divine dispensations, he could not personally preach himself. With these men, during the course of his ministry on earth, he went about continually doing good, healing the sick, cast­ing out devils, raising the dead, reproving sin, preaching righteousness, and instructing his countrymen, by the most perfect example which was ever exhibited in the world, of whatsoever things are true, or honest, or just, or pure, or lovely, or of good report. The scribes and pharisees, however, not finding him that conqueror whom they vainly expected, be­coming envious of his reputation among the people, and being filled with rancour against him for detecting their hypocritical arts, delivered him up to the Roman governor, who, though convinced of his innocence, yielded to the po­pular clamour, and crucified him between two thieves, as an enemy to Cæsar.

Sect. HI.— *Of the Death of Christ.*

When our Lord was hanging upon the cross, and just before he expired, he said. It is finished, intimating that the purpose was now fulfilled for which he had come into the world, and which, as he had formerly told his disciples, “ was not to be ministered unto, but to minister, and to give his life a ransom for many,” (Matt. xx. 28). For his blood, as he assured them at the institution of the Eucharist, “ was to be shed for the remission of sins.” That Christ died voluntarily for us, the just for the unjust, and that “there is none other name under heaven given among men where­by we must be saved,” is the uniform doctrine of the pro­phets who foretold his coming, of John the Baptist, who was his immediate harbinger, and of the apostles and evangelists who preached the gospel after his ascension into heaven. Thus Isaiah says of the Messiah (chap. liii. 5, 6, 8, 10, 12), that “ he was wounded for our transgressions, and bruised for our iniquities; that the chastisement of our peace was upon him, and that with his stripes we are healed ; that we had all like sheep gone astray, turning every one to his own way, and that the Lord laid on him the iniquity of us all ; that he was cut off out of the land of the living, and stricken for the transgression of God’s people ; and his soul or life was made an offering for sin ; and that he bore the sin of many, and made intercession for the transgressors.” The Baptist, “ when he saw Jesus coming unto him, said to the people, Behold the Lamb of God, which taketh away the sin of the world,” (John i. 29) ; plainly intimating that his death was to be a sacrifice, since it was only as a sacrifice that the Jews could form any conception of a lamb taking away sin. The epistles of St. Paul are so full of the doctrine of Christ’s satisfaction, that it is needless to quote particular texts in proof of it. He tells the Romans, that Jesus Christ was “ set forth to be a propitiation through faith in his blood ; he was delivered for our offences, and raised again for our justification ; that he died for the ungodly; and that God commendeth his love towards us, in that while we were yet sinners Christ died for us,” (chap. iii. 25 ; iv. 25 ; v. 6, 8). He assures the Corinthians that Christ died for all ; that “ they who live should not henceforth live unto themselves, but to him who died for them and rose again ; and that God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," (2 Ep. v. 15, 21). He informs the Galatians, that Christ “gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father ; and that he redeemed us from the curse of the law, being made a curse for us,” (chap. i. 4). St. Peter and St. John speak thc very same language; the former teaching us, that '' Christ suffered for us, and bare our sins in his own body on the tree,” (1 Peter ii. 21 and 24); the latter, “ that the blood of Jesus Christ cleanseth us from all sin, and that he is the propitiation for our sins ; and not for our sins only, but also for the sins of the whole world,” 1 Julin i. 7 ; ii. 2).

That he came into the world for the purpose of suffering, appears from his own words: for “ no man,” said he, (John X. 18), “ taketh my life from me, but I lay it down of my­self : 1 have power to lay it down, and I have power to take it again. This commandment have I received from my Father.” And that he voluntarily laid it down for mankind, is evident from his calling himself the Good Shepherd, and adding, that “ the Good Shepherd giveth his life for the sheep.” (John x. 11.)

Sect. IV,—*Of the nature of that benefit which Man derives from the propitiatory work of Christ.*

That Christ died for the benefit of the human race, is a truth so apparent from Scripture, that no man professing Christianity has hitherto called it in question ; though very different opinions have been formed, even by pious men, concerning the nature and extent of that benefit, and the means by which it is applied. Of these opinions we shall endeavour to give an impartial account, and as fully as our limits will permit.

The strictest adherents to the theological system of Cal­vin, interpreting literally such texts of Scripture as speak of Christ’s being *made sin* for us, of his *bearing our sins in his own body on the tree,* and of the Lord’s *laying on him the iniquity of us all,* contend, that the sins of the elect were lifted off from them and laid on Christ by *imputation,* much in the same way as they think the sin of Adam is imputed to his posterity. “ By bearing the sins of his peo­ple,” says Dr.Gill, (Body of Divinity, vol. ii. book iii. chap. v. § 4), “ he took them off from them, and took them upon himself, bearing or carrying them, as a man bears or carries a burden on his shoulders. There was no sin *in* him in­herently, for if there had, he would not have been a fit person to make satisfaction for it ; but sin was put upon him by his Divine Father, as the sins of the Israelites were put upon the scape-goat by Aaron. No creature could have done this ; but the Lord hath laid on him. or made to meet on him, the iniquity of us all, not a single iniquity, but a whole mass and lump of sins collected together, and laid as a common burden upon him, even the sins of all the elect of God. This phrase of laying sin on Christ is expressive of the *imputation* of it to him ; for it was the will of God not to impute the transgressions of his elect to themselves, but to Christ, which was done by an act of his own; for he hath made him to be sin for us ; that is, by *imputation,* in which way we are made the righteousness1 of God in him; that being imputed to us by him as our sins were to Christ. The sense is, a charge of sin was brought against him as the surety of his people. He was numbered with the trans­gressors; for bearing the sins of many, he was reckoned as if he bad been a sinner himself, sin being *imputed* to him ; and he was dealt with as such. Sin being found upon him by *imputaton,* a demand of satisfaction for sin was made, and he answered it to the full. All this was with his own consent. He *agreed* to have sin laid upon him, and *im­puted* to him, and a charge of it brought against him, to which he engaged to be responsible ; yea, he himself took the sins of his people upon him ; so the evangelist Matthew has it, “ He himself took our infirmities, and bare our sick­nesses,” (chap. viii. 17). As he took the nature of men, so he took their sins, which made his flesh to have *the like­ness of sinful flesh,* though it really was not sinful. What Christ bore being laid upon him, and imputed to him, were *sins of* all sorts, original and actual ; sins of every kind, open and secret, of heart, lip, and life.; all acts of sin committed by his people, for he has redeemed them from all their ini­quities ; and God, for Christ’s sake, forgives all trespasses, his blood cleanses from all sin, and his righteousness justifies from all; all being imputed to him as that is to them. Bearing sin supposes it to be a burden ; and indeed it is a