

# THE BLUE BANNER

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## In this Issue.

**He That Is Spiritual** ❀ August 2002 Myanmar Missions Trip Report ❀  
**Isaiah 53:4-5. Surely He Hath Borne Our Grievs: Three Sermons by James Durham**

*by Richard Bacon*

 he first article in this issue of *The Blue Banner* is an old review, but one that is hardly dated. The review was written by B. B. Warfield in 1919 of a book by Dispensationalist Lewis Sperry Chafer. The Westminster Standards rightly maintain that the regenerate have “a new heart and a new spirit created in them” (cf. Ezekiel 11:19; 18:31; 36:26). Because of the heart that God gives to all his elect, “the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they are more and more strengthened in all saving graces, to the practice of true holiness....” (WCF XIII.i).

In the same way that there have been many aberrant views of justification through history, so can the same be said of sanctification. Warfield accused Chafer’s view of sanctification of being, at root, Arminian. And so it was. But in the present day, nearly 100 years after Warfield’s review, there are Calvinists who have adopted a view of sanctification that muddles it with justification (see *WLC* #77). Warfield’s review is an excellent *vade mecum* against error of all kinds on this fundamental doctrine.

Beginning on page 6 *The Blue Banner* readers will find an account of my most recent missionary journey. Please pray for the nearly 50 million people of Myanmar, most of whom have not heard the gospel. Myanmar shares a border with over half the world’s population (India, China, Thailand, Malaysia, and Bangladesh). If God should convert the people of this nation, it could well become a Christian beachhead into the rest of Asia.

The three sermons on Isaiah 53 that begin on page 14 are reprinted by permission of Naphtali Press. These sermons by James Durham explain the importance and centrality of a correct understanding of the death of Christ. They are “vintage” Durham, and are pure enjoyment for the soul. ❀



# He That Is Spiritual.

The following is B.B. Warfield's review of Lewis Sperry Chafer's *He That Is Spiritual*. It was originally published in *Princeton Theological Review*, Vol. 17, April 1919, pp. 322-327. Reprinted as an Appendix in *Dispensationalism Today, Yesterday, and Tomorrow* by Curtis Crenshaw and Grover Gunn (Footstool Publications, P.O. Box 161021, Memphis, TN 38186).

By B. B. Warfield



Mr. Chafer is in the unfortunate and, one would think, very uncomfortable, condition of having two inconsistent systems of religion struggling together in his mind. He was bred an Evangelical, and, as a minister of the Presbyterian Church, South, stands committed to Evangelicalism of the purest water. But he has been long associated in his work with a coterie of "Evangelists" and "Bible Teachers," among whom there flourishes that curious religious system (at once curiously pretentious and curiously shallow) which the Higher Life leaders of the middle of the last century brought into vogue; and he has not been immune to its infection. These two religious systems are quite incompatible. The one is the product of the Protestant Reformation and knows no determining power in the religious life but the grace of God; the other comes straight from the laboratory of John Wesley, and in all its forms — modifications and mitigations alike — remains incurably Arminian, subjecting all gracious workings of God to human determining. The two can unite as little as fire and water.

Mr. Chafer makes use of all the jargon of the Higher Life teachers. In him, too, we hear of two kinds of Christians, whom he designates respectively "carnal men" and "spiritual men," on the basis of a misreading of 1 Cor. 2:9ff (pp. 8, 109, 146); and we are told that the passage from the one to the other is at our option, whenever we care to "claim" the higher degree "by faith" (p. 146). With him, too, thus, the enjoyment of every blessing is suspended on our "claiming it" (p. 129). We hear here, too, of "letting" God (p. 84), and, indeed, we almost hear of "engaging" the Spirit (as we engage, say, a carpenter) to do work for us (p. 94); and we do explicitly hear of "making it possible for God" to do things (p. 148),

a quite terrible expression. Of course, we hear repeatedly of the duty and efficacy of "yielding"—and the act of "yielding ourselves" is quite in the customary manner discriminated from "consecrating" ourselves (p. 84), and we are told, as usual, that by it the gate is opened into the divinely appointed path (pp. 91, 49). The quietistic phrase, "not by trying but by a right adjustment," meets us (p. 39), and naturally such current terms as "known sin" (p. 62), "moment by moment triumph" (pp. 34, 60), "the life that is Christ" (p. 31), "unbroken walk in the Spirit" (pp. 53, 113), "unbroken victory" (p. 96), even Pearsall Smith's famous "at once": "the Christian may realize *at once* the heavenly virtues of Christ" (p. 39, italics his). It is a matter of course after this that we are told that it is not *necessary* for Christians to sin (p. 125) — the emphasis repeatedly thrown on the word "necessary" leading us to wonder whether Mr. Chafer remembers that, according to the Confession of Faith to which, as a Presbyterian minister, he gives his adhesion, it is in the strictest sense of the term *not necessary* for anybody to sin, even for the "natural man" (ix, 1).

Although he thus serves himself with their vocabulary, and therefore of course repeats the main substance of their teaching, there are lengths, nevertheless, to which Mr. Chafer will not go with his Higher Life friends. He quite decidedly repels, for example, the expectation of repetitions of the "Pentecostal manifestations" (p.47), and this is the more notable because in his expositions of certain passages in which the charismatic Spirit is spoken of he has missed that fact, to the confusion of his doctrine of the Spirit's modes of action. With equal decisiveness he repels "such man-made, unbiblical terms as 'second blessing,' 'a second work of grace,' 'the



higher life,' and various phrases used in the perverted statements of the doctrines of sanctification and perfection" (pp. 31, 33), including such phrases as "entire sanctification" and "sinless perfection" (pp. 107, 139). He is hewing here, however, to a rather narrow line, for he does teach that there are two kinds of Christians, the "carnal" and the "spiritual;" and he does teach that it is quite unnecessary for spiritual men to sin and that the way is fully open to them to live a life of unbroken victory if they choose to do so.

Mr. Chafer opens his book with an exposition of the closing verses of the second and the opening verses of the third chapters of 1 Corinthians. Here he finds three classes of men contrasted, the "natural" or unregenerate man, and the "carnal" and "spiritual" men, both of whom are regenerated, but the latter of whom lives on a higher plane. "There are two great spiritual changes which are possible to human experience," he writes (p.8),—"the change from the 'natural' man to the saved man, and the change from the 'carnal' man to the 'spiritual' man. The former is divinely accomplished when there is real faith in Christ; the latter is accomplished when there is a real adjustment to the Spirit. The 'spiritual' man is the divine ideal in life and ministry, in power with God and man, in unbroken fellowship and blessing." This teaching is indistinguishable from what is ordinarily understood by the doctrine of a "second blessing," "a second work of grace," "the higher life." The subsequent expositions only make the matter clearer. In them the changes are rung on the double salvation, on the one hand from the *penalty* of sin, on the other from the *power* of sin—"salvation into safety" and "salvation into sanctity" (p. 109).

And the book closes with a long-drawn-out analogy between these two salvations. This "analogy" is announced with this statement: "The Bible treats our deliverance from the bond servitude to sin as a distinct form of salvation and there is an analogy between this and the more familiar aspect of salvation which is from the guilt and penalty of sin" (p. 141). It ends with this fuller summary: "There are a multitude of sinners for whom Christ has died who are not now saved. On the divine side everything has been provided, and they have only to enter by faith into His saving grace as it is for them in

Christ Jesus. Just so, there are a multitude of saints whose sin-nature has been perfectly judged and every provision made on the divine side for a life of victory and glory to God who are not now realizing a life of victory. They have only to enter by faith into the saving grace from the power and dominion of sin.... Sinners are not saved until they trust the Savior, and saints are not victorious until they trust the Deliverer. God has made this *possible* through the cross of His Son. Salvation from the power of sin must be claimed by faith" (p. 146). No doubt what we are first led to say of this is the quintessence of Arminianism. God saves no one—He only makes salvation *possible* for men. Whether it becomes *actual* or not depends absolutely on their act. It is only by their act that it is made *possible* for God to save them. But it is equally true that here is the quintessence of the Higher Life teaching, which merely emphasizes that part of this Arminian scheme which refers to the specific matter of sanctification. "What He provides and bestows is in the fullest divine perfection; but our adjustment is human and therefore subject to constant improvement. The *fact* of our possible deliverance, which depends on Him alone, does not change. We will have as much at any time as we make it possible for Him to bestow" (p. 148).

When Mr. Chafer repels the doctrine of "sinless perfection" he means, first of all, that our sinful natures are not eradicated. Entering the old controversy waged among perfectionists between the "Eradicationists" and "Suppressionists," he ranges himself with the latter—only preferring to use the word "control." "The divine method of dealing with the sin nature in the believer is by direct and unceasing *control* over that nature by the indwelling Spirit" (p. 134). One would think that this would yield at least a sinlessness of conduct; but that is to forget that, after all, in this scheme the divine action waits on man's. "The Bible teaches that, while the divine provision is one of *perfection* of life, the human appropriation is always *faulty* and therefore the results are *imperfect* at best" (p. 157). God's provisions only make it *possible* for us to live without sinning. The result is therefore only that we are under no *necessity* of sinning. But whether we shall sin or not is our own affair. "His provisions are always *perfect*, but our appropriation is always *imperfect*." "What He provides and bestows is in the fullest divine



perfection, but our adjustment is human.... The fact of our possible deliverance, which depends on Him alone, does not change. We will have as much at any time as we make it possible for Him to *bestow*" (pp. 146, 149). Thus it comes about that we can be told that "the child of God and citizen of heaven may live a superhuman life, in harmony with his heavenly calling by an unbroken walk in the Spirit"—that "the Christian may realize *at once* the heavenly virtues of Christ" (p. 39); and that, in point of fact, he does nothing of the kind, that "all Christians *do sin*" (p. 111 ). A possibility of not sinning which is unillustrated by a single example and will never be illustrated by a single example is, of course, a mere postulate extorted by a theory. It is without practical significance. A universal effect is not accounted for by its possibility.

Mr. Chafer conducts his discussion of these "two general theories as to the divine method of dealing with the sin nature in believers" on the presumption that "both theories cannot be true, for they are contradictory" (p. 135). "The two theories are irreconcilable," he says (p. 139). "We are either to be delivered by the abrupt removal of all tendency to sin, and so no longer need the enabling power of God to combat the power of sin, or we are to be delivered by the immediate and constant power of the indwelling Spirit." This irreducible "either/or" is unjustified. In point of fact, both "eradication" and "control" are true. God delivers us from our sinful nature, not indeed by "abruptly," but by progressively eradicating it, and meanwhile controlling it. For the new nature which God gives us is not an absolutely new somewhat, alien to our personality, inserted into us, but our old nature itself remade—a veritable recreation, or making of all things new. Mr. Chafer is quite wrong when he says: "Salvation is not a so-called 'change of heart.' It is not a transformation of the old: it is a regeneration, or creation, of something wholly new, which is possessed in conjunction with the old so long as we are in the body" (p. 113). That this furnishes out each Christian with two conflicting natures does not appall him. He says, quite calmly: "The unregenerate have but one nature, while the regenerate have two" (p. 116). He does not seem to see that thus the man is not saved at all: a different, newly created, man is substituted for him. When the old man is got rid of — and that the old man has to be ultimately

got rid of he does not doubt—the saved man that is left is not at all the old man that was to be saved, but a new man that has never needed any saving.

It is a temptation to a *virtuoso* in the interpretation of Scripture to show his mettle on hard places and in startling places. Mr. Chafer has not been superior to this temptation. Take but one example. "All Christian love," he tells us (p. 40) "according to the Scriptures, is distinctly a manifestation of divine love *through* the human heart" — a quite unjustified assertion. But Mr. Chafer is ready with an illustration. "A statement of this is found," he declares, "at Rom. 5:5, 'because the love of God is shed abroad (lit., gushes forth) in our hearts by (produced, or caused by) the Holy Spirit, which is given unto us.'" Then he comments as follows: "This is not the working of human affection; it is rather the direct manifestation of the 'love of God' passing *through* the heart of the believer *out from* the indwelling Spirit. It is the realization of the last petition of the High Priestly prayer of our Lord: 'That the love wherewith thou hast loved me may be in them' (John 17:26). It is simply God's love working *in* and *through* the believer. It could not be humanly produced, or even imitated, and it of necessity goes out to the objects of divine affection and grace, rather than to the objects of human desire. A human heart cannot *produce* divine love, but it can *experience* it. To have a heart that feels the compassion of God is to drink of the wine of heaven." All this *bizarre* doctrine of the transference of God's love, in the sense of His active power of loving, to us, so that it works out from us again as new centres, is extracted from Paul's simple statement that by the Holy Spirit which God has given us His love to us is made richly real to our apprehension! Among the parenthetical philological comments which Mr. Chafer has inserted into his quotation of the text, it is a pity that he did not include one noting that *ekcheo* is not *eischo*, and that Paul would no doubt have used *eischo* had he meant to convey that idea.

A haunting ambiguity is thrust upon Mr. Chafer's whole teaching by his hospitable entertainment of contradictory systems of thought. There is a passage near the beginning of his book, not well expressed it is true, but thoroughly sound in its fundamental conception, in which expression is given to a primary



principle of the Evangelical system, which, had validity been given to it, would have preserved Mr. Chafer from his regrettable dalliance with the Higher Life formulas. "In the Bible," he writes, "the divine offer and condition for the cure of sin in an unsaved person is crystallized into the one word 'believe;' for the forgiveness of sin with the unsaved is only offered as an indivisible part of the whole divine work of salvation. The saving work of God includes many mighty undertakings other than the forgiveness of sin, and salvation depends only upon *believing*. It is not possible to separate some one issue from the whole work of His saving grace, such as forgiveness, and claim this apart from the indivisible whole. It is, therefore, a grievous error to direct an unsaved person to seek forgiveness of his sins as a separate issue. A sinner minus his sins would not be a Christian; for salvation is more than subtraction, it is addition. 'I give unto them eternal life.' Thus the sin question with the unsaved will be cured as a part of, but never separate from, the whole divine work of salvation, and this salvation depends upon *believing*" (p. 62). If this passage means anything, it means that salvation is a unit, and that he who is invited to Jesus Christ by faith receives in him not only justification — salvation from the *penalty* of sin — but also sanctification — salvation from the *power* of sin — both "safety" and "sanctity." These things cannot be separated, and it is a grievous error to teach that a true believer in Christ can stop short in "carnality," and, though having the Spirit *with* him and *in* him, not have Him *upon* him — to use a not very lucid play upon prepositions in which Mr. Chafer indulges. In his attempt to teach this, Mr. Chafer is betrayed (p. 29) into drawing out a long list of characteristics of the two classes of Christians, in which he assigns to the lower class practically all the marks of the unregenerate man. Salvation is a process; as Mr. Chafer loyally teaches, the flesh continues in the regenerate man and strives against the Spirit — he is to be commended for preserving even to the Seventh Chapter of Romans its true reference — but the remainders to the flesh in the Christian do not constitute his characteristic. He is in the Spirit and is walking, with however halting steps, by the Spirit; and it is to all Christians, not to some, that the great promise is given, "Sin shall not have dominion over you," and the great assurance is added,

"Because ye are not under the law but under grace." He who believes in Jesus Christ is under grace, and his whole course, in its process and in its issue alike, is determined by grace, and therefore, having been predestined to be conformed to the image of God's Son, he is surely being conformed to that image, God Himself seeing to it that he is not only called and justified but also glorified. You may find Christians at every stage of this process, for it is a process through which all must pass; but you will find none who will not in God's own good time and way pass through every stage of it. There are not two kinds of Christians, although there are Christians at every conceivable stage of advancement towards the one goal to which all are bound and at which shall arrive. ❀

## **Tapes on Marriage, Divorce and Remarriage**

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# August 2002 Myanmar Missions Trip Report.

The following by Dr. Bacon is a report of the August 2002 missions trip to the country of Myanmar. He was accompanied by First Presbyterian's Assistant Pastor, Rev. Todd Ruddell, and by Joshua McKee.

*By Richard Bacon.*



This is a mission report for my fourth mission to Myanmar. I left Dallas Monday morning July 29 and arrived in Yangon Myanmar the morning of July 31. Rev. Todd Ruddell, who is the assistant pastor at First Presbyterian Church of Rowlett, and Joshua McKee, accompanied me on the trip. Rev. Ruddell was only able to minister in Myanmar for 10 days, before he had to return to the states to resume his work here. Joshua, an 18 year old young man from our church, stayed with me for the entire month I was in Myanmar as my companion and baggage carrier.

Because we made our own flight arrangements and our own hotel arrangements, we were picked up by the owner of our hotel and his son. I have stayed with them on all my trips to Myanmar, and they have been very good to me. I discovered that this proved to be quite an advantage. When one of the "religious" groups makes your flight and hotel arrangements and then picks you up at the airport, it signals the rest of the "religious" community that you are designated "their" American. You become limited in your contacts, because by custom and "proper manners," they must all contact you through "your" contact. Since we had no such designation on this trip, we were able to make contact with considerably more groups, and minister in many other venues than in our previous trips. I have made a list of names and what group they belong to at the end of this report, to help you keep tract of the different people mentioned in the report. Many of the names in Myanmar are very similar, and so I thought this list would be helpful for you.

Our flight out of LAX was delayed by an hour. We thought that might delay our arrival in Yangon by about 12 hours, but we were able to make our connection at Teipei because it was at a nearby gate. We experienced a slight delay in receiving all our luggage, but praise be to God,

we finally got all of it, including the books that were slated for the Greek students there. There were some empty seats on the flight from Teipei to Bangkok, so we had some additional "elbow room." We arrived in Yangon on Wednesday morning (Yangon time) at 9:50 and were collected from the airport by the hotel owner and his son.

The first evening we were in town, Todd Ruddell and I had supper with Micah Tawk Kap of the Myanmar Reformation Presbyterian Church and his wife, Esther. We spent nearly three hours in conversation with Tawk Kap, and it was quite enjoyable. It turns out, however, that the work he had done on the Psalter was lost in a computer failure. He was not specific about the problem, but indicated that he did not think he would be able to recover it. While we were with Tawk Kap, we received a phone call from Tial Hlei Thang, president of the Reformed Theological Seminary, which I returned the following morning.

The next day Tial took us to lunch on the Inya Lake. The restaurant appeared to be a former British yacht club. He attended Reformed Theological Seminary in Jackson, MS from 1987 to 1994, and therefore now speaks English well. After lunch, we went to the airport and retrieved our "lost" luggage from the customs department.

There is much need (opportunity) in Myanmar for an "English as a Second Language" school. It is straightforward to get a license for such a school, because the government leaves the decision to the township leaders. There is considerable desire for foreigners to teach the English language there. It would be a marvelous opportunity for some young singles who would like to spend a short term (a year or so) on the mission field before beginning their regular careers.

On August 1, I met a Dai (a tribe of southern Chin) named Suiki (pronounced "ShwayKey"). His



father was an animist priest until 1977 or 78. Then Christianity came to his village and they “converted,” but there was still no gospel. The law did its first work of convincing them of sin, but Suiki did not hear the gospel until 1983, when he was converted to Christ. He lives in a room in the YMCA and has applied for a passport so he can go to the UK to study for translating the Bible into the Dai language. I asked Tial, as president of the Reformed Theological Seminary, if Suiki could attend my upcoming Greek seminar. They exchanged a few words in Burmese — I think Tial was asking about his educational level — and then he said it would be fine.

Thang Bwee, of the Evangelical Reformed Church, called early in the evening on the first. He expected Pastor Shu (pronounced “Saw”) of Korea to arrive on the following Monday. It was very hard to contact him because he has neither phone nor email. After I fell asleep, Bong Thang called. He is another southern Chin — but not Dai — whom I met last August. Todd preached in chapel for the Reformed Theological Seminary on the 2nd, taught twice on the 2nd and once on the 3rd, then preached on the Lord’s Day. He then taught on Monday and Tuesday and returned to the States on Wednesday. I began my Greek class on Wednesday AM . We studied two hours AM and two hours PM with chapel services on Tuesday and Friday.

Meanwhile, I also did some field work with Revs. Shu, Thang Bwee, and Bong Thang the week before Greek classes began.

Rev Bong Thang came by the hotel on August 2nd at 7:00 AM, and I agreed to teach 10 hours at the Yangon Bible Institute on the book of Hebrews . I taught 5 hours each on Monday and Tuesday. Later on the 2nd, Suiki came by and I gave him my “Bibles for Myanmar” name card. He introduced me to Professor Sen Hmaung who is president of Doulos Seminary. They hope to invite me back to teach Greek at their seminary, perhaps this winter.

Saturday, August 3rd, Todd Ruddell finished teaching the “U” in TULIP at the Reformed Theological Seminary and then the team filed a report via email. It was mostly requests for prayer. Many of the prayer requests are still current:

Praise for meeting new friends in Myanmar, for catching up with those we know, and for new acquaintances yet to be made:

Suiki (pronounced shway-kee) Chin missionary with New Tribes Mission, who studied Greek with Pastor Bacon while he was in Myanmar.

Bong Thang, who operates a theological school here. Pastor lectured on the book of Hebrews Monday and Tuesday of the second week at his school.

Sen Hmaung, president of a different theological school, who desires that someone might come to his school as well to teach Greek.

Rev. Moses Dawnga, operator of the orphanage our Church helps to support up north in Tahan. Pastor spoke to him by phone and got to meet with him during the last week.

Thang Bwee, president of the Reformed Bible Institute north of Yangon. Rev. Shu is connected with Thang Bwee and the operation of the school.

Dr. Tial Thang, director of the Reformed Presbyterian Seminary in Yangon. Also for his lecturers: Suan, Rova, Puia, and others (This is the school where Rev. Ruddell lectured, and where Pastor Bacon taught Greek). Dr. Thang is also the TBS contact in Myanmar through our friend, Mr. Christopher Tuck. Dr. Thang was a very gracious host to us while we were in Myanmar.

Rev. Ruddell lectured on the five points of Calvinism at the Reformed Presbyterian Seminary. The lectures seem to be well received. Pastor Bacon also lectured on Hebrews at Rev. Bong’s school.

Rev. Shu arrived on Monday, August 5th. His connection with the Reformed Bible Institute is via his church. The church he pastors in Korea helps to sponsor the RBI and Rev. Thang Bwee. A connection I had not previously made before meeting Rev. Shu was the fact that Titus San Ceu Luai teaches at the RBI. Titus is a contact we know through the Protestant Reformed Churches and Rev. Jason Korterger.

The “server” in Myanmar was down for a day or two, so we were out of email contact with the States during that time. We went out to the Karawaiq restaurant Tuesday night, and then sat with a Reformed Baptist friend from Oklahoma for another hour or so explaining some of the



things about the reformed understandings. He is a Calvinistic Baptist who goes to Asia with an international Baptist mission group, somehow affiliated with the SBC. Wednesday morning we had a leisurely breakfast with Rev Shu and our Reformed Baptist friend joining us. It was refreshing to hear others confirming us in some of the things we thought we had noticed and also to confirm the direction we thought things should be going.

It was very helpful to have the laptop computer with us. We had a number of Bible and associated programs installed on it, including the Libronix Digital Library and the AGES "Ultimate Bible Library." Todd and I both used it quite a bit.

I spent Wednesday, August 7th, at the City Star hotel teaching Greek to 3rd and 4th year B.Th. students and M.A. students. They caught on very well. Of course, these students already speak three or more languages. We made excellent progress. I asked each one to translate into English and then into Burmese or their mother tongue, if it was other than Burmese.

On Thursday morning, I spoke to the RBI seminar about some of the early martyrs of the Scottish reformation. It is good for them to learn that they are not the first Christians who have been in danger for preaching the gospel. The response of those reformers who laid down their lives may be a good example for all of us. I compared the situation of that day in Scotland to the situation in Myanmar today. I think a number of the people were actually moved — I know Shu was. ThangBwee asked for my notes to copy.

That afternoon I spent two more hours of Greek with the B.Th. and MA students from RTS. I ended up teaching them a semester worth of Greek in about eleven days. We had native Mizo speakers, Tiddim speakers, Falam speakers, Dai speakers, and Burmese speakers. They were able to check one another's work. It turns out that there are subtle differences between spoken Burmese and written Burmese. Therefore, I had them translate as though they were writing it, but speak it that way. One of the men in RTS — Buaia — refers to this as "biblical Burmese."

They were "wearing me out" with plenty to do. Shu came by at three o'clock and we went to RBI

way out north of town where Thang Bwee, Titus, and a few others lecture. It is a very reformed institution. They teach from both The Three Forms of Unity and Westminster documents. They have a church building, with a Burmese speaking congregation on the property, and then next to that they have the RBI building (the RBI building is a bamboo tent). We saw the kitchen where the students do all their own cooking and the field where they raise their own vegetables (but not during rainy season).

The people of Myanmar are quite generous. One man from the States told about having a young lady in one of the groups that he took to Yangon that asked if she could have macaroni and cheese. Of course they did not have it, but the next day they had something that was their best attempt." The girl did not like it, but he made her eat it because it probably cost the family a week's wages to put together. When I was at Bong's seminary, I mentioned that it was too bad I was not there a couple of months earlier when mangoes were in season. About 20 minutes later, his wife showed up with a mango in her hand.

Friday also was taken up with teaching Greek all day, then on Saturday of that week I met with the proposed TBS translators and several members of the board. Much work remains to be done before these men are ready to do Bible translation. There is considerable question in my mind as to whether it is worthwhile to make a Mizo translation in Myanmar. Over 90% of the Mizo population actually lives in India and would likely not be very accepting of a translation originating in Myanmar. Joshua McKee had an opportunity to play soccer on Saturday afternoon and met a number of Chin youth.

Even the Christians in Myanmar do not have much of an understanding of the Christian Sabbath. On Saturday, therefore, in order to prepare for the Sabbath, I went to the City Mart market where there is a large number of American brands. I also purchased some "picnic" utensils so that we would not have to depend upon the labors of the hotel staff in either preparing our food or cleaning up after us. We had cold cereal and "boxed milk" for breakfast and peanut butter with crackers. I spent the remainder of the afternoon explaining the Westminster view of the Sabbath to our friend





from Oklahoma, who found it both interesting and challenging.

At the City Star Hotel on the next day, August 12th, a waiter walked up to me and asked in broken English if I was an American. When I told him that I was close — I am a Texan, he asked if I had come to Myanmar to teach them the gospel. He was delighted to learn that I was teaching Greek language in the hotel.

By the next day it had become pretty clear that a trip to Tahan would not be the best use of our limited resources (time and money), so we contacted Rev. Moses Dawnga, of the New Life Presbyterian Orphanage, and he agreed to come to Yangon. I asked him to bring some pictures of his students with him. The rainy season came with a great deal of “violence” that day. During the previous two weeks, the rains had been fairly gentle and widely spaced. On the 13th the rains became harder and there were several hard rains each day. This continued until we left, with the hardest rain generally coming right about sunset.

Wednesday the 14th I began spending more time with some of the more advanced students in the class. I was especially taken with a young man (28 years old) named Siang Lian Hope. He has been translating the Heidelberg Catechism into the Falam tongue (one of the northern Chin languages) for the United Reformed Churches in Myanmar. The class also learned a little more about American sense of humor. They suggested that I dye my hair black (I asked for directions to a barber shop) then go back to the States and tell them I found the fountain of youth. Some of them thought it might be good for tourism. I explained that last time Europeans went somewhere looking for a fountain of youth, they left the water and took the gold.

The remainder of the week was spent teaching Greek, but I also had the opportunity to meet with Henley Tinkap. Tinkap is a “somewhat reformed” Dispensationalist, who holds very strongly to a critical view of the New Testament text. He heard of the interest that I’ve been expressing in seeing a Falam translation based upon the received text, and came by the hotel one evening. He invited me to speak at chapel at the Yangon Theological Seminary the following week. Tinkap is president of that seminary.

Friday night we went shopping at the Bogyouk Ze (an open air market in downtown Yangon). Afterwards, we took Hope to a pizza parlor where he had his first ever taste of American pizza. There is a reason for that: though the pizza seemed cheap to us, it cost the equivalent of two weeks salary for Hope.

Up until Jason Kortering met Titus and began working with him, Hope’s church was receiving sponsorship from Pastor Kortering. They have been weaning from the foreign support a little each year since. It is very difficult for them. This problem runs through the Burmese society — it is not just the Christian Chin. There is such poverty and despair that it seems nobody has any hope — especially no hope for the future. The country would really benefit from a reformed world-view. I don’t know how one goes about instilling such a world-view in people in the midst of such abject poverty. I suggested to Hope that it should begin with Sabbath-keeping. Right now people are convinced that they cannot keep the Sabbath and God still provide for their needs. I suggested that their approach certainly does not seem to be doing them much good, so it is somewhat puzzling that they continue following it. Anyway, I think that if they could trust God to provide for one day in seven, maybe from that experience they would learn to trust God in other areas as well.

The Christians of Myanmar are very timid — one might even say “fearful.” They do not have the sort of heritage that we have (and too often take for granted). There has been no Patrick Hamilton or George Wishart in Myanmar — there have been no killing times because the Christians prefer to remain quiet. They are convinced that the reason I don’t see their problem is that they are unique in all of history. Nobody else has ever faced the problems that they face. Of course, one must understand that we do not foolishly run to martyrdom. Yet, there are worse things in this life...among which is silence in the gospel. They seem quite intent on doing what “the government allows.” Most of them are quite insistent on not going beyond that. Thinking about this subject occupied a good measure of my time. It is difficult in a land where they wear only sandals to explain what shoe polish is.

By the 19th, I had spent several hours with Dawnga. Over the past several years, Dawnga



has baptized over 2000 Buddhist converts, but until we met in Tahan last August he wasn't clear what he was supposed to do after that. Now he is teaching his seminarians to plant churches following the Westminster model I taught him at last year's seminar. They call the churches "New Life Presbyterian." I told Joshua that Dawnga had, in his life, walked over 9000 miles through India, Bangladesh, and Myanmar preaching the gospel. He corrected me that as of this year he had passed the 10000 miles mark. With the malaria epidemic in Tahan, the first thing Dawnga wants to do is buy some mosquito netting for the orphanage. Then he plans to buy a couple of sewing machines for his wife to teach the girls in the orphanage how to sew. Tahan is something of a garment center.

After services on the Lord's Day, Tial invited us over to his house for lunch. It took two weeks, but he finally figured out that we will go back to the hotel and eat peanut butter rather than go to a restaurant with him for lunch on the Sabbath. Lunch at Tial's was Kyi Ohe. It is a soup stock filled with rice noodles, chunks of meat, green leafy things, quail eggs, etc. I like it, and it is a favorite in Myanmar for lunch. We got to Tial's house and Puia said, "I fixed some soup." When I saw what it was, I said to Puia, "Oh, I love this — but in the US we call it Kyi Ohe." He was about half way through explaining it was the same word in Burmese when he realized that I was joking with him.

After lunch Tial and I talked about Cicai village where we had the church opening last year, and I told him about the feast with all the tubs of rice, the okra (lady fingers), etc. I told him that the people there taught me to eat like a Chin (the Chin generally eat with their fingers). He told Joshua that after you have the handful of rice and have squeezed it together very well, it is very important to eat from the base of your palm toward your fingers and hold on tight to the rice that is still in your hand so it doesn't fall out. This was a Chin joke. I also told Tial about the savory meat they made for me from the backstrap and liver. He said he has also had that — it is so good that when he eats it, he forgets his name — an expression meaning that he liked it a lot.

When Joshua and I went out with Hope the previous Friday, I bought him the fanciest longyi we could find. Actually, as we were picking it out

he thought it was for me — I told him I wanted only the finest quality. He picked the best brand, and a really colorful pattern. It cost a month of his wages, so he was very "blessed" when I gave it to him and he explained that he thought it was "too nice" for a student to have. I told him to make it his "Sunday-go-to-meeting" longyi. He called me at the hotel Lord's Day evening to tell me that he wore it to church and all the people loved to see him wearing it. He looks very "smart." In Myanmar, when one approves of the way someone is dressed, he says he looks "smart." He told me that he was disappointed to learn that there would be no class the following day, but came by the hotel at 10:00 A.M. "in case I wanted to teach him something." We spent the morning talking about the necessity of boldness in preaching.

For the two years I've been going to Myanmar, I've heard from the nationals there about how "careful" they must be and how they don't want to upset anybody. I've been asking some of them how to tell the difference between being careful and a spirit of timidity. Monday evening, the 19th, Hope went with us to dinner together with Dawnga and James Lian Sai. As we talked, Moses was telling stories of how he went from village to village among the Buddhists preaching the gospel. Hope sat in wonder, but finally asked how Moses was able to preach in all those villages without being harmed. Dawnga simply replied, "I didn't — they stoned me."

I was somewhat disappointed that in God's providence I did not go to Tahan, where there was an epidemic of malaria. Had I been there alone, I would have gone. The Christians of Myanmar are prone to avoid taking risks for the sake of the gospel. It would not hurt for them to have an example of boldness in the gospel. We must remember that if malaria doesn't kill me, it is only because something else will. An old man told John G. Paton, before he left for the New Hebrides, that he could not support a foolish young man who was simply destined to be eaten by cannibals. Paton answered him in words to this effect, "Sir, you are now quite stricken in years and it seems it will not be so many more years before the worms are eating your body. It matters little to me if my body is eaten by worms or by cannibals so long as I am in God's service, for I know that at the sound of the last trump the God who made all things of nothing shall be able



to reassemble my body to resemble the glorious risen body of the Lord.”

When I was in Myanmar last year, walking through the jungle to get to Cicai, I passed through a village named Sadaw. It turns out that is Hope’s village. I told him that on the way back from Cicai, I stopped at Lal Ruai’s house for a rest, and it turns out that Hope and Ruai used to be troublemakers together before they were converted. Everyone was afraid of Lal Ruai, especially when he had been drinking. But after he was converted he became [one] of the leaders of Sadaw village. Hope thought that if Christ could change Lal Ruai, maybe he could change Siang Hope too. Last year, then, I actually sat in the house of the man who led my prize pupil to the Lord.

The night of August 22nd, I spent more time meeting with people than I did in class. It was profitable, but tiring. I met with Michael Zahau, Robert Thawm Luai, and Henry Mang Hlei Thang. I think the meetings with Zahau and Thawm Luai went very well. Henry Mang is Falam, and is one of the potential translators for TBS.

On my final Lord’s Day in Myanmar, I preached at Thang Bwee’s Evangelical Reformed Church. On the next day, I received a call from Louis Zung Hlei Thang, who is brother to Robert Thawm Luai, and uncle to Rev. Titus San Ceu. Robert Thawm Luai asked Louis to come by and bring a copy of his B.Th. thesis. His thesis is a history of the Falam Bible of the United Bible Societies and the man who translated it. It is a pretty good thesis. I asked him if I could take a copy back to the US with me from which I could then make other copies. He gave me written permission to do so. I agreed to speak at 8:00 AM at the chapel service of the school operated by Robert Thawm Luai and Louis Zung Hlei Thang and spoke on the resurrection of Christ and how it is the only hope of Myanmar.

Hope’s church has been paying him about \$7.00 per month to do translation work. I asked him to work on English and Greek for the next five months (hoping I can return in January) and paid him \$7.00 per month times 5 months (\$35.00) to do so. You would have thought I had given him the crown jewels.

It is hard to be in a country where things that mean little to us in the United States mean so

much to them. Money is not the “answer,” however. Even books and personnel, though helpful, are not the answer. Myanmar needs the hope of the gospel. Only the light of the gospel can pierce the darkness of their bleak existence and give them hope for the future. Only God’s grace can raise them from poverty and despair. Myanmar needs a strong indigenous church. To gain that strength the church must have the Word of God in their language. To have an accurate translation of the Bible into their own languages, they need men, committed to the true gospel, strong in faith, with boldness to withstand the enemy’s trials, who possess language skills. They must have English to study theological works; they must be proficient in their own languages to speak to their own tribes articulately; they must know Greek and Hebrew to preach from the original languages of the Bible. It will be a long process. There is no quick fix. We must be committed to begin, and continue, and perhaps, pass the chore on to the next generation. But we must begin or it will never be done. We have begun with a first semester of Greek. We hope to teach another semester of Greek when I return later this year. We hope to bring back a young man to the US, to provide him with a good seminary education, as well as English language skills. He will be the first, hopefully of many, who will return to Myanmar to be the foundation of a strong indigenous church, which with boldness will preach the gospel across the whole land of Myanmar. Please pray for direction for us as we make plans as to the best way to accomplish these goals. “Lift up your eyes, and look on the fields; for they are white already to harvest.”

#### **WHOSE WHO IN MYANMAR**

- Micah = Tawk Kap – Myanmar Reformation Presbyterian Church
- Moses (URC) = Ngun Hlei Thang
- URC = United Reformed Churches
- Moses Dawnga = "Tahan" Moses = New Life Presbyterian Church = orphanage Moses
- Zahau = Michael Zahau = Reformed Baptist = Falam Chin who has agreed to




undertake translation of the Scottish Psalter

- Thawm Luai = Robert Thawm Luai - Evangelical Presbyterian Church = publisher of KJV-Falam NT = Titus's uncle
- Mang Thang = Henry Mang = Mang Hlei Thang = Biblical Presbyterian Church
- Suiki = Southern Chin (Dai Tribe) = NTM contact
- Siang Lian Hope = URC = 28-year-old single man who intends the ministry
- Suan Mg Mg = Mang Khan Suan
- Vaan Lwe = a person who came by the hotel to see me because Rev. Bong Thang suggested he do so
- Tial Hlei Thang = President of Reformed Theological Seminary and the TBS contact in Myanmar
- Thang Bwee = President of Reformed Bible Institute and pastor of Evangelical Reformed Church
- Titus San Ceu Luai = Professor at RBI and pastor of Protestant Reformed Churches = nephew of Robert Thawm Luai and Louis Zung Hlei Thang
- Louis Zung Hlei Thang = brother of Thawm Luai and man who is editing a KJV-Falam Bible translation
- Rev. Bong = Bong Thang = President of Yangon Bible Institute; a Matupi Chin I met last year. I taught Hebrews at his seminary for the last 2 days that Todd Ruddell was in Myanmar.

**What You Can Do.**

Our readers can do three things to help with the Myanmar mission effort. First and most important, is that you can pray for the gospel to have free course in Myanmar. Elsewhere in this issue is a prayer calendar that you can follow each month. The second

thing you can do is accompany us on a trip to Myanmar. We generally go to Myanmar two or three times a year. Consider going along on an upcoming trip. The third thing you can consider is giving generously to the work there. As the article states, money alone will not do the things that need to be done, but that does not mean that God will not bless the giving of his people. Eight dollars a month is enough to support a student in Myanmar. Fifteen dollars a month will support an orphan with food, medical attention, and clothing. Twenty dollars a month will support a full-time orphanage worker. For those who are inclined to give very generously \$11,000 will buy a new compound for the orphanage that is free of typhus. The overall cost of running the orphanage at present is \$500 per month. We would appreciate any help in defraying those monthly expenses. 

**Coming Soon**

Lord willing, Pastor Bacon will begin a series of Sunday afternoon sermons on the Song of Solomon in the near future.

*Sign up now*

Receive the sermons as they are preached week by week. Available now on cassette tape or audio CD for \$10.00/month (Postage paid). Order together with the morning sermons on the book of Hebrews and receive both for only \$15.00/month (postage paid). Specify audio CD or cassette tape.



## 2002 Myanmar Calendar

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
	Establishment of English as a Second Language School in Yangon	New Life Presbyterian Orphanage in Tahan	Rev. Moses Dawnga and the New Life Presbyterian Church and Seminary in Tahan	Rev. Micah Tawk Kap and the Myanmar Reformation Presbyterian Church	Rev. Moses (Ngun Hlei Thang) and the United Reformed Churches	Michael Zahau and the translation of the Scottish Psalter into Falam Chin
	Rev. Robert Thawm Luai and the Evangelical Presbyterian Church, publisher of the KJV-Falam New Testament and hopefully of the whole Bible	Rev. Henry (Mang Hlei Thang) and the Biblical Presbyterian Church	Suiki of the Southern Chin (Dai Tribe) who wants to go to the UK to study to translate the Bible into Dai	Siang Lian Hope of the United Reformed Churches, a 28-year-old single man who intends the ministry and who hopes to study in the USA.	Rev. Tial Hlei Thang, and The Reformed Theological Seminary. They are the TBS contact in Myanmar. They are working on translations into Mizo.	Rev. Thang Bwee, of the Reformed Bible Institute and the Evangelical Reformed Church
	Rev. Titus San Ceu Luai, The Reformed Bible Institute, and the Protestant Reformed churches.	Louis Zung Hlei Thang, who is editing a KJV-Falam Bible Translation	Rev. Bong Thang and the Yangon Bible Institute	Rev. David Khobal, Rev. Chan Thleng and the Christian Reformed Churches	Rev. Tzalen of the FRC (Ngawn) and Rev. Pasang of the IPC (Falam)	Rev. Joel from Tahan, who is in India at the present time studying for the ministry
	Rev. Shu of Korea and his work with Rev. Thang Bwee and the Reformed Bible Institute.	Christopher Tuck and TBS Australia, and Pastor Bacon and First Presbyterian Church of Rowlett and their roles in the translation of the Bible into the languages of Myanmar	TBS International for its support and guidance in the translation process.	Sen Hmaung, president of Doulos Theological Seminary, who desires that Dr. Bacon come to his school and teach Greek.	Lecturers at Reformed Presbyterian Seminary in Yangon: Suan, Rova, Puia and others.	The seminary students and translators in Myanmar. FPCR and TBS Australia's trips to Myanmar.



# Isaiah 53:4-5. Surely He Hath Borne Our Grievs.

The following is extracted from *Christ Crucified: The Marrow of the Gospel in Seventy-Two Sermons on the Fifty-Third Chapter of Isaiah* (Naphtali Press, 2001), Sermons 19-21. The volume is currently available from the publisher and other reformed book sellers. Reproduced with Permission. Copyright © 2001, Chris Coldwell.

*By James Durham*



*Surely he hath borne our grievés, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But 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.*

## Sermon 19

This is a most wonderful subject that the prophet is here discoursing of, even that which concerns the sufferings of our blessed Lord Jesus, by way of prediction several hundreds of years before his incarnation. It was much that he was to be *a man of sorrows, and acquainted with grief*; but this was more, that *he was despised, and we esteemed him not*. There is wonderful grace upon the one side, that our Lord became so very low; and wonderful contempt and enmity on the other side, that we despised him, and esteemed him not, even because of his lowness.

### THE OFFENSE OF CHRIST'S HUMILIATION REMOVED

In the words now read, and forward, the prophet sets himself to remove the offence that men took at our Lord's humiliation, by showing them that although he became so low, yet he was not to be the less esteemed for that. And the ground which he lays down to remove the offence, is in the first words of the text, which in sum is this, that there was nothing in himself wherefore he should have been brought so low. There was no sin in him, neither was there any guile found in his mouth; but he was graciously pleased to take on him that which we should have borne. And therefore men ought not to stumble, and offend at his stooping to bear that which would with its weight have

crushed them eternally, and thereby to make their peace with God.

### BY CONSIDERING THAT FORETOLD OF HIM BEFORE HIS INCARNATION

In the 6th verse he shows how it came to pass that he stooped so low. All we like sheep have gone astray, and turned every one of us to our own way, and the Lord laid on him the iniquity of us all. We had lost ourselves, but God, in the depth of his eternal wisdom, love, and good-will, found the way to save us; wherein (to speak so) a covenant was transacted between God and the Mediator, who becomes cautioner for our sins, which are transferred upon him. From the 7th verse to the 10th verse he goes on in showing the execution of this transaction, and how the cautioner performed all according to his engagement; and from the 10th verse to the close, we have the promises made to him for his satisfaction. The scope is, as to remove the scandal of the cross, so to hold out our Lord's pursuing the work of satisfaction to the justice of God for elect sinners, and the good success he had in it.

In the 4th and 5th verses we have three things. 1. This ground asserted, Surely he hath borne our grievés, and carried our sorrows. 2. Men's enmity aggreded [*made worse*] from this, yet we did esteem him stricken, smitten of God, and afflicted. In the very meantime that he condescended to stop so low for us, and to bear that which we should have borne, we esteemed but little of him. We looked on him as a plagued man. 3. This is more fully explained, in verse 5: But he was wounded for our transgressions, he was bruised for our iniquities; he was so handled for our sins. And the chastisement of our peace was on him;



that which made our peace with God was on him. By his stripes we are healed; the stripes that wounded and killed him cured us.

We have here then rather as it were a sad narration, than a prophecy of the gospel, holding out a part of our Lord's sufferings; yet a clear foundation of the consolation of the people of God, it being the ground of all our faith of the pardon of sin, of our peace with God, and of our confident appearing before him, that our Lord was content to be thus dealt with, and to *give his back to the smiters, and his cheeks to them that plucked off the hair* (Isa. 50:6).

We shall clear the words in the assertion, which will serve to clear the words of the whole chapter, and also of the *Doctrines* to be drawn from it.

### **GRIEFS AND SORROWS THE EFFECTS OF SIN, ALL WHICH CHRIST BORE**

1. The thing that Christ bore, is called *griefs and sorrows*, by which we understand the effects that sin brings on men in the world. For it is the same that in the *5th verse* is called his being *wounded for our transgressions, and bruised for our iniquity*; it is a wounding that iniquity causes, and meritoriously procures. It is not sin itself, but the effect of sin, to wit, the punishment, the sorrow and grief that sin brings with it, called *griefs and sorrows*; partly because grief and sorrow is necessarily joined with sin, partly to show the extremity and exceeding greatness of this grief and sorrow, and the bitter fruits that sin has with it.

2. How is it said that Christ has *borne and carried* their griefs and sorrows? By this we understand not only Christ's removing of them, as he removed sicknesses and diseases (as it is said, *Matt. 8:16-17*); but also, and mainly, his actual and real enduring of them, as the phrase is frequently used in the Scripture. *That man shall bear his iniquity*, or 'he shall bear his sin' (*Lev. 5*); and many other places; it sets out a real inflicting of the punishment that sin deserves, on him.

3. That it is said *our* griefs, and *our* sorrows, it is not needlessly or superfluously set down, but to meet with the offence that men take at Christ's humbling himself so low; as if he had said, 'What

ails you to stumble at Christ's coming so low, and being so afflicted?' It was not for his own sins, but for ours, that he was so handled; and they are called *our* griefs and sorrows: (1) Because we by our sins procured them; they were our deserving, and due to us; the debt was ours, though he as our cautioner took it on himself. 2. Because, though the elect have distinct reckonings, and peculiar sins, some more, some fewer, some greater, some lesser; yet they are all put on Christ's account. There is a combination of them, a gathering of them all on him, as the word is (*v. 6*), *He hath laid on him*, or 'made to meet on him,' *the iniquities of us all*.

The meaning then of the assertion is this; surely this is the cause of Christ's humiliation, and this makes him not only to become man, but to be a mean [lowly] poor man, and have a comfortless and afflicted life in the world, that he has taken on him that punishment, curse and wrath, that was due to us for our sins; and therefore he ought not to be offended and stumbled at.

### **SOCINIANS THE GREAT ENEMIES OF CHRIST'S SATISFACTION**

Now, because Socinians, the enemies of Christ's satisfaction, and of the comfort of his people, labor to elude this place, and to make Christ only an exemplary Savior, and deny that he really and actually did undergo these griefs and sorrows for the sins of the elect; we shall a little clear and confirm the exposition we have given. The question is not about the taking away of sin, but about the manner of removing it. They say that it is by God's pardoning of it without a satisfaction; we say it is by Christ's satisfaction. So the difficulty in expounding the words is whether to expound them of Christ's removing our sorrows and griefs from us, or of his bearing of them for our sins, and so really taking it away. And that this Scripture means not of a simple removing of them, as he did sickness (*Matt. 8:17*), but by a real taking them on himself, and bearing of them, in order to the satisfaction of the justice of God for our sins, we shall give these reasons to confirm it:



## CHRIST ACTUALLY BORE AND TOOK AWAY THE SINS OF HIS PEOPLE

1. Because these words are to be understood of such a bearing of sorrows and griefs, as made Christ to be contemptible and despised before others. This is clear from the scope; for they are given as a reason why Christ was rejected and despised, as a man of sorrows, and acquainted with grief, and why men should not stumble at him for all that, because it was for them. Now if he had only removed sorrows from them, as he did sickness, it had not been a cause of his sorrow and grief, nor of any man's stumbling at him, but had rather been a cause of his exaltation in men's esteem. But it is given here as a cause of that which went before in the first part of the *3rd verse*, and also a reason why men should not stumble at him, and withal as an aggravation of their guilt who did stumble at him. Now it is clear that the ground of the Jews' despising and mocking of him, was not his removing of sicknesses and diseases, but his seeming to be given over unto death's power.

2. Because that which is called here, *bearing of sorrows and griefs*, is in the words following called, a *being wounded for our transgressions*; which imports not only that he was wounded, but that our iniquities were the cause of his being wounded, and that the desert of them was laid on him.

3. This wounding is held forth to be the *stripes* whereby *we are healed*; and *all we like sheep have gone astray, and the Lord hath laid on him the iniquities of us all*; we did the wrong, but he made the amends. And it was such a wounding as proves a cure to us, and makes way for our peace and reconciliation with God; and such as without it there is no healing for us, for *by his stripes we are healed*. It is by his swallowing up of the river and torrent of wrath that was in our way, and would have drowned us eternally, had he not interposed for us, that we escape.

4. Consider the parallel places to this in the New Testament, and we will find that this place holds out Christ's real and actual bearing of our sorrows and griefs. I shall only name three.

(1) The first is that of 2 Cor. 5:21. He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him; which can be no other way expounded [expounded], but of Christ's being made an offering and sacrifice for our sins; he not being a sinner himself, but becoming our cautioner, and engaging to pay our debt, and to tell down [pay down] the price for the satisfaction of divine justice. He is reckoned to be the sinner, and our sins are imputed to him, and he is dealt with as a sinner.

(2) A second place it that of Gal. 3:13. Christ hath redeemed us from the curse of the law, by being made a curse for us; as it is written, cursed is every one that hangeth on a tree. The sorrows and griefs that Isaiah says here he should bear, are there expounded by the apostle to be his being made a curse, or his bearing of the curse that we should have borne. It is not meant simply of his removing the curse from us, but it also sets out the manner how he removed it, to wit, by his own bearing of it himself, being nailed to the cross, according to the threatening given out before.

(3) The third place is that of 1 Pet. 2:24 (*Who his own self bare our sins in his own body on the tree*), where there is a direct reference to this place of Isaiah, which is cited for confirmation of what the apostle says. And every word is full, and has a special signification and emphasis in it. *He his own self bare*, the same word that is here; and *our sins* and *in his own body* and *on the tree*, intimating the lowest step of his humiliation; *by whose stripes ye were healed*; for *ye were as sheep going astray*, etc. By his bearing of our sins, the burden of sin was taken off us, and we are set free.

I know that place of *Matt. 8:17* has it is own difficulty, and therefore I shall speak a word for clearing of it. He has spoken of Christ's (*v. 16*) *healing all that were sick*, and then subjoins in the *17th verse*, *That it might be fulfilled which was spoken by Isaias the prophet, saying, himself took our infirmities, and bare our sicknesses*; whereupon these enemies of Christ would infer that this place of Scripture has no other, nor further meaning, but of Christ's curing of some sick folks, and of the deputed or committed power





which he has to pardon sins. But we suppose that the reasons which we have already given make it clear this cannot be the meaning of the place; to which we shall add *first* a reason or two, and *secondly* give you the true meaning of it.

1. The reasons why this cannot be the meaning of the place are: (1) Because this Scripture is spoken of as being daily a fulfilling by Christ (*Acts 8:32*), and therefore it could not be fulfilled in these few days wherein he was in the flesh upon earth. (2) Because this bearing of our griefs and sorrows is such a piece of Christ's humiliation, as thereby he took on all the griefs and sorrows of all the elect at once, both of these who lived in Isaiah's time, and of these who lived before, and since his time; and therefore cannot be restricted to the curing of temporal diseases in the days wherein he was on earth, nay, not to the pardoning of the sins of the elect then living, there being many elect before and since comprehended in this his satisfaction, which was most certainly a satisfaction for the sins of the elect that were dead, and to be borne, as well as for the sins of them that were then living.

2. Secondly, for the meaning of the place. (1) We are not to look on Christ's curing of sickness and diseases (*Matt. 8:16*), as a proper fulfilling of this place (*Isa. 53:4*); but as many Scriptures are spoken by way of allusion to other Scriptures, so is this. There is indeed some fulfilling of the one in the other, and some resemblance between the one and the other; and the resemblance is this, even to show Christ's tenderness to the outward condition of folks' bodies, whereby he evidences his tenderness and respect to the inward sad condition of their immortal souls, whereinto they were brought through their sin (the great thing aimed at by the prophet).

(2) If we consider the griefs and sorrows that Christ bore and suffered complexly, in their cause and effects; he, in healing of these diseases and sicknesses, bore our griefs, and carried our sorrows, because, when he took on our debt, he took it on with all the consequences of it. And so, though Christ took on no disease in his own person (for we read not that he was ever sick), yet in taking on the debt in common of the elect, he virtually took on all sicknesses and diseases, or

what they suffered in the diseases, or should have suffered, he took it on together. And hereby he had a right, to speak so, to the carrying of all diseases, and in carrying of them he had respect to the cause of them, to wit, sin; therefore, to such as he cured, he says very often, *Thy sins be forgiven thee*. He studied to remove that in most of them he did deal with.

And so, looking on our Lord as taking on our sins complexly with the cause, and as having a right to remove all the effects of sin, evidencing itself in the removing of these diseases, whereof sin was the cause, these words may be thus fulfilled; and so they are clear, and the doctrine also. We have here no mere exemplary Savior, that has done no more but confirmed his doctrine, and given us a copy how to do and behave; but he has really and actually borne our sorrows and griefs, and removed our debt, by undergoing the punishment due to us for sin.

#### **SIN IS NOT WITHOUT SORROW AND GRIEF**

*Doctrine One.* Observe here that sin, in no flesh, no not in the elect themselves, is without sorrow and grief; tribulation and anguish are knit to it, or it has these following on it. Or take the doctrine thus: wherever there is sin, there is the cause of much sorrow and grief; no more can the native cause be without the effect, than sin can be without sorrow and grief. It is the plain assertion of Scripture (*Rom. 2:8-9*), *indignation and wrath, tribulation and anguish upon every soul of man that does evil*; which one place, putting the four words together, says:

1. That there is sorrow most certainly and inseparably on every soul that has sinned. 2. And that this sorrow is exceedingly great (which may also be the reason why this sorrow is set out in two words in the text), therefore four words are used by the apostle to express it. It is not our purpose here to dispute whether God in his justice does by necessity of nature punish the sinner. These three things considered, will make out the doctrine, which is that there is a necessary connection between sin and sorrow; and that this sorrow must needs be very great.



(1) If we consider the exceedingly unsuitableness of sin to the holy law of God, and how it is a direct contrariety to that most pure and perfect law.

(2) If we consider the perfectly holy nature of God himself; The righteous Lord, says the Psalmist (Ps. 11:7), loveth righteousness; and the prophet says (Hab. 1:13), He is of purer eyes than he can behold evil, and he cannot look upon iniquity. And though we need not to dispute God's sovereignty, yet it is clear that he is angry with the wicked every day (Ps. 7:11), and he will by no means clear the guilty (Ex. 34:7), and that there is a greater suitableness in his inflicting sorrow and grief on a sinner that walks contrary to him, than there is in showing him mercy; and there is a greater suitableness in his showing mercy to a humbled sinner, who is aiming to walk holily before him.

(3) If we consider the revealed will of God in the threatening, who has said, *The day thou eatest thou shalt surely die*; we may say there is (as they speak in the school), a hypothetic necessity of grief and sorrow to follow on sin, and that there is a necessary connection between them. And this may very well stand with the Mediator's coming in, and interposing to take that grief and sorrow from off us, and to lay it on himself. But it was once ours, because of our sin.

**THE INFINITE EVIL OF SIN APPEARS IN THE SUFFERINGS OF CHRIST FOR THE ELECT**

If it is asked, 'What grief and sorrow this is?' We said it is very great, and there is reason for it. For though our act of sin, first, as to the subject that sins (man), and secondly, as to the act of sin itself (a sinful thought, word or deed that is soon gone), are *finite*; yet, if we consider sin: (1) In respect of the object against whom [it is committed] (the infinite God); (2) In respect of the absolute purity of God's law, a rule that bears out God's image set down by infinite wisdom, and that may be some way called infinitely pure; and sin, as being against this pure rule, that infinite wisdom has set down; (3) And if we consider it in respect of its nature, every sin being of this nature, that though it cannot properly wrong the majesty of God, yet as to the intention of the thing, and even of the sinner, it wrongs Him — sin in these respects may

be called *infinite*. And the wrong done to the majesty of God thereby, may be called infinite, as those who built Babel, their intention in that work breathed forth infinite wrong to God, as having a direct tendency to bring them off from dependence on him. And so every sin, if it had its will and intent, would put God in subordination to it, and set itself in his room; and therefore sin in some respect, as to the wrong against God, is infinite.

**THE HEINOUS NATURE OF SIN AND THE GLORIOUS SUFFERINGS OF CHRIST DESCRIBED**

*Doctrine Two.* That the real and very great sorrow that the sins of the elect deserved, our Lord Jesus did really and actually bear and suffer. As we have exponed the words, and confirmed the exposition given of them, you have a clear confirmation of the doctrine from them. 1. *Griefs and sorrows*, in the plural number, show intenseness of sorrow and grief. 2. That they are called *ours*, it shows our propriety in them. 3. And that it is said Christ *bore* them. These concur to prove the doctrine that the same sorrow which the sins of the elect deserved, Christ bore. It not only says that our Lord bore sorrows, but the same sorrows that by the sins of the elect were due to them; and so there was a proportionableness between the sorrows that he bore, and the sorrows they should have endured. He took up the cup of wrath that was filled for us, that we would have been put to drink, and drank it out himself.

**CHRIST BORE PUNISHMENTS DUE TO SIN IN ITS ESSENTIAL NATURE, NOT IN ACCIDENTALS**

Suppose that our Lord had never died (as blessed be his name, there is no ground to make the supposition), the cup of sorrow that the elect would have drunken eternally, was the same cup that he drank out for them. It is true we would distinguish between these things that are *essentially* due to sin as the punishment of it, and these things that are only *accidentally* due to it. The former Christ bore, but not the latter. To clear both in a word or two:

1. These things *essentially* due to sin — as necessarily included in the threatening, *The day thou eatest thou shalt surely die*, and in the curse



of the law<sup>1</sup> — are death and the curse. These are essentially the desert of sin; in which respect it was not only necessary that Christ should become man and suffer, but that he should suffer to death, or should die. And not only so, but that he should die the cursed death of the cross, as the threatening and curse put together hold out. And as to all these things that he underwent, and met with before, and at his death, they were the accomplishment of the threatening due to us, and fulfilled in and by him in our room. So that, as he himself says (*Luke 24:26*), *O fools, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things, and to have entered into his glory?* Therefore he behooved to be in an agony, and to sweat great drops of blood, to be crucified, and die, and to be laid in the grave.

2. These things which we call *accidentally* due to sin, are mainly two.

*First*, that horrible desperation of the damned in hell, where they gnaw their tongues for pain, and blaspheme God; this, we say, is not properly and essentially the desert of sin, but only accidental. (1) In respect of the creature's inability to bear the wrath that sin deserves; and hence arises not only a sinless horror which is natural, but a sinful desperation. (2) Add to this inability of the creature, the enmity thereof, whereby it comes to thwart with and contradict the will of God; hence the desperation not only arises, but is increased. Now our Lord Jesus not being simply a creature or a man, but God and man in one person, he was able to bear the sorrow and wrath due to the elect for their sin; and there being no quarrel, nor ground of any quarrel, between God and him on his own account, though he had a natural and sinless horror at the cup of his Father's displeasure, when put to his head [*mouth*], yet he had no sinful desperation.

*Secondly*, the second thing accidentally due to sin, is the eternal duration of the wrath, or of the curse; because the sinner, being a mere creature, cannot at one shoke [*shock*] meet with the infinite wrath of God, and satisfy justice at once; therefore

the Lord has in his wisdom and justice, found out a way of supporting the creature in its being, and continuing it forever under wrath, because it cannot, being finite, satisfy infinite justice. But our Lord, being God and man, being of infinite worth or value, and of infinite strength, was able to satisfy justice, and bear at once that which the elect could never have borne. Yet he had the essentials of that which sin deserved, to wit, death and the curse, to meet with, and did actually meet with them; as the hiding of his Father's face, and the suspending and keeping back of that consolation, that by virtue of the personal union flowed from the God-head to the man-head. And he also had the actual sense and feeling of the wrath of God, the awakened sword of the justice of God actually smiting him; so that men wondered how he could be dead so soon.

We shall only add a word or two of reasons for clearing and confirming the *Doctrine*; and for proof of it, these three things concur: 1. That sin's deserving, by God's appointment, is to have sorrow following on it. 2. That by God's appointment, according to the covenant of redemption, the Son of God undertook that very same debt that was due by the elect. 3. And that it was God's design not to pass one of their sins, without satisfaction made to justice, but to put at the cautioner for them all, for the declaration of the riches and glory of the free grace of God, when the sinner is liberated, and not put to pay. And for the declaration of the holy severity and justice of God, when not one farthing is owing, but the cautioner must needs pay it. And that both these meeting together, there may be to all generations, a standing and shining evidence of the unsearchable riches, both of God's grace, and of his justice.

This is a sweet doctrine, and has many massy [*weighty*], substantial, and soul-refreshing *Uses*. Out of this eater comes meat, and out of the strong comes sweet [*Judg. 14:14*], this being the very marrow of the gospel, holding out not only Christ's sufferings, but that he suffered not at random, or by guess, but that he suffered the sorrows and griefs that we should have suffered. And though the equivalent might have been received, yet he would needs undergo the same

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<sup>1</sup> According to that, Cursed is every one that abides not in all things that are written in the book of the law to do them [Gal. 3:10].



sufferings in their essentials; which may exceedingly confirm the faith and hope of believers in him, of the exemption and freedom from the wrath and curse of God, seeing he suffered the same that they should have suffered, had not he interposed between them and it, as their cautioner and surety.

*Use One.* Hereby we may know what an evil and bitter thing sin is, that has such effects; would God we could once prevail thus far with you as to make you take up and believe that sin has sorrow and grief inseparably knit to it, and that the sinner is miserable, and liable to death, and to the curse of God. And there is no difference but this, that sinners are insensible how miserable they are, and so in greater capacity to be made obnoxious to that misery. Do you mind this, O sinners, *that God is angry with you every day? That indignation and wrath, tribulation and anguish, is to every soul of man that does evil? That God will by no means clear the guilty?* [Ps. 7:11; Rom. 2:8-9; Ex. 34:7; Num. 14:18]. Tremble to think upon it; many of you pass as gay honest folks, who will be found in this roll, and would you know your condition, and the hazard that you run? It is of wrath and the curse of God eternally, with desperation and blasphemy; and if that is misery, sin is misery, or brings it; and that day comes when there shall be a storm from heaven of fire and thunder that will melt the elements above you, and not leave a stone upon a stone of these stately buildings on earth about you; in which day, sinners will be confirmed in the belief of this truth, *That it is an evil and bitter thing to depart from the living God.* [Jer. 2:19].

To press this *Use* a little, there are two sorts of sinners, who, if they would soberly let the truth of this *Doctrine* sink in their minds, they would see their folly.

1. The first sort are these who lie quietly under bygone guilt unrepented of, as if the sorrow were past, because the act is so; but think not so. Will the just God avenge sin on his Son, and will he let it pass in you? You that will grant yourselves are sinners, and are under convictions of sin, you had need to take heed what is following it. As you treasure up sin, you are *treasuring up wrath*

*against the day of wrath* [Rom. 2:5]. O wrath is a heaping up in store for you.

2. A second sort are these that go on in sin, whatever is said to the effects of it, and will confidently put their hand to it, as if there were no sting in it at all, and drink it over as so much sweet liquor. But these stolen drinks that seem sweet in secret, will be vomited up again with pain, torment and sorrow; and either it shall be grief and sorrow to you in the way of repentance, or eternal grief and sorrow, when the cup of God's wrath shall be put in your hand, and held to your head forevermore.

*Use Two.* By this you may see a necessity of making use of the mediator Christ Jesus. It is God's great mercy that he has given a mediator, and that the mediator is come, and that he has taken on our debt. What had been our eternal perishing and wallowing in hell's torments with devils, to his sufferings? Always this doctrine says, that there is a necessity of making use of him, and receiving of him; and therefore, either resolve to meet with this sorrow in your own persons, or betake you to him, that by his interposing it may be kept off you. Weigh these two, that sorrow, death, and the curse necessarily follow sin, and that Jesus Christ has died, and undergone that curse for the elect sinners; and then you will see a necessity of being found in him, that you may be free of the curse; which made Paul make that choice (*Phil. 3:8-9*): *I count all things dung that I may win Christ, and be found in him.* Ofttimes the allurements of the gospel prevail not to bring sinners to Christ; but if its allurements do not prevail, will not the consideration of the vengeance of God persuade you? However, in these two doctrines you have in sum this, the curse of God following sin, and a free and full Savior held out to you, by whom you may evite [*avoid*] the curse. You are invited to make him welcome. Choose you. Death and life are set before you, whereby you are put to it, whether you will adventure to meet with the curse, or to make him welcome. Now, God himself make you wise to make the right choice.



## Sermon 20

If we had the faith of that which the prophet speaks here, and the thorough conviction, who it is of whom he speaks, we would be in a holy transport of admiration and astonishment at the hearing of it; that it is he who is the Prince of life, that was bruised and wounded; and that these bruises, wounds and stripes are ours, were for us, and the price and satisfaction for our iniquities to divine justice. And yet, that even he, in the performing of all this, is vilipended and despised by those whose good he is thus pursuing and seeking after: Oh, how should it be wondered at!

### THE SCANDAL THAT MEN LAY ON CHRIST'S SUFFERINGS REMOVED

These words (as we show) hold forth these three: 1. The cause or end of Christ's suffering (*Surely he hath borne our griefs, and carried our sorrows*) which is to remove and take away the scandal that might arise from Christ's humiliation, described in the forgoing words. He was low indeed, but there was no guile found in his mouth; it was for no quarrel that God had at him, but he undertook our debt, and therefore carried our sorrows. 2. The aggravation of men's enmity and desperate wickedness; that yet, notwithstanding of all this, *We esteemed him smitten of God, and afflicted*. 3. We have the exposition of the first part more clearly set down (*But he was wounded for our transgressions, he was bruised for our iniquities, etc.*) where more fully he expounds what in the beginning of the 4th verse he asserted.

We expounded the first part of the words, and showed that these griefs and sorrows held forth the due desert of sin — called ours, because they are the due and particular desert of our sins, and that which they procured — and that Christ's bearing of them was not only meant of his taking away, or removing from us of sorrows and griefs, as he did diseases, but of his real undergoing of that which we should have undergone, even such a bearing as made others think him smitten and plagued of God, and such as wounded and bruised him, even such as made him become a curse for us, and such as procured healing to us:

all which proves that it was a real undergoing of sorrow and grief.

We spoke to two *Doctrines* from this part: 1. That sin has sorrow necessarily knit to it, and never [*lacks*] sorrow following it. 2. That Christ Jesus undertook the same sorrows, and really bore these same griefs that sin procured to the elect, or that by sin were due to them.

That we may proceed to observe somewhat more, and for clearer access to the *Doctrine*, we shall speak a word to a question that may be moved here:

### WHAT IS MEANT BY THE WORDS, 'ALL WE HAD GONE ASTRAY'

What is meant by these words, *our, we* and *us*? He has borne *our* griefs; the Lord has laid on him the iniquity of *us* all; by his stripes *we* are healed? And the rather I would speak to this, because throughout the chapter we will find these *pronouns* very frequent. We know, in Scripture, *our* and *us* are sometimes extended to all mankind; so *we* are all lost in *Adam*, and sin has a dominion over *us* all; and that part of the words (*v. 6*) — *All we like sheep have gone astray* — may well be extended to all mankind. Sometimes it is to be restricted to God's elect, and so *all* comprehends only such, and all such. And in this respect, *our, us, and we, and all*, are contradistinguished from many others in the world, and take not in all men, as *Gal. 4:26: Jerusalem which is above is free, which is the mother of us all*. Which is spoken, in opposition to the bond woman and her children spoken of before; so that this *our, us* and *we*, are not to be extended to all individual men in the world, as if Christ had satisfied the justice of God for all. But it is to be applied to God's elect, separate in his purpose from others, and in God's design appointed to be redeemed and satisfied for by Christ.

*Doctrine*. And the words being thus expounded, they lead us to this *Doctrine*: that Jesus Christ, in bearing the punishment of sin, had a particular and distinct respect to some definite sinners. For confirmation of it, we shall not go out of the chapter, the scope whereof we would clear a little; and if we look throughout the chapter, we will find



five grounds to clear that these words are to be thus restricted.

### **GOD'S PURPOSE & COVENANT OF REDEMPTION, CALLED HERE UNIVERSAL**

For 1. We are to expound this universal with respect to God's purpose and covenant, the contrivance of the elect's redemption, and to the death of Christ, the execution of it. And so these words, *our, us, we, all*, are and must be restricted to these; and in them we are to find out who they are. Now, who these are we find clear [in] *John 6:37, 39: All that the Father hath given me shall come unto me; and This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing*. It is in a word these whom the Father has given to Christ, and as many as are given will believe; and certainly these that are given to Christ to be redeemed by him, are the same whose iniquities the Father makes to meet on him. And these are distinguished from those not given (*John 17:6, 11*), and are called *his sheep* (*John 10:17*). *Therefore doth my Father love me, because I lay down my life, to wit, for my sheep*. And all the strain of this chapter being to show God's way of contriving and prosecuting the work of redemption, and Christ's executing thereof, according to the covenant of redemption, all this spoken of Christ's suffering must be expounded according to that engagement.

2. Whereas it is said (*v.8*), *For the transgressions of my people was he stricken*, it is certain this *our*, and *us*, and *we*, for whom Christ was stricken, must be restricted to God's people — that is his peculiar people who are his by electing love, as Christ says (*John 17:6*), *Thine they were, and thou gavest them to me*. They are not his, as all the world are his, but are contra-distinguished from the world as his own peculiar, purposed, designed people. Surely all the world are not God's people in this sense; therefore they are called *his sheep*, and contra-distinguished from these who are not his sheep (*John 10:17*). And therefore we are to look on these words, *our, us, and we*, as of equivalent extent with the peculiar people of God. He carried the punishment of the sins of all God's people, that are his peculiar election.

3. So (*v. 10*), *When thou shalt make his soul an offering for sin, he shall see his seed* — hence we gather this, that these whose iniquities Christ bore, are Christ's seed; and for these he purposely laid down his life, as these whom he expected should be saved, for satisfying of him for the travail of his soul, and for no more. And these cannot certainly be all the world, there being such contradistinction between Christ mystical, or his seed comprehending the elect, and the seed of the serpent comprehending the reprobate and wicked, who are said to be of their father the devil. These are Christ's seed, who are spiritually begotten of him (and these doubtless are not all the world), and for these only he suffered. So that *our* sins here are the sins of all the seed.

4. Look where it is said (*v. 11*), *By his knowledge shall my righteous Servant justify many; for he shall bear their iniquities*. It is clear whose sins they are that Christ bears; it is theirs who are justified by his knowledge, or by faith in his blood; and justification by faith in his blood, and redemption by his blood, are commensurable, and of equal extent. Now it being certain as to the event, that not all the world, nor all in the visible Church, are justified by the faith of Christ, it must also be certain that the sins of others, who are not, nor shall not be justified, were never purposely borne by Christ. And this ground, as all the rest, will be the more clear if we consider that it is given as an argument why they must be justified, because he has borne their iniquities.

5. A fifth ground may be gathered from the last words of the chapter: *He made intercession for the transgressors*. Whence we may reason that Christ's intercession and his satisfaction, are of equal extent. He satisfies for no more than he intercedes for. Now, it was not for all the world, nor indefinitely and by guess, for all in the visible Church that Christ did intercede, *but for them that the Father had given him out of the world* (*John 17:6, 9, 10*), *Thine they were, and thou gavest them me; and All mine are thine, and thine are mine*. Christ's death being the ground of his intercession, and it being by virtue of his death that he interceded, his death and intercession must be of the same extent. He intercedes for such and such sinners, because he has paid a



price for them that there may be a good account made of them at the last day.

*Uses.* 1. The first use of it serves to clear a great and precious truth concerning God's covenant, and discriminating love, whereby he has put difference between some and others. 2. It serves to stir them up, who are thus differenced, to admire at, and to commend his love, who has been graciously mindful of them, when others are passed by. 3. It serves also to clear the other Scriptures, and this same chapter, and to teach us, not to make common to all, the privileges bestowed on some peculiar ones, and to guard us against the vilifying and profaning of our Lord's sufferings, as if he had no special and peculiar design in them, or as if they might be frustrated in the design of them, contrary to the promise made to him of the Father.

**IN WHAT RESPECT CHRIST BEARS HIS PEOPLE'S INIQUITIES**

And therefore here, to obviate an objection which is made from the *6th verse*, *All we like sheep have gone astray*, when some would infer that it is all who like sheep have strayed, whose iniquities Christ has borne, we say, that that *All* is not meant to comprehend them whose iniquities Christ has borne only, but to hold out the extent of straying. Or the meaning is not to show that his suffering and satisfying of justice extended to all that strayed, but to show that the elect for whom he suffered had all of them strayed, as well as others. This is like the reasoning which the apostle has (*2 Cor. 5:14*), *If one died for all, then were all dead*; the meaning whereof is not that Christ died for all that were dead, but this is the meaning, that all for whom Christ died were once dead. So here, while it is said, *All we like sheep have gone astray*, it is to show that the elect strayed, and esteemed him not, as well as others, and had God's curse lying on them as their due, till Christ interposed, and took it off them. The point might have also *Use* for confirmation, but we do not follow these.

*Surely he hath borne our griefs, and carried our sorrows*, that is *our* griefs and sorrows who are his elect, his people, his seed, who flee to him for refuge, and are justified by his knowledge, or by

faith in him, and for whom he makes intercession. Hence observe, that believers would endeavor the strengthening of themselves in the faith of this, that Jesus Christ has borne *their* griefs and sorrows, and has satisfied justice for them in particular. They would study to be in ease on good ground, to say with the prophet, *Surely he hath borne our griefs, and carried our sorrows*; to make it sure that they are in the roll of elect believers, and justified persons; to say with the Apostle Paul (*Gal. 3:13*), *He was made a curse for us*; and with the same apostle to say (*2 Cor. 5:21*), *He was made sin for us, that we might be made the righteousness of God in him*; and to say with the Apostle Peter (*1 Pet. 1:24*), *Who his own self bare our sins in his own body on the tree*. They speak always by way of application. So these places, whereby we confirmed the doctrine that Christ really bare that punishment of the sins of the elect, are express in an applicatory way: And that notable place [in] *Gal. 2:20*, where, as if it were not enough to say he loved us, and gave himself for us, he draws it nearer and more home, and says, *who loved me, and gave himself for me*.

**NOT EVERYONE TO MAKE APPLICATION THAT CHRIST DIED FOR HIM IN PARTICULAR**

But that you may not mistake the point, my meaning is not that everybody off-hand should make application of Christ's death. O the presumption and desperate security that destroys thousands of souls here, as if there were no such distinction as we held forth in the first doctrine, nor any bar to be put in the way of that fancied universal application of Christ's dying for all sinners! Whereas we show that it was for his sheep, and these given to him of the Father only, that he died, and for no more. But this is my meaning, that (as it is, *2 Pet. 1:10*) you would *give diligence to make your calling and election sure*, and that in an orderly way you would secure and sicker [make certain] your interest in Christ's death — not to make this the first thing that you apprehended for the foundation of your faith, that he died for you in particular, for that were to come to the top of the stairs, before you begin to set foot on the first step. But the orderly way is to make sure your fleeing to Christ in the sense of sin, and your closing with him on his own terms, and your



having the characters of his people engraven on you. And then from such premises, you may draw this conclusion as the result thereof: *Surely he hath borne our griefs, and carried our sorrows*; then you may be satisfiedly confirmed in this, that when Christ transacted and bargained with the Father about the elect, when he prayed, and took the cup of his Father's wrath, and drank it out for them, he minded your names, and was made a curse in your room.

The reason is drawn from the advantage of such a doctrine, as having hanging on it the consolation of all the promises of God; for we can never comfortably apply, nor be delighted in the promises, till we come to make particular application of Christ's purpose and purchase in the work of redemption. This is it that rids marches,<sup>2</sup> and draws a line between us and reprobate ungodly men, and that keeps from the fear of eternal death that pursues them. And it gives some ground of hope to lay hold on, and grip to as to our enjoying of Christ's purchase. I know there is nothing that folk had more need to be sober and wary in the search of, and in the securing themselves in, than this; yet by the same command that enjoins us to make our covenant-state, our calling and election sure, we are bound to make our redemption sure; and having at some length spoken of the way of making sure our believing (*v. 1*), we may insist the less on this of making sure our redemption by Christ.

*Use One.* The first use serves for information to let you know that there are many professing Christians that account this a curious, nice, and conceity thing, to study to be sure, and to make it sure that Christ in his death and sufferings minded them in particular. Others may be think it impossible; and all may think it a right hard and difficult thing, and indeed so it is. But yet we would have you to consider: 1. That simply it is not impossible, else we should say that the comfort of the people of God were impossible. 2. That it is no curious thing; for the Lord does not

lay the obligation to curiosity on any, though we would wish that many had a holy curiosity to know God's mind towards them, that they might not live in the dark about such a concerning business. 3. *That the secret of the Lord is with them that fear him (Ps. 25:14)*, and even this same secret concerning redemption is with them, *and he will show them his covenant*. And indeed it were no small matter to have this manifested.

*Use Two.* And therefore as a second use of the point, we would commend to you the study of making this sure; for it has many notable advantages attending it. It would provoke to humility, and to thankfulness to him *that loved us, and washed us from our sins in his own blood*. It would make a comfortable and cheerful Christian life; it would warm the heart with love to God, and to Jesus Christ, who has thus loved us, as to give himself for us. When we commend this to you, it is no uncouth, nice, needlessly curious, or unattainable thing; nor would we have you, when you cannot attain it, to sit down discouraged; neither would we have you take any extraordinary way to come by it; nor waiting for any new light, but that which is in the Bible; nor would we have you resolving to do no other thing till you attain to this. But this we would have you to do, even to make faith in Christ sure by fleeing to him, and casting your burden on him, by cordial receiving of him, and acquiescing in him; and then you make all sure. The committing of yourselves to him, to be saved by his price paid to divine justice, and resting on him as he is held out in the gospel, is the way to read your interest in his redemption.

And this is it that we have [in] *Gal. 3* and *2:19-20*, where it is disputed at length that we are heirs of Abraham by believing. *By the law* (says the apostle) *I am dead to the law, that I might live unto God: I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me, and the life which I live in the flesh is by the faith of the Son of God*. Hence he concludes, *who loved me, and gave himself for me*. And this he proves in the last words, *I do not frustrate the grace of God. 'I do not disappoint it, I mar it not in its end and design.' 'It is' (as if he had said) 'seeking a lost sinner to save, and I give it a lost sinner to be saved.'* For though

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<sup>2</sup> Ed. *Rid Marches* — Marches: borders, confines. Hence, *Riding the Marches*, a practice retained in various boroughs, especially at the time of public markets. "It is customary to ride the marches, occasionally, so as to preserve in the memory of the people the limits of their property." *Jamieson*.





God's decree be the first step to salvation, and the work of redemption follows on it, and then believing on both; yet to come to the knowledge of God's decree of election, and of our concern in the covenant of redemption, we look downward, and seek first to know if we have a right to make application of that which was thought upon long since concerning us. And this we do by reflection on the way we have come to believing.

If we have been convinced and made sensible of sin, and of our lost condition by nature; if we have not smothered that conviction, but cherished it; if we have not run to this or that duty for satisfying of divine justice, and for making of our peace thereby, but were necessitated to betake ourselves to Jesus Christ made offer of in the gospel for the salvation of sinners; and if we have closed with him as he was offered — if *we* have done so, *we* may thence conclude that he had loved *us* and given himself to save *us* because he has humbled *me* for sin (may the serious soul say) and given *me* this faith to believe in him; and this is his promise which *I* rest upon, that *I* shall be saved.

### **FAITH AND HOLINESS THE BEST EVIDENCE OF OUR ELECTION**

Or you may try your interest in his redemption thus: Whether am I one of God's people or no? Whether do I walk like them? And so go through the marks and signs of holiness, asking yourself, what sincerity is there in me? What mortification? What humility, meekness, love to God and his children? And what fruits of faith in new-obedience? These two, faith and holiness, are the pillars that bear up the house of assurance — working and not resting on it, believing and yet not growing vain and light because of it; but so much the rather studying holiness; and to go on between and with these two till we come to read God's mind about our election and redemption. For neither believing nor holiness can make any alteration in the bargain of redemption, yet it will warrant our application of the bargain, and clear out interest in it; as the Apostle Peter plainly insinuates when he thus exhorts, *Give diligence to make your calling and election sure* [2 Pet. 1:10]. How is that? Will diligence make God alter his decree of election, or make it any surer in itself?

No, by no means. But it will assure us of it; for *by so doing an entrance shall be ministered unto us abundantly into his everlasting kingdom*. By giving all diligence to add one grace to another, and one degree of grace to another, there shall be a wide door opened to us to go into heaven by; and there is no hazard in commending this doctrine to you all, even the study of faith and holiness, thereby to come to the knowledge of God's secret counsel concerning you.

*Use Three.* And therefore, as third use of this point, know that all of you that prejudge yourselves of this comfort of your interest in Christ's purchase, do bring the blame of it on yourselves.

*Objection.* If any shall profanely object, 'If God has purposed so many shall get good of Christ's sufferings, and no more, what will my faith and holiness do, if I be not elected?' We showed in the former *Use*, what faith and holiness will do, and we tell you here what your unbelief and negligence will do, and it is this: it will seclude you from all the blessings of the covenant, and bring you under the sentence of condemnation. For as the conditional promise looks to the believer and unbeliever; so it is not Christ's purchase, nor the difference God has made in his purpose of election, that is the cause why you are damned and not justified. But you are damned because you transgressed God's law, and when salvation was offered to you through Christ, you would not close with the offer; and you are not justified because you betook not yourselves to him for righteousness, but continued in your sin, and in seeking righteousness by the law. For although this universal is not true, *That Christ died for all men*; yet this universal is true, that *they are all justified that by faith flee unto Jesus Christ for refuge*. Hence these two are put together (John 6:37), *All that the Father hath given me, shall come unto me; and him that cometh, I will in no wise cast out: for I came down from heaven, not to do my own will, but the Father's will that sent me*.

If it should be asked, 'What is the Father's will?' He answers [John 6:39], This is the Father's will that sent me, that of all that he hath given me I should lose nothing. 'There are' (as if he had said) 'some committed to me to be redeemed by me,



and I will lose none of them.’ And lest it should yet be objected, ‘But I [know] not if I be given to Christ to be redeemed by him;’ he adds, And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life [John 6:40]. In which words we have two wills, to say so, both having the same promise and effect. The first relates to the secret paction [contract] of redemption (v. 39), and the second is his revealed will, pointing at our duty (v. 40). And so if any should say, ‘I know not if I be given to Christ, I know not if I be elected;’ this answer is here given: what is that to you? It is not to be searched into at the firsthand, and broken in upon per saltum<sup>3</sup> and at the broadside; that is God’s secret will, and that which is his revealed will belongs to you, and that is to see that you believe. And if you believe, the same promise that is annexed to believing is annexed to election, and they sweetly tryst [meet] together, and are of equal extent; to wit, believing, and to be given to Christ. And therefore let me commend it to you, to hold yourself content with God’s revealed will. For it is not the ground of your faith; I mean as to its first closing with Christ, that of all given to Christ, he shall lose none; but this is the ground of it, that everyone that sees the Son, and believes on him, shall have everlasting life. And we may add this word, as one motive amongst others to faith and holiness, that by your studying of these you may turn over the words of the prophet here to yourselves, and say, Surely he hath borne our griefs, and carried our sorrows; and that of the apostle (Gal. 2:20), Who loved me, and gave himself for me; also that word of Peter cited before [2 Pet. 1:24]: His own self bare our sins in his own body on the tree. O what consolation is here!

*Use Four.* The fourth use of it is to commend the practice of this to the believer that has indeed fled to Jesus Christ; and to show the great privilege that they have who are such. The practice of it is, that believers should seek to be established and confirmed in the particular application of Christ’s death to themselves, not only to know that he suffered for the elect and for believers, but for

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<sup>3</sup> Ed. *Per saltum* (Latin). *By a leap*. The use is as in doing or obtaining something without going through the necessary groundwork or prior steps.

them in particular, that (*Heb. 4:16*), *They may come with boldness to the throne of God*, and confidently assert their interest; and (*Heb. 6:11*), *they may grow up to the full assurance of hope unto the end*. We suppose there are many believers that dare not disclaim the covenant, and their interest in Christ, who yet are fearful to make this particular application: *Jesus Christ hath love me, and given himself for me*. But if they could knit the effects with the cause from whence they came, they might attain to it. For the man that can say, ‘I am fled to Christ for refuge,’ may also say, that he ‘purposely laid down his life to pay my debt.’ And he is warranted of Christ to make this application of his particular intention towards him. Upon the other side, the more consolation be in this to believers, it speaks the greater ground of terror to unbelievers, because of the prejudice they sustain by the [*lack*] of this. And as many of you as make not faith and holiness your study, you lie out of the reach of this consolation that flows from Christ’s bearing the griefs and sorrows of his own. And therefore let the profane, senseless multitude, that know not what it is to die to the law, or to live to holiness, as you would not commit sacrilege, stand a-back, and not dare to meddle with this redemption, till you stoop and come in at this door of faith and holiness. And let as many as are in this way admit of the consolation, for it is the Lord’s allowance upon you; but for others, if you presume to take hold of it, the Lord will wring it from you, and let you know to your cost that you had nothing to do with it.

### Sermon 21

These words, and all this chapter look [more] like a piece of the history of the gospel, than a prophecy of the Old Testament, the sufferings of the Messiah being so directly pointed at in them. We showed that this first part of the *fourth verse* holds forth the cause of his sufferings, and it is applied to our Lord [in] *Matt. 8:17* and *1 Pet. 2:24*. As for the second part of the verse in these words: *Yet we esteemed him smitten of God, stricken and afflicted*; any who are acquainted with the gospel cannot but know that it was fulfilled in him. And it is an aggravation of their sin who did so



undervalue and despise him, that though he condescended to come so low for us, yet we slighted him; and even then, when there was greatest love let out, we abused it, and made it the rise of the greatest malice. And for the *fifth verse*, it is applied by Peter [in] *1 Pet. 2:24*.

This whole chapter then being so gospel-like, and having a direct fulfilling in Christ, we may draw this [first] general *Doctrine* from it:

**WHAT IS SPOKEN OF MESSIAH IN THIS CHAPTER, AGREES TO CHRIST**

*Doctrine One.* That our Lord Jesus Christ — who was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried, and rose again the third day — is the very same Messiah that was prophesied of in the Old Testament, and was promised to Abraham, Isaac and Jacob, whom the fathers before his coming in the flesh were waiting for. And though this may be looked on as but a very common and useless doctrine, yet it is the main ground and foundation of our faith. We may take many things for granted, wherein if we were well tried and put to it, we would be found unsicker [*infirm; unstable*], and in this among the rest.

Now for confirmation of it, this same one argument will make it out; we shall not follow it at length, but in the prosecuting of it shall astrict [*restrict*] ourselves to this chapter. The argument runs thus: if in Christ Jesus, that which was prophesied of the Messiah, and promised to the fathers, have its fulfilling and accomplishment; then he must be the same Messiah that was prophesied of, and promised to them; for these things spoken of the one and alone Messiah, can agree to no other. But whatever was prophesied and spoken, or promised of the Messiah to the fathers, to the least circumstance of it, was all fully accomplished and fulfilled in Christ. Therefore the conclusion laid down in the doctrine follows, to wit, that our blessed Lord Jesus is the same Messiah that was prophesied of, promised to the fathers, and whom they before his coming were looking for. So that that question needs not now be proposed, *Art thou he that should come, or do we look for another? Go, says Christ (Matt. 1:4-6) and tell John, The blind receive their sight, the*

*lame walk, and the lepers are cleansed, the deaf hear, and the dead are raised, and the poor have the gospel preached to them, and blessed is he whosoever shall not be offended in me.* 'Blessed is he, who because of my humiliation is not stumbled.' Now, not to make a rehearsal of the general prophesies in Scripture, all of which have their exact fulfilling in Christ, we shall only speak to two things here for making out of the argument proposed 1. That this chapter speaks of the Messiah. 2. That which is spoken in it, is literally fulfilled in Christ.

**ISAIAH 53 SPEAKS OF THE MESSIAH**

1. That this chapter speaks of the Messiah; though of old the blinded Jews granted it, yet now they say that it speaks of some other. But that it speaks of him, these things will make it evident: (1) If we look to the *13th verse* of the former chapter ([*Isa. 52:13*], where it is said, *My Servant shall deal prudently, he shall be exalted and extolled, and be very high*); there our Lord Jesus is spoken of as the Father's Servant or great Lord-deputy. And the Jews themselves grant that this is meant of the Messiah; and there is nothing more clear than that what is spoken in this chapter relates to him who is called *the Lord's Servant* in the former chapter, as we showed at our entering to speak of it.

(2) If we look to the description of his person, it can agree to no other. For it is said, There was no guile found in his mouth, he was brought as a lamb to the slaughter, and as a sheep before the shearer is dumb, so he opened not his mouth, etc. He had no sin of his own, which can be said of no other; therefore this chapter speaks of him.

(3) If we consider the ends and effects of his sufferings, they do also clear it. The end of his sufferings: for it is for the transgressions of his people; and as it is, *Dan. 6:27: He was to be cut off, but not for himself.* The effects: *He shall see his seed, and by his knowledge justify many.* And the New Testament is full to this purpose, there being no Scripture in all the Old Testament more made use of, nor oftener applied to Christ, than this is.



## ISAIAH 53 IS LITERALLY FULFILLED IN CHRIST

2. What is spoken in this chapter is really and literally fulfilled in Christ; and we may shortly draw what is in it to these *five* heads, all which we will find clearly fulfilled in him: (1) To his sufferings. (2) To the ground of his sufferings. (3) To men's account and estimation of him. (4) To the promises made to him. (5) To the effects that followed on his sufferings.

(1) For his sufferings it is said that he should be a man of sorrows and acquainted with grief; that he should be despised and rejected of men, and not be esteemed; that he should be looked on, as stricken, smitten of God and afflicted; that he should bear our sorrows and griefs, and be wounded for our transgressions; that he should be oppressed and afflicted, and brought as a lamb to the slaughter; that he should be numbered amongst the transgressors; and that he should die, and be buried, make his grave with the wicked and with the rich in his death — all which are clearly fulfilled in him. And the clearing of his sufferings, whereof we spoke before, clears this. That not only he suffered, but that he was brought so low in suffering.

(2) For the ground of his sufferings, it is said to be the sins of his own elect; he bare our griefs, and carried our sorrows; he was wounded for our transgressions, and bruised for our iniquities; there was no guile found in his mouth. The greatest enemies of our Lord could impute nothing to him; Pilate was forced to say that he found no fault in him; all which show that it was for the transgressions of his people that he suffered.

(3) As for men's little esteem of him, it is also very clear. For he was despised and rejected of men; we hid as it were our faces from him; he was despised, and we esteemed him not: The world thought little of him, and we that are elect thought but little of him; and what is more clear in the gospel than this, where it is told that he was reproached, buffeted, spitted on, despised? They cried, *Away with him, crucify him; he trusted in God, let him deliver him; but God hath forsaken him.*

(4) As for the promises made to him, He shall see his seed, he shall prolong his days, and the

pleasure of the Lord shall prosper in his hands; he shall see of the travail of his soul, and be satisfied; and by his knowledge shall many be justified, etc. What mean all these, but that he shall die, and rise again, and have many converts; that God's work shall thrive well in his hand, and that he shall have a glorious kingdom and many subjects? Which is called afterward his having a portion with the great, and his dividing of the spoil with the strong. All this was accomplished in Christ, when after his resurrection many were won and brought in by the gospel to believe on him; and though the Jews and heathens concurred and conspired to cut off all Christians, yet his kingdom spread, and has continued these sixteen hundred years and above.

(5) As for the effects that followed on his sufferings, or the influence they have on the elect people of God; as many converts as have been and are in the world, as many witnesses are there that he is the Messiah; every converted, pardoned and reconciled soul seals this truth. Hence it is said (*1 John 5:7-8*), *There are three that bear witness in heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three that bear witness on earth, the Spirit in the efficacy, the Water in the sanctifying virtue of it, in changing and cleansing his people, and the Blood in the satisfying and justifying virtue of it; and these three agree and concur in one, even this one, to wit, that Jesus Christ is the Son of God.* And then it follows, *He that believes hath the witness in himself*, because he has gotten pardon through him, and therefore can set to his seal to this truth, and say, truly Christ is the Messiah.

## HARMONY OF THE SCRIPTURES CONCERNING CHRIST THE MESSIAH

The *Use* is to exhort you to acquaint yourselves with these things that serve to confirm this truth. The book of the Acts of the Apostles, and the Epistle to the Hebrews, are much spent upon it, even to hold out and to prove Christ Jesus to be the true Messiah, and Savior of his people. If this be not made sure and sicker [*firm*], we have an unstable ground for our faith. And though it be sure in itself, yet so long as it is not so to us, we [*lack*] the consolation of it. And there is a twofold



prejudice that comes through folks' [lack] of thorough clearness in, and assurance of this truth. 1. To the generality of hearers, there is this prejudice, that they are so careless and little solicitous to rest on him. And as it made the Jews to reject him, who to this day stumble at him on this very same ground, that they know him not to be the Messiah, the Christ of God, in whom is accomplished all that was spoken of the Messiah; so Christians not being through [complete] in it, they do not rest on him, nor close with him as the true Messiah. 2. There is a prejudice also from it to believers, who having only a glimmering light of Christ's being the Messiah, come short of that consolation that they might have, if they were through in the faith of it. There is this great evil among Christians, that they study not to be solidly clear and through in this point, so that if they were put to reason and debate with a Jew, if there were not a witness within themselves of it, the truth of the faith of many would be exceedingly shaken.

*Doctrine Two.* From this, that he never speaks of Christ's sufferings, but he makes application of them — he carried *our* griefs, he was wounded for *our* transgressions, etc. — observe, that believers would look on Christ's sufferings as undergone for them, and in their room and place. We cleared before: 1. That Christ suffered for some peculiarly, and not for all. And 2. That believers would endeavor the clearing of their own interest in his sufferings, and that they have a right to them. 3. Now we shortly add this third, of kin to the former, that believers, and such as are fled to Christ for refuge, would look on his sufferings as come under for them; and these same Scriptures which we cited to confirm these, will confirm this. The reason why we would have you confirmed in this, is because: (1) It is only this that will make you suitably thankful; it is this which is a notable ground of that song of praise (*Rev. 1:4*), *To him that hath loved us, and washed us from our sins in his own blood*, etc. (2) This is a ground of true, solid, and strong consolation, even to be comforted in the applicative faith of Christ's purchase. (3) It is the Lord's allowance on his people, which they should reverently and thankfully make use of, even to look on Jesus

Christ, as wounded, pierced, and lifted up on the cross for them; and by doing this, according to his allowance, there is a paved way made for application of all the benefits of his purchase.

*Doctrine Three.* From the scope (looking on the words as spoken to remove the scandal of the cross) observe (which may be a reason for the former), that folk will never take up Christ rightly in his sufferings, except they take him up as suffering for them, and in their room. This look of Christ leads: 1. To take up much of the glory of grace and condescending love to sinners. 2. It leads to take up Christ's faithfulness, that came to the world on sinners' errand, according to the ancient transaction in the covenant of redemption, as he is brought in saying (*Ps. 40:7*), *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O God*. 3. It leads to a stayed look of God's holiness, justice and goodness, in exacting satisfaction of his own Son, and in accepting of that satisfaction. 4. It gives a right view of the way of grace, and leads in to see it to be a most real thing; God the offended party accepting of the price, and Christ paying it. Thus the believers' faith gets a sight of Christ satisfying, as if he saw his own debt satisfied by himself; it sees him undergoing the curse, and justice inflicting it on him, that the believer may go free.

The *Use* is to show the necessity of studying the well grounded application of Christ's sufferings as for us. Much of the reason why Christ is not more prized lies here: that he is not looked on as paying our debt. Otherwise, when challenges of the law and of justice take hold on the soul, if Christ were seen interposing, and saying, *A body has thou prepared unto me*; and if justice were seen exacting, Christ performing, and God accepting his satisfaction; and that in sign and token that justice is satisfied, he is raised from the dead, justified in the Spirit, and is entered in possession of glory, as believers' fore-runner in their name; it would afford precious and lovely thoughts of Jesus Christ, and humbling thoughts of ourselves. Therefore there is a necessity, if we would consider his sufferings aright, and prize and esteem him, that we endeavor to make particular application of them to ourselves on good grounds. 2. Upon the other hand, know, you



who have no ground to make this application, that you cannot esteem aright of him or his sufferings, nor of the grace that shined in them, because you have no title to, nor can while such, have any clearness of interest in them. 3. For you that would fain [*gladly*] have a high esteem of Christ, and yet are all your days casting at this foundation, never think nor expect to win rightly to esteem of him, so long as you fear to make application of his purchase; and therefore, that you may love and praise him, and esteem rightly of him, labor to come up to the making of this application on solid and approved grounds.

*Doctrine Four.* More particularly, from this part of the aggravation, *Yet we esteemed him stricken, smitten of God, and afflicted*, we have a fourfold confirmation of truth, or four precious truths confirmed. 1. That our Lord Jesus in his sufferings did really suffer, and was really brought low in his sufferings, so as onlookers thought him a most despicable man, and one that was stricken and smitten of God, and afflicted. Of this we spoke on the beginning of the fourth verse. 2. We have here an evidence of the exceeding great freeness of grace, and of the love of Christ in his sufferings, in so far as he bare their sorrows, and paid their debt that counted him smitten. There was no good thing in us to deserve or procure his sufferings, but most freely he underwent these sufferings, and undertook our debt (*Rom. 5:8, 10*). *God commends his love towards us, in that while we were yet sinners, Christ died for us. And, While we were yet enemies, we were reconciled by the death of his Son.* Can there be a greater proof of infinite and free love, than appears in our Lord's sufferings? There was not only no merit on our side; but on the contrary, despising, rejecting, being ashamed of him, reproaching him, kicking against him, and rubbing of affronts on him; Paul and others having their hands hot in his blood.

*Use One.* Consider here, behold, and wonder at the free love of God, and rich condescending love of Christ. He stands not at the bar and prays for them that were praying him to pray for them; but, as it is in the end of the chapter, it was for transgressors. It was even for some of them that were seeking to take away the life of the Prince of life, and for other transgressors.

## **NO QUALIFICATIONS IN THE ELECT MORE THAN IN OTHERS BY NATURE**

*Use Two.* Know that in them to whom the benefit of Christ's death is applied, there is no more worth than there is in others who do not share of the benefit of it. It is the opinion not only of heretics, but some way of many ignorant professors, that these for whom Christ died were better than others. But here we see a proof of the contrary; he dies for them that accounted him smitten of God. And this he does for two reasons: (1) To show the riches and freedom of his grace, that could overcome man's evil and malice, and outreach the height of the desperate wickedness that is in man, and that stands not (to speak so) on stepping-stones, but comes over the greatest guilt of sin and enmity in the creature. (2) To comfort and encourage his followers, when engaged to him, against and out-over [*beyond*] their grossest failings and greatest miscarriages. He that loved them, when they were despising and rejecting him, and spitting in a manner in his very face, will he now give up with them, when they have some love to him, for this or that corruption that stirs or brakes forth in them? Thus the apostle reasons (*Rom. 5:10*), *If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life.* We were enemies when Christ gave himself for us; but through grace we are somewhat better now. Enmity and despite in us was then at an height of enmity against him; he died for us to reconcile us to God. How much more now, being reconciled, may we expect peace and safety, and all the benefits of his purchase through him? Thus there is a notable consolation from this bent of malice that was sometime in us, compared with the victory that grace has now gotten over it. And the gradation is always comfortable, to wit, that these lusts that once did reign, and were without any gracious opposition made to them, or any protestation entered against them, prevailing it may be publicly, are now opposed and protested against. And if Christ stood not on the greater, will he stand on the lesser? And our Lord allows this sort of reasoning so much the more, that he may thereby strongly engage the heart of the believer against sin, and to



the admiring of grace, and withal to the serious study of holiness.

*Use Three.* It serves to let you know how much you believers are engaged and obliged to grace, and what thanks you owe to it. (1) Look to what satisfies for your debt; you pay not one farthing of it. Our Lord Jesus paid all. (2) Look to the moving cause; it is to be attributed to nothing in you, but altogether to free grace. Some poor devour [*dyvour; debtor*] may by his pleading prevail with an able and pitiful hearted man to pay his debt; but there was no such externally moving cause in you to procure this of him. But he freely and willingly, and with delight paid your debt, when you were in the height of malicious opposition to him, doing all that might scar<sup>4</sup> him from it. And had it been possible that man's malice, despising and despite could have scared him, he had never died for one sinner. But he triumphed openly in his grace over that, and all that stood in his way.

*Use Four.* We have here a confirmation of that truth, that holds out man's malice and desperate wickedness; and can there be anything that evidences man's wickedness and malice more, than:

1. To have enmity against Christ.
2. To have it at such a height as to despise him, and count him smitten and plagued of God.
3. And to be at the height of malice, even then when he out of love was condescending so low as to suffer and satisfy justice for him? You may possibly think that it was not you that had such malice at Christ; but says not the prophet — *We esteemed him smitten of God?* — taking in himself and all the elect? Which might give us this *observation*, that there is nothing more desperately wicked, and filled with more enmity against Christ in his condescending love, and against God in the manifestation of his grace, than when even elect souls, for whom he has suffered, despise him, and count him smitten of God and afflicted. It is indeed very sad, yet very profitable, to walk under the deep apprehension

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<sup>4</sup> Ed. Scar; Skar —To surprise, alarm, put to flight (*Jamieson*). Possibly as in to provoke or cause to shy away from (*OED*). Or *Scare*.

and soul-pressure of heart enmity against God and Christ. Are there any of you that think you have such sinful and wicked natures, that dispose you to think little of Christ, to despise and reject him and his grace? God's elect have this enmity in their natures; and if such natures be in the elect, what must be in the reprobate, who live and die in this enmity? If this were seriously considered and laid to heart, O but folk would be humble; nothing would affect the soul more, and stound [*stab*] to the very heart, than to think that Christ suffered for me, through grace an elect and a believer; and that yet notwithstanding I should have so despised and rejected him, and accounted him smitten of God and afflicted. Let me exhort all of you to look back on your former walk, and lay this enmity to heart; for the day is coming when it will be found to be a biting and conscience-gnawing sin to many.

4. In that he aggravates their enmity from this, observe this truth, which is also here confirmed, that there is nothing that gives sin a deeper dye, than that it is against grace and condescending love, that is, against Christ when suffering for us, and offered to us. O! That makes sin to be exceeding sinful, and wonderfully abominable; and thus it is aggreded [*held as worse*] (*Heb. 2*), as greater than the contempt of Moses' law; and (*Heb. 6:6*) it is accounted to be *a crucifying the Son of God afresh*, and a *putting him to an open shame*; and (*Heb. 10:29*) it is called a *treading him under foot*, and *accounting the blood of the covenant to be an unholy thing*, and a *doing despite to the Spirit of grace*. These two last Scriptures look mainly to the sin against the Holy Ghost, yet so as there is somewhat of that which is said in them to be found in all unbelievers' despising of Christ. It is a sin someway hateful, even to the publicans and sinners, to hate them that love us, to do ill to them that do good to us; how much more sinful and hateful is it to despise and hate him who loved us, so as to give himself for us, and when he was giving himself for us? There are many sins against the law that will draw deep, but this will draw deeper than all, even sinning against grace, and the Mediator interposing for sinners, and manifesting love to them. And the reckoning will run thus: Christ was manifested to you in this



gospel as the only remedy of sin, and set forth as crucified before your eyes, and made offer of to you in the gospel; and yet you despised him, and esteemed him not. And let me say it to believers, that it is the greatest aggravation of their sin. It is true, in some respect, that the sins of believers are not so great as the sins of others; they not being committed with such deliberation and full bensil [*strength*] of will, nor from the dominion of sin. Yet in this respect they are greater than the sins of others, because committed against special grace and love actually communicated; and therefore when the believer considers that he has requited [*repaid*] Christ thus, it will affect him most of anything, if there be any suitable tenderness of frame.

*Doctrine Five.* From considering that it is the prophet that expresses this aggravation, we may observe, that the believer that is most tender, and has best right to Jesus Christ and his satisfaction, and may upon best ground apply it, will be most sensible of his enmity, and of the abominable guilt that is in despising and wronging of Jesus Christ. Therefore the prophet brings in himself as one of those that by Christ's stripes were healed, taking with [*owning*] his guilt; *we despised* and rejected him, *we esteemed him not, we judged him smitten of God.* The reason is because interest in Jesus Christ makes the heart tender, and any wrong that is done to him to affect the sooner and the more deeply, the scurf that sometime was on the heart being in a measure taken away; and interest in Christ awakens and raises an esteem of him, and produces a holy sympathy with him in all the concerns of his glory, even as the members of the body have a fellow-feeling with the head. Make a supposition, that a man in his madness should smite and wound his head, or wrong his wife, his father, or his brother; when that fit of madness is over, he is more affected with that wrong, than if it had been done to any other member of his body, or to other persons, not at all, or not so nearly related to him. There is something of this pointed at [in] *Zech. 12:10, They shall look upon him whom they have pierced, and mourn for him, as a man doth for his only son.* As if he had said, the strokes they have given the head shall then be very heavy

and grievous to be borne, and will be made to their feeling to bleed afresh. They thought not much of these woundings and piercings of him before; but so soon as their interest in him is clear, or they come cordially to believe in him, they are kindly affected with the wrongs done to him.

### **HATRED OF SIN AN EVIDENCE OF AN INTEREST IN CHRIST**

The *Use* is that it is a mark to try if there be indeed an interest in Christ, and if it be clear. The man whose interest is clearest:

1. His wrongs done to Christ will prick him most. If the wrongs be done by others, they affect him; if by himself, they some way faint him. Wholeness of heart, under wronging of Christ, is too great an evidence that there is little or no ground for application of his satisfaction; but it is kindly like, when wrongs done to Christ affect most.

2. When not only challenges for sin against the law, but for sins against Christ and grace offered in the gospel, do become a burden, and the greatest burden.


3. When the man is made to mind secret enmity at Christ, and is disposed to muster up aggravations of his sinfulness on that account, and cannot get himself made vile enough; when he has a holy indignation at himself, and with Paul counts himself the chief of sinners; even though the evil was done in ignorance, much more if it has been against knowledge. It is no evil token when souls are made to heap up aggravations of their guilt for wrongs done to Christ, and when they cannot get suitable expressions sufficiently to hold it out, as it is an evil token to be soon satisfied in this. There are many that will take with [*admit to*] no challenge for their wronging Christ; but behold here how the prophet insists, both in the words before, in these, and in the following words; and he can no more win off the thoughts of it, than he can win off the thoughts of Christ's sufferings.

*Doctrine Six.* While the prophet says, when Christ was suffering for his own, and for the rest of his people's sins, *we esteemed him not, but*





judged him *smitten of God*; observe briefly, because we hasten to a close, that Jesus Christ is often exceedingly mistaken by men in his most glorious and gracious works. Can there be a greater mistake than this? Christ suffering for our sins, and yet judged smitten and plagued of God by us? Or more home [*more to the mark*], even Christ Jesus is often shamefully mistaken in the work of grace, and in the venting of his love towards them whose good he is procuring, and whose iniquities he is bearing.

The *Use* of it serves: 1. To teach us, when we are ready to pass censure on Christ's work, to stand still, to animadvert on, and to correct ourselves, lest we unsuitably construct of him. He gets much wrong as to his public work, as if he were cruel, when indeed he is merciful; as if he had forgotten us, when indeed he remembers us still; and as to his private work in particular persons, as if he did fail in his promise when he is most faithful, and bringing it about in his own way. And 2. (Which is of affinity to the former) It is a warning to us not to take up hard constructions of Christ; nor to misconstrue his work, which when misconstrued, himself is mistaken and misconstrued. How many think that he is breaking, when he is binding up; that he is wounding, when he is healing; that he is destroying, when he is humbling? Therefore we would suspend passing censure till he come to the end and close of his work, and not judge of it by halves. And then we shall see there was no such ground for misconstruing of him, who is every day holding on in his own way, and steadily pursuing the same end that he did from the beginning; and let him be doing so. To him praise forever. 

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