

# The Satisfaction and Substitution of our Lord Jesus Christ.

Outlined by Dr. John Owen,  
in 1668.

The sum of what the Scripture reveals about this great truth, commonly called *the satisfaction and substitution of our Lord Jesus Christ*, may be reduced unto these ensuing heads.

1. *That Adam being made upright, sinned against God, and all mankind, all his posterity in him.* Gen. 1.27. *So God created man in his own Image, in the Image of God created he him, Male and Female created he them,* Gen. 3.11. *And he said, who told thee that thou wast naked? Hast thou eaten of the Tree whereof I commanded thee that thou shouldst not eat?* Eccles. 7.29. *Lo, this only have I found, that God made man upright, but he hath sought out many inventions.* Rom. 5.12. *Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.* Ver. 18. *Therefore by the offence of one, judgment came upon all men to condemnation,* Ver. 19. *By one mans disobedience many were made sinners.*

2. *That by this Sin of our first Parents, all men are brought into an Estate of Sin, and Apostasy from God, and of an enmity unto him,* Gen. 6.5. *God saw that the wickedness of man was great in the Earth, and that every imagination of the thoughts of his heart, was only evil continually,* Psal. 51.5. *Behold, I was shapen in iniquity, and in sin did my Mother conceive me.* Rom. 3.23. *For all have sinned and come short of the glory of God,* Rom. 8.7. *The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be.* Ephes. 4.18. *Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart,* Chap. 2.1. Col. 2.13.

Thirdly, *That in this state all men continue in sin against God, nor of themselves can do otherwise,* Rom. 3.10, 11, 12. *There is none righteous, no not one, there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.*

Fourthly, That the Justice and Holiness of God, as he is the Supreme Governour and Judge of all the world, require that sin be punished, Exod. 34.7. *That will by no means clear the guilty*, Josh. 24.19. *He is an holy God, he is a jealous God, he will not forgive your transgressions nor your sins*, Psalm 5.4, 5, 6. *For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee; the foolish shall not stand in thy sight; thou hatest all workers of iniquity, thou shalt destroy them that speak leasing*. Hab. 1.13. *Thou art of purer eyes than to behold evil, and canst not look upon iniquity*. Isa. 33.14. *Who among us shall dwell with the devouring fire, who among us shall dwell with everlasting burnings?* Rom. 1.32. *Who knowing the judgment of God, that they which commit such things are worthy of death*. Rom. 3.5, 6. *Is God unrighteous who taketh vengeance? I speak as a man, God forbid! for then how shall God judge the world?* 2 Thes. 1.6. *It is a righteous thing with God, to recompence tribulation to them that trouble you*. Heb. 12.29. *For our God is a consuming fire*. From Deut. 4.24.

Fifthly, That God hath also engaged his *veracity and faithfulness* in the Sanction of the Law not to leave sin unpunished, Gen. 2.17. *In the day thou eatest thereof thou shalt surely die*. Deut. 27.26. *Cursed be he that confirmeth not all the words of this Law to do them*. In this state and condition all mankind had they been left without divine aid and help, must have perished Eternally.

Sixthly, That God out of his *infinite Goodness, Grace and Love* to mankind, sent his only Son to save and deliver them out of this condition, Matth. 1.21. *Thou shalt call his name Jesus, for he shall save his People from their sins*, John 3.16, 17. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: for God sent not his Son into the world to condemn the world, but that the world through him might be saved*. Rom. 5.8. *God commendeth his love towards us, in that while we were yet sinners Christ died for us*, 1 John 4.9. *In this was manifested the love of God towards us, because God sent his only begotten Son into the world, that we might live through him*, v. 10. *Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins*, 1 Thes. 1.10. *Even Jesus which delivereth us from the wrath to come*.

Seventhly, That this Love was the same in Father and Son, acted distinctly in the manner that shall be afterwards declar-

ed; so vain are the pretences of men who from the Love of the Father in this matter, would argue against the Love of the Son; or on the contrary.

Eighthly, *That the way in general whereby the Son of God being Incarnate, was to save lost sinners, was by a substitution of himself according to the design and appointment of God in the room of those whom he was to save, 2 Cor. 5.21. He hath made him to be sin for us, who knew no sin, that we might become the righteousness of God in him, Gal. 3.13. Christ hath redeemed us from the curse of the Law, being made a curse for us. Rom. 5.7, 8. For scarcely for a Righteous Man will one die, yet peradventure for a good man some will even dare to die; but God commendeth his love towards us, in that while we were yet sinners Christ died for us. Rom. 8.3. For what the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the Righteousness of the Law might be fulfilled in us. 1 Pet. 2.24. Who his own self bare our sins in his own body on the Tree; Chap. 3.18. For Christ also hath once suffered for us, the Just for the unjust, that he might bring us unto God. All these expressions undeniably evince a substitution of Christ as to suffering in the stead of them whom he was to save; which in general is all that we intend by his satisfaction; namely, that he was made sin for us, a curse for us, died for us, that is in our stead, that we might be saved from the wrath to come. And all these Expressions as to their true genuine importance shall be vindicated, as occasion shall require.*

Ninthly, This way of his saving sinners is in particular, several ways expressed in the Scripture. As,

1. *That he offered himself a Sacrifice to God, to make atonement for our sins, and that in his death and sufferings. Isa. 53.10. When thou shalt make his soul an offering for sin. John 1.29. Behold the Lamb of God who taketh away the sins of the World, Eph. 5.2. Christ hath loved us, and hath given himself for us an offering and a Sacrifice to God for a sweet smelling savour, Heb. 2.17. Was a merciful high Priest in things pertaining to God, to make reconciliation for the Sins of the People, Heb. 9.11, 12, 13, 14. But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle not made with hands, that is to say, not of this building, neither by the blood of Goats and Calves, but by his own*

blood, he entered in once into the Holy place; having obtained Eternal Redemption for us; For if the blood of Bulls, &c. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your Consciences from dead works?

2. That he Redeemed us by paying a price, a ransom for our Redemption. Mark 10.45. *The Son of Man came to give his life a ransom for many.* 1 Cor. 6.20. *For ye are bought with a price,* 7.23. 1 Tim. 2.6. *Who gave himself a ransom for all to be testified in due time.* Tit. 2.14. *Who gave himself for us, that he might Redeem us from all iniquity,* 1 Pet. 1.18. *For we were not Redeemed with Silver and Gold and corruptible things. 19. But with the precious blood of Christ, as of a Lamb without blemish and without spot.*

3. That he bare our sins, or the punishment due unto them. Isa. 53.5. *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes are we healed; All we like Sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. 11. For he shall bear their iniquities.* 1 Pet. 2.24. *Who his own self bare our sins in his own Body on the Tree.*

4. That he answered the Law and the penalty of it; Rom. 8.3. *God sent forth his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the Righteousness of the Law might be fulfilled in us.* Gal. 3.13. *Christ hath Redeemed us from the curse of the Law, being made a curse for us.* Chap. 4.4, 5. *God sent forth his Son made of a woman, made under the Law, to Redeem them that were under the Law.*

5. That he died for sin, and sinners, to expiate the one, and in the stead of the other. Rom. 4.25. *He was delivered for our offences.* Rom. 5.10. *When we were Enemies, we were reconciled to God by the death of his Son.* 1 Cor. 15.3. *Christ died for our sins according to the Scriptures.* 2 Cor. 5.14. *For the Love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead,* 1 Thes. 5.9, 10.

6. Hence on the part of God, it is affirmed that he spared him not, but delivered him up for us all; Rom. 8.32. *And caused all our iniquities to meet upon him,* Isa. 53.7.

7. The Effect hereof was,

(1.) That the Righteousness of God was glorified, Rom. 3.25, 26. *Whom God hath set forth to be a propitiation through Faith in*

his blood, to declare his Righteousness for the remission of sins. (2.) The Law fulfilled and satisfied, as in the places before quoted. Rom. 8.3. Gal. 3.13, 14. Gal. 4.5. (3.) God reconciled, 2 Cor. 5.18, 19. God was in Christ reconciling the World unto himself, not imputing their trespasses unto them. Heb. 2.17. He made reconciliation for the sins of the People. (4.) Atonement was made for sin, Rom. 5.11. By whom we have now received the Atonement; and peace was made with God, Eph. 2.14. For he is our peace, who hath made both one, that he might reconcile both unto God in one Body by the Cross, having slain the enmity thereby. (5.) Made an end of sin, Dan. 9.24. To finish transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting Righteousness. The glory of God in all these things being exalted, himself well pleased, Righteousness and everlasting Redemption or Salvation purchased for Sinners, Heb. 9.14. In that the chastisement of our peace was upon him, and that by his stripes we are healed, he being punished that we might go free, himself became a Captain of Salvation unto all that do obey him.

I have fixed on these particulars; to give every *Ordinary Reader* an instance how fully and plainly what he is to believe in this matter is revealed in the Scripture. And should I produce all the Testimonies which expressly give witness unto these positions, it is known how great a part of the *Bible* must be transcribed. And these are the things which are indispensably required of us to believe, that we may be able to direct and regulate our obedience according to the mind and will of God. In the *Explanation* of this Doctrine unto further *Edification*, sundry things are usually insisted on, which necessarily and infallibly ensue upon the propositions of Scripture before laid down; and serve to beget in the minds of Believers a *due apprehension*, and right understanding of them. As,

1. That God in this matter is to be considered as the chief, supreme, absolute *Rector* and Governour of all; as the *Lord of the Law*, and of sinners; but yet so as an offended Ruler. Not as an *offended Person*, but as an *offended Ruler*, who hath right to exact punishment upon Transgressions, and whose Righteousness of Rule requires that he should so do.

2. That because he is Righteous and Holy, as he is the supreme Judge of all the World, it is necessary that he do right in the punishing of sin, without which the order of the Crea-

tion cannot be preserved. For sin being the Creatures *deduction of it self* from the order of its dependance upon and obedience unto the Creator, and supreme Lord of all, without a *reduction* of it by punishment, confusion would be brought into the whole Creation.

3. That whereas the *Law* and the *Sanction* of it is the moral or declarative cause of the punishment of sin, and it directly obligeth the sinner himself unto punishment; God as the supreme Ruler, dispenseth, not with the act of the Law, but the immediate object; and substitutes another *sufferer* in the room of them who are principally liable unto the sentence of it, and are now to be acquitted or freed; that so the Law may be satisfied, requiring the punishment of sin, Justice exalted, whereof the Law is an effect, and yet the sinner saved.

4. That the *Person* thus substituted was the *Son of God incarnate*, who had *power* so to dispose of himself with *will* and readiness for it; and was upon the account of the dignity of his Person, able to answer the penalty which all others had incurred and deserved.

5. That God upon his *voluntary susception* of this Office, and condescension to this work, did *so lay our sins* in and by the sentence of the Law upon him, that he made therein *full satisfaction* for whatever legally could be charged on them for whom he died or suffered.

6. That the special way terms and conditions whereby and whereon sinners may be interested in this satisfaction made by Christ, are determined by the Will of God, and declared in the Scripture.

These and the like things are usually insisted on in the Explication or declaration of this head of our confession. And there is not any of them but may be sufficiently confirmed by Divine Testimonies. It may also be farther evinced that there is nothing asserted in them, but what is excellently suited unto the common notions which mankind hath of God and his Righteousness; and that in their practice they answer the light of nature, and common reason exemplified in sundry Instances among the Nations of the World.

I shall therefore take one Argument from some of the testimonies before produced in the confirmation of this Sacred

Truth, and proceed to remove the objections that are commonly <sup>(1)</sup>bandied against it.

If the Lord Christ according to the Will of the Father, and by his own counsel and choice, was *substituted*, and did *substitute* himself as the Mediatour of the Covenant, in the room and in the stead of sinners that they might be saved, and therein *bare their sins*, or the punishment due unto their sins, by undergoing the curse and penalty of the Law, and therein also according to the Will of God offered up himself for a propitiatory, expiatory Sacrifice to make *Atonement* for sin, and Reconciliation for sinners, that the Justice of God being appeased, and the Law fulfilled, they might go free, or be delivered from the wrath to come; and if therein also he paid a real satisfactory price for their Redemption; then he made satisfaction to God for sin.

For these are the things that we intend by that expression, of *the satisfaction and substitution of our Lord Jesus Christ*. Amen.

**Of the Satisfaction of Christ.**  
**A brief declaration and vindication of the doctrine of the**  
**Trinity.**

**Published in the year of our Lord, 1669.**

(1)Banded-Bent