

LECTURE THE SECOND

*others die martyrs*

SUPPLEMENT

SELECTED WORKS OF HIGH MEDIAEVAL  
AND PROTESTANT THEOLOGY,  
(PARTICULARLY REGARDING SUBSTITUTIONARY ATONEMENT)  
CIRCA 1200–1900

*beauty for ashes*

*The whole life of Christ was a continual passion. Others die martyrs, but Christ was born a martyr. He found Golgotha, where he was crucified, even in Bethlehem, where he was born. For to his tenderness then, the straws were almost as sharp as the crown of thorns after, and the manger as uneasy at first as his cross at the last. His birth and his death were but one continual act, and his Christmas Day and his Good Friday are but the evening and the morning of one and the same day.*

*Every manifestation of Christ to the world, to the church, to a particular soul, is an epiphany, a Christmas Day. Now there is nowhere a more manifestation of Christ than in that which induced this text: "Master, you are now dismissing your servant in peace..." It had been revealed to Simeon (whose words these are) that he should see Christ before he died. And actually, and really, substantially, essentially, bodily, presentially, personally, he does see him, so it is Simeon's Christmas Day.*

*Contenting ourselves with so much therein as was according to his word, and not inquiring farther than God had been pleased to reveal; and having reflected all these several beams upon every worthy receiver of the sacrament, the whole choir of such worthy receivers may join with Simeon in this antiphon, "Master, now you are dismissing your servant in peace."*

*John Donne, "The Showing Forth of Christ", 17<sup>th</sup> century*

# *de pœnitentia*

**TERTULLIAN + CA. A.D. 200**

*Tertullian was another of the early great theologians of Christianity, although he failed to achieve sainthood due to his late embrace of Montanism. He is primarily responsible for the introduction of the doctrine of the Trinity.*

How absurd it is, to leave the penance unperformed, and yet expect forgiveness of sins! What is it but to fail to pay the price, and to stretch out the hand for the benefit? The Lord has ordained that forgiveness is to be granted for this price: He wills that the remission of the penalty is to be purchased for the payment which penance makes.

# *cur deus homo?*

## ANSELM OF CANTERBURY + CA. 1090

*Ostensibly about the Incarnation, Anselm explores in this dialogue why Jesus condescended. In particular, Anselm elaborates the satisfaction theory of the atonement, building on the ancient notions of penance and merit and postulating that God's honor was slighted and thus only divine intervention could rectify the hurt.*

### LIBER II, CAPITULUM VI

**6.** *Ans.* Hoc autem fieri nequit, nisi sit qui solvat Deo pro peccato hominis aliquid maius, quam omne quod praeter Deum est. *Bos.* Ita constat. *Ans.* Illum quoque, qui de suo poterit Deo dare aliquid, quod superet omne quod sub Deo est, maiorem esse necesse est, quam omne quod non est Deus. *Bos.* Nequeo negare. *Ans.* Nihil autem est supra omne quod Deus non est, nisi Deus. *Bos.* Verum est. *Ans.* Non ergo potest hanc satisfactionem facere nisi Deus. *Bos.* Sic sequitur. *Ans.* Sed nec facere illam debet nisi homo, alioquin non satisfacit homo. *Bos.* Non videtur aliquid iustius. *Ans.* Si ergo, sicut constat, necesse est ut de hominibus perficiatur illa superna civitas, nec hoc esse valet nisi fiat praedicta satisfactio, quam nec potest facere nisi Deus nec debet nisi homo; necesse est, ut eam faciat Deus homo. *Bos.* Benedictus Deus! iam magnum quiddam invenimus de hoc quod quaerimus; proseguere igitur, ut incepisti. Spero enim, quia Deus nos adiuvabit.

### BOOK II, CHAPTER VI

*How no being, except the God-man, can make the atonement by which man is saved.*

Anselm. But this cannot be effected, except the price paid to God for the sin of man be something greater than all the universe besides God.

Boso. So it appears.

Anselm. Moreover, it is necessary that he who can give God anything of his own which is more valuable than all things in the possession of God, must be greater than all else but God himself.

Boso. I cannot deny it.

Anselm. Therefore none but God can make this satisfaction.

Boso. So it appears.

Anselm. But none but a man ought to do this, other wise man does not make the satisfaction.

Boso. Nothing seems more just.

Anselm. If it be necessary, therefore, as it appears, that the heavenly kingdom be made up of men, and this cannot be effected unless the aforesaid satisfaction be made, which none but God can make and none but man ought to make, it is necessary for the God-man to make it.

Boso. Now blessed be God! we have made a great discovery with regard to our question. Go on, therefore, as you have begun. For I hope that God will assist you.

Anselm. Now must we inquire how God can become man.

*Ans.* Si homo per suavitatem peccavit, annon convenit, ut per asperitatem satisfaciat? Et si tam facile victus est a diabolo, ut Deum peccando exhonoreret, ut facilius non posset; nonne iustum est, ut homo satisfaciens Deo pro peccato tanta difficultate vincat diabolum ad honorem Dei, ut maiori non possit? Annon est dignum, quatenus qui se sic abstulit Deo peccando, ut se plus auferre non posset, sic se det Deo satisfaciendo, ut magis se non possit dare? *Bos.* Non est aliquid rationabilius. *Ans.* Nihil autem asperius aut difficilius potest homo ad honorem Dei sponte et non ex debito pati quam mortem, et nullatenus seipsum potest homo magis dare Deo, quam cum se morti tradit ad honorem illius.

*Ans.* Sunt et alia multa, cur eum valde conveniat hominum similitudinem et conversationem absque peccato habere, quae facilius et clarius per se patent in eius vita et operibus, quam velut ante experimentum sola ratione monstrari possint. Quis enim explicet, quam necessarie, quam sapienter factum sit, ut ille qui homines erat redempturus et de via mortis et perditionis ad viam vitae et beatitudinis aeternae docendo reducturus, cum hominibus conversaretur et in ipsa conversatione, cum eos doceret verbo qualiter vivere deberent, seipsum exemplum praeberet? Exemplum autem seipsum quomodo daret infirmis et mortalibus, ut propter iniurias aut contumelias aut dolores aut mortem a iustitia non recederent, si ipsum haec omnia sentire non agnoscerent?

*How Christ dies of his own power, and how mortality does not inhere in the essential nature of man.*

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Anselm. If man sinned with ease, is it not fitting for him to atone with difficulty? And if he was overcome by the devil in the easiest manner possible, so as to dishonor God by sinning against him, is it not right that man, in making satisfaction for his sin, should honor God by conquering the devil with the greatest possible difficulty? Is it not proper that, since man has departed from God as far as possible in his sin, he should make to God the greatest possible satisfaction?

Boso. Surely, there is nothing more reasonable.

Anselm. Now, nothing can be more severe or difficult for man to do for God's honor, than to suffer death voluntarily when not bound by obligation; and man cannot give himself to God in any way more truly than by surrendering himself to death for God's honor.

Anselm. There are also many other reasons why it is peculiarly fitting for that man to enter into the common intercourse of men, and maintain a likeness to them, only without sin. And these things are more easily and clearly manifest in his life and actions than they can possibly be shown to be by mere reason without experience. For who can say how necessary and wise a thing it was for him who was to redeem mankind, and lead them back by his teaching from the way of death and destruction into the path of life and eternal happiness, when he conversed with men, and when he taught them by personal intercourse, to set them an example himself of the way in which they ought to live? But how could he have given this example to weak and dying men, that they should not deviate from holiness because of injuries, or scorn, or tortures, or even death, had they not been able to recognize all these virtues in himself?

*a longer commentary on  
St paul's epistle to the galatians*

**MARTIN LUTHER • 1535**

*It is difficult to overstate the importance of Martin Luther's Longer Commentary on Galatians for the history of Protestantism. It dramatically drives home the central image of Protestant Christianity, the justification of the sinner alone for the sake of Christ's merit. The following is taken from Luther's commentary on Galatians iii v. 13. (The text is included in the subsequent pages.)*

Verse 13. *Christ has redeemed us from the curse of the law, when he was made a curse for us. (For it is written, Cursed is every one that hangeth on a tree.)* (Deut. xxi. 23.)

Here again Jerome and the Popish sophisters which follow him are much troubled, and miserably rack this most comfortable place, seeking, as they would seem, with a godly zeal to turn away this reproach from Christ, that he should be called a curse or execration. They shift off this sentence after this manner; that Paul spake not here in good earnest; and therefore they most wickedly affirm, that the Scripture in Paul agreeth not with itself. And this they prove after this manner: the sentence, say they, of Moses, which Paul here allegeth, speaketh not of Christ. Moreover, this general clause [whosoever] which Paul allegeth, is not added in Moses. Again, Paul omitteth this word [of God] which is in Moses. To conclude, it is evident enough, that Moses speaketh of a thief or a malefactor, which by his evil deeds hath deserved the gallows, as the Scripture plainly witnesseth in the twenty-first chapter of Deuteronomy. Therefore they ask this question, how this sentence may be applied to Christ, that he is accursed of God, and hanged upon a tree, seeing that he is no malefactor or thief, but righteous and holy? This may peradventure move the simple and ignorant, thinking that the sophisters do speak it, not only wittily, but also very godly, and thereby do defend the honour and glory of Christ, and give warning to all Christians to beware that they think not so wickedly of Christ, that he should be made a curse, &c. Let us see therefore what the meaning and purpose of Paul is.

But here again we must make a distinction, as the words of Paul do plainly show. For he saith not, that Christ was made a curse for himself, but for us. Therefore all the weight of the matter standeth in this word, "for us." For Christ is innocent as concerning his own person, and therefore he ought not to have been hanged upon a tree; but because, according to the law of Moses, every thief and malefactor ought to be hanged, therefore Christ also, according to the law ought to be hanged, for he sustained the person of a sinner and of a thief, not of one, but of all sinners and thieves. For we are sinners and thieves, and therefore guilty of death and everlasting damnation. But Christ took all our sins upon him, and for them died upon the cross: therefore it behoved that he should become a transgressor, and, as

Isaiah the prophet saith, chap. iii., "to be reckoned and accounted among transgressors and trespassers."

And this, no doubt, all the Prophets did foresee in spirit, that Christ should become the greatest transgressor, murderer, adulterer, thief, rebel, and blasphemer, that ever was or could be in the world. For he being made a sacrifice for the sins of the whole world, is not now an innocent person and without sins, is not now the Son of God born of the Virgin Mary; but a sinner, which hath and carrieth the sin of Paul, who was a blasphemer, an oppressor, and a persecutor; of Peter, which denied Christ; of David, which was an adulterer, a murderer, and caused the Gentiles to blaspheme the name of the Lord; and briefly, which hath and beareth all the sins of all men in his body; not that he himself committed them, but for that he received them being committed or done of us, and laid them upon his own body, that he might make satisfaction for them with his own blood. (Isaiah liii. 5; Matt. viii. 17.) Therefore this general sentence of Moses comprehended him also, albeit in his own person he was innocent, because it found him amongst sinners and transgressors; like as the magistrate taketh him for a thief, and punisheth him whom he findeth among other thieves and transgressors, though he never committed any thing worthy of death. Now, Christ was not only found amongst sinners, but of his own accord, and by the will of his Father, he would also be a companion of sinners, taking upon him the flesh and blood of those which were sinners, thieves, and plunged into all kinds of sin. When the law, therefore, found him among thieves, it condemned and killed him as a thief.

The Popish sophisters do spoil us of this knowledge of Christ and most heavenly comfort, namely, that Christ was made a curse, that he might deliver us from the curse of the law, when they separate him from sins and sinners, and only set him out unto us an example to be followed. By this means they make Christ, not only unprofitable unto us, but also a judge and a tyrant, which is angry with our sins, and condemneth sinners. But we must as well wrap Christ, and know him to be wrapped in our sins, in our malediction, in our death, and, in all our evils, as he is wrapped in our flesh and in our blood.

But some man will say, It is very absurd and slanderous to call the Son of God a cursed sinner. I answer, if thou wilt deny him to be a sinner, and to be accursed, deny also that he was



crucified and died, For it is no less absurd to say, that the Son of God, as our faith confesseth and believeth, was crucified and suffered the pains of sin and death, than to say, that he is a sinner and accursed. But if it be not absurd to confess and believe, that Christ was crucified between two thieves, then it is not absurd to say also that he was accursed, and of all sinners the greatest. These words of Paul are not spoken in vain; "Christ was made a curse for us; God made Christ, which knew no sin, to become sin for us, that we in him might be made the righteousness of God." (2 Cor. v.)

After the same manner John the Baptist calleth him, "the Lamb of God, which taketh away the sins of the world." (John i. 29.) He verily is innocent, because he is the unspotted and undefiled Lamb of God. But because he beareth the sins of the world, his innocency is burdened with the sins and guilt of the whole world. Whatsoever sins I, thou, and we all have done, or shall do hereafter, they are Christ's own sins as verily as if he himself had done them. To be brief, our sins must needs become Christ's own sin, or else we shall perish for ever. This true knowledge of Christ, which Paul and the Prophets have most plainly delivered unto us, the wicked sophisters have darkened and defaced.

Isaiah speaketh thus of Christ; "God," saith he, "laid the iniquity of us all upon him." (Isaiah liii.) We must not make these words less than they are, but leave them in their own proper signification. For God dallieth not in the words of the Prophet, but speaketh earnestly, and of great love: to wit, that Christ, this Lamb of God, should bear the sins of us all. But what is it to bear? The sophisters answer, to be punished. Very well: but wherefore is Christ punished? Is it not because he hath sin and beareth sin? Now that Christ hath sin, the Holy Ghost witnesseth in the 40th Psalm, "My sins have taken such hold of me, that I am not able to look up; yea, they are more in number than the hairs of my head," In this Psalm, and certain others, the Holy Ghost speaketh in the person of Christ, and in plain words witnesseth that he had sins. For this testimony is not the voice of an innocent, but of a suffering Christ, which took upon him to bear the person of all sinners, and therefore was made guilty of the sins of the whole world.

Wherefore Christ was not only crucified and died, but sin also, through the love of the divine Majesty, was laid upon him. When sin was laid upon him, then cometh the law and saith, "Every

sinner must die." Therefore, O Christ, if thou wilt answer, become guilty, and suffer punishment for sinners, thou must also bear sin and malediction. Paul therefore doth very well allege this general sentence out of Moses as concerning Christ; "Every one that hangeth upon the tree is the accursed of God;" but Christ hath hanged upon the tree, therefore Christ is the accursed of God.

And this is a singular consolation for all Christians, so to clothe Christ with our sins, and to wrap him in my sins, thy sins, and the sins of the whole world, and so to behold him bearing all our iniquities. For the beholding of him after this manner, shall easily vanquish all the fantastical opinions of the Papists, concerning the justification of works. For they do imagine, as I have said, a certain faith formed and adorned with charity. By this, they say, sins are taken away, and men are justified before God. And what is this else, I pray you, but to unwrap Christ, and to strip him quite out of our sins, to make him innocent, and to charge and overwhelm ourselves with our own sins, and to look upon them, not in Christ, but in ourselves? Yea, what is this else but to take Christ clean away, and to make him utterly unprofitable unto us? For if it be so that we put away sin by the works of the law and charity, then Christ taketh them not away. For if he be the Lamb of God ordained from everlasting to take away the sins of the world; and moreover, if he be wrapped in our sins that he become accursed for us, it must needs follow that we cannot be justified by works. For God hath laid our sins, not upon us, but upon his Son Christ, that he, bearing the punishment thereof, might be our peace; and that by his stripes we might be healed. (Isa. liii 5.) Therefore they cannot be taken away by us. To this all the Scripture beareth witness; and we also do confess the same in the articles of the Christian belief, when we say, "I believe in Jesus Christ, the Son of God, which suffered, was crucified and died for us."

Hereby it appeareth that the doctrine of the Gospel, which of all other is most sweet, and full of singular consolation, speaketh nothing of our works or of the works of the law, but of the inestimable mercy and love of God towards most wretched and miserable sinners; to wit, that our most merciful Father seeing us to be oppressed and overwhelmed with the curse of the law, and so to be holden under the same, that we could never be delivered from it by our own power, sent his only Son into the world, and laid upon him all the sins of all men, saying, Be thou Peter that denyer; Paul that persecutor, blasphemer, and cruel oppressor;

David that adulterer; that sinner which did eat the apple in paradise; that thief which hanged upon the cross; and briefly, be thou the person which hath committed the sins of all men; see therefore that thou pay and satisfy for them. Here now cometh the law and saith, I find him a sinner, and that such a one, as hath taken upon him the sins of all men, and I see no sins else but in him; therefore let him die upon the cross: and so he setteth upon him, and killeth him. By this means the whole world is purged and cleansed from all sins, and so delivered from death and all evils. Now sin being vanquished and death abolished by this one man, God would see nothing else in the whole world if it did believe, but a mere cleansing and righteousness. And if any remnants of sin should remain, yet for the great glory that is in Christ, God would wink at them and would not see them.

Thus we must magnify the article of Christian righteousness against the righteousness of the law and works, albeit no eloquence is able sufficiently to set forth the inestimable greatness thereof. Wherefore the argument that handleth in this place of all other is most mighty against all the righteousness of the law. For it containeth this invincible opposition; that is, if the sins of the whole world be in that one man Jesus Christ, then are they not in the world. But if they be not in him, then are they yet in the world. Also, if Christ be made guilty of all the sins which we all have committed, then are we delivered from all sins, but not by ourselves, nor by our own works or merits, but by him. But if he be innocent and bear not our sins, then do we bear them, and in them we shall die and be damned. "But thanks be to God who hath given us the victory by our Lord Jesus Christ. Amen." (1 Cor. xv. 57.)

But now let us see by what means these two things, so contrary and so repugnant, may be reconciled in this one person Christ. Not only my sins and thine, but also the sins of the whole world, either past, present, or to come, take hold upon him, go about to condemn him, and do indeed condemn him. But because in the self-same person, which is the highest, the greatest, and the only sinner, there is also an everlasting and invincible righteousness; therefore these two do encounter together, the highest, the greatest, and the only sin; and the highest, the greatest, and the only righteousness. Here one of them must needs be overcome and give place to the other, seeing they fight together with so great force and power. The sin therefore of the whole world cometh upon righteousness with all might and main.

In this combat what is done? Righteousness is everlasting, immortal, and invincible. Sin also is a most mighty and cruel tyrant, ruling and reigning over the whole world, subduing and bringing all men into bondage. To conclude: sin, is a mighty and a strong god, which devoureth all mankind; learned, unlearned, holy, mighty, and wise men. This tyrant, I say, lieth upon Christ, and will needs swallow him up, as he doth all other. But he seeth not that he is a person of invincible and everlasting righteousness. Therefore in this combat sin must needs be vanquished, and killed, and righteousness must overcome, live, and reign. So in Christ all sin is vanquished, killed, and buried, and righteousness remaineth a conqueror and reigneth for ever.

In like manner, death, which is an omnipotent queen and empress of the whole world, killing kings, princes, and generally all men, doth mightily encounter with life, thinking utterly to overcome it, and swallow it up; and that which it goeth about, it bringeth to pass indeed. But because life was immortal, therefore, when it was overcome, yet did it overcome and get the victory, vanquishing and killing death. Death, therefore, through Christ is vanquished and abolished throughout the whole world; so that now it is but a painted death, which losing his sting, can no more hurt those that believe in Christ, who is become the death of death, as Hosea the prophet saith, "O death, I will be thy death," (Hos. xiii. 14.).

So the curse, which is the wrath of God upon the whole world, hath the like conflict with the blessing: that is to say, with grace and the eternal mercy of God in Christ. The curse, therefore, fighteth against the blessing, and would condemn it and bring it to naught; but it cannot do so. For the blessing is divine and everlasting, and therefore the curse must needs give place. For if the blessing in Christ could be overcome, then should God himself also be overcome. But this is impossible: therefore Christ the power of God, righteousness, blessing, grace, and life, overcometh and destroyeth those monsters, sin, death, and the curse, without war or weapons, in his own body; and, in himself, as Paul delighteth to speak, "spoiling," said he, "all principalities and powers, and triumphing over them in himself" (Col. ii. 15;) so that they cannot any more hurt those that do believe.

And this circumstance, "in himself," maketh that combat much more wonderful and glorious. For it sheweth that it was necessary, that these inestimable things should be accomplished in that one only person (to wit, that the curse, sin, and death should be destroyed, and the blessing, righteousness, and life

should succeed in their place;) and that so that the whole creature, through this one person, should be renewed. Therefore, if thou look upon this person Christ, thou shalt see sin, death, the wrath of God, hell, the devil, and all evils vanquished and mortified in him. Forasmuch then as Christ reigneth by his grace in the hearts of the faithful, there is no sin, no death, no curse: but where Christ is not known, there all these things do still remain. Therefore, all they which believe not, do lack this inestimable benefit and glorious victory. "For this," as St. John saith, "is our victory that overcometh the world, even our faith." (1 John. v. 4.)

This is the principal article of all Christian doctrine, which the Popish schoolmen have altogether darkened. And here ye see how necessary a thing it is to believe and to confess the article of the divinity of Christ; which when Arius denied, he must needs also deny the article of our redemption. For to overcome the sin of the world, death, the curse, and the wrath of God in himself, is not the work of any creature, but of the divine power. Therefore he which in himself should overcome these, must needs be truly and naturally God. For against this mighty power of sin, death, and the curse, which of itself reigneth throughout the world, and in the whole creature, it was necessary to set a more high and a mighty power. But besides the sovereign and divine power, no such power can be found. Wherefore, to abolish sin, to destroy death, to take away the curse in himself; and again, to give righteousness, to bring life to light, and to give the blessing, are the works of the divine power only and alone. Now because the Scripture doth attribute all these to Christ, therefore he in himself is life, righteousness, and blessing, which is, naturally and substantially, God. Wherefore they that deny the divinity of Christ, do lose all Christianity, and become altogether Gentiles and Turks. We must learn therefore diligently the article of justification, as I often admonish you. For all the other articles of our faith are comprehended in it; and if that remain sound, then are all the rest sound. Wherefore, when we teach that men are justified by Christ, that Christ is the conqueror of sin and death, and the everlasting curse, we witness therewithal that he is naturally and substantially God.

Hereby we may plainly see how horrible the wickedness and blindness of the Papists was, which taught that these cruel and mighty tyrants, sin, death, and the curse, which swallow up all mankind, must be vanquished not by the righteousness of the law

of God, which although it be just, good and holy, can do nothing but bring men under the curse, but by the righteousness of man's own works; as by fastings, pilgrimages, masses, vows, and such other like paltry. But, I pray you, was there ever any found, that, being furnished with this armour, overcame sin, death, and the devil? Paul in the sixth chapter to the Ephesians, 13, 14, &c. describeth a far other manner of armour, which we must use against these most cruel and raging beasts. Therefore in that these blind buzzards and leaders of the blind have set us naked and without armour before these invincible and most mighty tyrants, they have not only delivered us unto them to be devoured, but also have made us ten times greater and more wicked sinners, than either thieves, whores, or murderers. For it belongeth only to the Divine Power to destroy sin and to abolish death, to create righteousness and to give life. They have attributed this divine power to our own works, saying, If thou do this work or that, thou shalt overcome sin, death, and the wrath of God; and by this means, they set us in God's place, making us in very deed naturally, if I may so say, God himself. And herein the Papists, under the name of Christ, have showed themselves to be seven-fold more wicked idolaters, than ever were the Gentiles. (1 Pet. ii. 22.) For it happeneth to them, as it doth to the sow, which after she is washed, walloweth herself again in the mire. And as Christ saith, "After they are fallen away from faith, an evil spirit entereth again into the house, out of which he was driven, and taketh unto him seven worse spirits than himself, and there dwelleth; and then the latter end of that man is worse than the beginning." (Luke xi. 26.)

Let us therefore receive this most sweet doctrine and full of comfort, with thanksgiving, and with an assured faith, which teacheth that Christ being made a curse for us (that is, a sinner subject to the wrath of God,) did put upon him our person, and laid our sins upon his own shoulders, saying, I have committed the sins which all men have committed. Therefore he was made a curse indeed, according to the law, not for himself, but, as Paul saith, for us. For unless he had taken upon himself my sins and thine, and the sins of the whole world, the law had had no right over him, which condemneth none but sinners only, and holdeth them under the curse. Wherefore he could neither have been made a curse nor die, since the only cause of the curse and of death is sin, from the which he was free. But because he had taken upon him our sins, not by constraint, but of his own good will it behoved him to bear the punishment and wrath of God, not

for his own person, which was just and invincible, and therefore could be found in no wise guilty, but for our person.

So making a happy change with us, he took upon him our sinful person, and gave unto us his innocent and victorious person, wherewith we being now clothed, are freed from the curse of the law; for Christ was willingly made a curse for us, saying, As touching my own person, I am blessed, and need nothing. But I will abase myself, and will put upon me your person, (Phil. ii. 7,) that is to say, your human nature; and I will walk in the same among you, and will suffer death, to deliver you from death. Now, he thus bearing the sin of the whole world in our person, was taken, suffered, was crucified, and put to death, and became a curse for us. But because he was a person divine and everlasting, it was impossible that death should hold him. Wherefore he rose again the third day from death, and now liveth forever, and there is neither sin nor death found in him any more, but mere righteousness, life, and everlasting blessedness.

This image and this mirror we must continually have before us, and behold the same with a steadfast eye of faith. He that doth so hath this innocency and victory of Christ, although he be never so great a sinner. By faith only, therefore, we are made righteous, for faith layeth hold upon this innocency and this victory of Christ. Look, then, how much thou believest this, so much thou dost enjoy it. If thou believe sin, death, and the curse to be abolished, they are abolished. For Christ hath overcome and taken away these in himself, and will have us to believe that, like as in his own person, there is now no sin nor death, even so there is none in ours, seeing he hath performed and accomplished all things for us.

Wherefore if sin vex thee and death terrify thee, think that it is, as it is indeed, but an imagination, and a false illusion of the devil. For in very deed there is now no sin, no curse, no death, no devil to hurt us any more, for Christ hath vanquished and abolished all these things. Therefore the victory of Christ is most certain, and there is no defect in the thing itself, since it is most true, but in our incredulity, for to reason it is a hard matter to believe these good things and unspeakable riches. Moreover, Satan, with his fiery darts, and his ministers with their wicked and false doctrine, go about to wrest from us and utterly to deface this doctrine. And specially for this article, which we so diligently teach, we sustain the hatred and cruel persecution of Satan and of the world. For Satan feelth the power and fruit of this article.

And that there is no more sin, death, or malediction, since Christ now reigneth, we daily confess also in the creed of the Apostles, when we say, "I believe that there is an holy church." Which indeed is nothing else but as if we should say, I believe that there is no sin, no malediction, no death in the church of God. For they which do believe in Christ are no sinners, are not guilty of death, but are holy and righteous, lords over sin and death, and living for ever. But faith only seeth this, for we say, I believe that there is an holy church. But if thou believe reason and thine own eyes, thou wilt judge clean contrary. For thou seest many things in the godly which offend thee. Thou seest them sometime to fall into sin, and to be weak in faith; to be subject unto wrath, envy, and such other evil affections; therefore the church is not holy. I deny the consequence. If I look upon mine own person, or the person of my brother, it shall never be holy. But if I behold Christ who hath sanctified and cleansed his church, then is it altogether holy, for he hath taken away the sins of the whole world.

Therefore where sins are seen and felt, there are they indeed no sins. For, according to Paul's divinity, there is no sin, no death, no malediction, any more in the world but in Christ, who is the Lamb of God that hath taken away the sins of the world, who is made a curse that he might deliver us from the curse. Contrariwise, according to philosophy and reason, sin, death, and the curse, are no where else but in the world, in the flesh, or in sinners. For a sophistical divine can speak no otherwise of sin than doth the heathen philosopher. Like as the colour, saith he, cleaveth in the wall, even so doth sin in the world, in the flesh, or in the conscience; therefore it is to be purged by contrary operations, to wit, by charity. But the true divinity teacheth that there is no sin in the world any more, for Christ, upon whom the Father hath cast the sins of the whole world, hath vanquished and killed the same in his own body. (Isaiah liii. 6.) He once dying for sin and raised up again, dieth no more. Therefore, wheresoever is a true faith in Christ, there sin is abolished, dead, and buried. But where no faith in Christ is, there sin doth still remain. And albeit the remnants of sin be as yet in the saints because they believe not perfectly, yet are they dead in that they are not imputed unto them because of their faith in Christ.

This is therefore a strong and a mighty argument, which Paul here prosecuteth against the righteousness of works. It is not the law nor works that do deliver us from the everlasting curse,



but Christ alone.—See therefore, good Christian reader, I beseech thee, that thou distinguish Christ from the law, and diligently mark how Paul speaketh and what he saith: “All,” saith he, “which do not fulfil the law, are necessarily under the curse. But no man fulfilleth the law; therefore all men are under the curse.” He addeth moreover another proposition—“Christ hath redeemed us from the curse of the law, being made a curse for us:” therefore it followeth, that the law and works do not redeem us from the curse, but bring us rather under the curse. Charity therefore (which, as the schoolmen say, giveth form and perfection unto faith) hath not only redeemed us from the curse, but rather it wrappeth us more and more in the curse:

This text then is plain, that all men, yea, the Apostles, Prophets, and Patriarchs, had remained under the curse, if Christ had not set himself against sin, death, the curse of the law, the wrath and judgment of God, and overcome them in his own body: for no power of flesh and blood could overcome these huge and hideous monsters. But now Christ is not the law, or the work of the law, but a divine and human person, which took upon him sin, the condemnation of the law and death, not for himself, but for us; therefore all the weight and force hereof consisteth in this word, “for us.”

We must not then imagine Christ to be innocent, and as a private person (as do the schoolmen, and almost all the fathers have done,) which is holy and righteous for himself only. True it is indeed that Christ is a person most pure and unspotted: but thou must not stay there; for thou hast not yet Christ, although thou know him to be God and man: but then thou hast him indeed, when thou believest that this most pure and innocent person is freely given unto thee of the Father to be thy High-Priest and Saviour, yea, rather thy servant, that he, putting off his innocency and holiness, and taking thy sinful person upon him, might bear thy sin, thy death, and thy curse, and might be made a sacrifice and a curse for thee, that by this means he might deliver thee from the curse of the law.

Ye see then with what an apostolic spirit Paul handleth this argument of the blessing and of the curse, whilst he not only maketh Christ subject to the curse, but saith also that he is made a curse. So in 2 Cor. v. he calleth him sin, when he saith, “He hath made him to be sin for us, which knew no sin, that we should be made the righteousness of God in him.” And although these sentences may be well expounded after this manner: Christ

is made a curse, that is to say, a sacrifice for the curse; and sin, that is a sacrifice for sin; yet in my judgment it is better to keep the proper signification of the words, because there is a greater force and vehemency therein. For when a sinner cometh to the knowledge of himself indeed, he feelth not only that he is miserable, but misery itself; not only that he is a sinner, and is accursed, but even sin and malediction itself. For it is a terrible thing to bear sin, the wrath of God, malediction and death. Wherefore that man which hath a true feeling of these things, as Christ did truly and effectually feel them for all mankind, is made even sin, death, malediction, &c.

Paul therefore handleth this place with a true apostolical spirit. — There is neither sophister, nor lawyer, nor Jew, nor Anabaptist, nor any other that speaketh as he doth. For who durst allege this place out of Moses, "Accursed is every one that hangeth on a tree," and apply it unto Christ? Like as Paul then applied this sentence to Christ, even so we may apply it unto Christ, not only that whole twenty-seventh chapter of Deuteronomy, but also may gather all the curses of Moses' law together, and expound the same of Christ. For as Christ is innocent in this general law, touching his own person, so is he also in all the rest. And as he is guilty in this general law, in that he is made a curse for us, and is hanged upon the cross as a wicked man, a blasphemer, a murderer, and a traitor; even so is he also guilty in all others. For all the curses of the law are heaped together and laid upon him, and therefore he did bear and suffer them in his own body for us. He was therefore not only accursed, but also was made a curse for us.

This is to interpret the Scriptures truly and like an Apostle. For a man is not able to speak after this manner without the Holy Ghost; that is to say, to comprehend the whole law in this one saying, "Christ is made a curse for us," and lay the same altogether upon Christ; and contrariwise to comprehend all the promises of the Scriptures, and say, that they are all at once fulfilled in Christ. Wherefore this is indeed an apostolic and invincible argument, not taken out of one place of the law, but out of the whole law, which Paul also useth as a sure ground.

Here we may see with what diligence Paul read the holy Scriptures, and how exactly he weighed every word of this place, "In thy seed shall all the nations of the earth be blessed." First, out of this word blessing he gathered this argument: if blessing shall be given unto all nations, then are all nations under the curse,

yea, the Jews also, who have the law. And he allegeth a testimony of the Scripture, whereby he proveth that all the Jews which are under the law, are under the curse: "Cursed is every one that abideth not in all the things that are written in this book."

Moreover, he diligently weigheth this clause, "all nations." Out of the which he gathereth thus: that the blessing belongeth not only to the Jews, but also to all the nations of the whole world. Seeing then it belongeth to all nations, it is impossible that it should be obtained through the law of Moses, forasmuch as there was no nation that had the law, but only the Jews. And although they had the law, yet were they so far off from obtaining the blessing through it, that, the more they endeavoured to accomplish it, the more they were subject to the curse of the law. Wherefore there must needs be another righteousness, which must be far more excellent than the righteousness of the law, through the which, not only the Jews, but also all nations throughout the whole world, must obtain the blessing.

Finally, these words, "in thy seed," he expoundeth after this manner: that a certain man should issue out of the seed of Abraham, that is to say, Christ, through whom the blessing should come afterwards upon all nations. Seeing therefore it was Christ that should bless all nations, it was he also that should take away the curse from them. But he could not take it away by the law; for by the law it is more and more increased. What did he then? He joined himself to the company of the accursed, taking unto him their flesh and their blood, and to set himself for a mediator between God and men, saying, Although I be flesh and blood, and now dwell among the accursed, yet notwithstanding I am that blessed one, through whom all men must be blessed. So in one person he joineth God and man together, and being united unto us which were accursed, he was made a curse for us, and hid his blessings in our sin, in our death, and in our curse, which condemned him and put him to death. But because he was the Son of God, he could not be holden of them, but overcame them, led them captive and triumphed over them: and whatsoever did hang upon the flesh, which for our sake he took upon him, he carried it with him. Wherefore all they that cleave unto this flesh, are blessed and delivered from the curse, that is, from sin and everlasting death.

They that understand not this benefit of Christ (whereof the Gospel especially entreateth,) and know not another righteousness besides the righteousness of the law, when they hear that the

works of the law are not necessary to salvation, but that men do obtain the same by only hearing and believing that Christ the Son of God hath taken upon him our flesh, and joined himself to the accursed, to the end that all nations might be blessed, they, I say, are offended: for all this they understand nothing, or else they understand it carnally. For their minds are occupied with other cogitations and fantastical imaginations, therefore these things seem unto them strange matters. Yea, even unto us which have received the first fruits of the Spirit, it is impossible to understand these things perfectly; for they mightily fight against reason.

To conclude: all evils should have overwhelmed us, as they shall overwhelm the wicked for ever. But Christ being made for us a transgressor of all laws, guilty of all our malediction, our sins, and all our evils, cometh between as a mediator, embracing us wicked and damnable sinners. He took upon him and bore all our evils, which should have oppressed and tormented us for ever: and these cast him down for a little while, and ran over his head like water, as the Prophet in the person of Christ complaineth when he saith, "Thy indignation sore presseth me, and thou hast vexed me with all thy storms." Again, "Thine indignations have gone over me, and thy terrors have troubled me." By this means we being delivered from these everlasting terrors and anguish through Christ, shall enjoy an everlasting and inestimable peace and felicity, so that we believe this.

These are the reverend mysteries of the Scripture, which Moses also somewhat darkly in some places did foreshow: which also the Prophets and Apostles did know, and did deliver to their posterity. For this knowledge and benefit of Christ to come, the saints of the Old Testament rejoiced more, than we now do when he is so comfortably revealed and exhibited unto us. Indeed we do acknowledge that this knowledge of Christ and of the righteousness of faith is an inestimable treasure; but we conceive not hereby such a full joy of spirit, as the Prophets and Apostles did. Hereof it cometh, that they, and especially Paul, so plentifully set forth and so diligently taught the article of justification. For this is the proper office of an Apostle, to set forth the glory and benefit of Christ, and thereby to raise up and comfort troubled and afflicted consciences.

# articles of remonstrance

JAN UYTENBOGAERT + 1610

*This is the key statement of Arminian belief, and the famous “Five Points of Calvinism” were developed in response hereto. The official Dutch text is taken from the first edition of 1612, as printed in De Remonstrantie en het Remonstrantisme. The Latin translation was executed by Petrus Bertius in Scripta adversaria Collationis Hagiensis, 1616. The English translation is by Phillip Schaff, Creeds of Christendom, 1876.*

## Art. I

Dat Godt door een eeuwich, onveranderlyck besluyt, in JESU CHRISTO, synen Soone, eer des werelts grondt gheleydt was, besloten heeft, uyt het ghevallene sondighe Menschelyck geslachte, die ghene in CHRISTO, om CHRISTUS wille, ende door CHRISTUM salich te maecken, die door de ghenade des heylighen Gheestes, in den selven synen Soone JESUM ghelooven, ende in den selven gheloove, ende ghoorsaemheydt des gheloofs, door de selve ghenade, totten eynde toe volherden soudent: en daer tegens, de onbekeerlycke, en ongelovige in de sonde, en onder de toorne te laten, en te verdoemen, als vreemt van CHRISTO: naer 't woordt des H. Evangelij by Johannem *iii.* 36: 'Wie in den Sone ghelooft, die heeft het eeuwighe leven, ende wie den Soone ongehoorsaem is, die en sal het leven niet sien, maer de toorne Gods blyft op hem,' ende andere plaetsen der schrifturen meer.

Deus æterno et immutabili decreto in Christo Jesu Filio suo, ante jacta mundi fundamenta, statuit ex genere humano in peccatum prolapsos, eos in Christo, propter Christum, et per Christum salvare, qui per gratiam Spiritus Sancti in eundem Filium suum credituri, inque ea ipsa fide et obedientia fidei, per eandem gratiam, usque ad finem essent perseveraturi; contra vero contumaciosos et incredulos, sub peccato et ira relinquere et condemnare, tanquam a Christo alienos; juxta verbum Evangelii Joh. *iii.* 36: 'Qui credit in Filium, habet vitam æternam, qui vero Filio non obtemperat, non videbit vitam, sed ira Dei manet super ipsum.' Cui alia quoque Scripturæ dicta respondent.

That God, by an eternal, unchangeable purpose in Jesus Christ his Son, before the foundation of the world, hath determined, out of the fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the gospel in John *iii.* 36: 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him,' and according to other passages of Scripture also.

## Art. II

Dat desen volghende, Jezus Christus de salichmaecher des Werelts, voor alle ende yeder Mensch ghestorven is: alsoo dat hyse alle door den doodt des Cruyces, de versoeninghe ende vergevinghe der sonden verworven heeft; alsoo nochtans dat niemandt deselve vergevinghe der sonden dadelyck gheniet, dan de Gheloovighe: mede naer 't Woort des Euangely by Johannem, Cap. *iii.* 16: 'Soo lief heeft Godt de Werelt gehadt, dat hy synen eenighen Soone ghegeven heeft, opdat al, die in hem ghelooft, niet en vergae, maer het eeuwighe leven hebbe.' Ende in den eersten Brief Johannis int *ii.* vers 2: 'Hy is de versoeninge voor onse sonden; en niet alleene voor onse, moer voor des gantsche Werelts sonden.'

## Art. III

Dat de Mensche 't salichmaeckende Gheloove van hem selven niet en heeft; noch uyt cracht van synen vryen wille, alsoo hy in den stant der afwykinghe ende der sonden niet goets, dat waerlyck goet is (geelych insonderheyt is het salichmaeckende gheloove) uyt ende van hem selven, can dencken, willen ofte doen. Maar dat het van noode is, dat hy van Godt, in Christo; door synen heiligen Geest, werde herboren en vernieut, in verstant, affectie, oft wille, ende alle crachten, opdat hy het ware goet te recht moge verstaen, bedencken, willen, ende volbrenghe, naer 't woordt Christi, Joh. *xv.* 5: 'Sonder my en condt ghy niet doen.'

Proinde Jesus Christus, Mundi Salvator, pro omnibus et singulis hominibus mortuus est, omnibusque per mortem crucis promeritus reconciliationem et remissionem peccatorum; ita tamen ut nemo remissionis illius reipsa particeps fiat, præter credentes, idque etiam secundum verba Evangelii Joannis *iii.* 16: 'Ita Deus dilexit Mundum, ut Filium suum unigenitum dederit, ut quisquis credit in eum, non pereat, sed habeat vitam æternam.' Et epistola priore Joannis, Cap. *ii.* v. 2: 'Ipsa est propitiatio pro peccatis nostris, nec pro nostris tantum, sed etiam pro totius Mundi peccatis.'

Homo salvificam fidem non habet a se, neque ex liberi arbitrii sui viribus, quandoquidem in statu apostasiæ et peccati nihil boni (quod quidem vere bonum sit, cujusmodi in primis est fides salvifica) ex se et a se potest cogitare, velle aut facere; sed necessarium est ut a Deo, in Christo, per Spiritum ipsius Sanctum regeneretur atque renovetur, intellectu, affectibus seu voluntate, omnibusque viribus, ut vere bonum recti possit intelligere, meditari, velle atque proficere sicut scriptum est Joh. *xv.* 5: 'Sine me nihil potestis facere.'

That, agreeably thereto, Jesus Christ, the Saviour of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins except the believer, according to the word of the Gospel of John *iii.* 16: 'God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' And in the First Epistle of John *ii.* 2: 'And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.'

That man has not saving grace of himself, nor of the energy of his free will, inasmuch as he, in the state of apostasy and sin, can of and by himself neither think, will, nor do any thing that is truly good (such as saving Faith eminently is); but that it is needful that he be born again of God in Christ, through his Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good, according to the Word of Christ, John *xv.* 5: 'Without me ye can do nothing.'

#### Art. IV

Dat dese ghenade Godts is het beginsel, de voortganck ende volbrenginghe alles goets, oock soo verre, dat de wedergeboren Mensche selfs, sonder dese voorgaende ofte toecomme, opweckende, volgende ende medewerckende ghenade, noch het goede dencken, willen ofte doen can, noch oock eenighe tentation ten quade wederstaen: soodat alle goede daden, ofte werckinghen die men bedencken kan de ghenade Godts in Christo moeten toegeschreven worden. Maer soo vele de maniere van de werckinghe derselver ghenade aengaet, die en is niet onwederstandelyck: want daer staet van velen geschreven, dat sy den heyligen Geest wederstaen heben. *Actor. vii.* ende elders op vele plaetsen.

#### Art. V

Dat die Jesu Christo, door een ware gheloove syn inghelyft, ende oversulcx syns levendighmaeckenden Gheestes deelachtig zyn gheworden, overvloedighe cracht hebben, omme teghens den satan, de sonde, de Werelt, ende haer eygen vleesche te stryden, en de overwinninge te vercrygen. Welverstaende altydt, door den bystand van de ghenade des heyligen Geestes: ende dat Jesus Christus haer door synen Gheest in alle tentation bystaet, de handt biet, ende, so sy maer alleene ten stryde bereyt zyn, ende syn hulpe begeeren, ende in geen ghebreke zyn, staende hout, alsoo dat se door gheene listichheit noch ghewelt des Satans verleyt, oft uyt Christi

*Hæc Dei gratia est principium, progressus et complimentum omnis boni; adeo quidem ut ne ipse quidem regeneratus absque præcedente sive præveniente ista, excitante, prosequente et cooperante gratia, bonum cogitare, velle, aut peragere possit, ullisve ad malum tentationibus resistere, ita ut omnia bona opera actionesque, quas quis cogitando potest adsequi, gratiæ Dei in Christo adscribenda sint. Cæterum, quod ad modum operationis ejus gratiæ attinet, non est ille irresistibilis, quandoquidem scriptum est de multis, quod 'Spiritu Sancto restiterint.' Act. vii. et alibi locis compluribus.*

*Ei qui Christo vera fide insiti, ac per consequens vivificantis ejus Spiritus participes facti sunt, abunde instructi sunt viribus, quibus adversus Satanam, peccatum, Mundum, suamque carnem possint pugnare, atque adeo etiam victoriam ab iis referre; semper tamen (quod cautum volumus) auxilio gratiæ Spiritus Sancti; et Jesus Christus ipsis, per Spiritum suum, in omnibus tentationibus adsistit, manum porrigit, ac eosdem (si modo ad pugnam ipsi parati sint, ejusque opem deposcant, sibi ipsis non desint) fulcit ac confirmat, ita ut nulla fraude aut vi Satanæ seduci, aut ex Christi manibus eripi possint, juxta dictum Christi Joh. x.: 'Oves meas nemo rapiet ex manu mea.'*

That this grace of God is the beginning, continuance, and accomplishment of all good, even to this extent, that the regenerate man himself, without prevent or assisting, awakening, following and cooperative grace, can neither think, will, nor do good, nor withstand any temptations to evil; so that all good deeds or movements, that can be conceived, must be ascribed to the grace of God in Christ. But as respects the mode of the operation of this grace, it is not irresistible, inasmuch as it is written concerning many, that they have resisted the Holy Ghost. *Acts vii.*, and elsewhere in many places.

That those who are incorporated into Christ by a true faith, and have thereby become partakers of his life-giving Spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory; it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through his Spirit in all temptations, extends to them his hand, and if only they are ready for the conflict, and desire his help, and are not inactive, keeps them from falling, so that they, by no craft or power of Satan, can be misled nor plucked out of Christ's hands, according to the Word of Christ, John x. 28: 'Neither shall

handen connen ghetrocken worden, near 't woordt Christi, Joh. x.: 'Niemandt en salse uyt myne handen rucken.' Maer of de selve niet en connen, door naelatichey, het beginsel haers Wesens in Christo verlaten; de teghenwoordighe Werelt wederom aennemen: van de Heylighe Leere, hen eenmael ghegheven, afwycken: de goede consciencie verliesen: de ghenade verwaerloosen: soude eerst moeten naerder uyt de Heylige Schriftuere ondersocht zyn, eer wy 't selve met volle verseeckeringhe onses ghemoets soudén connen leeren.

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Dese puncten alsoo voorgedragen ende geleert, houden sy Remonstranten den woorde Godts gelyckformich te wesen, stichtelyck, ende in dese materie ghenoechsaem ter salicheit, sonder dat het van noode zy, oft oock stichtelych, hooger te climmen, ofte lager te dalen.

Coeterum, utrum iidem non possint per socordiam τὴν ἀρχὴν τῆς ὑποστάσεως χριστοῦ καταλείπειν, et præsentem mundum iterum amplecti, a sancta doctrina ipsis semel tradita recedere, bonam conscientiam amittere, gratiamque negligere; esset prius accuratius ex Sacra Scriptura inquirendum quam nos illud possemus alios cum πληροφορία animi nostri docere.

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Hos igitur articulos ita propositos et traditos censent Remonstrantes divino Verbo conformos, ædificationi idoneos, et in hoc quidem argumento sufficientes ad salutem; ita ut necessarium non sit, aut ædificationi serviens, vel altius conscendere vel inferius subsidere.

any man pluck them out of my hand.' But whether they are capable, through negligence, of forsaking again the first beginnings of their life in Christ, of again returning to this present evil world, of turning away from the holy doctrine which was delivered them, of losing a good conscience, of becoming devoid of grace, that must be more particularly determined out of the Holy Scripture, before we ourselves can teach it with the full persuasion of our minds.

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These Articles, thus set forth and taught, the Remonstrants deem agreeable to the Word of God, tending to edification, and, as regards this argument, sufficient for salvation, so that it is not necessary or edifying to rise higher or to descend deeper.



# *the wisdom of god displayed in the way of salvation*

JONATHAN EDWARDS + 1733

*Reverend Edwards was a powerful and influential orator whose sermon, "Sinners in the Hands of an Angry God," is known to generations of schoolchildren. He was a key figure in the first American Great Awakening and a president of Princeton University.*

## SECTION I. WONDERFUL THINGS DONE, BY WHICH SALVATION IS PROCURED.

SUCH is the choice of the person chosen to be our redeemer,—the substituting of him in our room,—his incarnation—his life—his death—and exaltation. And,

I. We will consider the *choice of the person* to be our redeemer. When God designed the redemption of mankind, his great wisdom appears in that he pitched upon his own, his only-begotten, Son, to be the person to perform the work. He was a redeemer of God's own choosing, and therefore he is called in Scripture, God's *elect* (Isa. 42:1). The wisdom of choosing this person to be the redeemer, appears in his being every way a *fit* person for this undertaking. It was necessary that the person that is the redeemer should be a *divine* person.—None but a *divine* person was sufficient for this great work. The work is infinitely unequal to any creature. It was requisite that the redeemer of sinners should be himself infinitely *holy*. None could take away the infinite evil of sin, but one that infinitely far from and contrary to sin himself. Christ is a fit person upon this account.

It was requisite that the person, in order to be sufficient for this undertaking, should be one of infinite *dignity* and worthiness, that he might be capable of meriting infinite blessings. The Son of God is a fit person on this account. It was necessary, that he should be a person of infinite *power* and *wisdom*. For this work is so difficult that it requires such an one. Christ is a fit person also upon this account. It was requisite that he should

be a person infinitely *dear* to God the father, in order to give an infinite value to his transactions in the Father's esteem, and that the Father's love to him might balance the offense and provocation by our sins. Christ is a *fit* person upon this account. Therefore called *the beloved* (Eph. 1:6), He has made us accepted in the *beloved*.

It was requisite, that the person should be one that could act in this as of *his own absolute right*: one that, in himself, is not a servant or subject. Because, if he is one that cannot act of his own right, he cannot merit anything. He that is a servant, and that can do no more than he is bound to do, cannot merit. And then he that has nothing that is absolutely his own, cannot pay any price to redeem another. Upon this account Christ is a fit person. And none but a divine person can be fit.—And he must be a person also of infinite *mercy* and *love*. For no other person but such an one would undertake a work so difficult, for a creature so unworthy as man. Upon this account also Christ is a fit person.—It was requisite that he should be a person of unchangeable perfect *truth* and faithfulness. Otherwise he would not be fit to be depended on by us in so great an affair. Christ is also a fit person upon this account.

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II. To consider the *substituting* of this person in our room. After choosing the person to be our redeemer, the next step of divine wisdom is, to contrive the way how he should perform this work. If God had declared who the person was that should do this work and had gone no further,

no creature could have thought which way this person could have performed the work. If God had told them that his own Son must be the redeemer, and that he alone was a fit person for the work, and that he was a person every way fit and sufficient for it,—but had proposed to *them* to contrive a way how this fit and sufficient person should proceed,—we may well suppose that all created understandings would have been utterly at a loss.

The first thing necessary to be done is that this Son of God should become our representative and surety. And so be substituted in the sinner's room. But who of created intelligences would have thought of any such thing as the eternal and infinitely beloved Son of God being substituted in the room of sinners? his standing in stead of a sinner, a rebel, an object of the wrath of God? Who would have thought of a person of infinite glory representing sinful worms, that had made themselves by sin infinitely provoking and abominable?

For if the Son of God be substituted in the sinner's room, then his sin must be charged upon him. He will thereby take the guilt of the sinner upon himself. He must be subject to the same law that man was, both as to the commands, and threatenings. But who would have thought of any such thing concerning the Son of God? But we proceed,

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For if the Son of God be substituted in the sinner's stead, then he takes the sinners' obligations on himself. For instance, he must take the obligation the sinner is under to perform *perfect obedience* to the divine law. But it is not probable, that any creature could have conceived how that could be possible.—How should a person who is the eternal JEHOVAH, become a servant, be under law, and perform obedience even to the law of man?

And again, if the Son of God be substituted in the sinner's stead, then he comes under the sinner's obligation to suffer the punishment which man's sin had deserved. And who could have thought that to be possible? For how should a divine person, who is essentially, unchangeably, and

infinitely happy, suffer pain and torment? And how should he who is the object of God's infinitely dear love, suffer the wrath of his Father? It is not to be supposed, that created wisdom ever would have found out a way how to have got over these difficulties. But divine wisdom has found out a way, *viz.* by the incarnation of the Son of God. That the Word should be made flesh, that he might be both God and man, in one person. What created understanding could have conceived that such a thing was possible? Yet these things could never be *proved* to be *impossible*. This distinction duly considered will show the futility of many Socinian objections.

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V. The next thing to be considered is the death of Christ. This is a means of salvation for poor sinners, that no other but divine wisdom would have pitched upon. And when revealed, it was doubtless greatly to the surprise of all the hosts of heaven, and they never will cease to wonder at it. How astonishing is it, that a person who is blessed forever, and is infinitely and essentially happy, should endure the greatest sufferings that ever were endured on earth! That a person who is the supreme Lord and judge of the world, should be arraigned, and should stand at the judgment-seat of mortal worms, and then be condemned. That a person who is the living God, and the fountain of life, should be put to death. That a person who created the world, and gives life to all his creatures, should be put to death by his own creatures. That a person of infinite majesty and glory, and so the object of love, praises, and adorations of angels, should be mocked and spit upon by the vilest of men. That a person, infinitely good, and who is love itself, should suffer the greatest cruelty. That a person who is infinitely beloved of the Father, should be put to inexpressible anguish under his own Father's wrath. That he who is King of heaven, who has heaven for his throne, and the earth for his footstool, should be buried in the prison of the grave. How wonderful is this! And yet this is the way that God's wisdom has fixed upon, as the way of sinner's salvation, as neither unsuitable nor dishonorable to Christ.

VI. The last thing done to procure salvation for sinners is Christ's *exaltation*. Divine wisdom saw it needful, or most expedient, that the same person who died upon the cross, should sit at his right hand, on his own throne, as supreme Governor of the world, and should have particularly the absolute disposal of all things relating to man's salvation, and should be the judge of the world. This was needful, because it was requisite that the same person who purchased salvation, should have the bestowing of it. For it is not fit, that God should at all transact with the fallen creature in a way of mercy, but by a mediator. And this is exceedingly for the strengthening of the faith and comfort of the saints, that he who has endured so much to purchase salvation for them, has all things in heaven and in delivered unto him, that he might bestow eternal life on them for whom he purchased it. And that the same person that loved them so greatly as to shed his precious blood for them, was to be their final judge.

This then was another thing full of wonders, that he who was man as well as God, he who was a servant, and died like a malefactor; should be made the sovereign Lord of heaven and earth, angels and men, the absolute disposer of eternal life and death, the supreme judge of all created intelligent beings, for eternity: and should have committed to him all the governing power of God the Father. And that, not only as God, but as God-man, not exclusive of the human nature.

As it is wonderful, that a person who is truly *divine* should be humbled so as to become a servant, and to suffer as a malefactor, so it is in like manner wonderful that he who is God-man, not exclusive of the manhood, should be exalted to the power and honor of the great God of heaven and earth. But such wonders as these has infinite wisdom contrived, and accomplished in order to our salvation.

## SECTION II. IN THIS WAY OF SALVATION GOD IS GREATLY GLORIFIED.

GOD has greatly glorified himself in the work of creation and providence. All his works praise him, and his glory shines brightly from them all. But as some stars differ from others in glory, so the glory of God shines brighter in some of his works than in others. And amongst all these, the work of redemption is like the sun in his strength. The glory of the author is abundantly the most resplendent in this work.

I. Each attribute of God is glorified in the work or redemption. How God has exceedingly glorified his wisdom, may more fully appear before we have done with this subject. But more particularly,

First, God has exceedingly glorified his power in this work.—It shows the great and inconceivable power of God to unite natures so infinitely different, as the divine and human nature, in one person. If God can make one who is truly God, and one that is truly man, the self-same person, what is it that he cannot do? This is a greater and more marvelous work than creation.

The power of God most gloriously appears in man's being actually saved and redeemed in this way. In his being bought out of a state of sin and misery, into a conformity to God, and at last to the full and perfect enjoyment of God. This is a more glorious demonstration of divine power, than creating things out of nothing, upon two accounts. One is, the effect is greater and more excellent. To produce the new creature is a more glorious effect, than merely to produce a creature.—Making a holy creature, a creature in the spiritual image of God, in the image of the divine excellencies, and a partaker of the divine nature—is a greater effect than merely to give being. And therefore as the effect is greater, it is a more glorious manifestation of power.

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Second, the justice of God is exceedingly glorified in this work. God is so strictly and immutably just, that he would not spare his beloved Son when he took upon him the guilt of men's sins, and was substituted in the room of sinners. He would not abate him the least mite of that debt

which justice demanded. Justice should take place, though it cost his infinitely dear Son his precious blood, and his enduring such extraordinary reproach, and pain, and death in its most dreadful form.

Third, the holiness of God is also exceedingly glorious in this work. Never did God so manifest his hatred of sin as in the death and sufferings of his only-begotten Son. Hereby he showed himself unappeasable to sin, and that it was impossible for him to be at peace with it.

Fourth, God has also exceedingly glorified his truth in this way, both in his threatenings and promises. Herein is fulfilled the threatenings of the law, wherein God said, "In the day thou eatest thereof thou shalt surely die. And cursed is every one that continueth not in all things written in the book of the law to do them." God showed hereby, that not only heaven and earth should pass away, but, which is more, that the blood of him who is the eternal Jehovah should be spilt, rather than one jot or tittle of his word should fail, till all be fulfilled.

Fifth, and lastly, God has exceedingly glorified his mercy and love in this work. The mercy of God was an attribute never seen before in its exercises, till it was seen in this work of redemption, or the fruits of it. The goodness of God appeared towards the angels in giving them being and blessedness. It appeared glorious towards man in his primitive state, a state of holiness and happiness. But now God has shown that he can find in his heart to love sinners, who deserve his infinite hatred. And not only has he shown that he can love them, but love them so as to give them more and do greater things for them than ever he did for the holy angels, that never sinned nor offended their Creator. He loved sinful men so as to give them a greater gift than ever he gave the angels; so as to give his own Son, and not only to give him to be their possession and enjoyment, but to give him to be their sacrifice. . . . God has loved them so, that hereby he purchased for them deliverance from eternal misery, and the possession of immortal glory.

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### SECTION III. THE GOOD ATTAINED BY SALVATION IS WONDERFULLY VARIOUS AND EXCEEDING GREAT.

HERE we may distinctly consider—the variety—and the greatness—of the good procured for men.

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First, we stand in need of peace with God. We had provoked God to anger, his wrath abode upon us, and we needed to have it appeased. This is done for us in this way of salvation. For Christ, by shedding his blood, has fully satisfied justice, and appeased God's wrath, for all that shall believe in him. By the sentence of the law we were condemned to hell. And we needed to have our sins pardoned that we might be delivered from hell. But in this work, pardon of sin and deliverance from hell, is fully purchased for us.

Second, we needed not only to have God's wrath appeased and our sins pardoned, but we needed ... the favor of God. To have God, not only not our enemy, but our friend. Now God's favor is purchased for us by the righteousness of Jesus Christ.

Third, we needed not only to be delivered from hell, but to have some satisfying happiness bestowed. Man has a natural craving and thirst after happiness. And [he] will thirst and crave, till his capacity is filled. And his capacity is of vast extent. And nothing but an infinite good can fill and satisfy his desires. But, notwithstanding, provision is made in this way of salvation to answer those needed, there is a satisfying happiness purchased for us, that which is fully answerable to the capacity and cravings our souls.

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Sixth, Christ has purchased all needed good both for soul and body. While we are here, we stand in need of these earthly thing. And of these Christ has purchased all that are best for us. He has purchased for the body that God should feed and clothe us. Mat. 6:26, "How much more shall he feed you, O ye of little faith!" How much more shall he clothe you! Christ has purchased, that God should take care of us, and provide what is needed of these things, as a father provides for his children. 1 Pet. 5:7, "Casting your care upon him, for he careth for you."

Seventh, Christ has purchased good that is suitable for his people in all conditions. There is, in this way of salvation, respect had to, and provision made for, all circumstances that they can be in. Here is provision made, for a time of affliction—for a time of poverty and pinching want—for a time of bereavement and mourning—for spiritual darkness—for a day of temptation—for a time of persecution—and for a time of death. Here is such a provision made that is sufficient to carry a person above death, and all its terrors, and to give him a complete triumph over that king of terrors. Here is enough to sweeten the grave, and make it cease to seem desirable, and in its near approach to be not terrible but joyful.

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But still there is something else needful in order to qualify a person for the actual entering upon the enjoyments and employments of a glorified estate, *viz.* that he should be made perfectly holy; that all remainders of sin should be taken away. For there cannot any sin enter into heaven. No soul must go into the glorious presence of God, with the least degree of the filth of sin. But there is provision made. For Christ has purchased that all sin shall be taken away out of the hearts of believers at death, and that they should be made perfectly holy, whereby they shall be fully and perfectly qualified to enter upon the pleasures and enjoyments of the new Jerusalem.

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#### SECTION V. IN THIS WAY OF SALVATION WONDERFUL GLORY REDOUNDS TO GOD, AS TO THE EFFECT OF DIVINE WISDOM.

I. BY this contrivance for our redemption, God's greatest dishonor is made an occasion of his greatest glory. Sin is a thing by which God is greatly dishonored. The nature of its principle is enmity against God, and contempt of him. And man, by his rebellion, has greatly dishonored God. But this dishonor, by the contrivance of our redemption, is made an occasion of the greatest manifestation of God's glory that ever was. Sin, the greatest evil, is made an occasion of the greatest good. It is the nature of a principle of sin that it seeks to dethrone God. But this is made an occasion of the greatest manifestation of God's

royal majesty and glory that ever was. By sin, man has slighted and despised God, but this is made an occasion of his appearing the more greatly honorable. Sin casts contempt upon the authority and law of God. But this, by the contrivance of our redemption, is made the occasion of the greatest honour done to that same authority, and to that very law. It was a greater honor to the law of God that Christ was subject to it, and obeyed it, than if all mankind had obeyed it. It was greater honor to God's authority that Christ showed such great respect, and such entire subjection to it, than the perfect obedience of all the angels in heaven. Man by his sin showed his enmity against the holiness of God. But this is made an occasion of the greatest manifestation of God's holiness. The holiness of God never appeared to so great a degree, as when God executed vengeance upon his own dear Son.

II. So has the wisdom of God contrived that those attributes are glorified in man's salvation, whose glory seemed to require his destruction. When man had fallen, several attributes of God seemed to require his destruction. The justice of God requires that sin be punished as it deserves. But it deserves no less than eternal destruction. God proclaims it as a part of glory of his nature that he will in no wise clear the guilty, Exo. 34:7. The holiness of God seemed to require man's destruction. For God by his holiness infinitely hates sin. This seemed to require therefore that God should manifest a proportionable hatred of the sinner. And that he should be forever an enemy unto him. The truth of God seemed also to require man's destruction. For eternal death was what God had threatened for sin, one jot or tittle of which threatening cannot by any means pass away. But yet so has God contrived, that those very attributes not only allow of man's redemption, and are not inconsistent with it, but they are glorified in it. Even vindictive justice is glorified in the death and sufferings of Christ. The holiness of God, or his holy hatred of sin, that seemed to require man's damnation, is seen in Christ's dying for sinners. So herein also is manifested and glorified the truth of God, in the threatenings of the law.

III. Yea, it is so ordered now that the glory of

these attributes requires the salvation of those that believe. The justice of God that required man's damnation, and seemed inconsistent with his salvation, now as much requires the salvation of those that believe in Christ, as ever before it required their damnation. Salvation is an absolute debt to the believer from God, so that he may in justice demand it, on account of what his surety has done. For Christ has satisfied justice fully for his sin. It is but a piece of justice, that the creditor should release the debtor, when he has fully paid the debt. And again, the believer may demand eternal life, because it has been merited by Christ, by a merit of condignity. So is it contrived, that justice that seemed to require man's destruction, now requires his salvation.

So the truth of God that seemed to require man's damnation, now requires his salvation. At the same time that the threatening of the law stands good, there is a promise of eternal life to many who have broken the law. They both stand good at the same time. And the truth of God requires that both should be fulfilled. How much soever they seemed to clash, yet so is the matter contrived in this way of salvation, that both are fulfilled and do not interfere one with another.

At the very time that God uttered the threatening, "In the day thou eatest thereof thou shalt surely

die," and at the time that Adam had first eaten the forbidden fruit, there was then an existing promise, that many thousands of Adam's race should obtain eternal life. This promise was made to Jesus Christ before the world was. What a difficulty and inconsistency did there seem to be here? But it was no difficulty to the wisdom of God that the promise and the threatening should be both fully accomplished to the glory of God's truth in each of them. Ps. 25:10, "Mercy and truth are met together, righteousness and peace have kissed each other."

IV. Those very attributes which seemed to require man's destruction are more glorious in his salvation than they would have been in his destruction. The revenging justice of God is a great deal more manifested in the death of Christ than it would have been if all mankind had been sufferers to all eternity. If man had remained under the guilt and imputation of sin, the justice of God would not have had such a trial as it had, when his own Son was under the imputation of sin. If all mankind had stood guilty, and justice had called for vengeance upon them, that would not have been such a trial of the inflexibleness and unchangeableness of the justice of God, as when his own Son, who was the object of his infinite love, and in whom he infinitely delighted, stood with the imputation of guilt upon him.

# *gethsemane, a poem*

**ELLA WHEELER WILCOX**

In golden youth when seems the earth  
A Summer-land of singing mirth,  
When souls are glad and hearts are light,  
And not a shadow lurks in sight,  
We do not know it, but there lies  
Somewhere veiled under evening skies  
A garden which we all must see—  
The garden of Gethsemane.

With joyous steps we go our ways,  
Love lends a halo to our days;  
Light sorrows sail like clouds afar,  
We laugh and say how strong we are.  
We hurry on; and hurrying, go  
Close to the border-land of woe,  
That waits for you, and waits for me—  
For ever waits Gethsemane.

Down shadowy lanes, across strange streams,  
Bridged over by our broken dreams;  
Behind the misty caps of years,  
Beyond the great salt fount of tears,  
The garden lies. Strive as you may,  
You cannot miss it in your way.  
All paths that have been, or shall be,  
Pass somewhere through Gethsemane.

All those who journey, soon or late,  
Must pass within the garden's gate;  
Must kneel alone in darkness there,  
And battle with some fierce despair.  
God pity those who cannot say,  
“Not mine but thine,” who only pray,  
“Let this cup pass,” and cannot see  
The purpose in Gethsemane.