

# **Eternal Suretyship of Christ**

by Edward Drapes

**{Gospel Glory, 1649}**

Showing how often this sacrifice was offered, the place where and the time when it was offered. Thus through the power and virtue of this sacrifice, having declared what it is, we come now to consider: 1. How often this sacrifice was offered. The Priests under the law went into the holy place every year. They offered sacrifice continually, but our Jesus by one sacrifice hath done away sin. The multiplicity of the legal sacrifices argued their imperfection, for "those Priests daily ministering, offered sometimes the same sacrifice which could never take away sin, but this man," saith the Spirit, "after He had offered one sacrifice for sins forever, sat down on the right hand of God," holding forth the work was done that Christ might sit still needing no more offering. And whereas it is said that He sat down on God's right hand, it declares that He had accomplished His work and the Father accepted it, or else He should never have been placed in the throne of victory at His Father's right hand. Christ was once, {and but once,} offered to bear the sins of many. Many talk of Christ's dying still in us and the like, but indeed instead of exalting Christ {as they pretend to do,} they rank Him only in the Levitical Priesthood, and instead of holding forth His perfection, they render Him imperfect and quite contradict the aforementioned Scriptures. {Heb.9:26,28; 10:10,12,14,18} 2. The place where this sacrifice was offered. The place where Christ was offered deserves our consideration, for it is not said in vain that He suffered without the gate upon the Cross and that between two thieves. It shows the descension of our Savior into the lowest, vilest, contemptiblest estate and condition that could

be. Christ died at Jerusalem, a city, not in the heart of a believer; but in Judea, in the world. I mind this the rather because some think the death of Christ at Jerusalem not at all to concern them, but they look for Christ's death within them, whereas in the Scriptures nothing is more clear than this; that Christ's death at Jerusalem is the offering for sin, not Christ's death in any one's heart. The Scriptures warrant no such kind of language. I confess I know this much that though Christ died at Jerusalem, if the power, virtue and efficacy of this death be not seated, revealed and enjoyed in the heart, a poor soul can take no comfort in it, notwithstanding this is certain; that he that enjoys not Christ in him as a fruit of that one offering at Jerusalem, enjoys Him not at all. The Scriptures often speak of our being dead with Christ; that is to say, being implanted into the likeness of His death, by being dead to sin and to iniquity, but nowhere speak of Christ being dead in us, as the sacrifice by which we are saved. If Christ be in us, the body is dead {not Christ} because of sin and the spirit is alive because of righteousness. Christ's death hath a virtue in us; namely, destroying sin and becoming a quickening Spirit. {Heb.13:12} 3. The time when this sacrifice was offered. Concerning the time of this sacrifice being offered. "In the fullness of time {saith the Lord} God sent forth His Son." It was in the last days, so called in respect of dispensation, for now all under Moses and the Prophets vanished, that Christ might come in and continue, "God who at sundry times and in diverse manners spake in times past unto the Fathers by the Prophets, hath in the last days spoken unto us by His Son," who once in the end of the world appeared to put away sin by the sacrifice of Himself; that is to say, in these last days Christ appeared and offered up Himself, to put an end to all other offerings and to put away sin. This Christ did in the days of Pontius Pilate and Caiaphas, the High Priest, which was many years since. Objection: But I know some are ready to say, "How can this be? For He was a Lamb slain before the foundation of the world; which, if true, how is it that He was slain at Jerusalem, except He was often slain?" Assertion: I answer: It is very true that Christ was slain but once, according to the Scriptures and that in time, in the end of the world; and yet as true, if truly understood, that

He was slain before the foundation of the World; which I shall demonstrate clearly from the Scriptures. To see the truth clearly, we must consider Christ Jesus in His death. 1. Christ slain by the decree of God. In the decree of God. And so He was foreordained before the foundation of the world. And all things were present before the Lord before they had being in reference to us. They were in the decree, counsel and purpose of the Lord. So was the Lord Christ in God's decree and counsel before the world. He calleth things that are not as though they were. What are only actually done with us in time, were truly present with Him before all time, who is not included in any time. 2. The virtue of Christ's death was from before the foundation of the world. In the virtue of His death. And so He was slain before the foundation of the world. Christ's death had an influence into the times past as well as to come; therefore, called the blood of the covenant. Now we must know that there was a covenant made between God and Christ wherein it was decreed that Christ should die in time and the virtue of that death which was from eternity in the Eye of the Father should speak for all His generation in all ages. Therefore the fathers of old believed, not in a Christ already then come, but to come, even in the flesh and therefore God led them by the hand to look to a Christ to come, through many types and sacrifices; which, when Christ came, all ceased. Christ's death was that price that was laid down for all His generation in all ages and this is Christ, the same yesterday and today and forever. 3. Christ's actual death in time. We are to consider Christ's actual death, which was accomplished by the Jews. Therefore saith the Apostle, "this same Jesus whom ye have crucified, hath God raised up," and thus was Christ manifest in the last days. Jerusalem was not actually always; Pilate not always, for we know that State, City and those persons had a beginning and ending. No more did Christ die actually before the world was. That He might die, He took upon Him flesh and was made like to us, which is only done in time, for we first are in the womb, then brought forth, increase and die. So did He, yet, notwithstanding, the virtue of Christ's death, through the will of God, is as great as if He had actually suffered before the world was, which He did not, but only once in the end of the world. And yet is Christ a

Priest forever after the order of Melchisedec. Christ died once and died no more, yet the benefit remains forever. So that as the sacrifice is fully accepted by the Father, who views it since it was offered; so it was accepted by Him that saw it before it was offered, for all things that God doth before us in time {which time the Scriptures tells abundantly, Himself had made, ordered and disposed, which time is that space wherein things are done successively} He saw, liked, ordered and decreed should be before time was. - In summation, the sacrifice of Christ was an eternal Sacrifice. It was offered in time, but ordained before time and the influences of it reached eternity. A virtue sprang from it to all His generation that fell asleep before it was actually offered. And now being offered, it remains in as full virtue as ever. For by one offering He hath perfected forever them that are sanctified. And so He was a Lamb slain before the foundation of the world; being the same yesterday, and today, and forever; even the same Jesus, the same Savior and Deliverer. The same High Priest that saved Paul, saved Abraham and shall save all that shall be saved. {Heb. 10:14}