

1: Christ Our Surety “ by Richard Sibbes | A Puritan's Mind

That Christ took the communion of our nature upon him for this very end, that he might be a full surety, that his righteousness being derived to us, and our guilt to him, God's wrath might be satisfied in the self-same nature that offended.

As you know Christ is called the Mediator of the Covenant Hebrews 8: Here He is called the Surety of the covenant. In the last lesson we learned of His representative headship in which He engaged to represent all whom the Father had given Him before the foundation of the world and act on their behalf. In this capacity, as the Representative of the covenant, Christ also became our Substitute and Surety. A mediator and a representative by definition are the same thing. A proper mediator must represent in some ways both parties who have entered into a covenant. But a mediator and a surety are not the same thing. We spoke of how our elected officials represent us in the federal government. No elected official stands as our surety. They may vote to raise our taxes, but it is very doubtful that they will agree to pay them for us. A mediator does not necessarily have to be, nor necessarily can be, a surety. For example, Moses was a mediator of the Mosaic covenant, but he was not nor could he have been a surety for the people. A surety does more for the ones whom he represents. A surety, by definition, guarantees that all the debts and obligations are met for the ones whom he represents. Moses could represent Israel, but he could not take upon himself the responsibility to see that Israel obeyed the law. Israel broke the law. Moses could not satisfy law and justice for them. Here is where we see another glorious truth that tells us the kind of mediator our Lord is on our behalf. He agreed to fulfill all the conditions of our salvation by establishing a righteousness that would enable God the Father to be just and to justify the ungodly. This is the kind of mediator Christ is. He became Surety for the debts of His people when they were bankrupt and had nothing with which to pay their debt. He is not the surety for His Father to His people making sure that the promises made by the Father in the covenant shall be fulfilled. The faithfulness of God is sufficient for that. He is their Surety engaged on their behalf to satisfy the debt owed to the Father. When He agreed to become our Substitute and Surety, He agreed to become incarnate, to be humiliated, to be made under law, to obey the law, to suffer and die on our behalf, to be risen from the dead, ascend to His Father, and ever live to make intercession for us. All of this was included in His duties as our Surety. This was all the work assigned to Him as our Surety. He is not such a surety who is jointly engaged with His people to pay the debt. The need for a surety in salvation arises from two things: He engaged to fulfill all the conditions of our salvation so that no conditions are left to us for salvation. He engaged to fulfill all righteousness on our behalf so that we are not obligated in the least to establish a righteousness of our own as to the ground of salvation. In fact, a sinner who thinks salvation is conditioned on himself his faith, repentance, perseverance, or one who is trying to establishing a righteousness of His own, is denying the suretyship of Christ. When Christ became a Surety for His people, their sins were no longer imputed to them but were imputed to Christ. They were placed to His account and He became responsible for them 2 Corinthians 5: All of this must take place in time as God the Son incarnate would die under the justice of God for the sins of His people. Even the Old Testaments saints were saved as they looked to Christ as their Surety and trusted His righteousness to be their ground of salvation. They looked forward to His coming to fulfill the duties of His suretyship. They saw, as do all believers, that from His suretyship arises both the imputation of sin to Christ and the imputation of His righteousness to all who believe the gospel Psalm Christ stands surety for the people of God, the elect of God, not for all without exception. This is difficult for most to get in their minds because it seems to suggest that God discriminates. God does exercise distinguishing grace, and if that offends people, then I am sorry. God does not distinguish between any sinners based on character and conduct, personality, or anything in sinners. God distinguishes on the basis of His own sovereign will. In fact, if God had been influenced by anything in us, we would all be damned for eternity. By nature we are under the powers of darkness self-love, self-righteousness, and pride, and refuse to believe the Gospel. So the fact that God sovereignly exercises distinguishing grace is not our problem, and it does not make God a villain. It does not make God the cause of our condemnation and rebellion. God commands us to believe the gospel and trust

Christ as our Surety. God commands us to stop our wicked ways of trying to establish our own righteousness and receive Christ as our only righteousness. God forbids us to expect salvation based on anyone or anything else. He promises the certainty of salvation based on the imputed righteousness of Christ. Why do sinners refuse this? Certainly God is not at fault if He sovereignly chooses to save some out of this mess and leave others to their own sinful, religious pride. If Christ stood Surety for all without exception, then all without exception must be and would be saved. If He is our Surety, He paid our debt in full by establishing a righteousness that demands our eternal salvation and final glory in heaven. If He did not pay our debt in full, then He is a failure, and we are all doomed to eternal damnation. If one sinner for whom Christ stood as Surety could perish in hell, then Christ was not a real surety. He either could not or would not pay the debt. If the Gospel presents a surety who is either unwilling or unable to fulfill the conditions of our salvation, then we have no reason to trust him. But we know that the Gospel presents no such mediator. We know that the Gospel presents Christ, the one Mediator between God and men, as our Surety, one who is both willing and able to save us completely Hebrews 7: There is an Old Testament illustration of this in the story of Joseph and his brethren Genesis They shall all repent of dead works and see the uselessness, the wickedness, of trying to establish their own righteousness. What did Hebrews 7: This means to come unto God who justifies ungodly, unrighteous sinners based on the blood and the righteousness of Christ as our Surety! In order to believe, we must hear of this specific Mediator, this Representative, Substitute, and Surety. These specific truths show us what kind of mediator we have so that we can put our total trust and faith in Him. When the Arminians preach their version of a mediator, they reveal what kind of mediator they have faith in – one who made salvation possible but who did not as surety secure the salvation of any one sinner. Their version of a mediator is one who took on part of the debt but who left the rest to ungodly sinners.

2: Christ Our Surety | Learn The Bible

Jesus Is Our Surety "By so much was Jesus made a surety of a better testament." Hebrews Introduction: 1. This morning we studied the judgment seat of Christ, for it is the horrible and certain end of all men.

The form of the sentence recalls Hebrews 1: As the priest whose appointment is confirmed by the oath of God is raised above all former priests, in the same proportion is the covenant of which Jesus is surety higher, better, than the former covenant. For the "better hope" of Hebrews 7: The very promise of the "other priest" brought with it a "better hope"; the recollection of the divine oath is fitly succeeded by the mention of a "covenant. Throughout the Greek translation of the Old Testament it is used to represent a Hebrew word which is more than times rightly rendered covenant in our version; and, like the Hebrew word, it is applied both to mutual agreements between man and man, and to "covenants" or engagements into which God enters in regard to man. In classical writers diath? As, however, this rendering is very often found where it is impossible to think of such a meaning as will for example, in Psalm In the New Testament the Authorised version more commonly presents the better rendering; but, through the influence of the Latin, testament is retained in several places--viz. There is a very general agreement of opinion that "covenant" must be the true meaning in all passages of the New Testament except the one last mentioned; and even in that place there are strong reasons for retaining the same rendering. See the Note on Hebrews 9: In this verse, at all events, we cannot doubt that the writer is thinking of a covenant. Here only is Jesus spoken of as Surety, elsewhere as Mediator Hebrews 8: As through the Son of Man the covenant becomes established, so in Him it remains secure; the words addressed by God to Him as Priest and King contain the pledge of its validity and permanence. Matthew Henry Commentary 7: That there is such a change is plain. The law which made the Levitical priesthood, showed that the priests were frail, dying creatures, not able to save their own lives, much less could they save the souls of those who came to them. But the High Priest of our profession holds his office by the power of endless life in himself; not only to keep himself alive, but to give spiritual and eternal life to all who rely upon his sacrifice and intercession. The better covenant, of which Jesus was the Surety, is not here contrasted with the covenant of works, by which every transgressor is shut up under the curse. It is distinguished from the Sinai covenant with Israel, and the legal dispensation under which the church so long remained. The better covenant brought the church and every believer into clearer light, more perfect liberty, and more abundant privileges. In the order of Aaron there was a multitude of priests, of high priests one after another; but in the priesthood of Christ there is only one and the same. Surely then it becomes us to desire a spirituality and holiness, as much beyond those of the Old Testament believers, as our advantages exceed theirs.

3: Sermons about Surety - www.enganchecubano.com

Chapter 5 - Christ Our Surety "He is the mediator (or surety) of a better covenant, which was established upon better promises." (Heb. 8: 6.) "For all the promises of God in him are yes, and in him Amen, unto the glory of God by us." (2 Cor. 1:).

As He was our surety, so He every way discharged our debt, being bound over to all judgments and punishments for us. I shall for more distinctness, handle it negatively and affirmatively. It was not a desertion in appearance and conceit only, but real. God may be out of sight and yet we not out of mind. When the dam is abroad for meat the young brood in the nest is not forsaken. The children cry as if the mother were totally gone when she is employed about necessary business for their welfare Isaiah So we think that we are cut off when God is about to help and deliver us Psalm Surely when our affections towards God are seen by mourning for His absence, He is not wholly gone; His room is kept warm for Him till He come again. He is near many times when we think Him afar off; as Christ was to His disciples when their eyes were withheld that they knew Him not, but thought Him yet lying in the grave St. But this cannot be imagined of Christ, who could not be mistaken. If He complained of desertion, surely He felt it. Therefore 1 There was no separation of the Father from the Son; this would make a change in the unity of the Divine essence St. This eternal union of the Father and Son always remained. The love of God to Him ceased not. His personal holiness was not abated or lessened. The Lord Jesus was "full of grace and truth" St. Neither His nature nor His office could permit an abatement of holiness Hebrews 7: The Son of God might fall into misery, which is a natural evil, and so become the object of pity, not of blame; but not into sin, which is a moral evil, a blot and a blemish. The power, presence, and providence of God was ever with Him, to sustain Him in His difficult enterprise. We have a twofold apprehension of God 1 as a holy and happy being: These two have such a respect to one another, that He never gives felicity and glory without holiness Hebrews And a holy creature can never be utterly and finally miserable. He may sometimes give holiness without happiness, as when for a while He leaveth the sanctified whom He will try and exercise under the cross 2 or in a state of sorrow and affliction. Now apply this to Christ. It is blasphemy to say that Christ lost any degree of His holiness, for He was always pure and holy, and that most perfectly and exactly. Therefore He was deserted only as to His felicity, and that but for a short time. Christ carried about His heaven with Him, and never wanted sensible consolation, spiritual suavity, the comfortable effects of the Divine presence, till now they were withdrawn that He might be capable of suffering the whole punishments of sins. I will show how this sort of desertion is 3 Possible. The union of the two natures remaining; for us the Divine nature gave up the body to death, so the soul to desertion. Christ, as God, is the fountain of life Psalm And yet Christ could die. The Divinity remained united to the flesh, and yet the flesh might die; so it remained united to the soul, and yet the soul might want comfort. There is a partial, temporal desertion, when God for a moment hideth His face from His people Isaiah That it is grievous. This was an incomparable loss to Christ. To put out a candle is no great matter, but to have the sun eclipsed, which is the fountain of light, that sets the world a wondering. The greater the enjoyment, the greater the loss or want. We lose drops, He an ocean. One glimpse of His love more than all the world Psalm 4: And this was a part of the satisfaction. He was beloved as a son, forsaken as our Mediator and Surety. Why was Christ forsaken? With respect to the office which He had taken upon Himself. This desertion of Christ carrieth a suitableness and respect to our sin, our punishment, and our blessedness. Christ is forsaken to satisfy and make amends for our wilful desertion of God James 2: Now we that forsook God deserved to be forsaken by God, therefore what we had merited by our sins, Christ endured as our Mediator. It is strange to consider what small things draw us off from God. This is the first degeneracy and disease of mankind that a trifle will prompt us to forsake God, as a little thing will make a stone run down hill; it is its natural motion. It carries a full respect to the punishment appointed for sin Galatians 3: It is true the accidentals of punishment Christ suffered not. As 1 To the place, He was not in hell. It was not necessary that Christ should descend to the hell of the damned. One that is bound as a surety for another, needs not go into prison provided that he pay the debts. The damned must bear the wrath of God to all eternity, because

they can never satisfy the justice of God. Therefore they must lie by it world without end. Christ hath made an infinite satisfaction in a finite time. Christ did not bear the eternity of wrath, but only the extremity of it; intensive, not extensive. The eternity of the punishment ariseth from the weakness of the creature, who cannot overcome this evil and get out of it. With respect to our blessedness, which is to live with God for ever in heaven. Christ was forsaken that there might be no longer any separation between us and God. It informeth us of the grievousness of sin. It is no easy matter to reconcile sinners to God, it cost Christ a life of sorrows, and afterwards a painful and accursed death, and in that death, loss of actual comfort, and an amazing sense of the wrath of God. The greatness of our obligation to Christ, who omitted no kind of sufferings which might conduce to the expiation of sin.

4: Christ Our Surety – Five For Fruit

He is also our Surety because he is the basis of our confidence and security. By faith in Christ we have union with him, we have communion with him. His blood becomes an unbreakable bond, such that his perfect sinless life becomes our life, his atoning death our death, his eternal resurrection our resurrection.

He changes places with us. He takes our sins and wickedness from us; and gives unto us His holiness, righteousness, justice, fulfilling of the law, and so consequently everlasting life. But I trust in the riches and bounty of my Surety. Let Him free me who became Surety for me, who has taken my debt upon Himself. It seems incumbent on us, thus early, in the consideration of our great theme, to contemplate the Divine expiatory Offering taken "outside the camp, bearing His reproach"; placing upon His own head the crown of thorns, that He might place upon ours a crown of glory; having, in the might of His glorious Person overcome the sharpness of death, that He might open the kingdom of heaven to us and to all believers. We concede, at the outset, that such a method of atonement is quite beyond the suggestion of mere reason. Tried by the boasted "verifying faculty," or "principle of congruity" of some modern theological thinkers, it would at once be rejected as unsatisfactory and untenable. Natural law dictates, as the ordinary and equitable course of justice, that for personal guilt there must be personal retribution--"The soul that sins, it shall die. What God has unfolded and recorded, it is for us meekly, and with unquestioning docility, to receive. And if there be one truth more vividly and expressly dwelt upon in Scripture than another, it is that of a Surety-Savior, suffering in our room and stead. While "mercy and truth go before His face," "justice and judgment are the habitation of His throne. But regarding Him as infinitely just and righteous, as well as beneficent and merciful, it would be to impeach His moral character, and to subvert the immutable principles on which His government rests, were He to grant indemnity to the guilty without any expression of His hatred at sin, or of His obligation to visit it with just, proper, and suitable punishment. As "God absolute," indeed, it may be affirmed, and with truth, that He can do anything. As God absolute, He has the sovereign power to confer on His rebellious subjects a free, unlimited pardon--a universal amnesty. At His omnipotent mandate, every rebel-chain could be broken, and this revolted race again placed within the sphere of His regards. As such, He is under a moral necessity, arising out of His own holy nature, to dispense His laws with equity. As Adam to use the theological term of our old divines stood the representative or federal head of the first covenant; so Jesus, the second Adam, the Lord from Heaven, stands as the vicar of His Church, in the room and stead of each of its members. Having voluntarily taken upon Him their responsibilities, He must endure in His person the penalty annexed to their transgressions. We have already seen, in the former chapter in speaking of His assumed humanity, that He was Himself "holy, harmless, undefiled, and separate from sinners. All the bitter experiences of His passion, the mocking, the scourging, the jeers and taunts, the thorn-crowning, the God-desertion--were His due, not personally, but by imputation. It belonged, however, to the Great Creditor to accept some satisfactory method, by which the infinite debt might admit of being discharged, without infringing the rights of justice, or lowering and violating the sanctity of His law. The altar of His Divine nature sanctified the gift, and imparted a priceless worth to the divine oblation. As "God manifest in the flesh," He was free from the law, and the obligations of creatureship. Had He been less than divine, He could not possibly have obeyed for another. As a creature, He could not have transferred to another the merit of His obedience. Moreover, on the supposition, for a moment, of the admissibility of substitution in the case of an angelic being; one creature-substitute could only at the utmost discharge a single debt. It would be creature for creature, life for life. It met all the requirements of Sovereign Justice, Righteousness and Truth. Remitting the myriad liabilities of an insolvent world, the Great Creditor signs a full discharge. The holiness of His name and nature, and the righteous principles of His moral government, remain intact and inviolate. It would require a volume to do justice to the subject--little more can be overtaken here, than to glance at a few of the more prominent Typical, Prophetical, and Apostolic testimonies. The idea of substitution is interlaced and interwoven with the whole Mosaic ritual. The voice of "the blood of sprinkling" spoke in wordless eloquence on the altars of Israel, as they ran daily with the blood of slain victims. Not a few of these were fellowship, or thank offerings--but the vast bulk of

them were penal and expiatory. Not only so, but what we wish especially to note at present is, the remarkable testimony they afford to the principle of vicarious suffering--that the blood of the animal was shed in the place or stead of another. Every offering was a ransom for the sin, or for the life, of the human offender. It was life for life, blood for blood. The victims were subjected to the penalty incurred by the transgressor--there was a symbolic imputation of his guilt to them; and thus, typically, these sacrifices "were ordained to take away sin. The offerer brought his victim, laid his hand upon its head, and made confession of his crime. And he shall put his hand upon the head of the burnt-offering, and it shall be accepted for him to make atonement for him. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord, and the bullock shall be killed before the Lord. Two goats constituting one offering were brought to the door of the tabernacle of the congregation. The people stood round in speechless solemnity. The one was immolated that is--sacrificed ; its blood was carried within the veil, and sprinkled on the mercy-seat. Laying his hands on the head of the other living animal, he made confession over it of all the sins of the people; and then, with this load of imputed guilt, it was led away into the depths of the wilderness never more to be seen. Hear the significant appointment of God Himself--"When Aaron has finished making atonement for the Most Holy Place, the Tabernacle, and the altar, he must bring the living goat forward. If all this substitutionary ceremonial ritual had no reference to the Divine Antitype--then we ask, What was its design? There is no natural connection whatever there is rather an inherent unfitness and incongruity , between the slaying of a mere animal, or the laying the hands on its head, and the expiation of human guilt. The very conscience of the offerer repudiated such a thought. They were powerless to pacify the soul under a sense of its sin, and to remove the Divine displeasure--"For the gifts and sacrifices that the priests offer are not able to cleanse the consciences of the people who bring them. Two among several other passages may suffice. Again and again is the truth we are now unfolding there brought prominently before us--that the Lord Jesus took our sins actually upon Him--that He suffered in our room and stead. The chastisement of our peace was upon Him, and with His stripes we are healed. Though sinless Himself, yet, as the Vicar of His people--enrolled--"numbered, among transgressors. That Prophet, speaking in the most explicit and indubitable language of "Messiah the Prince," who was "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in an everlasting righteousness," adds, "And after threescore and two weeks of years shall Messiah be cut off" by death , "but not for Himself. He was to finish the transgression of His people, to discharge their debt, by the offering of Himself--and the Prophet immediately adds, that having thus completed His atoning work, "In the midst of the week, He shall cause the sacrifice and the oblation to cease. The Divine Antitype having come--the great Antitypical Sacrifice being offered, the ceremonial ritual is abrogated; all other sacrifices and oblations are abolished. In doing so, we shall attempt little more than simply quote a few appropriate verses, in themselves so clear and explicit as to require no comment. Observe, however, the force of the preposition "for," as denoting substitution, which occurs in most of them. By His stripes we are healed. We repeat, the preposition "for," so often employed in these verses, undoubtedly supposes and implies substitution--one put in the place or room of another. Sin and guilt were not only in a figurative, but in a literal sense laid upon Him. It resolves itself into a mysterious, incomprehensible, wasteful expenditure of blood and animal suffering; and the Apostolic writings become a mass of distorted reasoning. But, accept the view of Christ as a vicarious Sacrifice, a real Substitute for human guilt, dying in the stead of transgressors, then the whole mystery is solved. Then there is a tongue put in every bleeding wound of every expiring victim--a halo encircles the fire and smoke ascending from every altar. These proclaim in dreadful, but significant symbolism, what He to whom they pointed expressed in His own simple utterance, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. Such repulsive views of the Divine Being, however, are false and empty assumptions, containing an utter perversion of Catholic teaching and Scripture language. What is the true Bible representation? God is there brought before us, as we have already seen, infinitely Holy--immaculately Righteous--inviolably Faithful and Just--His law uncompromising in its demands, rigidly exacting in its penalties. This Almighty Being is represented, moreover, as requiring an adequate sacrifice and satisfaction--no, in a bold figure, as summoning the sword of Justice to "awake against the Man who is His fellow. That love not only existed antecedently in the Divine

mind, but it was that infinite Love which prompted and devised the amazing plan of redemption. The true method, therefore, of viewing the Atonement of Calvary is to regard it, from first to last, as a stupendous plan of Divine Sovereign Grace and Mercy exercised in consistence with Justice and Truth--a rainbow, indeed, seen with a dark background of suffering and wrath, but in whose blended tints and colors "mercy rejoices over judgment. It is not a matter which now remains in suspense and unaccomplished. Many on earth have noble and lofty intentions which have never been fulfilled. Many a high enterprise has been devised; but the enthusiasm wears past, the opportunity is lost, or the resolve is strangled at the birth. Not so with this great salvation. What Christ undertook He has performed. He does not utter the unavailing soliloquy and lament in His heavenly palace, over an apostate world, which David did on the occasion of the death of his ruined child, "Would God I had died for you. Our lost inheritance has been recovered. The prophetic words have become now the utterance of an historic fact--He HAS seen of the travail of His soul, and is satisfied! Well do we know that the doctrine we have now been considering, is in these modern times disliked by many; by not a few rejected. We do not hear it enunciated in our systems of theology, nor proclaimed in our pulpits, as its importance demands. Believer, be it yours ever to look to the lintels and door-posts sprinkled with blood. Clasp this glorious truth to your heart of hearts--Christ your Substitute. All He did, reckon as having been done by you. When He was prostrated on the cold earth in His soul-struggle in Gethsemane, or when He trod the blood-stained path along the dolorous way, or when He uttered the Eloi-cry on the cross--think, it was your sins that were draining these drops of anguish, and extracting these strong cryings, and pleadings, and tears. Blood is death; and if by faith you be sprinkled with the sacred token, you are reckoned to have died in the Surety. When He gave His precious, peerless life, it was equivalent to your giving yours. Be assured that this is the only view of the death of Jesus that will stand the test and scrutiny of Scripture; or that, as a strong and all-sufficient rock-cleft, will be able to ensure solid and satisfying peace in believing. It is not the philosophic divinity which consists in the deification of mere virtue--it is not eliminating these peculiar doctrines of the cross, and substituting cold negations, that will pacify conscience. Accept Him, unhesitatingly, as your Surety-Savior, "the end of the law for righteousness. Never again, in point of law, can your legion-sins appear; they are obliterated forever. Let the mightiest angel in heaven be delegated to go in quest of these sins! Let him roam creation! Let him search every corner of the earth, and every cavern of old ocean. He will come back from the mission with the tidings--"The iniquity of Israel is sought for, and there is none; and the sins of Judah, and they are not found.

5: Hymn: O Jesus Lord, we come to Thee

Jesus is our surety - one who acts in the place of another - in the place of His elect. Surety: "One who acts in the place of another." Extracted from the sermon "Christ's Sufferings for Man's Sin" from the Works of Richard Sibbes, Banner of Truth Trust.

We need to enjoy Him and experience Him as our Forerunner and follow Him to run the race! What a pattern and a Forerunner we have! Heaven here is not a place but a condition of life â€” Christ as the Heavenly Minister ministers the heaven into us so that we may have the heavenly life and power to live a heavenly life on earth even as He did when He was here! Whatever is taking place and is accomplished in the heavens is immediately applied to us in our mingled spirit! What a Christ, and what a rich function He has as the Heavenly Minister! Also, according to Heb. The new covenant is so much better than the old covenant â€” it was enacted upon better promises of the better law, the inner law of life Heb. Christ is the High Priest ministering such better covenant â€” He as the Son of the living God ministers with a more excellent ministry in the heavenly and greater tabernacle! All that God has and is, all that Christ has done and accomplished, and all that the Spirit can do to transform and conform us â€” all the Triune God has, is, and has done is covenanted to us to be our enjoyment and our portion! And Christ makes sure this is happening â€” He is the Mediator and the Surety of this better new covenant! What a Christ we have! You have finished the race and entered into glory! We just follow You in this race, going through the same process, until we enter into the same glory as You! Thank You for being the heavenly Minister â€” dispensing heaven into us! How we need Your dispensing every day â€” to be supplied and strengthened to live a heavenly life on earth! Praise You, Lord, for being the Surety and the Mediator of a better covenant! We can now enjoy all that the Triune God has and is â€” as our inheritance! Amen, Lord, we love You as such an all-inclusive One! Facebook Comments Related Filed Under: I love the Lord Jesus, His Word, the ministry of the age, and the saints. My personal website is StefanMisaras.

6: Owen Defended The Imputation Of Christ's Active Obedience Against Richard Baxter | The Heidelberg

Christ took not the desert of punishment upon Him (from any fault in Himself), He took whatsoever was penal upon Him, but not culpable. As He was our surety, so He every way discharged our debt, being bound over to all judgments and punishments for us.

There is no new theology. There are new books published every month. Sibbes was a great Puritan preacher of Cambridge from to his death. But how could Christ be forsaken of God, especially so forsaken as to suffer the anger of his father, being an innocent person? I answer, first, the Paschal lamb was an innocent creature, yet if the Paschal lamb be once made a sacrifice, it must be killed. Though Christ were never so unblameable, yet, if he will stoop to the office of a surety, he must pay our debt, and do that which we should have done. Secondly, as in natural things the head is punished for the fault of the body, so Christ, by communicating his blessed nature with ours, made up one mystical body, and suffered for us. But upon what ground should Christ become our surety? Because he was able to discharge our debt to the uttermost. He was more eminent than all mankind, having two natures in one, the manhood knit to the Godhead. Christ most willing gave himself a sacrifice for us. He was designed and predestined to this office, yea, he was anointed, set out, and sealed for this business by God himself; and is not this sufficient ground why he should become our surety? You see in societies and cities, if some people offend, the whole city is oftentimes punished. Though perhaps many are guiltless in it, yet by reason of the communion, all are punished. But how could Christ take our sins upon him and not be defiled therewith? He took not the stain of our sins, but the guilt of them. Now in guilt there is two things. A worthiness and desert of punishment. An obligation and binding over thereunto. Christ took not the desert of punishment upon him, from any fault in himself; he took whatsoever was penal upon him, but not culpable. As he was our surety, so he every way discharged our debt, being bound over to all judgments and punishments for us. Now we owe unto God a double debt. A debt of obedience; and if that fail, A debt of punishment. And both of these hath Christ freed us from; first, by obeying the will of his Father in everything; and, secondly, by suffering whatsoever was due to us for our transgressions. Some heretics that would shake the foundation of our faith, will grant Christ to be a Mediator to intercede for us, and a Redeemer to set us at liberty from slavery, etc. But why was Christ thus forsaken of his Father? To satisfy God for our forsaking of him. Beloved, we all forsook God in Adam, and indeed what do we else in every sin we commit, but forsake the Lord, and turn to the creature? But Christ was chiefly forsaken, that he might bring us home again to God, that there might be no more a separation betwixt his blessed Majesty and us. Some shallow heretics there are, that would have Christ to be an example of patience and holiness in his life and death, and do us good that way only. Oh no, beloved, the main comfort we receive from Christ is by way of satisfaction. There must be first grace, and then peace in our agreement with God. Sweetly, saith Bernard, I desire indeed to follow Christ as an example of humility, patience, self-denial, etc. Whom should I desire to be like more than him, that hath done so much for me? But yet the main comfort I receive from Christ, is by eating his body and drinking his blood; my soul feeds and feasts itself most of all upon the death of Christ, as satisfying for my sins. And what a comfort is it that Christ being our surety, hath made full satisfaction for all our sins. Surely we shall never be finally and wholly forsaken, because Christ was forsaken for us. Now we may think of God without discomfort, and of sin without despair. Now we may think of the law of death, the curse and all, and never be terrified "why? Christ our surety hath given full content of divine justice for wrath and law, sin and curse, etc. They are all links of one chain, and Christ hath dissolved them all. What welcome news is this to a distressed sinner! Whenever thy soul is truly humbled in the sense of sin, look not at sin in thy conscience thy conscience is a bed for another to lodge in, but at Christ. If thou be a broken-hearted sinner, see thy sins in Christ thy Saviour taken away; see what he hath endured and suffered for them; see not the law in thy conscience, but see it discharged by Christ; see death disarmed through him, and made an entrance into a better life for thee. The devil himself, death, sin, and wrath, all help the main; the poison and mischief of all is taken away by Christ, and all good conveyed to us in him. We have grace answerable to his grace. I beseech you embrace the comfort that the Holy Ghost affords us from these sweet considerations.

7: Christ Our Surety by Andrew B. Ray | Learn The Bible

the surety work of christ Is in Effect Because of Man's Debt of Sin (Romans Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Christ, Our Surety Surety: Sibbes was a great Puritan preacher of Cambridge from to his death. But how could Christ be forsaken of God, especially so forsaken as to suffer the anger of his father, being an innocent person? I answer, first, the Paschal lamb was an innocent creature, yet if the Paschal lamb be once made a sacrifice, it must be killed. Though Christ were never so unblameable, yet, if he will stoop to the office of a surety, he must pay our debt, and do that which we should have done. Secondly, as in natural things the head is punished for the fault of the body, so Christ, by communicating his blessed nature with ours, made up one mystical body, and suffered for us. But upon what ground should Christ become our surety? Because he was able to discharge our debt to the uttermost. He was more eminent than all mankind, having two natures in one, the manhood knit to the Godhead. Christ most willing gave himself a sacrifice for us. He was designed and predestined to this office, yea, he was anointed, set out, and sealed for this business by God himself; and is not this sufficient ground why he should become our surety? You see in societies and cities, if some people offend, the whole city is oftentimes punished. Though perhaps many are guiltless in it, yet by reason of the communion, all are punished. But how could Christ take our sins upon him and not be defiled therewith? He took not the stain of our sins, but the guilt of them. Now in guilt there is two things. A worthiness and desert of punishment. An obligation and binding over thereunto. Christ took not the desert of punishment upon him, from any fault in himself; he took whatsoever was penal upon him, but not culpable. As he was our surety, so he everyway discharged our debt, being bound over to all judgments and punishments for us. Now we owe unto God a double debt. A debt of obedience; and if that fail, A debt of punishment. And both of these hath Christ freed us from; first, by obeying the will of his Father in everything; and, secondly, by suffering whatsoever was due to us for our transgressions. Some heretics that would shake the foundation of our faith, will grant Christ to be a Mediator to intercede for us, and a Redeemer to set us at liberty from slavery, etc. But why was Christ thus forsaken of his Father? To satisfy God for our forsaking of him. Beloved, we all forsook God in Adam, and indeed what do we else in every sin we commit, but forsake the Lord, and turn to the creature? What are all our sins of pleasure, profit, ambition, and the like, but a leaving of the fountain of living waters, to fetch contentment from "broken cisterns," Jer. But Christ was chiefly forsaken, that he might bring us home again to God, that there might be no more a separation betwixt his blessed Majesty and us. Some shallow heretics there are, that would have Christ to be an example of patience and holiness in his life and death, and do us good that way only. Oh no, beloved, the main comfort we receive from Christ is by way of satisfaction. There must be first grace, and then peace in our agreement with God. Sweetly, saith Bernard, I desire indeed to follow Christ as an example of humility, patience, self-denial, etc. Whom should I desire to be like more than him, that hath done so much for me? But yet the main comfort I receive from Christ, is by eating his body and drinking his blood; my soul feeds and feasts itself most of all upon the death of Christ, as satisfying for my sins. And what a comfort is it that Christ being our surety, hath made full satisfaction for all our sins. Surely we shall never be finally and wholly forsaken, because Christ was forsaken for us. Now we may think of God without discomfort, and of sin without despair. Now we may think of the law of death, the curse and all, and never be terrified -- why? Christ our surety hath given full content of divine justice for wrath and law, sin and curse, etc. They are all links of one chain, and Christ hath dissolved them all. What welcome news is this to a distressed sinner! Whenever thy soul is truly humbled in the sense of sin, look not at sin in thy conscience thy conscience is a bed for another to lodge in, but at Christ. If thou be a broken-hearted sinner, see thy sins in Christ thy Saviour taken away; see what he hath endured and suffered for them; see not the law in thy conscience, but see it discharged by Christ; see death disarmed through him, and made an entrance into a better life for thee. Whatsoever is ill, see it in Christ before thou seest it in thyself; and when thou beholdest it there, see not only the hurt thereof taken away, but all good made over to thee; for "all things work together

for the best to them that love God," Rom. The devil himself, death, sin, and wrath, all help the main; the poison and mischief of all is taken away by Christ, and all good conveyed to us in him. We have grace answerable to his grace. I beseech you embrace the comfort that the Holy Ghost affords us from these sweet considerations.

8: Chapter 5 - Christ Our Surety -

"Christ has also once suffered for sins, the just for the unjust, that he might bring us to God." -1 Pet. "The Lord redeemed us with His own blood, and gave His life for our life, and so effected our salvation." -Irenaeus, "To the sinner, doomed to eternal punishment, and unable to.

Covenants are more common and more sacred in Oriental countries than in our modern life. The Arab chief will guard with his life the person with whom he has made the covenant of bread and salt. God has accommodated Himself to human speech and customs by revealing the glorious plan of mercy to us under the figure of a covenant, and has bound Himself to us by bonds so secure and sacred that they are an anchor of the soul, both sure and steadfast, if we have fled for refuge to the hope set before us in the gospel. In the counsels of eternity the covenant was made between the Father and the Son. Then it was that, foreseeing the ruin that was to come upon the human race through the awful power of sin, God the Father entered into a covenant with His beloved Son, guaranteeing to Him, on condition that He should assume the liabilities and the nature of the fallen race, to give to Him for them a complete salvation. He also promised that His Holy Spirit should sanctify and perfect them in holiness, should supply to them all needed grace, power, love, and blessing, should accept them as the sons of God, make them the heirs of His glory and partakers of the divine nature, and should at last raise them from the dead and glorify them with Jesus in the ages to come, with a place of honor and blessing higher than Adam ever knew, higher than angels shall ever possess, and more than compensating for all the evils and miseries of the fall. This covenant Jesus Christ accepted. It is not because we have a covenant with God, but Jesus has; and we simply accept Him. Everything we receive is the infinite mercy of God in Christ and for His sake; and to the last breath of life, we shall never receive anything that is not the pure undeserved mercy of God for His sake. How very simple this makes salvation! How very strong our consummation in Christ! How very sacred our hope! How mighty the anchor that holds us in the storm of temptation, and doubt, and fear! It was simply a temporary revelation, similar to the covenant of works made at the creation of man, which God knew they would not keep, and which was designed, not to save men, nor to sanctify them, but to reveal to them their sin and to show them the need of a higher covenant of grace and mercy in Christ, even the covenant of grace which Christ has brought in. This was not intended for the Jewish people exclusively, but it was designed to include all the children of faith, of whom Abraham was the spiritual father. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In you all nations shall be blessed. So then they which be of faith are blessed with faithful Abraham. This covenant Abraham received in the simplest way by naked faith, but he did not do anything to deserve it. He just believed God. God came to him with a revelation of His promise and mercy, and Abraham accepted it like a child and began to act accordingly, and his life was simply one of trust and trustful obedience, and for this, God blessed him with His friendship and made him father of all who have since been received into that covenant friendship. Much more fully in the later Scriptures do we find this covenant unfolding. Particularly in the writings of Jeremiah does God reveal to His people, in the darkest hour of their sin and suffering, His future plans of grace and mercy. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: The promises of this covenant are very wonderful. The first of them is our sanctification. It is very glorious that the thing that God first undertakes to do is to make and keep us right. Instead of giving us an outward law and compelling us to keep it without power, He promises to put it in our hearts, to make us live it, to make us incorporate it into our being, to enshrine it in our affections, to make it our very nature, until we shall live it and keep it, spontaneously, joyfully, lovingly, and with our whole heart. Next, He promises to be our God. He next comes to us to be our all-sufficiency for every need. Further, He promises that we shall know the Lord for ourselves and have His light and guidance, not being dependent upon others to teach, but receiving directly from His will and mind for us. And finally, it includes complete forgiveness and eternal obliteration of all sin and transgression, the blotting out of the past, entire justification, and the treating of His children as if they had not sinned. Beloved, will you take this mighty covenant? If we were dependent upon our works in the slightest particular, we

should fail and wreck all our prospects; but He has confirmed it and therefore it must stand, and if we simply, stand in Him, trusting and following Him, He will accomplish all its provisions in us and for us. Again, it is sure because God not only promised it, but He has covenanted it and sworn to it. He takes us from the beginning and He holds us to the end as the children of His mercy. It is not merely that He takes us at first in mercy and afterwards treats us according to our deserving, but all the way along we must recognize ourselves as worthless and undeserving, living upon His mercy, and saved and sanctified through His free grace. He is the surety of our covenant. Thank God for His secure and everlasting covenant. Thank God that in Christ it covers us. Beloved, let us take it, and let our names be written to it afresh, and cover with it all our future way. Let us cover with it our sins behind, our hearts within, our way before, our hours of temptation and conflict, our hours of suffering and trial, our hours of prayer, our hours of service, our ignorance and helplessness, our perils, and our paths of difficulty all the way down to the tomb, all the way up to His coming. Have you not, perhaps, been somewhat under the covenant of Sinai, and therefore weakened and crushed? Ere the creation rose, The records of the past disclose, Your everlasting love. Lord, help me to believe Your wondrous love to me, So shall my heart more fully give, Your own love back to You.

9: Christ is our Forerunner, the heavenly Minister, and the Surety and Mediator of a better covenant!

Christ engaged Himself as our Surety to pay our debt in full and satisfy God's law and justice completely. This is illustrated in Paul's epistle to Philemon (Philemon). As Paul became responsible for Onesimus's debt to Philemon, Christ became solely responsible for our debt to God.

June 7, I remember the fearful days of my troubled, weak and feeble faith in Christ. It seemed I was in constant anguish, the anguish of not knowing whether you have true peace with God. Blessed is the man to whom the Lord does not impute iniquity, And in whose spirit there is no deceit Psalm The problem was simple, I was back then and still am a very inconsistent Christian. I knew deep down that if my eternal destiny depended upon my own ability to be faithful to Christ, in the fullest sense, I was a dead man. I was a young man who had committed his life to Jesus who in one moment was the picture of an ideal Christian and in the next moment was living like a heathen in the world. The guilt would pour in, the fear would cripple me, the hypocrisy would drive me insane. As though God were watching me, waiting for me to slip up so he could catch me in my sin and cast me into hell. Because of my experience the perseverance of the saints has always been the most precious doctrine of grace to me which carried great devotional and practical power. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. My first exposure to the word was actually not in scripture, nor in a Puritan writing, but in a song written by William Gadsby entitled The Love of Christ is Rich and Free. He wrote these beautiful and precious words about his Lord and Savior Jesus Christ: His loving heart engaged to be Their everlasting Surety; Twas love that took their cause in hand, And love maintains it to the end. The one place it is used is in Hebrews 7: When I first heard those wonderful words in song I cried tears of joyful gratitude to the Lord who had purchased me. He is presenting to the readers the reality that Christ is the fulfillment of all the Old Testament promises, that the New Covenant is truly better in every way than the Old. And even though in my past I was not an ethnic Israelite considering going back to Moses, functionally I was living like one. My confidence was not in Christ but in my own character, not in the Prince of Peace but in my own performance. Therefore the plea of the book of Hebrews to not go back to that which is fading away, to a system which cannot save but only condemn, is the same one all troubled, weak and feeble in faith Christians need to hear today. And it was that plea which the Spirit of God spoke into my heart the day that I came to see Christ as my Surety. Like the first goat Christ is killed outside the city of Jerusalem, and like the scapegoat he suffered a substitutionary judgment. But inasmuch as Christ can be seen in the sacrifices of Yom Kippur themselves he can also be seen in the office of High Priest. The author of Hebrews argues a couple of key points concerning the insufficiency of the Old Testament High Priest and the necessity of a new, better and eternal High Priest. In the Day of Atonement we see that Aaron must first make propitiation for his own sins before he can enter into the Holy of Holies. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them Hebrews 7: He is also our Surety because he is the basis of our confidence and security. By faith in Christ we have union with him, we have communion with him. His blood becomes an unbreakable bond, such that his perfect sinless life becomes our life, his atoning death our death, his eternal resurrection our resurrection. If you are reading this today and are putting your confidence in the fortitude of your own faith and the power of your own performance, suffering under the uncertain gaze of a holy and wrathful God, I pray you would come to experience the peace of knowing Christ as your Surety. Love has redeemed His sheep with blood; And love will bring them safe to God; Love calls them all from death to life; And love will finish all their strife. He loves through every changing scene, Nor aught from Him can Zion wean; Not all the wanderings of her heart Can make His love for her depart. Which never could from them remove.

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