

**The
Death
of
Death
in the
Death
of
Christ**

**Book Three
Part Two**

John Owen

The Death of Death in the Death of Christ

A Treatise of the Redemption and Reconciliation that is in the Blood of Christ, with the Merit Thereof, and Satisfaction Wrought Thereby.

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Book Three — Part Two

Chapter 7

*Of the nature of the satisfaction of Christ, with arguments from
thence*

Argument 13. A third way whereby the death of Christ for sinners is expressed is satisfaction, — namely, that by his death he made satisfaction to the justice of God for their sins for whom he died, that so they might go free. It is true, the word *satisfaction* is not found in the Latin or English Bible applied to the death of Christ. In the New Testament it is not at all, and in the Old but twice, Numb. 35:31, 32; but the thing itself intended by that word is everywhere ascribed to the death of our Saviour, there being also other words in the original languages equivalent to that whereby we express the thing in hand. Now, that Christ did thus make satisfaction for all them, or rather for their sins, for whom he died, is (as far as I know) confessed by all that are but outwardly called after his name, the wretched Socinians excepted, with whom at this time we have not to do. Let us, then, first see what this satisfaction is; then how inconsistent it is with universal redemption.

Satisfaction is a term borrowed from the law, applied properly to things, thence translated and accommodated unto persons; and it is *a full compensation of the creditor from the debtor*. To whom any thing is due from any man, he is in that regard that man's creditor; and the other is his debtor, upon whom there is an obligation to pay or restore what is so due from him, until he be freed by a lawful breaking of that obligation, by making it null and void; which must be done by yielding *satisfaction* to what his *creditor* can require by virtue of that obligation: as, if I owe a man a hundred pounds, I am his debtor, by virtue of the bond wherein I am bound, until some such thing be done as recompenseth him, and moveth him to cancel

the bond; which is called *satisfaction*. Hence, from things *real*, it was and is translated to things *personal*. Personal debts are injuries and faults; which when a man hath committed, he is liable to punishment. He that is to inflict that punishment or upon whom it lieth to see that it be done, is, or may be, the creditor; which he must do, unless satisfaction be made. Now, there may be a twofold satisfaction: — First, by a solution, or paying the *very thing* that is in the obligation, either by the party himself that is bound, or by some other in his stead: as, if I owe a man twenty pounds, and my friend goeth and payeth it, my creditor is fully satisfied. Secondly, by a solution, or paying of so much, although in another kind, not the same that is in the obligation, which, by the creditor's acceptation, stands in the lieu of it; upon which, also, freedom from the obligation followeth, not necessarily, but by virtue of an act of favour.

In the business in hand, — first, the *debtor* is *man*; he oweth the ten thousand talents, Matt. 18:24. Secondly, the *debt* is *sin*: “Forgive us our debts,” Matt. 6:12. Thirdly, that which is required in lieu thereof to make satisfaction for it, is *death*: “In the day that thou eatest thereof, thou shalt surely die,” Gen. 2:17; “The wages of sin is death,” Rom. 6:23. Fourthly, the *obligation* whereby the debtor is tied and bound is the *law*, “Cursed is every one,” etc., Gal. 3:10; Deut. 27:26; the justice of God, Rom. 1:32; and the truth of God, Gen. 3:3. Fifthly, the *creditor* that requireth this of us is *God*, considered as the party offended, severe Judge, and supreme Lord of all things. Sixthly, that which interveneth to the destruction of the obligation is the *ransom* paid by Christ: Rom. 3:25, “God set him forth to be a propitiation through faith in his blood.”

I shall not enter upon any long discourse of the satisfaction made by Christ, but only so far clear it as is necessary to give light to the matter in hand. To this end two things must be cleared: — First, that Christ did make such satisfaction as whereof we treat; as also wherein it doth consist. Secondly, what is that act of God towards man, the debtor, which doth and ought to follow the satisfaction made. For the FIRST, I told you the word itself doth not occur in this business in the Scripture, but the thing signified by it (being a compensation made to God by Christ for our debts) most frequently. For to make satisfaction to God for our sins, it is required only that

he undergo the punishment due to them; for that is the satisfaction required where sin is the debt. Now, this Christ has certainly effected; for “his own self bare our sins in his own body on the tree,” 1 Pet. 2:24; “By his knowledge shall my righteous servant justify many, for he shall bear their iniquities,” Isa. 53:11. The word (ἵνα *nasa*), also, verse 12, arguing a taking of the punishment of sin from us and translating it to himself, signifieth as much, yea all that we do by the word *satisfaction*. So also doth that of ἀνήνεγκεν, used by Peter in the room thereof: for to bear iniquity, in the Scripture language, is to undergo the punishment due to it, Lev. 5:1; which we call to *make satisfaction* for it; — which is farther illustrated by a declaration how he bare our sins, even by being “wounded for our transgressions, and bruised for our iniquities,” Isa. 53:5; whereunto is added, in the close, that “the chastisement of our peace was upon him.” Every chastisement is either νοθετική, for instruction, or παραδειγματική, for example, punishment and correction. The first can have no place in our Saviour; the Son of God had no need to be taught with such thorns and briers. It must, therefore, be for punishment and correction, and that for our sins then upon him; whereby our peace or freedom from punishment was procured.

Moreover, in the New Testament there be divers words and expressions concerning the death of our Saviour, holding out that thing which by *satisfaction* we do intend; as when, first, it is termed προσφορά: Eph. 5:2, Παρέδωκεν ἑαυτὸν προσφορὰν καὶ θυσίαν, — an oblation or sacrifice of expiation; as appeareth by that type of it with which it is compared, Heb. 9:13, 14. Of the same force also is the Hebrew word (ִּוּשָׁם *ascham*), Isa. 53:10; Lev. 7:2. “He made his soul an offering for sin,” — a piacular [atoning] sacrifice for the removing of it away; which the apostle abundantly cleareth, in saying that he was made ἁμαρτία, “sin” itself, 2 Cor. 5:21, sin being there put for the adjunct of it, or the punishment due unto it. So also is he termed ἰλασμός, 1 John 2:2. Whereunto answers the Hebrew *chitte*, used Gen. 31:39, הִטָּוֶה עָלַי, “Ego illud expiabam,” which is to undergo the debt, and to make compensation for it; which was the office of him who was to be Job’s goël, chapter 19:25. All which and divers other words, which in part shall be afterward considered, do declare the very same thing which we intend by *satisfaction*;

even a taking upon him the whole punishment due to sin, and in the offering of himself doing that which God, who was offended, was more delighted and pleased withal, than he was displeased and offended with all the sins of all those that he suffered and offered himself for. And there can be no more complete satisfaction made to any than by doing that which he is more contented with, than discontented and troubled with that for which he must be satisfied. God was more pleased with the obedience, offering and sacrifice of his Son, than displeased with the sins and rebellions of all the elect. As if a good king should have a company of his subjects stand out in rebellion against him, and he were thereby moved to destroy them, because they would not have him reign over them, and the only son of that king should put in for their pardon, making a tender to his father of some excellent conquest by him lately achieved, beseeching him to accept of it, and be pleased with his poor subjects, so as to receive them into favour again; or, which is nearer, should offer himself to undergo that punishment which his justice had allotted for the rebels, and should accordingly do it; — he should properly make satisfaction for their offence, and in strict justice they ought to be pardoned. This was Christ, as that one *hircus*, ἀποπομπᾶϊος, sent-away goat, that bare and carried away all the sins of the people of God, to fall himself under them, though with assurance to break all the bonds of death, and to live for ever. Now, whereas I said that there is a twofold satisfaction, whereby the debtor is freed from the obligation that is upon him, — the one being *solutio ejusdem*, payment of the same thing that was in the obligation; the other, *solutio tantidem*, of that which is not the same, nor equivalent unto it, but only in the gracious acceptation of the creditor, — it is worth our inquiry which of these it was that our Saviour did perform.

He [Grotius] who is esteemed by many to have handled this argument with most exactness, denieth that the payment made by Christ for us (by the payment of the debt of sin understand, by analogy, the undergoing of the punishment due unto it) was *solutio ejusdem*, or of the same thing directly which was in the obligation: for which he giveth some reasons; as, — First, because such a solution, satisfaction, or payment, is attended with actual freedom from the obligation. Secondly, because, where such a solution is

made, there is no room for remission or pardon. “It is true,” saith he, “deliverance followeth upon it; but this deliverance cannot be by way of gracious pardon, for there needeth not the interceding of any such act of grace. But now,” saith he, “that satisfaction whereby some other thing is offered than that which was in the obligation may be admitted or refused, according as the creditor pleaseth; and being admitted for any, it is by an act of grace; and such was the satisfaction made by Christ.” Now, truly, none of these reasons seem of so much weight to me as to draw me into that persuasion.

For the first reason rests upon that, for the confirmation of it, which cannot be granted, — namely, that actual freedom from the obligation doth not follow the satisfaction made by Christ; for by death he did deliver us from death, and that actually, so far as that the elect are said to die and rise with him. He did actually, or *ipso facto*, deliver us from the curse, by being made a curse for us; and the hand-writing that was against us, even the whole obligation, was taken out of the way and nailed to his cross. It is true, all for whom he did this do not instantly actually apprehend and perceive it, which is impossible: but yet that hinders not but that they have all the fruits of his death in actual right, though not in actual possession, which last they cannot have until at least it be made known to them. As, if a man pay a ransom for a prisoner detained in a foreign country, the very day of the payment and acceptance of it the prisoner hath right to his liberty, although he cannot enjoy it until such time as tidings of it are brought unto him, and a warrant produced for his delivery. So that that reason is nothing but a begging τοῦ ἐν ἀρχῇ.

Secondly, the satisfaction of Christ, by the payment of the same thing that was required in the obligation, is no way prejudicial to that free, gracious condonation [forgiveness] of sin so often mentioned. God’s gracious pardoning of sin compriseth the whole dispensation of grace towards us in Christ, whereof there are two parts: — *First*, the laying of our sin on Christ, or making him to be sin for us; which was merely and purely an act of free grace, which he did for his own sake. *Secondly*, the gracious imputation of the righteousness of Christ to us, or making us the righteousness of God in him; which is no less of grace and mercy, and that because the very merit of Christ himself hath its foundation in a free compact

and covenant. However, that remission, grace, and pardon, which is in God for sinners, is not opposed to Christ's merits, but ours. He pardoneth all to us; but he spared not his only Son, he bated him not one farthing. The freedom, then, of pardon hath not its foundation in any defect of the merit or satisfaction of Christ, but in three other things: — *First*, the will of God freely appointing this satisfaction of Christ, John 3:16; Rom. 5:8; 1 John 4:9. *Secondly*, in a gracious acceptation of that decreed satisfaction in our steads; for so many, no more. *Thirdly*, in a free application of the death of Christ unto us.

Remission, then, excludes not a full satisfaction by the solution of the very thing in the obligation, but only the solution or satisfaction by him to whom pardon and remission are granted. So that, notwithstanding any thing said to the contrary, the death of Christ made satisfaction in the very thing, that was required in the obligation. He took away the curse, by "being made a curse," Gal. 3:13, He delivered us from sin, being "made sin," 2 Cor. 5:21. He underwent death, that we might be delivered from death. All our debt was in the curse of the law, which he wholly underwent. Neither do we read of any relaxation of the punishment in the Scripture, but only a commutation [substitution] of the person; which being done, "God condemned sin in the flesh of his Son," Rom. 8:3, Christ standing in our stead: and so reparation [recompense] was made unto God, and satisfaction given for all the detriment that might accrue to him by the sin and rebellion of them for whom this satisfaction was made. His justice was violated, and he "sets forth Christ to be a propitiation" for our sins, "that he might be just, and the justifier of him which believeth in Jesus," Rom. 3:25, 26. And never, indeed, was his justice more clearly demonstrated than in causing "the iniquity of us all to meet upon him." His law was broken; therefore Christ comes to be "the end of the law for righteousness," Rom. 10:4. Our offence and disobedience was to him distasteful; in the obedience of Christ he took full pleasure, Rom. 5:17; Matt. 3:16.

Now from all this, thus much (to clear up the nature of the satisfaction made by Christ) appeareth, — namely, It was a full, valuable compensation, made to the justice of God, for all the sins of all those for whom he made satisfaction, by undergoing that same punishment which, by reason of the obligation that was upon them,

they themselves were bound to undergo. When I say *the same*, I mean essentially the same in weight and pressure, though not in all accidents of duration and the like; for it was impossible that he should be detained by death. Now, whether this will stand in the justice of God, that any of these should perish eternally for whom Jesus Christ made so full, perfect, and complete satisfaction, we shall presently inquire; and this is the first thing that we are to consider in this business.

SECONDLY, we must look what act of God it is that is exercised either towards us or our Saviour in this business. That God in the whole is the party offended by our sins is by all confessed. It is his law that is broken, his glory that is impaired, his honour that is abased by our sin: "If I be a father," saith he, "where is mine honour?" Mal. 1:6. Now, the law of nature and universal right requireth that the party offended be recompensed in whatsoever he is injured by the fault of another. Being thus offended, the Lord is to be considered under a twofold notion: — First, in respect of *us*, he is as a creditor, and all we miserable debtors; to him we owe the "ten thousand talents," Matt. 18:24. And our Saviour hath taught us to call our sins our "debts," Matt. 6:12; and the payment of this debt the Lord requireth and exacteth of us. Secondly, in respect of *Christ*, — on whom he was pleased to lay the punishment of us all, to make our iniquity to meet upon him, not sparing him, but requiring the debt at his hands to the utmost farthing, — God is considered as the supreme Lord and Governor of all, the only Lawgiver, who alone had power so far to relax his own law as to have the name of a surety put into the obligation, which before was not there, and then to require the whole debt of that surety; for he alone hath power of life and death, James 4:12. Now, these two acts are eminent in God in this business:— First, an act of severe justice, as a creditor exacting the payment of the debt at the hands of the debtor; which, where sin is the debt, is punishment, as was before declared: the justice of God being repaired thereby in whatsoever it was before violated. Secondly, an act of sovereignty or supreme dominion, in translating the punishment from the principal debtor to the surety, which of his free grace he himself had given and bestowed on the debtor: "He spared not his own Son, but delivered him up to death for us all." Hence, let these two things be observed: —

1. That God accepteth of the punishment of Christ as a creditor accepteth of his due debt, when he spares not the debtor, but requires the uttermost farthing. It is true of punishment, as punishment, there is no creditor properly; for, “*Delicta puniri publicè interest.*” But this punishment being considered also as a price, as it is, 1 Cor. 6:20, it must be paid to the hands of some creditor, as this was into the hands of God; whence Christ is said to come to do God’s will, Heb. 10:9, and to satisfy him, as John 6:38. Neither, indeed, do the arguments that some have used to prove that God, as a creditor, cannot inflict punishment, nor yet by virtue of supreme dominion, seem to me of any great weight. Divers I find urged by him whose great skill in the law, and such terms as these, might well give him sanctuary from such weak examiners as myself; but he that hath so foully betrayed the truth of God in other things, and corrupted his word, deserves not our assent in any thing but what by evidence of reason is extorted. Let us, then, see what there is of that in this which we have now in hand: —

First, then, he tells us that “The right of punishing in the rector or lawgiver can neither be a right of absolute dominion nor a right of a creditor; because these things belong to him, and are exercised for his own sake, who hath them, but the right of punishing is for the good of community.”

Answer. Refer this reason unto God, which is the aim of it, and it will appear to be of no value; for we deny that there is any thing in him or done by him primarily for the good of any but himself. His *αὐτάρκεια*, or self-sufficiency, will not allow that he should do any thing with an ultimate respect to any thing but himself. And whereas he saith that the right of punishing is for the good of community, we answer, that “*bonum universi,*” the good of community, is the glory of God, and that only. So that these things in him cannot be distinguished.

Secondly, he addeth, “Punishment is not in and for itself desirable, but only for community’s sake. Now, the right of dominion and the right of a creditor are things in themselves expetible [wished for] and desirable, without the consideration of any public aim.”

Answer. First, that the comparison ought not to be between punishment and the right of dominion, but between the right of

punishment and the right of dominion; the fact of one is not to be compared with the right of the other.

Secondly, God desireth nothing, neither is there any thing desirable to him, but only for himself. To suppose a good desirable to God for its own sake is intolerable.

Thirdly, there be some acts of supreme dominion, in themselves and for their own sake, as little desirable as any act of punishment; as the annihilation of an innocent creature, which Grotius will not deny but that God may do.

Thirdly, he proceedeth, “Any one may, without any wrong, go off from the right of supreme dominion or creditorship; but the Lord cannot omit the act of punishment to some sins, as of the impenitent.”

Answer. God may, by virtue of his supreme dominion, omit punishment without any wrong or prejudice to his justice. It is as great a thing to impute sin where it is not, and to inflict punishment upon that imputation, as not to impute sin where it is, and to remove or not to inflict punishment upon that non-imputation. Now, the *first* of these God did towards Christ; and, therefore, he may do the latter.

Secondly, the wrong or injustice of not punishing any sin or sins doth not arise from any natural obligation, but the consideration of an affirmative positive act of God’s will, whereby he hath purposed that he will do it.

Fourthly, he adds, “None can be called just for using his own right or lordship; but God is called just for punishing or not remitting sin,” Rev. 16:5.

Answer. *First*, however it be in other causes, yet in this God may certainly be said to be just in exacting his debt or using his dominion, because his own will is the only rule of justice.

Secondly, we do not say punishing, is an act of dominion, but an act of exacting a due debt; the requiring this of Christ in our stead supposing the intervention of an act of supreme dominion.

Fifthly, his last reason is, “Because that virtue whereby one goeth off from his dominion or remitteth his debt, is liberality; but that virtue whereby a man abstaineth from punishing is clemency: so that punishment can be no act of exacting a debt or acting a dominion.”

Answer. The virtue whereby a man goeth off from the exacting, of that which is due, universally considered, is not always liberality; for, as Grotius himself confesseth, a debt may arise and accrue to any by the injury of his fame, credit, or name, by a lie, slander, or otherwise. Now, that virtue whereby a man is moved not to exact payment by way of reparation, is not in this case liberality, but either clemency, or that grace of the gospel for which moralists have no name; and so it is with every party offended, so often as he hath a right of requiring punishment from his offender, which yet he doth not. So that, notwithstanding these exceptions, this is eminently seen in this business of satisfaction, — that God, as a creditor, doth exactly require the payment of the debt by the way of punishment.

2. The second thing eminent in it is, an act of supreme sovereignty and dominion, requiring the punishment of Christ, for the full, complete answering of the obligation and fulfilling of the law, Rom. 8:3, 10:4.

Now, these things being thus at large unfolded, we may see, in brief, some natural consequences following and attending them as they are laid down; as, — First, that the full and due debt of all those for whom Jesus Christ was responsible was fully paid in to God, according to the utmost extent of the obligation. Secondly, that the Lord, who is a just creditor, ought in all equity to cancel the bond, to surcease [discontinue] all suits, actions, and molestations against the debtors, full payment being made unto him for the debt. Thirdly, that the debt thus paid was not this or that sin, but all the sins of all those for whom and in whose name this payment was made, 1 John 1:7, as was before demonstrated. Fourthly, that a second payment of a debt once paid, or a requiring of it, is not answerable to the justice which God demonstrated in setting forth Christ to be a propitiation for our sins, Rom. 3:25. Fifthly, that whereas to receive a discharge from farther trouble is equitably due to a debtor who hath been in obligation, his debt being paid, the Lord, having accepted of the payment from Christ in the stead of all them for whom he died, ought in justice, according to that obligation which, in free grace, he hath put upon himself, to grant them a discharge. Sixthly, that considering that relaxation of the law which, by the supreme power of the lawgiver, was effected, as to

the persons suffering the punishment required, such actual satisfaction is made thereto, that it can lay no more to their charge for whom Christ died than if they had really fulfilled, in the way of obedience, whatsoever it did require, Rom. 8:32-34.

Now, how consistent these things (in themselves evident, and clearly following the doctrine of Christ's satisfaction, before declared) are with universal redemption is easily discernible; for, — First, if the full debt of all be paid to the utmost extent of the obligation, how comes it to pass that so many are shut up in prison to eternity, never freed from their debts? Secondly, if the Lord, as a just creditor, ought to cancel all obligations and surcease all suits against such as have their debts so paid, whence is it that his wrath smokes against some to all eternity? Let none tell me that it is because they walk not worthy of the benefit bestowed; for that not walking worthy is part of the debt which is fully paid, for (as it is in the third inference) the debt so paid is all our sins. Thirdly, is it probable that God calls any to a second payment, and requires satisfaction of them for whom, by his own acknowledgment, Christ hath made that which is full and sufficient? Hath he an after-reckoning that he thought not of? for, for what was before him he spared him not, Rom. 8:32. Fourthly, how comes it that God never gives a discharge to innumerable souls, though their debts be paid? Fifthly, whence, is it that any one soul lives and dies under the condemning power of the law, never released, if that be fully satisfied in his behalf, so as it had been all one as if he had done whatsoever it could require? Let them that can, reconcile these things I am no Oedipus for them. The poor beggarly distinctions whereby it is attempted, I have already discussed. And so much for satisfaction.

Chapter 8

A digression, containing the substance of an occasional conference concerning the satisfaction of Christ

Much about the time that I was composing that part of the last argument which is taken from the satisfaction of Christ, there came one (whose name, and all things else concerning him, for the respect I bear to his parts and modesty, shall be concealed) to the

place where I live, and, in a private exercise about the sufferings of Christ, seemed to those that heard him to enervate, yea overthrow, the satisfaction of Christ: which I apprehending to be of dangerous consequence, to prevent a farther inconvenience, set myself briefly and plainly to oppose; and also, a little after, willingly entertained a conference and debate (desired by the gentleman) about the point in question: which being carried along with that quietness and sobriety of spirit which beseemed lovers of and searchers after truth, I easily perceived not only what was his persuasion in the thing in hand, but also what was the ground and sole cause of his misapprehension; and it was briefly this: — That the eternal, unchangeable love of God to his elect did actually instate them in such a condition as wherein they were in an incapacity of having any satisfaction made for them: the end of that being to remove the wrath due unto them, and to make an atonement for their sins; which, by reason of the former love of God, they stood in no need of, but only wanted a clear manifestation of that love unto their souls, whereby they might be delivered from all that dread, darkness, guilt, and fear, which was in and upon their consciences, by reason of a not-understanding of this love, which came upon them through the fall of Adam. Now, to remove this, Jesus Christ was sent to manifest this love, and declare this eternal good-will of God towards them, so bearing, and taking, away their sins, by removing from their consciences that misapprehension of God and their own condition which, by reason of sin, they had before, and not to make any satisfaction to the justice of God for their sins, he being eternally well-pleased with them. The sum is, election is asserted to the overthrow of redemption. What followed in our conference, with what success by God's blessing it did obtain, shall, for my part, rest in the minds and judgments of those that heard it, for whose sake alone it was intended. The things themselves being, first, of great weight and importance, of singular concernment to all Christians; secondly, containing in them a mixture of undoubted truth and no less undoubted errors, true propositions and false inferences, assertions of necessary verities to the exclusion of others no less necessary; and, thirdly, directly belonging to the business in hand, — I shall briefly declare and confirm the whole truth in this business, so far as occasion was given by the exercise and debate before mentioned,

beginning with the first part of it, concerning, the eternal love of God to his elect, with the state and condition they are placed in thereby: concerning which you may observe, —

First, that which is now by some made to be a new doctrine of free grace is indeed an old objection against it. That a non-necessity of satisfaction by Christ, as a consequent of eternal election, was more than once, for the substance of it, objected to Austin by the old Pelagian heretics, upon his clearing and vindicating, that doctrine, is most apparent. The same objection, renewed by others, is also answered by Calvin, *Institut. lib. ii, cap. 16*; as also divers schoolmen had before, in their way, proposed it to themselves, as *Thom. iii. g. 49, a. 4*. Yet, notwithstanding the apparent senselessness of the thing itself, together with the many solid answers whereby it was long before removed, the Arminians, at the Synod of Dort, greedily snatched it up again, and placed it in the very front of their arguments against the effectual redemption of the elect by Jesus Christ. Now, that which was in them only an objection is taken up by some amongst us as a truth, the absurd inconsequent consequence of it owned as just and good, and the conclusion deemed necessary, from the granting of election to the denial of satisfaction.

Secondly, observe that there is the same reason of election and reprobation (in things so opposed, so it must be): “Jacob have I loved, but Esau have I hated,” Rom. 9:13. By the one, men are “ordained to eternal life,” Acts 13:48; by the other, “before of old ordained unto condemnation,” Jude 4. Now if the elect are justified, and sanctified, and saved, because of God’s decree that so they shall be, whereby they need nothing but the manifestation thereof, then likewise are the reprobates, as soon as they are finally impenitent, damned, burned, and want nothing but a manifestation thereof; which, whether it be true or no, consult the whole dispensation of God towards them.

Thirdly, consider what is the eternal love of God. Is it an affection in his eternal nature, as love is in ours? It were no less than blasphemy once so to conceive. His pure and holy nature, wherein there is neither change nor shadow of turning, is not subject to any such passion; it must be, then, an eternal act of his will, and that alone. In the Scripture it is called, his “good pleasure,” Matt. 11:26;

his “purpose according to election,” Rom. 9:11; the “foundation of God,” 2 Tim. 2:19. Now, every eternal act of God’s will is immanent in himself, not really distinguished from himself; whatever is so in God is God. Hence, it puts nothing into the creature concerning whom it is, nor alteration of its condition at all; producing, indeed, no effect until some external act of God’s power do make it out. For instance: God decreed from eternity that he would make the world, yet we know the world was not made until about five thousand five hundred years ago. But ye will say, “It was made in God’s purpose.” That is, say I, he purposed to make it. So he purposeth there shall be a day of judgment; is there therefore actually a universal day of judgment already? God purposeth that he will, in and through Christ, justify and save such and such certain persons; are they therefore justified because God purposeth it? It is true, they shall be so, because he hath purposed it; but that they are so is denied. The consequence is good from the divine purpose to the futuration [future existence] of any thing, and the certainty of its event, not to its actual existence. As when the Lord, in the beginning, went actually to make the world, there was no world; so when he comes to bestow faith and actually to justify a man, until he hath so done he is not justified. The sum is, —

First, the eternal love of God towards his elect is nothing but his purpose, good pleasure, a pure act of his will, whereby he determines to do such and such things for them in his own time and way. *Secondly*, no purpose of God, no immanent eternal act of his will, doth produce any outward effect, or change any thing in nature and condition of that thing concerning which his purpose is; but only makes the event and success necessary in respect of that purpose. *Thirdly*, the wrath and anger of God that sinners lie under is not any passion in God, but only the outward effects of anger, as guilt, bondage, etc. *Fourthly*, an act of God’s eternal love, which is immanent in himself, doth not exempt the creature from the condition wherein he is under anger and wrath, until some temporal act of free grace do really change its state and condition. For example: God holding the lump of mankind in his own power, as the clay in the hand of the potter, determining to make some vessels unto honour, for the praise of his glorious grace, and others to dishonour, for the manifestation of his revenging justice, and to this

end suffer them all to fall into sin and the guilt of condemnation, whereby they became all liable to his wrath and curse; his purpose to save some of these doth not at all exempt or free them from the common condition of the rest, in respect of themselves and the truth of their estate, until some actual thing be accomplished for the bringing of them nigh unto himself: so that notwithstanding his eternal purpose, his wrath, in respect of the effects, abideth on them until that eternal purpose do make out itself in some distinguishing act of free grace; which may receive farther manifestation by these ensuing arguments: —

1. If the sinner want nothing to acceptance and peace but a manifestation of God's eternal love, then evangelical justification is nothing but an apprehension of God's eternal decree and purpose. But this cannot be made out from the Scripture, — namely, that God's justifying of a person is his making known unto him his decree of election; or [that] man's justification [is] an apprehension of that decree, purpose, or love. Where is any such thing in the book of God? It is true, there is a discovery thereof made to justified believers, and therefore it is attainable by the saints, "God shedding abroad his love in their hearts by the Holy Ghost which is given unto them," Rom. 5:5; but it is after they are "justified by faith," and have "peace with God," verse 1. Believers are to give "all diligence to make their calling and election sure;" but that justification should consist herein is a strange notion. Justification, in the Scripture, is an act of God, pronouncing an ungodly person, upon his believing, to be absolved from the guilt of sin, and interested in the all-sufficient righteousness of Christ: so God "justifieth the ungodly," Rom. 4:5, "by the righteousness of God which is by the faith of Jesus Christ unto them," chapter 3:22; making Christ to become righteousness to them who were in themselves sin. But of this manifestation of eternal love there is not the least foundation, as to be the form of justification; which yet is not without sense and perception of the love of God, in the improvement thereof.

2. The Scripture is exceeding clear in making all men, before actual reconciliation, to be in the like state and condition, without any real difference at all, the Lord reserving to himself his distinguishing purpose of the alteration he will afterward by his free

grace effect: “There is none that doeth good, no, not one,” Rom. 3:12; for “we have proved both Jews and Gentiles that they are all under sin,” verse 9. All mankind are in the same condition, in respect of themselves and their own real state: which truth is not at all prejudiced by the relation they are in to the eternal decrees; for “every mouth is stopped, and all the world is become guilty before God,” Rom. 3:19, — ὑπόδικος, obnoxious to his judgment. “Who maketh thee to differ from another? and what hast thou that thou didst not receive?” 1 Cor. 4:7. All distinguishment, in respect of state and condition, is by God’s actual grace; for even believers are “by nature children of wrath, even as others,” Eph. 2:3. The condition, then, of all men, during their unregeneracy, is one and the same, the purpose of God concerning the difference that shall be being referred to himself. Now, I ask whether reprobates in that condition lie under the effects of God’s wrath, or no? If ye say “No,” who will believe you? If so, why not the elect also? The same condition hath the same qualifications; an actual distinguishment we have proved there is not. Produce some difference that hath a real existence, or the cause is lost.

3. Consider what it is to lie under the effects of God’s wrath, according to the declaration of the Scripture, and then see how the elect are delivered therefrom, before their actual calling. Now, this consists in divers things; as, — (1). To be in such a state of alienation from God as that none of their services are acceptable to him: “The prayer of the wicked is an abomination to the Lord,” Prov. 28:9. (2). To have no outward enjoyment sanctified, but to have all things unclean unto them, Tit. 1:15. (3). To be under the power of Satan, who rules at his pleasure in the children of disobedience, Eph. 2:2. (4). To be in bondage unto death, Heb. 2:15. (5). To be under the curse and condemning power of the law, Gal. 3:13. (6). To be obnoxious to the judgment of God, and to be guilty of eternal death and damnation, Rom. 3:19. (7). To be under the power and dominion of sin, reigning in them, Rom. 6:19. These and such like are those which we call the effects of God’s anger.

Let now any one tell me what the reprobates, in this life, lie under more? And do not all the elect, until their actual reconciliation, in and by Christ, lie under the very same? for, — (1). Are not their prayers an abomination to the Lord? can they without faith please

God? Heb. 11:6. And faith we suppose them not to have; for if they have, they are actually reconciled. (2). Are their enjoyments sanctified unto them? hath any thing a sanctified relation without faith? See 1 Cor. 7:14. (3). Are they not under the power of Satan? If not, how comes Christ, in and for them, to destroy the works of the devil? Did not he not come to deliver his from him that had the power of death, that is, the devil? Heb. 2:14; Eph. 2:2. (4). Are they not under bondage unto death? The apostle affirms plainly that they are so all their lives, until they are actually freed by Jesus Christ, Heb. 2:14, 15. (5). Are they not under the curse of the law? How are they freed from it? By Christ being made a curse for them, Gal. 3:13. (6). Are they not obnoxious unto judgment, and guilty of eternal death? How is it, then, that Paul says that there is no difference, but that all are subject to the judgment of God, and are guilty before him? Rom. 3:9; and that Christ saves them from this wrath, which, in respect of merit, was to come upon them? Rom. 5:9; 1 Thess. 1:10. (7). Are they not under the dominion of sin? "God be thanked," says sin, but ye have obeyed," etc., Rom. 6:17. In brief, the Scripture is in nothing more plentiful than in laying and charging all the misery and wrath of and due to an unreconciled condition upon the elect of God, until they actually partake in the deliverance by Christ.

But now some men think to wipe away all that hath been said in a word, and tell us that all this is so but only in their own apprehension; not that those things are so indeed and in themselves. But if these things be so to them only in their apprehension, why are they otherwise to the rest of the whole world? The Scripture gives its no difference nor distinction between them. And if it be so with all, then let all get this apprehension as fast as they can, and all shall be well with the whole world, now miserably captivated under a misapprehension of their own condition; that is, let them say the Scripture is a fable, and the terror of the Almighty a scarecrow to fright children; that sin is only in conceit; and so square their conversation to their blasphemous fancies. Some men's words eat as a canker.

4. Of particular places of Scripture, which might abundantly be produced to our purpose, I shall content myself to name only one: John 3:36, "He that believeth not the Son, the wrath of God abideth

on him.” It abideth: there it was, and there it shall remain, if unbelief be continued; but upon believing it is removed. “But is not God’s love unchangeable, by which we shall be freed from his wrath?” Who denies it? But is an apprentice free because he shall be so at the end of seven years? Because God hath purposed to free his in his own time, and will do it, are they therefore free before he doth it? “But are we not in Christ from all eternity?” Yes, chosen in him we are; therefore, in some sense, in him. But how? Even as we are. Actually, a man cannot be in Christ until he be. Now, how are we from eternity? are we eternal? No; only God from eternity hath purposed that we shall be. Doth this give us an eternal being? Alas! we are of yesterday; our being in Christ respecteth only the like purpose, and therefore from thence can be made only the like inference.

This, then, being cleared, it is, I hope, apparent to all how miserable a strained consequence it is, to argue from God’s decree of election to the overthrow of Christ’s merit and satisfaction; the redemption wrought by Jesus Christ being, indeed, the chief means of carrying along that purpose unto execution, the pleasure of the Lord prospering in his hand. Yea, the argument may be retorted, κατὰ τὸ βίαιον, and will hold undeniable on the other side, the consequence being evident, from the purpose of God to save sinners, to the satisfaction of Christ for those sinners. The same act of God’s will which sets us apart from eternity for the enjoyment of all spiritual blessings in heavenly places, sets also apart Jesus Christ to be the purchaser and procurer of all those spiritual blessings, as also to make satisfaction for all their sins; which that he did (being the main thing opposed) we prove by these ensuing arguments.

Chapter 9

Being a second part of the former digression — Arguments to prove the satisfaction of Christ

1. If Christ so took our sins, and had them by God so laid and imposed on him, as that he underwent the punishment due unto them in our stead, then he made satisfaction to the justice of God for them, that the sinners might go free; but Christ so took and bare our

sins, and had them so laid upon him, as that he underwent the punishment due unto them, and that in our stead: therefore, he made satisfaction to the justice of God for them. The consequent of the proposition is apparent, and was before proved. Of the assumption there be three parts, severally to be confirmed: — First, that Christ took and bare our sins, God laying them on him. Secondly, that he so took them as to undergo the punishment due unto them. Thirdly, that he did this in our stead.

For the first, that he took and bare our sins, ye have it, John 1:29, Ὁ ἄρῳν, [Aufert, sustulit, tulit] etc., — “Who taketh away the sin of the world;” 1 Pet. 2:24, Ὁς ἀνήνεγκεν, — “Who his own self bare our sins in his own body;” Isa. 53:11, — לַבְּרִי אָחִי, “He shall bear their iniquities;” and verse 12, — נָשָׂא, “He bare the sin of many.” That God also laid or imposed our sins on him is no less apparent: Isa. 53:6, “The Lord, שְׂרָפָה, made to meet on him the iniquity of us all;” 2 Cor. 5:21, Ἀμαρτίαν ἐποίησε, — “He hath made him to be sin for us.”

The second branch is, that in thus doing our Saviour underwent the punishment due to the sins which he bare, which were laid upon him; which may be thus made manifest: — Death and the curse of the law contain the whole of the punishment due to sin, Gen. 2:17, , מוֹת תָּמוּת “Dying thou shalt die,” is that which was threatened. Death was that which entered by sin, Rom. 5:12: which word in these places is comprehensive of all misery due to our transgressions; which also is held out in the curse of the law, Deut. 27:26, “Cursed be he that confirmeth not all the words of this law to do them.” That all evils of punishment whatsoever are comprised in these is unquestionably evident. Now, Jesus Christ in bearing our sins underwent both these: for “by the grace of God he tasted death,” Heb. 2:9; by death delivering from death, verse 14. He was not “spared, but given up to death for us all,” Rom. 8:32. So also the curse of the law: Gal. 3:13, Γενόμενος κατάρα, — he “was made a curse for us;” and ἐπικατάρατος, “cursed.” And this by the way of undergoing the punishment that was in death and curse: for by these “it pleased the Lord to bruise him, and put him to grief,” Isa. 53:10; yea, οὐκ ἐφείσατο, “he spared him not,” Rom. 8:32, but “condemned sin in his flesh,” verse 3. It remaineth only to show that he did this in our stead, and the whole argument is confirmed.

Now, this also our Saviour himself maketh apparent, Matt. 20:28. He came δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, — “to give himself a ransom for many.” The word ἀντί always supposeth a commutation, and change of one person or thing instead of another, as shall be afterward declared: so Matt. 2:22; so 1 Tim. 2:6; 1 Pet. 3:18, “He suffered for us, the just for the unjust;” and Psa. 69:4, “I restored” (or paid) “that which I took not away,” — namely, our debt, so far as that thereby we are discharged, as Rom. 8:34, where it is asserted, upon this very ground, that he died in our stead. And so the several parts of this first argument are confirmed.

2. If Jesus Christ paid into his Father’s hands a valuable price and ransom for our sins, as our surety, so discharging the debt that we lay under, that we might go free, then did he bear the punishment due to our sins, and make satisfaction to the justice of God for them (for to pay such a ransom is to make such satisfaction); but Jesus Christ paid such a price and ransom, as our surety, into his Father’s hands, etc.: *ergo*, —

There be four things to be proved in the assumption, or second proposition: — First, that Christ paid such a price and ransom. Secondly, that he paid it into the hands of his Father. Thirdly, that he did it as our surety. Fourthly, that we might go free. All which we shall prove in order: —

First, for the first, our Saviour himself affirms it, Matt. 20:28. He “came to give his life λύτρον,” a ransom or price of redemption “for many,” Mark 10:45; which the apostle terms ἀντίλυτρον, 1 Tim. 2:6, a ransom to be accepted in the stead of others: whence we are said to have deliverance διὰ τῆς ἀπολυτρόσεως, “by the ransom-paying of Christ Jesus,” Rom. 3:24. “He bought us with a price,” 1 Cor. 6:20; which price was his own blood, Acts 20:28; compared to and exalted above silver and gold in this work of redemption, 1 Pet. 1:18. So that this first part is most clear and evident.

Secondly, he paid this price into the hands of his Father. A price must be paid to somebody in the case of deliverance from captivity by it; it must be paid to the judge or jailer, — that is, to God or the devil. To say the latter were the highest blasphemy; Satan was to be conquered, not satisfied. For the former, the Scripture is clear: It was his “wrath” that was on us, John 3:36. It was he that had “shut us all up under sin,” Gal. 3:22. He is the great king to whom the

debt is owing, Matt. 18:23-34. He is the only “law-giver, who is able to save and to destroy,” James 4:12. Nay, the ways whereby this ransom-paying is in the Scripture expressed abundantly enforce the payment of it into the hands of his Father; for his death and blood-shedding is said to be προσφορά and θυσία, “an oblation and sacrifice,” Eph. 5:2; and his soul to be, ὄψωσα sacrifice or “offering for sin,” Isa. 53:10. Now, certainly offerings and sacrifices are to be directed unto God alone.

Thirdly, that he did this as surety, we are assured, Heb. 7:22. He was made ἔγγυος, a “surety of a better testament;” and, in performance of the duty which lay upon him as such, “he paid that which he took not away,” Psal. 69:4. All which could not possibly have any other end but that we might go free.

3 To make an atonement for sin, and to reconcile God unto the sinners, is in effect to make satisfaction unto the justice of God for sin, and all that we understand thereby; but Jesus Christ, by his death and oblation, did make an atonement for sin, and reconcile God unto sinners: *ergo*, —

The first proposition is in itself evident; the assumption is confirmed, Rom. 3:24, 25. We are justified freely by the ransom-paying, that is in Christ, whom God hath set forth to be ἱλαστήριον, a propitiation, an atonement, a mercy-seat, a covering of iniquity; and that, εἰς ἔνδειξιν τῆς δικαιοσύνης, for the manifestation of his justice, declared in the going forth and accomplishment thereof. So likewise Heb. 2:17, he is said to be a “merciful high priest, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ,” — “to make reconciliation for the sins of the people,” to reconcile God unto the people: the meaning of the words being, ἰλάσκεσθαι τὸν Θεὸν περὶ τῶν ἁμαρτιῶν τοῦ λαοῦ, — to reconcile God, who was offended with the sins of the people; which reconciliation we are said to “receive,” Rom. 5:11 (the word καταλλαγή there, in our common translation rendered “atonement,” is in other places in the same rendered “reconciliation,” being, indeed, the only word used for it in the New Testament.) And all this is said to be accomplished, δι’ ἑνὸς δικαιώματος, — by one righteousness or satisfaction; that is of Christ, (the words will not bear that sense wherein they are usually rendered, “By the righteousness of one,” for then must it have been διὰ δικαιώματος τοῦ ἑνός.) And hereby were we delivered from that

from which it was impossible we should be otherwise delivered, Rom. 8:3.

4. That wherein the exercise of the priestly office of Jesus Christ whilst he was on earth doth consist, cannot be rejected nor denied without damnable error; but the exercise of the priestly office of Jesus Christ whilst he was upon the earth consisted in this, to bear the punishment due to our sins, to make atonement with God, by undergoing his wrath, and reconciling him to sinners upon the satisfaction made to his justice: therefore cannot these things be denied without damnable error.

That in the things before recounted the exercise of Christ's priestly office did consist is most apparent, — first, from all the types and sacrifices whereby it was prefigured, their chief end being propitiation and atonement; secondly, from the very nature of the sacerdotal office, appointed for sacrificing, Christ having nothing to offer but his own blood, through the eternal Spirit; and, thirdly, from divers, yea, innumerable texts of Scripture affirming the same. It would be too long a work to prosecute these things severally and at large, and therefore I will content myself with one or two places wherein all those testimonies are comprised; as Heb. 9:13, 14, "If the blood of bulls and of goats," etc., "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God?" etc. Here the death of Christ is compared to, exalted above, and in the antitype answereth, the sacrifices of expiation which were made by the blood of bulls and goats; and so must, at least spiritually, effect what they did carnally accomplish and typically prefigure, — namely, deliverance from the guilt of sin by expiation and atonement: for as in them the life and blood of the sacrifice was accepted in the stead of the offerer, who was to die for the breach of the law, according to the rigour of it, so in this of Christ was his blood accepted as an atonement and propitiation for us, himself being priest, altar, and sacrifice. So, Heb. 10:10-12, he is said expressly, in the room of all the old, insufficient, carnal sacrifices, which could not make the comers thereunto perfect, to offer up his own body a sacrifice for sins, for the remission and pardon of sins through that offering of himself; as it is verse 19. And in the performance also do we affirm that our Saviour underwent the wrath of God which was due unto us. This, because it

is by some questioned, I shall briefly confirm, and that with these following reasons: —

First, the punishment due to sin is the wrath of God: Rom. 1:18, “The wrath of God is revealed against all ungodliness;” chapter 2:5, “The day of wrath and revelation of the righteous judgment of God;” Eph. 2:3, “Children of wrath;” John 3:36. But Jesus Christ underwent the punishment due to sin: 2 Cor. 5:21, “Made sin for us;” Isa. 53:6, “Iniquity was laid upon him;” 1 Pet. 2:24, “He bare our sins in his own body on the tree.” Therefore he underwent the wrath of God.

Secondly, the curse of the law is the wrath of God taken passively, Deut. 29:20, 21. But Jesus Christ underwent the curse of the law: Gal. 3:13, “Made a curse for us,” the curse that they lie under who are out of Christ, who are “of the works of the law,” verse 10. Therefore he underwent the wrath of God.

Thirdly, the death that sinners are to undergo is the wrath of God. Jesus Christ did taste of that death which sinners for themselves were to undergo; for he died as “our surety,” Heb. 7:22, and in our stead, Matt. 20:28. Hence his fear, Heb. 5:7; agony, Luke 22:44; astonishment and amazement, Mark 14:33; dereliction, Matt. 27:46; sorrow, heaviness, and inexpressible pressures, chapter 26:37-39.

5. That doctrine cannot be true nor agreeable to the gospel which strikes at the root of gospel faith, and plucks away the foundation of all that strong consolation which God is so abundantly willing we should receive; but such is that of denying the satisfaction made by Christ, his answering the justice and undergoing the wrath of his Father. It makes the poor soul to be like Noah’s dove in its distress, not knowing where to rest the soles of her feet. When a soul is turned out of its self-righteousness, and begins to look abroad, and view the heaven and earth for a resting-place, and perceives an ocean, a flood, an inundation of wrath, to cover all the world, the wrath of God revealing itself from heaven against all ungodliness, so that it can obtain no rest nor abiding, — heaven it cannot reach by its own flight, and to hell it is unwilling to fall; — if now the Lord Jesus Christ do not appear as an ark in the midst of the waters, upon whom the floods have fallen, and yet has got above them all for a refuge, alas! what shall it do? When the flood fell there were many mountains glorious in the eye, far higher than the ark; but yet

those mountains were all drowned, whilst the ark still kept on the top of the waters. Many appearing hills and mountains of self-righteousness and general mercy, at the first view, seem to the soul much higher than Jesus Christ, but when the flood of wrath once comes and spreads itself, all those mountains are quickly covered; only the ark, the Lord Jesus Christ though the flood fall on him also, yet he gets above it quite, and gives safety to them that rest upon him.

Let me now ask any of those poor souls who ever have been wandering and tossed with the fear of the wrath to come, whether ever they found a resting-place until they came to this: — God spared not his only Son, but gave him up to death for us all; that he made him to be sin for us; that he put all the sins of all the elect into that cup which he was to drink of; that the wrath and flood which they feared did fall upon Jesus Christ (though now, as the ark, he be above it, so that if they could get into him they should be safe). The storm hath been his, and the safety shall be theirs. As all the waters which would have fallen upon them that were in the ark fell upon the ark, they being dry and safe, so all the wrath that should have fallen upon them fell on Christ; which alone causeth their souls to dwell in safety? Hath not, I say, this been your bottom, your foundation, your resting-place? If not (for the substance of it), I fear you have but rotten bottoms. Now, what would you say if a man should come and pull this ark from under you, and give you an old rotten post to swim upon in the flood of wrath? It is too late to tell you no wrath is due unto you; the word of truth and your own consciences have given you other information. You know the “wages of sin is death,” in whomsoever it be; he must die in whomsoever it is found. So that truly the soul may well say, “Bereave me of the satisfaction of Christ, and I am bereaved. If he fulfilled not justice, I must; if he underwent not wrath, I must to eternity. Rob me not of my only pearl!” Denying the satisfaction of Christ destroys the foundation of faith and comfort.

6. Another argument we may take from some few particular places of Scripture, which, instead of many, I shall produce: —

As, first, 2 Cor. 5:21, “He made him to be sin for us, who knew no sin.” “He made him to be sin for us;” how could that be? are not the next words, “He knew no sin?” was he not a Lamb without

blemish, and without spot? Doubtless; “he did no sin, neither was guile found in his mouth.” What then is this, “God made him to be sin?” It cannot be that God made him sinful, or a sinner by any inherent sin; that will not stand with the justice of God nor with the holiness of the person of our Redeemer. What is it, then? “He made him to be sin who knew no sin?” Why, clearly, by dispensation and consent, he laid that to his charge whereof he was not guilty. He charged upon him and imputed unto him all the sins of all the elect, and proceeded against him accordingly. He stood as our surety, really charged with the whole debt, and was to pay the utmost farthing, as a surety is to do if it be required of him; though he borrow not the money, nor have one penny of that which is in the obligation, yet if he be sued to an execution, he must pay all. The Lord Christ (if I may so say) was sued by his Father’s justice unto an execution, in answer whereunto he underwent all that was due to sin; which we proved before to be death, wrath, and curse.

If it be excepted (as it is) “That God was always well pleased with his Son, — he testified it again and again from heaven, — how, then, could he lay his wrath upon him?” *Answer.* It is true he was always well pleased with him; yet it “pleased him to bruise him and put him to grief.” He was always well pleased with the holiness of his person, the excellency and perfectness of his righteousness, and the sweetness of his obedience, but he was displeased with the sins that were charged on him: and therefore it pleased him to bruise and put him to grief with whom he was always well pleased.

Nor is that other exception of any more value, “That Christ underwent no more than the elect lay under; but they lay not under wrath and the punishment due to sin.” *Answer.* The proposition is most false, neither is there any more truth in the assumption; for — First, Christ underwent not only that wrath (taking it passively) which the elect were under, but that also which they should have undergone had not he borne it for them: he “delivered them from the wrath to come.” Secondly, the elect do, in their several generations, lie under all the wrath of God in respect of merit and procurement, though not in respect of actual endurance, — in respect of guilt, not present punishment, So that, notwithstanding these exceptions, it stands firm that “he was made sin for us, who knew no sin.”

Isa. 53:5, “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” Of this place something was said before; I shall add some small enlargements that conduce to discover the meaning of the words. “The chastisement of our peace was upon him;” that is, he was chastised or punished that we might have peace, that we might go free, our sins being the cause of his wounding, and our iniquities of his being bruised, all our sins meeting upon him, as verse 6; that is, he “bare our sins,” in Peter’s interpretation. He bare our sins (not, as some think, by declaring that we were never truly sinful, but) by being wounded for them, bruised for them, undergoing the chastisement due unto them, consisting in death, wrath, and curse, so making his soul an offering for sin. “He bare our sins;” that is, say some, he declared that we have an eternal righteousness in God, because of his eternal purpose to do us good. But is this to interpret Scripture, or to corrupt the word of God? Ask the word what it means by Christ’s bearing of sin; it will tell you, his being “stricken” for our transgressions, Isa. 53:8, — his being “cut off” for our sins, Dan. 9:26. Neither hath the expression of bearing sins any other signification in the word: Lev. 5:1, “If a soul hear the voice of swearing, if he do not utter it, then he shall bear his iniquity.” What is that? he shall declare himself or others to be free from sin? No, doubtless; but, he shall undergo the punishment due to sin, as our Saviour did in bearing our iniquities. He must be a cunning gamester indeed that shall cheat a believer of this foundation.

More arguments or texts on this subject I shall not urge or produce, though the cause itself will enforce the most unskilful to abound. I have proceeded as far as the nature of a digression will well bear. Neither shall I undertake, at this time, the answering of objections to the contrary; a full discussion of the whole business of the satisfaction of Christ, which should cause me to search for, draw forth, and confute all objections to the contrary, being not by me intended. And for those which were made at that debate which gave occasion to this discourse, I dare not produce them, lest haply I should not be able to restrain the conjectures of men that I purposely framed such weak objections, that I might obtain an easy conquest over a man of straw of mine own erection, so weak were

they, and of so little force to the shaking of so fundamental a truth as that is which we do maintain. So of this argument hitherto.

Chapter 10

Of the merit of Christ, with arguments from thence

Argument 14. A fourth thing ascribed to the death of Christ is merit, or that worth and value of his death whereby he purchased and procured unto us, and for us, all those good things which we find in the Scripture for his death to be bestowed upon us. Of this, much I shall not speak, having considered the thing itself under the notion of impetration already; only, I shall add some few observations proper to that particular of the controversy which we have in hand. The word *merit* is not at all to be found in the New Testament, in no translation out of the original that I have seen. The vulgar Latin once reads *promeretur*, Heb. 13:16; and the Rheimists, to preserve the sound, have rendered it *promerited*. But these words in both languages are uncouth and barbarous, besides that they no way answer εὐαρεστεῖται, the word in the original, which gives no colour to merit, name or thing. Nay, I suppose it will prove a difficult thing to find out any one word, in either of the languages wherein the holy Scripture was written, that doth properly and immediately, in its first native importance, signify merit. So that about the name we shall not trouble ourselves, if the thing itself intended thereby be made apparent, which it is both in the Old and New Testament; as Isa. 53:5, “The chastisement of our peace was upon him, and with his stripes we are healed.” The procurement of our peace and healing, was the merit of his chastisement and stripes. So Heb. 9:12, Διὰ τοῦ ἰδίου αἵματος αἰωνίαν λύτρωσιν εὐράμενος, “Obtaining by his blood eternal redemption,” is as much as we intend to signify by the merit of Christ. The word which comes nearest it in signification we have, Acts 20:28, Περιεποιήσατο, “Purchased with his own blood;” purchase and impetration, merit and acquisition, being in this business terms equivalent; which latter word is used in divers other places, as 1 Thess. 5:9; Eph. 1:14; 1 Pet. 2:9. Now, that which by this name we understand is, the performance of such an action as whereby the thing aimed at by the agent is due unto him, according to the equity and equality required in justice; as, “To him that worketh, is the reward not reckoned of

grace, but of debt,” Rom. 4:4. That there is such a merit attending the death of Christ is apparent from what was said before; neither is the weight of any operose [labour] proving [of] it imposed on us, by our adversaries seeming to acknowledge it no less themselves; so that we may take it for granted (until our adversaries close with the Socinians in this also).

Christ then, by his death, did merit and purchase, for all those for whom he died, all those things which in the Scripture are assigned to be the fruits and effects of his death. These are the things purchased and merited by his blood-shedding, and death; which may be referred unto two heads: — First, such as are *privative*; as, — 1. Deliverance from the hand of our enemies, Luke 1:74; from the wrath to come, 1 Thess. 1:10. 2. The destruction and abolition of death in his power, Heb. 2:14; 3. Of the works of the devil, 1 John 3:8. 4. Deliverance from the curse of the law, Gal. 3:13; 5. From our vain conversation, 1 Pet. 1:18; 6. From the present evil world, Gal. 1:4; 7. From the earth, and from among men, Rev. 14:3, 4. 8. Purging of our sins, Heb. 1:3, Secondly, *positive*; as, — 1. Reconciliation with God, Rom. 5:10; Eph. 2:16; Col. 1:20. 2. Appeasing or atoning of God by propitiation, Rom. 3:25; 1 John 2:2. 3. Peacemaking, Eph. 2:14. 4. Salvation, Matt. 1:21. All these hath our Saviour by his death merited and purchased for all them for whom he died; that is, so procured them of his Father that they ought, in respect of that merit, according to the equity of justice, to be bestowed on them for whom they were so purchased and procured. It was absolutely of free grace in God that he would send Jesus Christ to die for any; it was of free grace for whom he would send him to die; it is of free grace that the good things procured by his death be bestowed on any person, in respect of those persons on whom they are bestowed: but considering his own appointment and constitution, that Jesus Christ by his death should merit and procure grace and glory for those for whom he died, it is of debt in respect of Christ that they be communicated to them. Now, that which is thus merited, which is of debt to be bestowed, we do not say that it *may* be bestowed, but it *ought* so to be, and it is injustice if it be not.

Having said this little of the nature of merit, and of the merit of Christ, the procurement of his death for them in whose stead he died, it will quickly be apparent how irreconcilable the general

ransom is therewith; for the demonstration whereof we need no more but the proposing of this one question, — namely, If Christ hath merited grace and glory for all those for whom he died, if he died for all, how comes it to pass that these things are not communicated to and bestowed upon all? Is the defect in the merit of Christ, or in the justice of God? How vain it is to except, that these things are not bestowed absolutely upon us, but upon condition, and therefore were so procured; seeing, that the very condition itself is also merited and procured, as Eph. 1:3, 4, Phil. 1:29, — hath been already declared.

Argument 15. Fifthly, the very phrases of “dying for us,” “bearing our sins,” being our “surety,” and the like, whereby the death of Christ for us is expressed, will not stand with the payment of a ransom for all. To die for another is, in Scripture, to die in that other’s stead, that he might go free; as Judah besought his brother Joseph to accept of him for a bondman instead of Benjamin, that he might be set at liberty, Gen. 44:33, and that to make good the engagement wherein he stood bound to his father to be a surety for him. He that is surety for another (as Christ was for us, Heb. 7:22), is to undergo the danger, that the other may be delivered. So David, wishing that he had died for his son Absalom, 2 Sam. 18:33, intended, doubtless, a commutation with him, and a substitution of his life for his, so that he might have lived. Paul also, Rom. 5:7, intimates the same, supposing that such a thing might be found among men that one should die for another; no doubt alluding to the Decii, Menoeceus, Euryalus, and such others, whom we find mentioned in the stories of the heathen, who voluntarily cast themselves into death for the deliverance of their country or friends, continuing their liberty and freedom from death who were to undergo it, by taking it upon themselves, to whom it was not directly due. And this plainly is the meaning of that phrase, “Christ died for us;” that is, in the undergoing of death there was a subrogation [putting in place] of his person in the room and stead of ours. Some, indeed, except that where the word ὑπέρ is used in this phrase, as Heb. 2:9, “That he by the grace of God should taste death for every man,” there only the good and profit of them for whom he died is intended, not enforcing the necessity of any commutation. But why this exception should prevail I see no reason, for the same

preposition being used in the like kind in other cases doth confessedly intimate a commutation; as Rom. 9:3, where Paul affirms that he “could wish himself accursed from Christ ὑπὲρ τῶν ἀδελφῶν,” — “for his brethren,” — that is, in their stead, that they might be united to him. So also, 2 Cor. 5:20, Ὑπὲρ Χριστοῦ πρεσβεύομεν, “We are ambassadors in Christ’s stead.” So the same apostle, 1 Cor. 1:13, asking, and strongly denying by way of interrogation, Μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν; “Was Paul crucified for you?” plainly showeth that the word ὑπέρ, used about the crucifying of Christ for his church, doth argue a commutation or change, and not only designs the good of them for whom he died; for, plainly, he might himself have been crucified for the good of the church; but in the stead thereof, he abhorreth the least thought of it. But concerning the word ἀντί, which also is used, there is no doubt, nor can any exception be made; it always signifieth a commutation and change, whether it be applied to things or persons: so Luke 11:11, Ὅφεις ἀντὶ ἰχθύος, “A serpent instead of a fish;” so Matt. 5:38, Ὅφθαλμὸς ἀντὶ ὀφθαλμοῦ “An eye for an eye;” so Heb. 12:16; — and for persons, Archelaus is said to reign ἀντὶ Ἡρώδου τοῦ πατρὸς, “instead of his father,” Matt. 2:22. Now, this word is used of the death of our Saviour, Matt. 20:28, “The Son of man came δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν,” — which words are repeated again, Mark 10:45, — that is, to give his life a ransom in the stead of the lives of many. So that, plainly, Christ dying for us, as a surety, Heb. 7:22, and thereby and therein “bearing our sins in his own body,” 1 Pet. 2:24, being made a curse for us, was an undergoing of death, punishment, curse, wrath, not only for our good, but directly in our stead; a commutation and subrogation of his person in the room and place of ours being allowed, and of God accepted. This being cleared, I demand, — First, whether Christ died thus for all? that is, whether he died in the room and stead of all, so that his person was substituted in the room of theirs? as, whether he died in the stead of Cain and Pharaoh, and the rest, who long before his death were under the power of the second death, never to be delivered? Secondly, whether it be justice that those, or any of them, in whose stead Christ died, bearing their iniquities, should themselves also die and bear their own sins to eternity? Thirdly, what rule of equity is there, or example for it, that

when the surety hath answered and made satisfaction to the utmost of what was required in the obligation wherein he was a surety, they for whom he was a surety should afterwards be proceeded against? Fourthly, whether Christ hung upon the cross in the room or stead of reprobates? Fifthly, whether he underwent all that which was due unto them for whom he died? If not, how could he be said to die in their stead? If so, why are they not all delivered? I shall add no more but this, that to affirm Christ to die for all men is the readiest way to prove that he died for no man, in the sense Christians have hitherto believed, and to hurry poor souls into the bottom of Socinian blasphemies.

Chapter 11

The last general argument

Argument 16. Our next argument is taken from some particular places of Scripture, clearly and distinctly in themselves holding out the truth of what we do affirm. Out of the great number of them I shall take a few to insist upon, and therewith to close our arguments.

1. The first that I shall begin withal is the first mentioning of Jesus Christ, and the first revelation of the mind of God concerning a discrimination between the people of Christ and his enemies: Gen. 3:15, “I will put enmity between thee” (the serpent) “and the woman, and between thy seed and her seed.” By the seed of the woman is meant the whole body of the elect, Christ in the first place as the head, and all the rest as his members; by the seed of the serpent, the devil, with all the whole multitude of reprobates, making up the malignant state, in opposition to the kingdom and body of Jesus Christ.

That by the first part, or the seed of the woman, is meant Christ with all the elect, is most apparent; for they in whom all the things that are here foretold of the seed of the woman do concur, are the seed of the woman (for the properties of any thing do prove the thing itself). But now in the elect, believers in and through Christ, are to be found all the properties of the seed of the woman; for, for them, in them, and by them, is the head of the serpent broken, and Satan trodden down under their feet, and the devil disappointed in

his temptations, and the devil's agents frustrated in their undertakings. Principally and especially, this is spoken of Christ himself, collectively of his whole body, which beareth a continual hatred to the serpent and his seed.

Secondly, by the seed of the serpent is meant all the reprobate, men of the world, impenitent, unbelievers. For,

First, the enmity of the serpent lives and exerciseth itself in them. They hate and oppose the seed of the woman; they have a perpetual enmity with it; and every thing that is said of the seed of the serpent belongs properly to them.

Secondly, they are often so called in the Scripture: Matt. 3:7, "O generation of vipers," or seed of the serpent; so also chapter 23:33. So Christ telleth the reprobate Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do," John 8:44. So again, "Child of the devil," Acts 13:10, — that is, the seed of the serpent; for "he that committeth sin is of the devil," 1 John 3:8.

These things being undeniable, we thus proceed: — Christ died for no more than God promised unto him that he should die for. But God did not promise him to all, as that he should die for them; for he did not promise the seed of the woman to the seed of the serpent, Christ to reprobates, but in the first word of him he promiseth an enmity against them. In sum, the seed of the woman died not for the seed of the serpent.

2. Matt. 7:23, "I will profess unto them, I never knew you." Christ at the last day professeth to some he never knew them. Christ saith directly that he knoweth his own, whom he layeth down his life for, John 10:14-17. And surely he knows whom and what he hath bought. Were it not strange that Christ should die for them, and buy them that he will not own, but profess he never knew them? If they are "bought with a price," surely they are his own? 1 Cor. 6:20. If Christ did so buy them, and lay out the price of his precious blood for them, and then at last deny that he ever knew them, might they not well reply, "Ah, Lord! was not thy soul heavy unto death for our sakes? Didst thou not for us undergo that wrath that made thee sweat drops of blood? Didst thou not bathe thyself in thine own blood, that our blood might be spared? Didst thou not sanctify thyself to be an offering for us as well as for any of thy apostles? Was not thy precious blood, by stripes, by sweat, by nails, by

thorns, by spear, poured out for us? Didst thou not remember us when thou hungest upon the cross? And now dost thou say, thou never knewest us? Good Lord, though we be unworthy sinners, yet thine own blood hath not deserved to be despised. Why is it that none can lay any thing to the charge of God's elect? Is it not because thou diedst for them? And didst thou not do the same for us? Why, then, are we thus charged, thus rejected? Could not thy blood satisfy thy Father, but we ourselves must be punished? Could not justice content itself with that sacrifice, but we must now hear, 'Depart, I never knew you?'" What can be answered to this plea, upon the granting of the general ransom, I know not.

3. Matt. 11:25, 26, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Those men from whom God in his sovereignty, as Lord of heaven and earth, of his own good pleasure, hideth the gospel, either in respect of the outward preaching of it, or the inward revelation of the power of it in their hearts, those certainly Christ died not for; for to what end should the Father send his only Son to die for the redemption of those whom he, for his own good pleasure, had determined should be everlasting strangers from it, and never so much as hear of it in the power thereof revealed to them? Now, that such there are our Saviour here affirms; and he thanks his Father for that dispensation at which so many do at this day repine.

4. John 10:11, 15, 16, 27, 28. This clear place, which of itself is sufficient to evert the general ransom, hath been a little considered before, and, therefore, I shall pass it over the more briefly. First, that all men are not the sheep of Christ is most apparent; for, — *First*, he himself saith so, verse 26, "Ye are not of my sheep." *Secondly*, the distinction at the last day will make it evident, when the sheep and the goats shall be separated. *Thirdly*, the properties of the sheep are, that they hear the voice of Christ, that they know him; and the like are not in all. *Secondly*, that the sheep here mentioned are all his elect, as well those that were to be called as those that were then already called. Verse 16, some were not as yet of his fold of called ones; so that they are sheep by election, and not believing. *Thirdly*, that Christ so says that he laid down his life for his sheep, that

plainly he excludes all others; for, — *First*, he lays down his life for them as sheep. Now, that which belongs to them as such belongs only to such. If he lays down his life for sheep, as sheep, certainly be doth it not for goats, and wolves, and dogs. *Secondly*, he lays down his life as a shepherd, verse 11; therefore, for them as the sheep. What hath the shepherd to do with the wolves, unless it be to destroy them? *Thirdly*, dividing all into sheep and others, verse 26, he saith he lays down his life for his sheep; which is all one as if he had said he did it for them only. *Fourthly*, he describes them for whom he died by this, “My Father gave them me,” verse 29; as also chapter 17:6, “Thine they were, and thou gavest them me:” which are not all; for “all that the Father giveth him shall come to him,” chapter 6:37, and he “giveth unto them eternal life, and they shall never perish,” chapter 10:28. Let but the sheep of Christ keep close to this evidence, and all the world shall never deprive them of their inheritance. Farther to confirm this place, add Matt. 20:28; John 11:52.

5. Rom. 8:32-34. The intention of the apostle in this place is, to hold out consolation to believers in affliction or under any distress; which he doth, verse 31, in general, from the assurance of the presence of God with them, and his assistance at all times, enough to conquer all oppositions, and to make all difficulty indeed contemptible, by the assurance of his lovingkindness, which is better than life itself. “If God be for us, who can be against us?” To manifest this his presence and kindness, the apostle minds them of that most excellent, transcendent, and singular act of love towards them, in sending his Son to die for them, not sparing him, but requiring their debt at his hand; whereupon he argues from the greater to the less, — that if he have done that for us, surely he will do every thing else that shall be requisite. If he did the greater, will he not do the less? If he give his Son to death, will he not also freely give us all things? Whence we may observe, — *First*, that the greatest and most eximious expression of the love of God towards believers is in sending his Son to die for them, not sparing him for their sake; this is made the chief of all. Now, if God sent his Son to die for all, he had [done] as great an act of love, and hath made as great a manifestation of it, to them that perish as to those that are saved. *Secondly*, that for whomsoever he hath given and not spared

his Son, unto them he will assuredly freely give all things; but now he doth not give all things that are good for them unto all, as faith, grace, and glory: from whence we conclude that Christ died not for all. Again, verse 33, he gives us a description of those that have a share in the consolation here intended, for whom God gave his Son, to whom he freely gives all things; and that is, that they are his “elect,” — not all, but only those whom he hath chosen before the foundation of the world, that they should be holy; which gives another confirmation of the restraint of the death of Christ to them alone: which he yet farther confirms, verse 34, by declaring that those of whom he speaks shall be freely justified and freed from condemnation; whereof he gives two reasons, — first, because Christ died for them; secondly, because he is risen, and makes intercession for them for whom he died: affording us two invincible arguments to the business in hand. The first, taken from the infallible effects of the death of Christ: Who shall lay any thing to their charge? who shall condemn them? Why, what reason is given? “It is Christ that died.” So that his death doth infallibly free all them from condemnation for whom he died. The second, from the connection that the apostle here makes between the death and intercession of Jesus Christ: For whom he died, for them he makes intercession; but he saveth to the utmost them for whom he intercedeth, Heb. 7:25. From all which it is undeniably apparent that the death of Christ, with the fruits and benefits thereof, belongeth only to the elect of God.

6. Eph. 1:7, “In whom we have redemption.” If his blood was shed for all, then all must have a share in those things that are to be had in his blood. Now, amongst these is that redemption that consists in the forgiveness of sins; which certainly all have not, for they that have are “blessed,” Rom. 4:7, and shall be blessed for evermore: which blessing comes not upon all, but upon the seed of righteous Abraham, verse 16.

7. 2 Cor. 5:21, “He hath made him to be sin for us, that we might be made the righteousness of God in him.” It was in his death that Christ was made sin, or an offering for it. Now, for whomsoever he was made sin, they are made the righteousness of God in him: “By his stripes we are healed,” Isa. 53:5; John 15:13, “Greater love hath no man than this, that a man lay down his life for his friends.” Then,

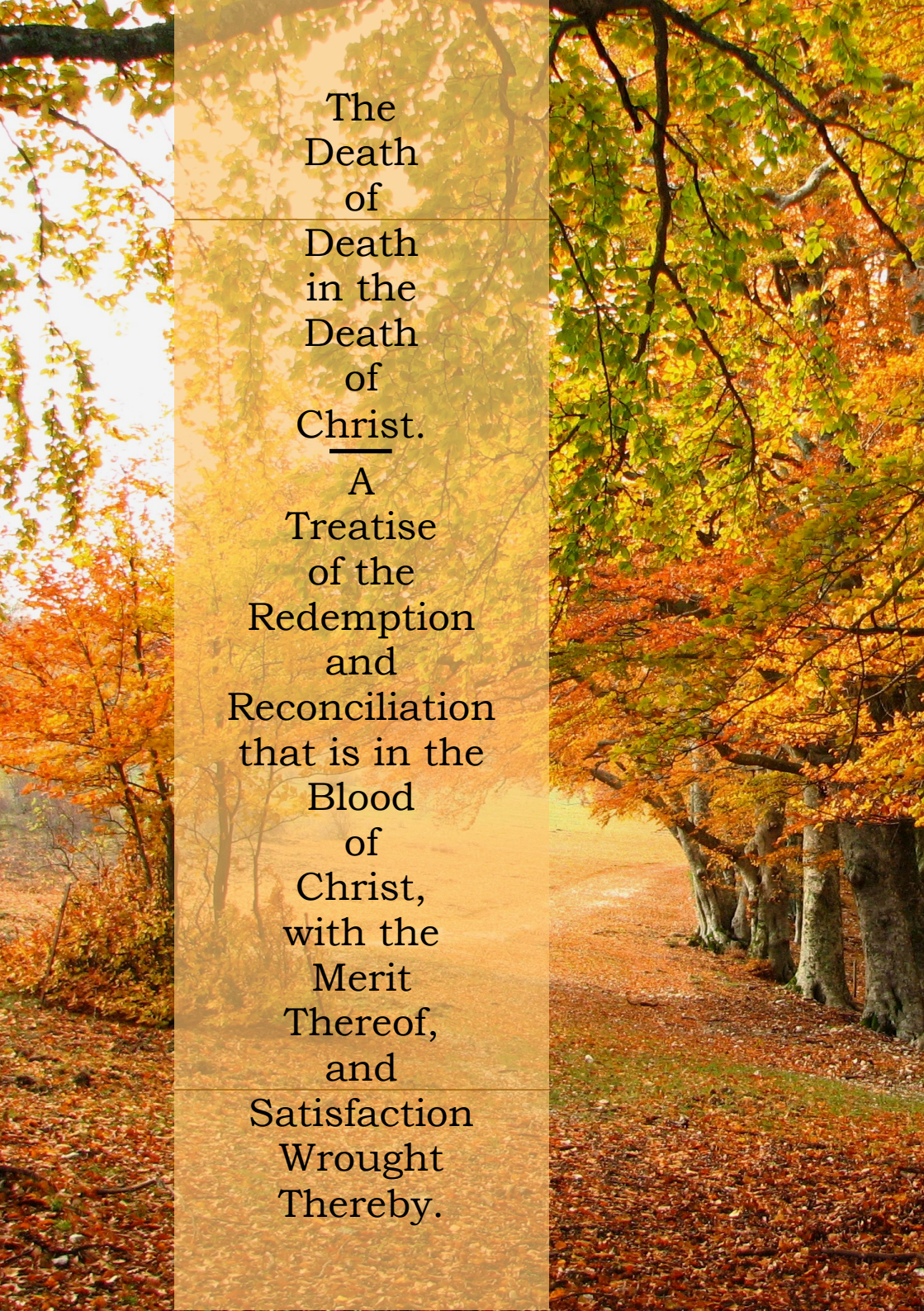
to intercede is not of greater love than to die, nor any thing else that he doth for his elect. If, then, he laid down his life for all, which is the greatest, why doth he not also the rest for them, and save them to the uttermost?

8. John 17:9, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." And verse 19, "For their sakes I sanctify myself."

9. Eph. 5:25, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;" as [also] Acts 20:28. The object of Christ's love and his death is here asserted to be his bride, his church; and that as properly as a man's own wife is the only allowed object of his conjugal affections. And if Christ had a love to others so as to die for them, then is there in the exhortation a latitude left unto men, in conjugal affections, for other women besides their wives.

I thought to have added other arguments, as intending a clear discussing of the whole controversy; but, upon a review of what hath been said, I do with confidence take up and conclude that those which have been already urged will be enough to satisfy them who will be satisfied with any thing, and those that are obstinate will not be satisfied with more. So of our arguments here shall be an end.

The fourth of eight booklets.



The
Death
of
Death
in the
Death
of
Christ.

A
Treatise
of the
Redemption
and
Reconciliation
that is in the
Blood
of
Christ,
with the
Merit
Thereof,
and
Satisfaction
Wrought
Thereby.