

mediators, and all the rest of Popery which follows in the train of this admission.

But for the reason assigned, death cannot here mean spiritual death to depravity. The term death as applied in these verses to Jesus himself, was obviously intended to apply to his bodily death in a special point of view to be noticed presently. This bodily death he actually died. And, as in the text, this death was followed by a burial, and this burial by a resurrection. So plain are these allusions that it is commonly and rightly supposed that the term death, as applied to Christ himself, has reference to the death of his body. But even in this respect, Christ died in two senses distinct from each other. And unhappily the common opinion associates with the term death, in this instance, the wrong one of these two senses; and the error has led to many others.

We must explain. We have said that Christ died in two senses. He died as an atoning sacrifice. He died also as a martyred "Apostle of our confession." Man with wicked hands crucified and slew him, and thus made him a martyred prophet. It was all that man could do. It pleased the Lord to wound him for our transgressions, and thus to slay him as an atoning lamb. Now to his death in these two senses the two sacraments severally refer. His death as an atonement is vastly the most important, is the all important, the matchlessly glorious sense in which he died; and to commemorate this the sacrament of the Lord's Supper was specially appointed. But in strange forgetfulness of this fact, interpreters make the sacrament of baptism too, refer to his death as an atonement, and thus unwarrantably confound the two sacraments, by making them relate to one and the same aspect of his death. That the Apostle, however, does not here connect baptism with this aspect of his death, is evident from what he says about "the likeness of his death." His death, as an atonement, is a likeness to which his followers could not be conformed. With the making of the great atonement, or of any thing like it, man has nothing to do either in death or life. To Christ, and to Christ alone, was this work assigned. And he by himself alone, and by one sacrifice once offered, made a perfect oblation for the sin of the whole world. And the sacrament of the Lord's Supper which commemorates this does not represent the act of making an atonement, but the atonement as already made and finished—not the blood as now shedding, but as already shed for the remission of sins. To believe in and commemorate that finished atonement, and not to imitate it, is the work of man.