anguish, that he cried out for Thirst, when

when they gave him him the cold Comfort of a little Vinegar and Gall, with a Scoff to make it relish the better; *Let us see if Elias will come.*

Paræus (*Par. Commentar. in Matth. 27.*) says, *Post triumphem jam Horarum, exquisitissimos Corporis Cruciatu, magis magisque Iræ Dei, adversus Peccata nostra, intus in Anima sua exhorruit* ———. After most exquisite Torments in his Body, now almost for the Space of three Hours (on the Cross) he more and more trembled inwardly in his Soul, at the Wrath of God against our Sins, which he suffered.

Calvin (*Calvin Instit. Lib. 2. Cap. 16. §. 10.*) takes the Meaning of that Article in the Creed *he descended into Hell*, to be, that Christ in his Soul endured on the Cross, Pains equivalent to the Pains of Hell; *Ut Divinæ Vitionis Severitatem sentiret*; he maintains Christ did suffer the Severity of Divine Revenge for our Sins: And again he says, That Christ being our Surety, did suffer all Punishment due to us for Sin, *Uno hoc excepto, quod Doloribus mortis non poterat detineri*, except this only, that he could not be holden of the Pains of Death, Acts 2. 24. Consequently, he suffered Pains equivalent to Hell Pains: He further adds, *Ergo si ad Inferos descendisse dicitur, nihil Mirum, &c.* Therefore it is no Marvel, that Christ be said to have descended into Hell, since he suffered that Death, which an angry God uses to inflict on the Wicked.

Beza (*in Matth. 27. 45. 46.*) says, That Christ, to the End he might give full Satisfaction for us, did not only, in his Body, but also in his Soul, endure

Sufferings and Death of Christ

are and overcome the greatest Torments; and what these Torments of Christ his Soul was, he shews in his Annotations on *Matth. 27. 45. 46. Et Jesus in inferorum Gurgitem immersus ejulat*; that is, that Jesus sunk (as it were) or immersed, or plunged in the infernal Lake, (that is in Pains equivalent to the Pains the Damned suffer there) and did make a pitiful Outcry. And again he says, This Out-cry or Exclamation was proper to the humane Nature, and void of Sin; *Sed quæ Iam Dei sustineret debitam Peccatis nostris*, but such as suffered God's Wrath due to us for Sin.

Turretin (Vol. 2d. Loc. 13. q. 14. & 16. Thef. 7) also proves by several Arguments, that Christ suffered in his Soul, as well as in his Body, and understands Christ's descending to Hell, to signify the great Sufferings of his Soul; *Animo vero (tulisse) spirituales, & internos Cruciatu, gravissimum scilicet illud, & summe horrendum Iræ Divinæ Pondus & [Καταρα] nobis debitam*, that is, that Christ suffered in his Soul spiritual and internal Torments, to wit, that most heavy and most dreadful Weight of Divine Wrath, and the Curse due to us for Sin.

It appears then clearly, that Christ's Soul was not only grieved with Mens Reproaches and Devils Temptations, but that he suffered also in his Soul, from the Hand of Almighty God, his heavenly Father, Pains equal to Hell Pains.

The Pains of Hell consists in *Pæna Damni*, Pain of Loss; and *Pæna Sensus*, Pain of Sense, that is, in being deprived of God's Favour and Sense of his Love, &c. and positively smarting under his Wrath, and Sense of his Indignation, &c. Suitable

table to which, 1. God hides his Countenance from Christ on the Cross, and suspends all Intimations of God's Love, and Mercy, and Favour from him. 2. He pours out his positive Wrath upon Christ's Soul. All the Wrath the Elect should endure for ever in Hell, was at once poured out by the Lump on Jesus Christ. So that the Pains of Hell, and Soul-sufferings of Christ on the Cross, differed in nothing but in their Continuation; the former being for ever, the latter but for a determined Time, But the Dignity of Christ his Person, made up what wanted of the Continuation of his Suffering. So that the Soul-sufferings of Jesus the Son of God, for a determinate Time (the Sufferer being infinite) was equal to the infinite and eternal Pains of Hell.

6. *This spiritual Eclipse of God's Countenance was accompanied with an Eclipse of the natural Sun, which endured from Six to Nine, that is (in our Reckoning) from twelve Hours to three Afternoon.* " Some say, (*Smith on the Creed P. 367.*) the Sun was darkned, because it was ashamed to behold the Death of the Son of God, even as *Hagar* would not see the Death of her Child. Some say, it was to deter the *Jews* from the Death of Christ. But in my Mind there was another End, (however these may be probable) that is, seeing Christ was to suffer for us, and our Sins, therefore God did darken the Sun upon him, to teach us that we deserve not the Light of the Sun. This Eclipse was preternatural, being in the full Moon, miraculously produced by the Hand of God; Some say

y it was only in the Land of Judah, but Luke ys, it was over all the Earth, Chap. 23. 44 Dennis the Arcopagite saw it at Athens (*Miracles of Nature and Art P. 9.*) and knowing by his Skill in Astronomy, that it was miraculous, cried out, *Either the World is at an End, or the God of Nature suffers*; which (say some) caused the Athenians to erect an Altar to the *Unknown God*, for which Paul reprov'd them afterwards. Acts 17 23. shewing to them Christ was this *Unknown God*: Other Authors shew this Eclipse was also at Rome, which shews it has been over all the World. Some think also the Moon and Stars were eclipsed. Some say, (*Paræus in Matth. 27.*) that God sent this Darkness as a Sign of Detestation, as if it were unlawful for the Sun to behold such Wickedness. Others say, It was to signify, That the Sun of Righteousness was now dying on the Cross. Others say, That this Darkness was sent to portend that spiritual Darkness and Blindness with which God plagued the Jews thereafter, for crucifying the Son of Righteousness. Paræus thinks that the End of this Eclipse, was the same with the rest of the Miracles, which followed immediately thereafter, viz. 1. *That the Divine Majesty of a Dying Christ on the Cross, by so great Miracles, might be acknowledged.* 2 *To terrifie the wicked Jews with the Fear of Divine Judgment.* Some think, since Christ's Body was hung up naked, that therefore this Darkness came to hide it.

The Darkness might be designed for all these Ends; yet I think, among other Ends for which it was

it was designed, the principal one was to be a *signal Step of Christ's Sufferings*. We deserved *eternal Darknes, utter Darknes, yea, Blacknes of Darknes for evermore, & that both in Soul and Body*, and therefore Christ suffers *internal Darknes in his Soul*, God having Eclipsed his Countenance from him, and *external Darknes as to his Body*, the Sun having hid its comfortable Beams from his Eyes. The wisest of meer Mortals has told us, *Ecc1 11 7 Truly the Light is sweet, and a pleasant Thing it is for the Eyes to behold the Sun*; and therefore, surely Darknes is bitter, and it is an unpleasant Thing not to behold, or rather to be deprived of the Light of the Sun. Light is some Comfort to a Man in the greatest Sufferings; and Darknes is an additional Trouble under Sufferings: So that we may conclude, that this long continued, and great Darknes of the Sun, has been a great Addition to Christ's Sufferings, and has been designed as such. When Authors say, That the Sun was ashamed to see her Creator crucified: these are but figurative Expressions. I think it agrees best with the Scope of the Evangelist's Narration of the History of Christ's Passion, to reckon the Darknes or Eclipse of the Sun amongst Christ's Sufferings, since all other Things narrated there, are an Enumeration of his Sufferings, and this insert among the rest. Christ (to say so) suffered a *triple Darknes*; *God's Countenance hid, or eclipsed from his Soul, the Sun from his Body, and the Powers of Darknes assaulting him most furiously*, and this threefold Darknes continued for full three Hours.

7. ' About the End of the third Hour Christ's Sufferings on the Cross, when the Sun was again beginning to recover his Light, about three Afternoon, Christ being over-burdened (as it were) with the Sense of Divine Wrath and Curse due to the Elect for Sin, which he then suffered in an infinite Manner, cried with a loud Voice, *Eli, Eli, Lama Sabachthani*; *My God, my God, why hast thou forsaken me?* This was not a total, but a partial Dereliction, (*Isaac Ambrose Looking to Jesus* p. 182) This was not a perpetual, but a temporary forsaking of him; the Godhead was not taken away from the Manhood, but the Union remained still, even now when the Manhood was forsaken. 2. This was not a forsaking on Christ's Part, but on the Father's Part, the Father forsook Christ, but Christ went after him; God took away the Sense of his Love, but the Son of God laid hold on him, crying, and saying, *My God, My God, why hast thou forsaken me?* 3. This forsaking was not in Respect of his Being, but in Respect of the feeling of God's Favour, Love and Mercy; certainly God loved him still: O! but his Sense of Comfort was now quite gone, so as it was never before! In his Agonies there were some Inclinations of Gods Mercy now and then, at least, there was some Star-light, some little Flash of Lightning to cheer him up; but now all the Feeling and Sense of God's Love was gone, and not so much as any Star light of the same appeared. Christ now took the Place of Sinners, and God the Father shut him out (as it were) among Sinners:

He

> He drew his Mercy out of Sight, and out
 > of Hearing, and therefore he cried out,
 > *My God, my God, why hast thou forsaken me?*
 > These (*Paraus in Matth: 27.*) Words contain
 > an *Exclamation* and *Complaint*. The Exclama-
 > tion, *My God, my God*; This is the Voice of
 > Faith and fixed Confidence in God, as his own
 > God, *i. e.* propitious to him. The Complaint,
 > *Why hast thou forsaken me?* This is the Voice of
 > the Flesh, yea, of the most afflicted Soul, strug-
 > ling with the heaviest Temptation, complaining
 > that he, whom he called his own God, was no
 > Way propitious to, but most angry with him,
 > as having withdrawn his helping Hand from
 > him, and laid all Care of him (as it were)
 > aside, in Regard there appeared no End, nor
 > Measure of his Grief, Pains and Torments
 either inwardly or outwardly.

Thus *Christ was forsaken* for a while, that we
 might not be forsaken, but received by God *for
 ever.* He was deserted on the Cross, that we might
 not be deserted in our Temptations; *our Souls
 sinned*, Christ's Soul suffered; and as the Soul
 is the noblest Part of Man, so its Sufferings
 were greatest. Many wonder at the bodily Suf-
 ferings of Jesus, but slightly pass over his Soul-
 suffering; because the former was visible to the
Eye of Sense, the latter only to the *Eye of Faith*. I
 doubt not to affirm, that as far as the Soul sur-
 passeth the Body, so far the Soul-sufferings of
 Jesus for our Sins, exceeded the Sufferings of his
 Body.

To say nothing of the Conflict he had with the
 Powers of Darkness, O how unexpressible, how
 unconceivable,

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unconceivable, how infinite was that Weight of divine Wrath he felt in his Soul! O how intolerable was it for him, to be at once deprived of the Sense of God's Love, and the Soul-cheering Light of his Countenance, and also to feel most pungently and livelily, the Weight of his Fury and Indignation due to us for Sin. It would be an unconceivable Torment to feel the infinite Measure of Wrath due to one *Sin*; and yet more unconceivable, to feel the Wrath due to *one Sinner*; but O! to feel that immense and infinite Wrath due to *all the Elect* for all Eternity! Here Words must fail, and Thoughts be wrapt up in profound Amazement! *Yet all this did the loving and lovely Jesus for our Sins*; and all the Pity the Sons of Men shew him, is to deride him, when he cried *Eli, Eli, &c. My God my God, &c.* They said, this Man calleth for *Elias*, playing on the Words *Eli* and *Elias*, not out of Ignorance, but Malice; they knew he called for God, but Malice makes them alledge he called for, or invocated *Elias*. In his Life they called him a *Samaritan*, a Devil; — before the Judges, *Civil and Ecclesiastick*, they called him a Blasphemer, intended Usurper; — and now, when he is expiring, they call him an *Idolater*; alledging Christ prayed to the Saints, to *Elias*, to the Creature, instead of the Creator, for Help: O what a Grief was this to Christ's Soul, to live under the Notion of a *Necromancer*, to be arraigned as a *Blasphemer*, and to die under the Notion of an *Idolater*?

There is no Doubt also, but it was a great Grief to Jesus, to be forced to complain publickly before his insulting Enemies, that God had

forfaken him; before thofe, who, from his Complaint, would be ready to conclude he was an *Impoftour*, and not the Son of God; in regard, (might they fay) if he were God's Son, God would not forfake him, as himfelf complains he did.

VII. *Once more, they gave him Vinegar to drink.* At length Chrift having fpent his Blood almoft, and having endured long Torments, vital Spirits failing, and perhaps bitter Taft of the Gall and Vinegar drying his Mouth, *Jesus knowing that all Things now were accomplished, that the Scriptures might be fulfilled* faid, *I thirft*, John 19. 28, 29. And then they gave him Vinegar to drink; all Creature Comforts, as well as divine Confolations, were denied to our Saviour at his Death; not fo much as a Cup of cold Water (albeit his Tongue was cleaving to his Jaws, and to the Top of his Mouth, *Pfal. 22. 15.*) will they afford him, that fo they might torment him the more, but that the Scripture might be fulfilled, *Pfal. 69. 21. In his Thirft they gave him Vinegar to drink.*

1. When he came to the Place of Execution, they gave him Gall and Vinegar mixed together to drink, *Matth. 27. 34.*

2. When he cried, *My God my God, why' haft thou forfaken me?* One ran and filled a Sponge with Vinegar, and put it on a Reed, and gave it to Chrift to drink, *Matth. 27. 48.*

3. Laft of all, *when natural Moisture failed*, and his Blood was fpent, when he calls for a Drink, they gave him once more Vinegar to drink, *John 19. 29.* For they had a Veffel fet full of Vinegar ready at Hand, for they were prepared and re-
folved

solved to give him *Vinegar* to the full, and to make his Death as bitter as possible.

We deserved to drink the *Dregs* of the Cup of *Fury and Trembling*, *Isaiah* 51. 17. from the Hand of the Lord: *Yea, the Dregs of the red Wine full of Mixture, that is in the Hand of the Lord*, *Psa.* 75. 8. And therefore Christ drinks Cups of *Vinegar*, and a Cup of *Mixture of Gall and Vinegar*. We deserved not a Cup of cold Water; and therefore Christ being in our Place, suffering for us, will not be allowed, by God or Man, a Cup of Water to satisfy his Thirst, but the Cup of God's *Wrath and Indignation* for our Sins he drinks to the Bottom.

It is remarkable, (*Paræus* in *Matth.* 27.) that tho' Christ was thirsty; nevertheless, until he knew that all things were accomplished necessary to our Salvation, and until divine Justice was fully satisfied for our Sins, he did not so much as complain of, nor desire to satisfy his Thirst, which plainly shews the Greatness of his Love to our Souls, for whose Salvation he thirsted so much, that he forgot his own Need, till he provided for ours. O! how willingly should we forget our own Ease, ——— till we serve him, and do his Will! O! with what a hungry and thirsting of Soul should we come to the Lords Table, to commemorate these Sufferings of Jesus! The sacramental Cup should mind us of the bitter Cups, not only of Gall and Vinegar, but of Wrath and Fury, and divine Vengeance, and Indignation, Desertion, and Malediction, and Curses our Lord drank to the Dregs and bottom for us.

IX. *He gave up the Ghost.* When Jesus therefore had received the Vinegar, he said, *It is finished, and he bowed his Head, and gave up the Ghost.* John 19. 30. —————

‘ He bowed not, because he was dead ; but
 ‘ first he bowed, and then he died (*Isaac Ambrose*
 ‘ *Looking to Jesus Page 337.*) the Meaning is,
 ‘ he died willingly, without Constraint, cheer-
 ‘ fully, without Murmur, *Luke* tells us, *Luke*
 ‘ 23. 46. He cried with a loud Voice, saying,
 ‘ *Father, into thy Hands I commend my Spirit,* and
 ‘ then gave up the Ghost : When Men dy
 ‘ (*Smith, on the Creed Page 265.*) they languish
 ‘ by little and little, their Speech fails them,
 ‘ they rattle in their Throat, and so Weakness
 ‘ comes on them by little and little, till their
 ‘ Breath be quite gone ; but Christ, at his Death,
 ‘ *cried with a loud Voice,* so that nothing of his
 ‘ natural Strength was abated, to shew that he di-
 ‘ ed voluntarily and willingly.

Christ died, that we might live ; he suffered a
 temporal Death, to purchase for us eternal Life ;
 we sinned willingly, for which Christ died willing-
 ly ; we made a voluntary Defection from God, for
 which Christ made a voluntary Satisfaction for
 our Sins : He continued in his Sufferings, till
 Justice was satisfied, Sins expiated, and our Re-
 demtion compleated ; and then, when he had
 done all Things, and suffered all Things necessary
 for our Redemption, he said, *it is finished* ; and
 then, and not till then, *he gave up the Ghost.* He
 would not leave the World, nor withdraw himself
 from Sufferings, were they never so tormenting,
 and of so long Conti: uance, till he had compleatly
 finished

finished our Redemption. O the Venom of our Sins! O the deadly Poison of our Iniquities! which made Christ our Surety endure such Sufferings, and in Order to expiate them, to give up the Ghost. O the Love of Jesus, that thus loved us unto the Death, and gave his Life for our Lives, and suffered his Soul to be separate from his Body, lest our Souls should be separated from God eternally!

Having now spoken somewhat of Christ's Sufferings at his Death, let us next take a Review of the same.

O my Soul, take fixed Looks of a dying Jesus, in all the Steps of his Sufferings on the Cross.

1. Behold *Vinegar and Gall given him to drink!* See the Creator of all Things brought so low, as that a Cup of cold Water will not be afforded him! See our sins mingling this Cup; and a far more bitter Cup of Gods Wrath and Indignation to be drunk by our Saviour! see him that makes Believers to drink of the Rivers of his Pleasures, Psa. 36. 8. drinking bitter Potions, not only of Vinegar and Gall, but the Wrath of the Eternal due to us for Sin. O how frequently, how humbly, how thankfully, and how devoutly should we come to the Lords Table, to drink the sacramental Cup, in Commemoration of the Death and Sufferings of Jesus!

2. Consider *his Crucifixion*, how Christ's Hands and Feet are distorted and distended! Behold him, who measures the Waters of the Sea in the Hollow of his Hand, Isa. 40. 12, And him who holds the Stars in his right Hand, Rev. 1. 16. Whose Hands formed the Creation, having his Hands nailed to

the Cross! Behold his Hand stretched, and his Arms open to receive and imbrace all penitent hearted Sinners ! See those Feet, which travelled many a weary Step, to relieve the Sick, to preach the Gospel, that walked on the Sea, rendered immovable, by being nailed to the cursed Tree of the Cross ! “ See those Legs, which are
 ‘ as Pillars of Marble set upon Sockets of fine
 ‘ Gold, *Song* 5. 15. And those Feet, which are
 ‘ like unto fine Brass, as if they burned in a Fur-
 ‘ nace, *Revel.* 1. 15. All bedewed with his own
 Blood ; all in a Purple Gore, and Crimson Dye,
 with the frozen Blood which descended from the
 upper Parts of his Body; and with the fresh Blood,
 which the piercing Nails forced out of him! How
 ready should our Hands and our Feet be, to act,
 and go, and run the Way of Duty for him,
 whose Hands and Feet were thus nailed to the
 Cross for our Sake!

3. Behold *the Soldiers stripping him*, and part-
 ing his Garments, and his Body hung up naked
 on the Cross, in View of Angels, Men and Devils!
 surely this was no small Part of Christ's Suffer-
 ings, to be exposed naked to the View of the
 World: The Source and Pattern of Modesty
 was exposed naked, not in the Night, but in the
 Day time ; not in the Morning nor Evening
 Twilight, but at Mid-day, when the Sun shined
 in his Meridian Altitude ; not in a remote Cor-
 ner, where few was to look on, but in the most
 publick Place of Execution, and the most publick
 Occasion of the Passover, when all the Nation
 was gathered together! Behold, behold a dy-
 ing Jesus, a bleeding Jesus, a naked, wounded,
 scourged

scourged, broken Jesus,——hanging on the Cross, all dyed of a sanguine Colour ! See his naked Skin all torn, his Head with the Crown of Thorns, his Breast, and Belly, and Back with Scourging, his Hands and Feet with piercing Nails ! O what a Love had Christ to our Souls, that suffered and *despised the Shame*, Heb. 12. 2. and endured the Cross for our Sakes ! How willingly and devoutly should we come to the Lord's Table, to commemorate his Death and Sufferings, who suffered such Death and Torments on our Account ?

4. Behold *him crucified among two Thieves*, as if he were the chief Malefactor ! Behold him *that sits upon the Throne, and lives for ever and ever*, Revel. 4. 9. now hanging on the Cross : And him to whom *ten thousand times ten thousands, and thousand thousands do minister standing about his Throne*, Dan. 7. 10. now surrounded with Thieves, Hangmen, Executioners, and Devils tempting him ! A sorry Retinue indeed ! *The chiefest among ten thousands*, Song 5. 10. is now reckoned the chiefest of Malefactors, and Prince of Robbers and Thieves ; and so they murder his Name, as well as his Person.

5. Consider *how they mocked him* : He, whom Angels adore, is mocked of Men, he whom Devils do fear, and at whose Presence they tremble, is had in Derision of Mortals ; he is mocked, not by some, but by all, Priests, Soldiers, Passers by ; ——all agree in this, *viz. to mock a dying Jesus*, and that also in all his Offices ! O, let us not be discouraged, to come frequently to the Lord's Table, to celebrate the Memorial of his

Death; albeit the Worldlings mock us for so doing: Christ was mocked for us, let us be willing to be mocked for him.

6. Consider the *Soul-sufferings of Jesus*: He, that, from all Eternity, was in the Fathers Bosom, as one brought up with him, Pro. 8. 30. being the Father's daily Delight, "Rejoicing always before him, beholding the Father's Glory, and sharing equally in the same," is now filled with the Terrors of the Almighty, his Arrows stick fast in him, and his Hand doth press him sore, *Psal.* 83. 2. Behold his Soul full of Trouble, and his Life drawing nigh to the Grave, *Psal.* 88. 3. See how the Wrath of God lay hard upon him, and how he afflicted him with all his Waves. See how the Father hides his Face from him, how he is afflicted, and ready to die, how he suffers Terrors, and how God's fierce Wrath was going over him, how his Terrors did cut him off, *Psal.* 88. 14, 15, 16. His Soul also was sore vexed, *Psal.* 6. 3. He was now in the Place of Sinners; and must therefore suffer the Punishment of Sinners.

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The Sense and Feeling of what he suffered in his Body was enough to discompose his Soul: But alas! that is not all; Heaven, and Earth, and Hell at once assault him; Men, with their Reproaches, Tortures, and sarcaistical Calumnies; Devils, with their Temptations; God hiding his Countenance, and inflicting his positive Wrath upon him. O See and consider, how at once he suffered in Soul and Body, in all the Senses and Members of the one, and Faculties of the other! Well might he say, "Is it nothing to you, all ye
that

that pass by? Behold and see, if there be any Sorrow like unto my Sorrow, which is done unto me, wherewith the Lord afflicted me, in the Day of his fierce Anger, *Lam. 1. 12. and again,* he (God) hath led me, and brought me into Darkness, and not into Light; surely against me he is turned, he turneth his Hand against me all the Day, *Lam: 3. 2.*

Consider the Properties of God's Wrath which Christ endured for our Sins; it is a formidable, consuming Wrath, *Exod. 14. 7.* A fiery Wrath, burning down to Hell, *Deut. 31. 22.* Irresistible Wrath, *Nahum 1, 6.* So powerful, that none can know it, *Psal. 90. 11.* An inevitable Wrath *Psalms 39. 7, 13. Nahum 1. 2.* It is an infinite Wrath, an unsupportable Wrath.

Consider the Names of divine Wrath, it is called, *fore Displeasure, Psal. 2. 5. Indignation, Nah. 1. 6. Anger, Psal. 6. 1. Fierceness of Anger, Nahum 1. 6. Fury, Nahum 1. 6. Jealousie, Psalm 79. 5. Hot Displeasure, Psalm 6. 1.*

O how great was Christ's Love to our Souls! How heavy were Christ's Soul-sufferings, who endured this formidable, consuming, fiery, burning, irresistible, powerful, inevitable, and infinite, and unsupportable Wrath; fore Displeasure, Indignation, Anger, Fierceness of Anger, Fury, Jealousie, and hot Displeasure, due to us for Sin!

See Christ wrapped up in an external and internal Darkness at once. Externally, The natural Sun denying him his Light: Internally, The Sun of Righteousness eclipsing his Counte-

nance from him, to such a Height, as forced him to complain of being forsaken.

Consider, *wh. suffered these Things?* He was no meer Man, nor Angel, but the Son of God, equal with God, the second Person of the glorious Trinity.

Consider, *for whom he suffered these Things:* It was for Men, sinful Men, Men that were his avowed Enemies: Was there ever Love like this? *That a Man should lay down his Life for his Enemies?*

Consider *the Greatness and Variety of his Sufferings*, from his Cradle to his Grave, especially in that Night in which he was betrayed, that tragical, sad, and doleful Night, that last Night of his Life: It is a Night to be much observed and remembered by all worthy Communicants: "This is that Night of the Lord, to be observed of all the Children of *Israel* in their Generations, *Exod. 12. 42.* The Sufferings of Christ are so unaccountable, that when we have thought, spoken, or written of them all we can, we must say of them as *Apelles* said of *Diana's* Picture. *Non feci, sed faciebam;* I have not done, but was attempting to do the Work.

Consider, *how long he suffered;* still, till the Work of our Redemption was finished. And see, whether or not such Considerations will make *Sin* hateful, and *Christ* lovely, and most amiable to thy Soul.

7. At length, consider *Christ giving up the Ghost!* Behold that *Head,* which is as the most fine Gold, *Song 5. 11.* bowing down to welcome and to meet Death half Way; that *Head on which are*
many

many Crowns of Glory, Revel. 19. 12. all pierced over with a Crown of Thorns, which still was kept on his Head till he died.

Behold those “ Eyes, which are as a Flame of Fire, Revel. 19. 12. and as the Eyes of Doves by the Rivers of Waters, washed with Milk, and fitly set, *Song 5. 12.* now losing their Sight, now closed with Death, and their Light extinguished ! See *those Cheeks, which are as a Bed of Spices, as sweet Flowers*, made black and blue, and swollen, and full of Bunches, with the Strokes given him in the high Priest’s House ; and now, being dead, of a wan Colour, besmeared all over with Blood, which dropped down from the Wounds of his Head ! See “ his Lips like Lilies dropping sweet smelling Myrrhe, *Song 5. 13.* Now of a pale Colour ! That Tongue that spake as never Man spoke, *John 7. 46.* That Mouth that spake with the Tongue of the Learned, now rendered cold, stiff and immovable, and scaled up, and closed by Death ! See *that Belly, which is as bright Ivory, overlaid with Sapphires*, *Song 5. 14.* exposed naked, full of bloody Wounds, and swelling Tumours, occasioned by the severe Scourgings he endured ! See *those Hands, which are as Gold-rings set with the Beryl*, *Song 5. 14.* now deprived of Life, Sense, Blood, Beauty, and Motion, “ digged through with great Nails ! See those Feet, which used to come to relieve his People, leaping on the Mountains, skipping up on the Hills, *Song 2. 8.* nailed to the Cross, dead, lifeless and powerless, not able to move a Step ! See *that Countenance, which is as Lebanon, excellent as the Cedars*, *Song 5. 15.* now dropping
down

down to the Earth, all abused with Blood, Spit-
 tle, and Wounds, and Strokes! O! see and consider
 “ the Prince of Life arrested by Death, his Soul
 “ separated from his Body, and his Body depriv-
 “ ed of Life and Motion, like a Piece of Dead
 “ Clay! Take (I say) fixed Locks of him, who
 suffered all this for our Salvation: O how lovely
 will Faith render Christ to our Souls under such
 Considerations! When you come to the Com-
 munion, and see the Bread broken, and Wine
 poured out in the Cups; remember, *how his Blood*
was shed for you, and how his Body was broken for
you, for the Remission of the Sins of many; and
 how all these his Sufferings are there represented,
 sealed, and applied to Believers. Thus far of
 Christ’s Sufferings at, and in his Death. Let
 us next consider his Sufferings after his Death.

C H A P. V.

Of Christ’s Sufferings after his Death.

IT might be expected that Christ’s Sufferings were
 now at an End; and indeed the greatest Part
 is so: For after Death his Soul went immedi-
 ately to Paradise, (and not down to Hell, as some
 maintain) *Luke 23. 43.* and so his Soul suffered no
 more. But yet there remains some few Steps of
 Christ’s Sufferings after his Death. As,

1. *They pierced him with a Spear.* The Jews
 therefore, because it was the Preparation that
 the Bodies should not remain on the Cross on
 the Sabbath-day, (for that Sabbath was an high
 Day

Day) besought *Filate* their Legs might be broken, that they might be taken away:—— But when they came to Jesus, and saw that he was dead already, they brake not his Legs; but one of the Soldiers with a Spear pierced his Side, and forthwith came there out Blood and Water, John 19 31. 32. 33. 34. Such was their Malice against Christ, tho' they saw him dead, yet they will not believe their own Eyes; but to put the Matter out of all Question, *they pierced his Side*, from whence came *Blood*; and his *Pericardium* or Film about the Heart, whence came Water: ' This was the Fountain of both the Sacraments (*Isaac Ambrose Looking to Jesus*, Page 377. *vide etiam Par. Comment. in Matth. 27. Smith on the Creed* Page 268.) the Fountain of all our Happiness: ' Here is *Blood* for our *Justification*, and *Water* for our *Sanctification*. Here is *Water*, the Element of *Baptism*, and *Blood*, one of the Things represented in the *Lord's Supper*.

It is not my Intent to handle every Thing contained in the History of Christ's Passion, and all their Circumstances and Consequents, as *the renting of the Vail of the Temple*, *the Earthquake*, *renting of Rocks*,——which fell out at his expiring, with several curious Questions anent the Nature of this Blood and Water, and the Mysteries which some suppose to be signified by the same. I only intended to speak of Christ's Sufferings; and therefore designedly I omit several Things contained in the History of Christ's Death and Passion.

Behold! how our Saviour suffered in his *Birth*, in his *Life*, before his *Death*, at his *Death*, and after

after his *Death*. They insult over his dead *Body*, after his *Soul* had taken *Wing* to *Paradise*. They pierced his *Heart*, when alive, with *Reproaches*; they pierced his *Heart*, when dead, with the *Spear*. Their *Malice* prompts them to do *Christ* all *Indignities*, and yet their *Malice* is bounded, for a *Bone* of *Christ* they could not break.

O Believer, be persuaded of *Christ's* Love to thy *Soul*; see how he has opened a *Window* into his *Heart*, that, by the *Eye* of *Faith*, thou mightest look into his *Heart*, and see his *Affection* and *Thoughts* of Love to thy *Soul*. Here is the *Fountain* opened to the *House* of *David*, and to the *Inhabitants* of *Jerusalem*, for *Sin*, and for *Uncleaness*, *Zech.* 13. 1. What more could *Christ* do unto his *Vineyard*? He shed all his *Blood* for them, Some of his *Blood* in his *Circumcision*, some in the *Garden* with the bloody *Sweat*, some with the *Scourging*, some with the *Thorny Crown*, some with the *Nails* which pierced his *Hands* and *Feet*, and the rest with the *Spear*. Not one *Drop* of *Blood* was left in *Christ's* *Body*: And after all the *Blood* was spent, the *Water* which (some *Physicians* say) is about the *Heart* to cool it, was forced out with the *Spear*.

O! what a full *Ransom* is payed for our *Sins*! Here is *Blood* enough, yea all the *Blood* of the *Son* of *God*, shed for the *Remission* of our *Sins*, and *Satisfaction* to offended *Justice*. Fear not then, doubting *Believer*, there is enough of *Ransom* given for thee. O! how ungrateful are we, if we refuse to die for him, who thus died, and shed all his *Blood* for us, to the very last *Drop*!

II. *He was Buried.* Joseph of Arimathea begged the Body of Christ from Pilate (*John* 19. 38. *Matth.* 27. 57.) ' And when he had obtained ' it, then he pulled the Nails and Spieks, ' out of the Hands and Feet of Christ, takes ' his Body down, and gets it on his Back; ' then *Nicodemus* brought an hundred Pounds of ' sweet Odours of Myrrhe and Aloes, to embalm ' his Body: Then *Joseph* gets a Handkerchief, and ' ties it on his Jaws, and wrapped up his Wounds ' and Sores with fine Linnen, and laid him in a ' fair Sheet, and wrapt him in it. Next, they ' laid him into the Earth, the one at the Head; ' the other at the Feet, and then they rolled a ' Stone upon the Grave, that none might hurt ' the dead Body of Christ (*Smith on the Creed,* Page 280.)

Here Christ's Body was no doubt lacerate and torn afresh, with the pulling out of the Nails out of his Hands and Feet, and the pulling the Crown of Thorns off his Head.

Behold *Joseph* taking the *dead, naked, wounded, bloody, lacerate, torn and broken Body* of *Jesus* on his Shoulders, and in his Arms, and carrying him into his own Garden, and laying him in his own Grave, which was hewed out of a Rock, where never Man was laid before. *Christ* was so poor in his Life, that he had not a House, nor an *Ass* of his own; and in his Death, so poor is he, that he has no *Grave* of his own, but must ly in another Man's Grave. He was buried, to assure us he was dead; and that he might conquer Death in his strongest Hold; and might bury our Sins in everlasting Forgetfulness, and to sanctifie and sweeten

sweeten the Grave to us. He was buried in a Garden, that, as the first *Adam* sinned in a Garden; so the second *Adam* might bury Sin, and utterly destroy it in a Garden.

Behold now the Lion of the Tribe of *Judah* lying dead, without Breath, or Motion, in the Prison of the Grave, in the Womb of the Earth, covered with a Stone! Christ is shut up in the Grave for a Time, because we deserved to be shut up in the Prison and bottomless Pit of Hell for evermore. *The Wages of Sin is Death*, natural, spiritual, and eternal, (*Rom. 6. 23.*) Christ suffered Pains equivalent to Hell Pains, and to eternal Death on the Cross; and now he suffers the natural Death for our Sins. And all this to save us from Wrath and Damnation.

III. *They counted him an Impostor.* The chief Priests and Pharisees said to *Pilate*, Sir, we remember, while this *Deceiver* was alive, that he said, After three Days I will rise again, *Matth. 27. 63.* and to prevent his Disciples stealing Christ out of the Grave, and causing the People to believe that he rose by his own Power, they sought and obtained a Guard of Soldiers from *Pilate*, to watch the Grave: Which Guard of Soldiers became thereafter Witnesses of Christ's Resurrection to them that employed them. But that all Men might esteem Christ as an *Impostour*, they hired the Soldiers with Money, to say, that *his Disciples stole him out of the Grave*, albeit they had sufficient Evidence of the contrary: Thus, in Life and Death, they murder his Name. Men ordinarily speak to the Commendation of the Dead, even tho' they care not much for them while alive.

live. Alas! but Christ's Enemies will speak no Good of him, either dead or alive. They'll give him no better Stile than a *Deceiver*. And such is their Malice, that they hire the Soldiers to tell a Lie, to confirm the World that Christ was an *Impostour*, and a *Deceiver* in very Deed.

IV. *He continued in the Grave till the third Day.* He was crucified on our *Friday*, and buried that same Day before Sun-set; all the *Saturday*, or *Jewish Sabbath*, he continued in the Grave; and from Mid-night till the Dawning of the Day, on *Sunday*, or the Lord's Day, (so called from the Lord's rising on that Day) he was a Part of three Days, but not the whole three Days in the Grave.

Our Lord not only died, but continued under the Power of Death for a Time; he continued till the third Day in the Grave, *that all might know he was dead*, but he continued no longer, *lest he should see Corruption*.

See, how low our Sins brought the Lord Jesus Christ! not only must he be laid in the Grave, but also remain Prisoner there for a Time; now the Son of God is at the last Step of his Humiliation: *Now was the Sign of the Prophet Jonas given to the Jews*. O! how did Angels marvel to see *Christ dead, and continuing so long in the Prison of the Grave!* And how did the Disciples stand amazed, and how was their Faith shaken at this Consideration!

I will not meddle here with Christ's Resurrection, Ascension,——I confine my self to his Sufferings and Humiliation, *Synecdochically* included in these Words, *This is my Body which is broken*

ken for you; for his Death, Humiliation, and Sufferings, are the proper Objects of *sacramental Meditations*. We shall now make some practical Inferences from the Whole of Christ's Death and Sufferings.

Joannes M^c

CHAPTER VI.

Practical Inferences from the Death and Sufferings of Christ.

Since Christ suffered so much in his Birth, Life and Death for us, as is set down in the preceding Chapter; we may make these following Inferences from his Death and Sufferings.

I. *Inf.* God the Father has an infinite Love to his Elect, *John. 3. 16. God so loved the World, that he gave his only begotten Son.* ——— To what Purpose did he give him? *Not to condemn the World, but that the World thro' him might be saved.* The Son of God had an infinite Love to his Elect also, in that he willingly came, (*Lo, I come, — I delight to do thy Will, Psalm 40. 7. 8.*) And that he willingly underwent such Misery for our Salvation, *he loved us to the Death. Greater Love than this hath no Man, that a Man should lay down his Life for his Friends, John 15, 13.* But greater was the Love of Christ, who laid down his Life for his Enemies, for such we were by Nature. O Believer, never doubt of Christ's Love to thy Soul; call not the Father's Love in Question, for the

The Father himself loves you, if you love him he loved you, first, 1. *John* 4. 19. Your Love to God is an Evidence of God's Love to you. O come then freighted with Love, with a Heart sick of Love, to that Love-feast, to the Lords Supper, to commemorate these Sufferings of Jesus for your Souls. What more could the Father do, to evidence his Love to us, than to give his Son to the Death for us all? What more could the Son do to assure us of his Love, than to give himself, his Life, a Ransom for our Sins?

II. *Inf.* Of all Evils Sin is the greatest, most horrid and abominable, being such, as nothing less than the Death of the Son of God could satisfy Divine Justice for the same. All the Silver, and Gold, and Riches in the World, yea the whole World, could not expiate Sin. Tho' all the Angels in Heaven, and all the Kings, Potentates, and Emperours; yea, all the Men that were from the Creation, and that are at present, or shall be for ever to the End of the World, should lay down all their Lives to expiate one Sin, yet all would be to no Purpose: For nothing but the precious Blood of Christ, as of a Lamb without Blemish, and without Spot, 1 *Pet.* 1 19. could redeem us, and expiate Sin.

III. *Inf.* God is infinitely just to punish Sin, he will punish the Sins of the Reprobate in themselves to all Eternity: And he punished the Sins of the Elect, in his own Son, their Surety, to the utmost Farthing, as is clear from what is above mentioned of Christ's Sufferings: Therefore let us beware to commit Sin against such an infinitely just God. Let us come with Repen-
tance,

tance, Grief, and godly Sorrow for our former Sins, to the Lords Table, and let us hate Sin as the greatest of all Evils, for which nothing but the Death of the second Person of the glorious Trinity could satisfy Justice.

IV. *Inf.* There is here sufficient Ground of Comfort in the Sufferings of Jesus, to all Believers, who by Faith have laid hold on, and are ingrafted in Jesus Christ, such as, that by the Death and Sufferings of Christ.

1. *Satan is subdued.* *Colos. 2. 15* ' And having
' spoiled Principalities and Powers, he made a
' Shew of them openly, triumphing over them
' in it. Our great Enemy Satan is discomfited, and tho' he be a numerous, potent, fierce and cruel Enemy, yet he is a broken Enemy. The *Captain of our Salvation* has given him an Overthrow: *The seed of the Woman has bruised the Head of the Serpent*: and what Christ did in this, he did as a publick Person, as the Head and Representative of his People. *That, through Death, he might destroy him that had the Power of Death, that is, the Devil, Heb. 2. 14.* both for himself, and for his People. Fear not, O Believer, what the Devil can do, thy Saviour has overcome him, and will shortly make you overcome him, *and tread Satan under your Feet; only resist the Devil, and he will flee from you, James 4. 7.*

2. *Justice is satisfied.* We by our original and actual Sins have incensed Justice against us, but Christ has fulfilled the Law, according to the strictest Tenor of the Covenant of Works, and suffered the Punishment due to us for Sin; and, in so doing, he satisfied Divine Justice. Fear not

then

then, O Believer, thy Surety has blotted out the Hand-writing of Ordinances which was against us, which was contrary to us, and took it out of the Way, nailing it to his Cross, and fully satisfied Justice in thy Behalf: Fear not then, O Believer; (if thou be truly penitent) the Justice of God is satisfied for all the Sins that you are guilty of. Justice has gotten Satisfaction from Christ thy Surety: And will not therefore demand Satisfaction from thee. Yea, Justice (if thou be interested in Christ) will plead for thee, Justice will not demand double Payment for one and the same Debt, since the Cautioner or Surety has paid the Debt, Justice will not pursue the Principal.

3. *Sin is abolished.* The Guilt thereof, and the Power thereof is done away to the Believer, by the Death of Jesus Christ; and the Stain and Nature thereof, also shall be done away ere long. There is therefore now no Condemnation to them that are in Christ Jesus, *Rom. 8. 1.* See *Col. 2. 12, 13.* In whom also ye are circumcised — buried with him in Baptism — Quickened together with him, having forgiven all your Trespases.

4. *Death is abolished by the Death of Christ.* 2. *Tim. 1. 10.* — Our Saviour Jesus Christ who hath abolished Death, and brought Life and Immortality to Light, thro' the Gospel. Death is a conquered Enemy, and tho' he be the King of Terrors to wicked Men, yet to Believers his Sting is taken away, Christ conquered Death in his strongest Hold, even in the Grave, when he had lien under his Power to the third Day

Day, then, like another *Sampson*, he awoke, and broke the Cords of Death, and the Prison of the Grave, and raised many other dead Bodies of the Saints with himself alive, and will in the last Day raise all the Elect to Life eternal. Fear not Death then, O Believer, Christ our Head has conquered Death, and will make us his Members also shortly, to sing that triumphant Song; *1 Cor. 15. 55. O Death, where is thy Sting? O Grave, where is thy Victory?* To the Wicked, Death is the End of Happiness, and the Beginning of eternal Misery; but to the Believer Death is the End of all Misery, Sin, Suffering and Temptation, and a Door of Hope, an Entrance to that Glory which never knows an End.

5. *Heaven is opened.* Our Sins opened Hell, and shut Heaven upon us; but Christ's Death shut Hell, and opened Heaven to us his People and Followers; Christ has opened up a new and living Way, through the Vail of his Flesh, 'to the Holiest of Holies, *Heb. 10. 19, 20.* whicher himself as the Fore-runner has entred before us, *Heb. 6. 20.* as our Head, to take Possession for us.

In Fine, Our Enemies are subdued, the Curse of the Law, *Gal. 3. 13.* the Sting of Death, the Wrath of God, are removed out of the Way, Sin and Death are abolished, Satan is conquered, Hell is shut, and Heaven opened to the Believer, and God is become a reconciled Father to us, through the passive and active Obedience of our dear Lord and only Saviour Jesus Christ.

Come then, O Believer, with full Assurance of Faith to the Lord's Supper, to receive these Benefits sealed to thy Soul, which Christ by his Death and Sufferings has purchased for all that believe in his Name.

V. *Inf.* God is willing to give us any good Thing, since he gave his son to us, and for us, to endure such Torments and Sufferings. ' He that spared ' not his own Son, but delivered him up for us ' all, how shall he not also with him freely give us ' all Things, Rom. 8. 32. Whatever we stand in need of, either for Soul or Body, we may with Confidence seek, and hope to attain the same, if God see it truly for our Good. If God has given us the greatest Gift in the whole World, will he deny us lesser Gifts, has he given us his Son, and will he not give us Meat, and Drink, and Clothes while we live? Take Courage then, O Believer, that God who gave his Son to the Death for thee, will provide thee with all Necessaries of this Life: Yea, if thou seek it in Faith, he will clothe thee with the *Wedding-Garment*, to fit thee for his own Table, and he will tryft thee there with *Grace, Pardon, Peace, Comfort, Strength, and an assured Title to Glory.*

VI. *Inf.* Since Christ suffered so great Things for us, he'll neither let us want, nor perish, if we rely upon him, ' *John* 10. 15. I lay down my Life for ' my Sheep. And Verse 28. I give unto them e- ' ternal Life, and they shall never perish. And ' *Heb.* 13. 5. he has promised, I will never leave ' thee, nor forsake thee, *Psalms* 23. 1. The Lord ' is my Shepherd, I'll not want.

VII. *Inf.* Since Christ was so low in his Birth and Life, we ought not to despise such as are Christians, tho' they be low in the World: also, we ought to be content with our own Lot tho' never so mean, considering the Meanness of the Birth and Life of Jesus.

VIII. *Inf.* We ought to be ready to die for Christ who so willingly died for us, If ever Providence call us to seal the Truth of Christ with our Blood, we ought to be resolved and prepared so to do, as Christ did willingly shed his Blood for us.

IX. *Inf.* It is our Duty to mortifie and kill Sin for Sin killed our Saviour: Sin is in a Manner *Deicidium*, Had not Man sinned, Christ had not suffered: Therefore it was our Sins which scourged—and crucified Christ. Each repeated Act of Sin is a crucifying afresh of the Lord of Glory. O then let us kill Sin, which killed and crucifies afresh Christ Jesus so frequently. Bring not your Lusts (those Traitors that killed our Saviour) unmortified to the Lord's Table. Be sure when you come, to commemorate Christ's Death, to his holy Table, that you kill your Lusts, these his Enemies that would not have him to reign over you.

X. *Inf.* Since Christ died for us, we ought to live to him, in obeying his will, shunning and hating evil, loving and doing good: And as he dyed not in Shew, but in Verity; so ought we to live: Life of Religion, not in Shew, but in Truth and Verity.

XI. Since Christ suffered so great and unspeakable Things for us, all which are, at least ought to be
comme

commemorated in the Lord's Supper: Methinks Ministers should very frequently administer the Lord's Supper. The Scope of our whole Ministry is, and ought to be, to cause People to know Christ, and him crucified: Nothing holds forth a crucified Jesus more livelily, than the Administration of the Lord's Supper; in which, "the preached Word going along with the Sacrament, represents a crucified Christ to the Ear; and the Bread and Wine in the Sacrament represents a crucified Christ to the Eye. Shall we not then often administer this holy Ordinance, that People may have the greater Knowledge of a crucified Redeemer? Mens Memory is slippery to retain good, they have need to be often put in Mind of what Christ did suffer for them, which can be done nowise more succinctly, than by administering frequently this holy Ordinance. Did Christ suffer so much for our Sakes, and shall we be so ungrateful, as not to celebrate frequently the Memorial of his Death and Sufferings? Is it not, ought it not to be our great Work, to make our People and Flock fall in Love with Christ? Is there any Way fitter for doing of this, than to hold forth his Sufferings in a frequent Celebration of the Lord's Supper, to let them see how great Things his Love prompted him to do for them?

If we do not frequently administer this Ordinance, we will be found unfaithful to Christ, who commanded us so to do, till he come again; & unfaithful to the Souls of our Flocks, in keeping from them such an unspeakable Mean of *Consolation*, of *Confirmation*, of *Corroboration*, and *Increase of Grace* &c.

Since Christ was so condescending, as to suffer a Soul and Body for us, we ought, with our

Souls, and all that is within us, frequently to hold forth his Sufferings in the Sacrament of the Lord's Supper: *Christ had a Baptism to be baptised with, and, O how was he straitned, till it was accomplished!* It was not the Baptism of Water, or of the Spirit, (for he received both these at *Jordan*) but the Baptism of Blood, his *Soul was exceeding sorrowful, even unto Death*: And the Foresight and present Feeling of what he was to suffer made him sweat Drops of Blood in the Garden———. O! shall we let these Sufferings of Jesus fall to the Ground, ly in Oblivion, and quite be forgotten? Nay, not so; but *as we are Ministers of the New Testament*, so let us frequently celebrate the Memorial of the Death and Sufferings of the *Mediator of the New Testament, or Covenant*.

XII. *Inf.* Did Christ suffer so much, and such Variety of Sufferings in Soul and Body, in the Night in which he was betrayed, as you may read in the foregoing Chapters; Then Love and Gratitude oblige us frequently to approach his Table, to commemorate his Death; to testify our Love and Obedience to our dying Saviour; to bind our selves to be his, by an everlasting Covenant. Shall we see others, with great Care and Devotion, coming frequently to Communions? And shall we neglect to come? Shall others frequently testify their Love and Obedience to Christ by remembering his Death and Sufferings in the Lord's supper? And shall we think to share equally with them in the same Sufferings, and not be at Pains to hold forth the same in the Sacrament as others do? Alas! "That Christ suffered so much, and that most of Men will not so much commemorate his Sufferings: That they look on

the Lord's Supper as a Matter of Indifferency.

Come then, Belovèd, devoutly and frequently to the Lord's Table, come, and share of a broken, wounded, scourged, bleeding, and dying Jesus; himself invites you, and we the Ministers of the Gospel, the Friends of the Bridegroom invite you; your Entertainment shall be most sumptuous. If you have Faith, you shall be feasted on a crucified Redeemer, you shall in a spiritual Manner eat his Body broken for you, and drink his Blood shed for the Remission of your Sins. Consider, what he did for you in his Birth, Life, and Death, and see if you dare refuse to frequent his Table.

Consider, how he was conceived, and born of a poor Woman, in a very mean Place, and laid in a Manger; how, for our Sins, he was made under the Law; how he was tempted of the Devil; persecuted by wicked Men; how he gained his Bread with the Sweat of his Brow; how he lived in poverty; how his Life was full of Sorrows; how he suffered innumerable Reproaches; how he endured Hunger, Thirst, and Weariness, and was in frequent Dangers all his Life over.

Consider, what he suffered in the Night in which he was betrayed, how he passed over the Brook *Kidron*: Consider his Grief, and Sorrow, and bloody Sweat, and thrice renewed Prayer in the Garden; how *Judas* betrayed him; how the Soldiers apprehended him; how they questioned him about his Doctrine and Disciples; how one of the Officers struck him with the Palm of his Hand; how false Witnesses were sought and laid against him: how he was reputed a Blasphemer; how inhumanely they abused him with smiting and spitting on him; how they brought him again before the Council, and examined him in the

Morning; how they delivered him to *Pontius Pilate*, and accused him fallſly; how he was ſent to *Herod*; how the *Jews* preferred *Barabbas* a Murderer to *Chriſt*; how he was ſtripped; how he was ſcourged; clothed with a *Scarlet Robe*; how he was crowned with *Thorns*; how they mocked him in his *Kingly Office*, yea in all his *Offices*; how he was brought forth and ſentenced; how he was led to the *Place of Execution*.

Conſider, how they gave him *Vinegar and Gall* to drink; how they crucified him; how they parted his *Garments*, and placed him between two *Thieves*; how they mocked and reviled him; how long he continued in his *Torments*.

Conſider his *Soul-sufferings*, how they gave him *Vinegar* again to drink; how he gave up the *Ghost*, how he was pierced with a *Spear*, reputed an *Impoſtour*; how he was buried, and continued till the *third Day* in the *Grave*. I ſay, conſider over again devoutly and ſincerely theſe *Sufferings of Jeſus*, and ſee if you dare reſuſe to frequent his *Table*, who ſuffered all theſe *Things*, and much more for your *Souls*. Each *Step* of theſe his *Sufferings* is, and ought to be a pungent *Argument* to a *Heaven-born Soul*, to make him a frequent *Communicant*, to cauſe him frequently to commemorate *Chriſt's Death and Sufferings* at his holy *Table*.

XIII. *Inf.* Since *Chriſt* ſuffered ſuch *Things*, ſuch great *Things*, ſuch unaccountable *Things* for our *Souls*; and ſince, in the *Lord's Supper*, there ought to be a devout *Holding forth*, and *Commemoration* of his *Death and Sufferings*, Then *People* ought, before they approach the *Lord's Table*, to read the *Hiſtory of Chriſt's Paſſion* ſet

down by the *Evangelists* the Week before they come to the Lords Supper, that they may have lively Impressions of his Death and Sufferings on their Spirits, that they may the better be able to shew forth his Death and Passion in the Lord's Supper, when they come to his Holy Table.

I have collected out of several Authors, which I quoted, especially, out of the four *Evangelists*, an *Historical Account of Christ's Sufferings*, to be a help to Devout Souls, to give them a short Sight of what our Dear Saviour did suffer for us, in the Night in which he was betrayed, in which he appointed this Holy Sacrament. And this I did the rather, because, in all the little Treatises on the Lord's Supper which came to my Hand, I found but very little said on this Head: Possibly, some, which I have not seen, on this Subject, has handled the Matter fully. However, I think the devout Reader may make Use of what is written in this short Treatise, in the preceding Chapters (until he light on a better help already set forth, or to be set forth by an abler Pen) to assist him in his Meditations on Christ's Sufferings. And if Convenience allow, when you approach to the Lord's Table, set a Day apart, and read the Sufferings of Christ, as here set down in these Sacramental Meditations; and pause, and meditate, and marvel, and exercise Faith, Love, Repentance, --- ejaculatory Prayer, as you read forward, suitable to the various Steps of his Sufferings. And since we, in the Church of *Scotland*, ordinarily keep a Fast on the *Thursday* before the Celebration of the Sacrament, and have the Preparation Sermon on the *Saturday*, I think the *Friday* before the Celebration, may be very profitably spent in reading and meditating, and applying by Faith, the Death and Sufferings of Jesus, as here set down, or as you find them recorded, *Matth.* 26. and 27. *Ch. Mar.* 14. 15. *Ch. Lu.* 22. 23. *Ch. John* 18. and 19. *Ch.*

I think it most absurd to come to the Lord's Table, with Design to commemorate his Death and Sufferings, and yet never to lay aside any solemn Time, for Reading, considering, and meditating on the History of his Sufferings; Therefore again I say, read the History of his Sufferings, as here set down; (collected out of the *E-*

vangelists and other Authors) and that with the greatest Attention and Devotion, when you are to approach the Lord's Table; so shall you have lively Impressions of his Sufferings on your Spirits; so shall you understand the Sacramental Actions and Elements most livelyly; so shall broken Bread and poured out Wine clearly point out to you *a broken Jesus*, his torn Body, and shed Blood; so shall you, with Understanding and suitable Affections, be able, through God's Grace, to shew forth, and remember Christ's Death and Sufferings; *and so shall your Spikenard send forth its Smell, while the King sitteth at his Table, Song 1. 12* The Lord God perswade each Soul, that readeth these Lines, to take this good Advice. Amen.

C H A P. VII:

Of the End of Christ's Sufferings, or why he suffered? and of the Sacramental Promise, with some Practical Inferences from both.

HAVING now discoursed, at some length, of Christ's Sufferings, we come next to speak a short Word of the End of his Sufferings, and of the Sacramental Promise, both included in these Words, *1 Cor. 11. 24 This is my Body, which is broken for you.*

As for the End why Christ suffered, 1. *The ultimate End was God's Glory.* It was for the Glory of his Justice, and Mercy, and Love: Christ suffered for the Glory of God's Justice, to manifest to the World, that God was so Just, that he would rather punish Sin in his only begotten Son, than let it pass unpunished. Christ suffered for the Glory of God's Mercy, and Love, to manifest to the world, that God is full of Mercy and Love to his chosen, that he would rather give his Son to the Death for them, than let them perish.

2. *The proximate End of Christ's Sufferings was for our good; as,*

1. *To satisfy divine Justice Rom. 3. 25, 26. Whom God hath set forth to be a Propitiation, through Faith in his Blood---* Christ is set forth as a propitiatory Sacrifice, to satisfy Divine Justice. We had incensed Justice against us by Sin; we were not able to satisfy Justice: Christ became our Surety, and laid down his Life, and endured all Manner of Sufferings for us, to the End he might

might

might satisfy Divine Justice, that was Justly incensed against us.

2. *To confirm and Seal his Testament.* Christ had tasted Pardon, Grace, Reconciliation, the Holy Ghost, Union, and Communion, Illumination, Justification, Adoption, Sanctification, Corroboration, Consolation ----- and Glory to us, Heb. 9. 16, 17. Now where a Testament is, there must also be the Death of the Testator; for a Testament is of Force when men are dead, otherwise it is of no Force at all whilst the Testator liveth: Therefore Christ died, and suffered such Torments, to confirm his Testament, and to seal the same.

3. *To conquer Satan,* Heb. 2. 14. *That, through Death, he might destroy him that had the Power of Death, that is the Devil.* Christ, by his Death and Sufferings, hath subdued Satan; we need not fear then, since the Captain of our Salvation has overcome our grand Enemy Satan; he will make us also more than Conquerours.

4. *To take away Sin, with all its Effects,* Rom. 8. 3. *For what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.* We lay plunged under the Guilt of Sin, Captives under the Power of Sin, miserable under the Stain of Sin, and undone under the Nature of Sin, and most wretched under the spiritual, corporal, and eternal Effects of Sin; Christ suffered, in Order to take away the Guilt, Stain, Power, Nature, and Effects of our Sin.

5. *To Free us from Hell and Wrath,* 1 Thes. 1. 10. *Jesus which delivered us from Wrath to come:* As also to free us from the Curse of the Law, Gal. 3. 13: *Christ hath redeemed us from the Curse of the Law,* as also, from an evil Conscience; see Heb. 9. 14. To free us from Ignorance, Unbelief, Hard-heartedness, a State of Nature, to all which our Sins made us liable.

6. *To bring us to the New Jerusalem, to Heaven; Happiness, and immarcesible Felicity.* We might add that he suffered.

7. *To answer the Types of the Old Testament; and,*

8. *To fulfil the Promises, and Prophecies &c.*

In Fine, To bring us to Heaven, was one of his principal

cipal Ends. He saw us under Sin, and Misery, and Wrath, and Damnation, due to us for Sin. He pitied us, and satisfied Justice on our Account, conquers our Enemies, abolishes Sin and Death, and suffers Pains equivalent to Hells Pains for us, " and gave himself for us, that he might sanctifie and cleanse us, and present us to himself a glorious Church not having Spot, or Wrinkle, (*Eph. 5. 25, 26.*) or any such Thing; and all this to make us meet to be Partakers of the Inheritance of the Saints in Light.

Thus much briefly of the End of Christ's Sufferings, included in the Words, *Broken for you.*

As these Words, *My Body broken for you,* denote the End of Christ's Sufferings, so they also hold forth the Sacramental Promise, *pro vobis, vestro Bonum, quod Bonum explicatur Verbis de Sanguine, effunditur pro vobis in Remissionem Peccatorum: Ergo pro vobis est, pro expianlis Peccatis vestris, quin etiam pro vobis est, vestro Loco, &c. for you, for your Good: which Good is explained in the Words concerning the Blood shed for you, for the Remission of Sins: Therefore for you, is for expiating your Sins; as also, for you, is in your stead (Par. in Mat. 27.): Est enim haec Promissio, pro vobis, Promissio Evangelii, Johan. 6. De Carne Christi tradenda in Mortem pro Mundi Vita, &c. Indeed, says (Par. in 1 Cor.) this Promise, for you, is the Gospel-promise, John 6, 51, 52. concerning the Flesh of Christ to be given to Death for the Life of the World, and of the spiritual eating thereof, to Life; which Promise, when laid hold on by Faith, makes us then spiritually to eat the Flesh of Christ; to eat which, is with a believing Heart to lay hold on the Death of Christ, and to draw Life from his Death, and to grow by Christ's Spirit, that we may abide in him, and have him abiding in us, according to the Promise, John 6. 55, 56, 57. My Flesh is Meat indeed, he that eateth my Flesh shall live by me, and dwelleth in me, and I in him.*

It appears then, that *for you, or given, or broken for you,* both holds forth the proximate End of Christ's Sufferings, which was for our good, and for expiating our Sins, and for satisfying Justice in our Stead, &c. As also, the Sacramental Promise, That his Body should be broken

broken for us, and that now being broken for us, we, by Virtue of his Death and Sufferings, shall have Life spiritual and eternal, Increase of Grace, mutual Inhabitation with Christ, Pardon, Reconciliation, &c. So that if we have Faith to see, receive, and lay hold on Pardon, Increase of Grace, mutual Inhabitation with Christ, Life and Glory; the Words, *My Body is broken for you*, promise all these things unto us, as clearly as if Christ had said, "This is my Body which shall be broken for your good, your Pardon, your Reconciliation; and as I give you this Bread, as a Sacramental Element, representing, sealing and applying the same; I promise also therewith, if you believe, to give you Life, Increase of Grace, to dwell in you, and cause you dwell in me, and to give you eternal Happiness.

In Fine, As the Elements represent Christ crucified; so this Sacramental Promise applies him to the believing Soul (or rather Faith laying hold on the Promise, applies) and the Spirit seals the Application.

To be short, *broken for you, shed for you*, shews the Design Christ had in Suffering, and makes a full, ample, and free Offer and Promise of Christ, of whole Christ, of his Death and Sufferings, and Satisfaction, and Merit, and Purchase, to the believing Communicant.

We shall now make some *practical Inferences* from the Ends of Christ's Sufferings, and the Sacramental Promise; both included in these Words, *My Body broken for you*:

1. *Inference*, Since the proximate End of Christ's Sufferings was our good, then we ought to be very thankful to God, who gave us his Son, and to the Son of God, who came to endure such Sufferings for our Good. He suffered not for fallen Angels, but for us the fallen Sons of Men. It was for our Good, our Pardon, and Reconciliation, and Glory; that he was conceived, and born, and lived a Life of Sorrows, and died a Death of Torments. O! let us love him, and thank him eternally for this, especially, when we come to the Lord's Table, and see his Death and Sufferings represented in the Sacrament, let us come with a thankful Frame of Spirit, to commemorate his Sufferings, and to marvel at his Love.

2. *Inf.* We ought to prize much these Souls of ours,
for

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for which Christ suffered so much. Did Christ think it
worth his while to be conceived, born, live a trouble-
some Life, and die a shameful Death, to redeem our
immortal Souls, and shall not we care for them?
Shall we not shun and mortifie our Soul-destroying
Sin? Shall we not read, pray, meditate, communi-
cate, hear, lay hold on Christ by Faith, repent and a-
mend our Lives, in Order to do good to our own
Souls, for whose good Christ suffered so much?

3. *Inf. Here is solid Consolation to all such as are pe-
nitent, and Followers of Jesus.* It was for you he suf-
fered, for your Good he died, that you might live,
He was wounded, to heal you, smitten, to cure you, bruif-
ed, to save you. What can the World? What can Con-
science? What can Hell or Devils lay to the Charge of
Believers, the poor Followers of Jesus, who repent
for their Sins? But may he answered with these
Words, *Christ's Body was broken for them, and his Blood
was shed for them, it is Christ that died for us.* O Be-
lievers, comfort your selves with this, that *Christ
suffered for you.*

4. *Inf.* Since Christ suffered for us, and since the
Sacramental-Promise, included in the Words, *My Bo-
dy broken for you,* makes offer of Christ and all his Pur-
chase to the worthy Communicant; then Gospel-Mini-
sters ought frequently to administrate the Lord's Sup-
per to their Flocks. Are we not bound, still to put
them in Mind of what Christ suffered for them? And
can this be better done, than by preaching to the Ear,
and representing to the Eye, in the Lord's Supper, what
our Lord suffered for us? He suffered for us, and our
Flocks; and therefore we ought, in Gratitude to him,
and for keeping our Flocks in a fresh Remembrance of
his Sufferings, frequently to celebrate this Ordinance.
Does Christ make Offer and Promise of himself, and
his purchased Redemption in this Sacrament to Belie-
vers? And shall not we his Ministers frequently put that
blessed Opportunity in their Hands? We will be found
unthankful and unfaithful to Christ, and injurious to
our Flocks, if we do not frequently celebrate this Or-
dinance, in which Christ's Sufferings for us are so live-
ly represented, sealed, and applied to Believers.

5. Inf. Since Christ suffered all that the suffered, for us, and our good; and since he makes Offer and Promise of himself and his Purchase to us in the Lord's Supper; then Believers ought frequently to come to the Lord's Table, and that also with Faith, to lay hold on the Offer and Promise of Christ, and his Purchase; and to commemorate his Suffering for us, with grateful Spirits. Did Christ suffer so much for us in his Life and Death? And will we not so much as commemorate the same? Had he suffered so much for the fallen Angels, we might expect, they would not fail frequently to commemorate and shew forth his Sufferings. Alas! but he passed by the fallen Angels, and suffered for us, and for us only; and will not this singular Love oblige us, in Gratitude, frequently to come to his Table with devout Souls, to shew forth his Death and Sufferings, till he come again in Glory.

Consider what a Death he died for you.

1. It was a shameful Death, (Leigh's B. D. p. 601.) Heb. 12. 2. and 13. Isa. 53. 12. A filthy Death, Alexander ab Alexandro so terms it, *Mors turpissima*, Bernard: Therefore Julian called Christ the crucified or staked God. And the Jews still continue in railing on Christ, calling him *Talui*, him that was hanged, in which the Christians glory. Gal. 6. 14. The Turks mock us at this Day with our crucified God; he died in *Medio Latronum*, *tanquam Latronum maximus*, in the middle of Thieves, as himself were the greatest. He was counted a Malefactor by wicked Men, Matth. 26. 65. Good Men looked on him as an Impostour, Luke 24. 21. And God treated him as a Malefactor, Heb. 9. 28. Tully says, (Orat. ad Verrem. 2.) *Facinus est vincire civem Romanum, Scelus verberare, quid dicam in Crucem tollere*, It is a great Offence to bind a Citizen of Rome, a greater to beat him, the greatest of all is to set him on the Cross. Here you see, what Opinion the Romans had of the Death of the Cross.

2. It was a painful Death (Leigh's B. D. p. 601) He endured the Cross, Heb. 12. 2. Christ's strong Cries, like Womens in Travail, argued strong Pain, Acts 2. 24. Bruising hath Pain, Gen. 3. 15. Isa. 53. 10. He was nailed in his Hands and Feet, the most sinewy

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and sensitive Parts, *Psal.* 22. 16. There was an Extension and Distortion of his Body, the Cross was a Rack to him, and he was stretched as upon Tenters. It was a slow and lingring Death.

Mors crucifixorum est acerbissima, &c. (*Aquinas parte 3. Q. 46. Art 6.*) The Death of such as are crucified is most bitter, because they are pierced in the most senny and sensible Parts, to wit, in the Hands and Feet; also the weight of their pendent Body augments their Pains: Add to this, the Diuturnity, or long Continuance of their Torment, for they die not suddenly as those that are killed with the Sword; so that Christ's Body, which was formed by the Operation of the Holy Ghost, and of the finest Complexion, and Vivacity of Perception, could not but be very griveously sensible of the tormenting Pain of the Death of the Cross.

3. *Christ died a cursed Death* (*Leigh's B. D. p. 510. Gal. 3. 16. Christ was made a Curse for us, that is, yielded himself to a cursed Death for us; so the Fathers gloss it. It was a cursed Death by the Decree and Appointment of God, Deut. 21. 23. He that is hanged is cursed of God.*

Did our dearest Lord suffer such a shameful Death, such a painful Death, and such a cursed Death for us? And will not we come frequently, with devout Souls, to the Lord's Table to commemorate the same? Was he, for his greater Shame, hung up naked on the Cross, to purchase Robes of Righteousness for us? And will not we come to the Lord's Table, clothed with the Wedding Garment, to remember his Love? Did he suffer such Pain in Soul and Body, Head, and Hands, and Feet, for us? And will not we come to the Lord's Supper to acknowledge the same, and to share of the Comforts and Pleasures he purchased with such Pains and Torments? Was he accursed, that we might be blessed? And shall not we come to the Lord's Supper, to thank him that so loved us, and to get the purchased Blessing sealed to us.

Now unto him that loved us, and washed us from our Sins in his Blood, (Rev. 1. 5. 6.) and hath made us Kings and Priests unto God, and his Father, to him be Glory and Dominion, for ever and ever Amen.



