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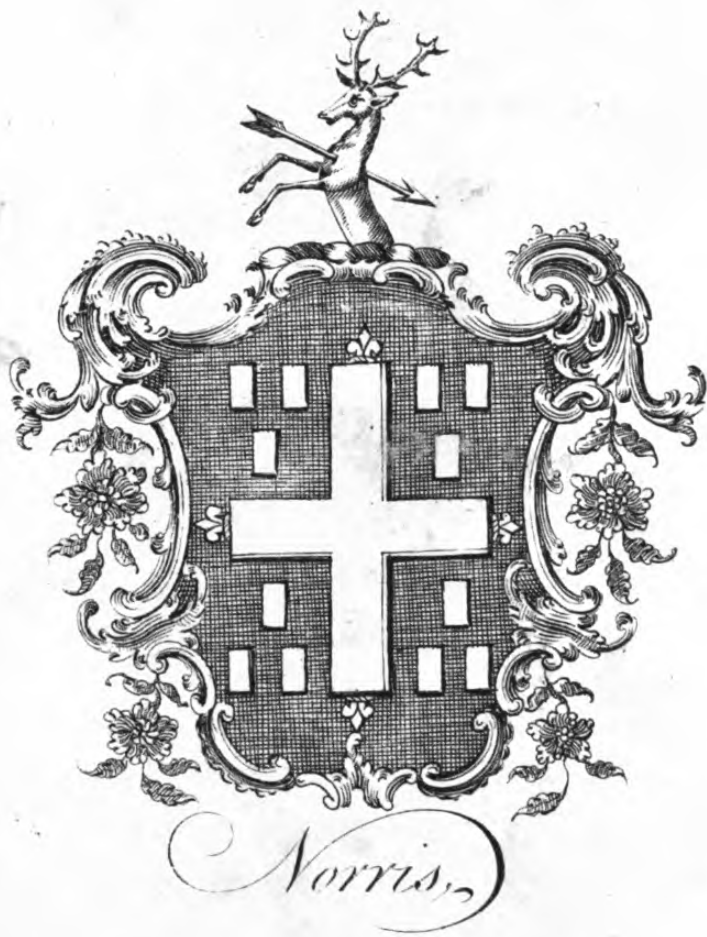
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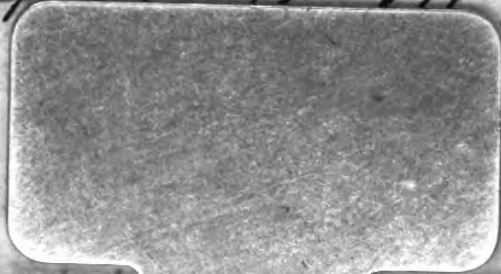


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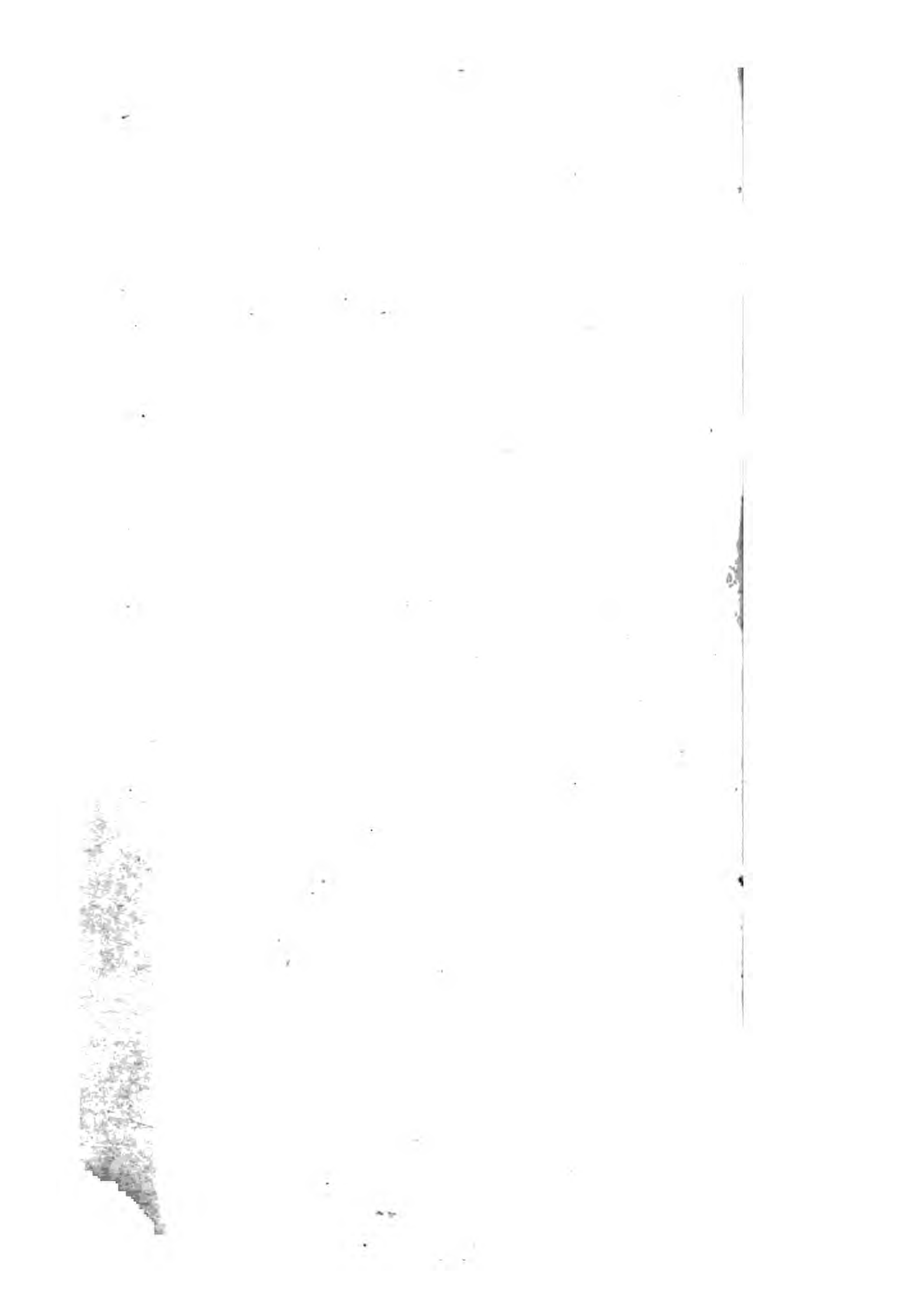
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THE  
REDEEMER  
AND THE  
SANCTIFIER:  
OR THE  
Sacrifice of CHRIST  
AND THE  
Operations of the SPIRIT  
VINDICATED:

With a free Debate about the *Importance* of those Doctrines, represented in a friendly Conversation between Persons of different Sentiments.

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The SECOND EDITION Corrected.

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1 Pet. i. 2. *Elect according to the Foreknowledge of God the Father, thro' Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ.*

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L O N D O N:

Printed for J. O S W A L D, at the *Rose and Crown* in the *Poultry*, near *Stocks-Market*, M.DCC.XXXVII.





T H E



# P R E F A C E.

**T**H E *Author of these Papers* has been often grieved to see such a new sort of Christianity published and propagated in the World, as leaves out the propitiatory Sacrifice of our blessed Saviour, and the sanctifying Operations of the Holy Spirit, which in his Esteem are two of the chief Glories of the Gospel. He humbly hopes it was a sincere Zeal for those momentous Truths that set his Pen at work, and a just Sense of the Influence which these Truths have upon almost all that Piety and Virtue which can be called Christian.

He leaves it to more learned Writers to manage this Controversy in a Way of strict



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*and regular Dispute. He hath chosen this manner of publishing his Sentiments, with some hope that they may be better accepted by those who stand in most need of them, and particularly by the polite Readers of the Age, who seek something to entertain, as well as to instruct and profit. If there are any sudden Starts of Thought found here out of Place, any abrupt Sentences or Paragraphs without that logical Method or exact Connexion, which would be expected in a set Discourse; let it be remember'd that this Book is but a sort of Conversation-piece among a few private Friends, who pretend not to Theological Accuracies.*

*As to the Names introduced in this Conversation, they are not designed to represent any particular Person living: But if any of my Readers should find their own Principles and their Character described under the Sentiments of Agrippa or Cavenor, the Author intreats them to believe that they are the Persons for whose sake he took this Pains, and he begs the Favour of them to read without Prejudice or Partiality, and with a Temper of Mind suited to the Weight and Dignity of the Subject,*

## The P R E F A C E. y

*ject, and that they would make Scripture their only Judge of Truth and Error in this Debate. And may the good Spirit of God render this little Discourse useful to put some stop to the Growth of these dangerous Opinions, to recover those who are fallen into Error, and to establish others who are wavering in such important Points of the Christian Faith.*



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THE  
Sacrifice of CHRIST,  
AND THE  
Operations of the SPIRIT, &c.

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SECT. I.

*The Introduction, or AGRIPPA'S Creed  
recited and opposed.*



IS there no other way to defend *Christianity*, saith *Paulinus* to his Friends, Is there no other Way to refute the Cavils of the *Deist*, but by yielding up the peculiar Glories of the Gospel? Can it never be vindicated as Divine, unless we reduce it almost to the mere Dictates of the Light of Nature, with *Jesus Christ* set at the Head of them only as a great Prophet? Many a Doubter is not gone so far from Christianity

as to deny the Facts on which our holy Religion depends; and they will allow that the Christian Religion in general is supported by these Facts, which have been deliver'd down to us by a notorious and incontestable manner of Evidence: But the special and important Doctrines of this Religion, such as the *Sacrifice of Christ as a proper Atonement for Sin*, and *our Sanctification by the Holy Spirit*, which are taught so frequently and so expressly in the New Testament, carry something in them so disgusting, not only to the Relish of our modern Infidels in general, but also to the Prejudices of some who profess Christianity, that they would fain evade these Truths, and quit themselves of them by such a Construction as really destroys them. *Agrippa* is a Christian of this Stamp, a Gentleman, as I am told, of no considerable Estate; but 'tis said, he makes a shining Figure when he appears in Company. A few Weeks ago I saw a Scheme of his Gospel, and was inform'd 'tis the general Sense of many of his Acquaintance both in Town and Country. I have the Paper here, and he expresses his Creed in the following Words.

“ When the *Gentile* Nations had lost the  
 “ Knowledge of the true God and his Wor-  
 “ ship, and buried it under an immense  
 “ Load of superstitious Follies; when  
 “ they had banished a great part of Mo-  
 “ rality from their Minds as well as  
 “ their

*and the Operations of the Spirit.* 3

“ their Practice, the Blessed God thought  
“ proper to send his own Son from Heaven  
“ to restore it. When the *Jews*, who were  
“ a People favour'd with many divine Re-  
“ velations, had turn'd their Religion into  
“ Superstition, by resting upon the mere  
“ Ceremonies of it with the neglect of mo-  
“ ral Virtues and inward Piety, God deter-  
“ min'd this Great Reformer should be of  
“ their Nation. When the whole World  
“ of Mankind was grown thus horribly de-  
“ generate, it pleas'd God to send this most  
“ glorious Person *Jesus Christ* into this  
“ World with peculiar Commission to re-  
“ store the Religion of Nature, the Know-  
“ ledge of the one true God and his spiri-  
“ tual Worship, instead of a Load of Ce-  
“ remonies, whether human or divine, and  
“ to teach the Nations true Virtue and Piety  
“ without Superstition: He was sent to as-  
“ sure Men of the Pardon of their Sins up-  
“ on Repentance (which indeed they knew  
“ before, or their Reason might have taught  
“ 'em, but not quite so clearly) and to tell  
“ them that after Death Men should be  
“ call'd to account for their Behaviour in  
“ this Life, and that a future State of long  
“ Misery should attend the Wicked, and a  
“ fair and lasting Scene of Happiness was  
“ provided for those who were Virtuous.  
“ This indeed, saith he, Reason teaches us

4      *The Sacrifice of Christ*, Sect. I.

“ too, but the Gospel superadds the Resur-  
“ rection of the Body.

“ And further, that this glorious Person  
“ coming into the World for the Reforma-  
“ tion of it when it was so dreadfully cor-  
“ rupted, and preaching in opposition to  
“ the gross Errors and Iniquities of the Age,  
“ it could not be expected that he should  
“ escape their Rage and Malice: Thus he  
“ was condemn'd by the *Jews*, and cruci-  
“ fied by the *Romans*. This Death of *Christ*  
“ on the Cross was a noble Testimony  
“ which he gave as a Martyr to the Do-  
“ctrines which he preach'd; and it is dig-  
“ nified after the *Jewish* and *Eastern* manner  
“ with grand Expressions in the New Te-  
“ stament, and represented in many *sacrifi-*  
“ *cal* Phrases, of which the *Jews* were ex-  
“ tremely fond, such as *redeeming us by his*  
“ *Blood*, and *making Atonement for Sin*, &c.  
“ because by his Death he vindicated and  
“ sealed that Doctrine, which taught the as-  
“ sured Pardon of Sin upon Repentance, and  
“ the Recovery of Sinners by new Obedience  
“ to the Favour of God and Eternal Life.

“ Before he left the World he appointed  
“ two Ceremonies, (*viz.*) *Baptism* and the  
“ *Lord's Supper*; the *first* by washing with  
“ Water to represent to us that we must  
“ be wash'd from our Sins, *i. e.* we must  
“ repent and be reformed, and live a new  
“ Life if ever we would be pardon'd and  
“ saved;

*and the Operations of the Spirit.* 5

“ saved ; and the *second* by eating Bread and  
“ drinking Wine, to put us in mind that  
“ *Jesus Christ* the Reformer of the World  
“ died in Vindication of this Doctrine of  
“ Pardon of Sin upon Repentance, and to  
“ confirm the Discoveries of this Mercy  
“ to sinful Men.

“ After this he rose again from the Dead,  
“ gave his twelve chief Disciples a little  
“ further Instruction about propagating this  
“ general Reformation ; then he ascended  
“ to Heaven, to intercede for Men, and to  
“ rule over them, and afterward furnished  
“ the Apostles with miraculous Powers, on  
“ purpose to awaken the Attention of the  
“ World to the Rules of Virtue and Good-  
“ ness, which they should teach them in  
“ the Name of *Jesus* their Master : And  
“ therefore we are said, in the New Testa-  
“ ment, to be *sanctified by the Holy Spirit*,  
“ because the Miracles wrought by the Gifts  
“ of the Spirit roused a stupid World into  
“ Consideration, and also did something  
“ toward the Confirmation of those Truths  
“ which Mankind were exhorted to confi-  
“ der in order to their Reformation and  
“ Salvation.

He concludes his Paper thus: “ Now if  
“ any Man has any other Creed made up of  
“ Notions and Mysteries which goes be-  
“ yond all this, I affirm that he draws  
“ more out of his Bible than God ever put



“ into it ; and tho’ I will never be angry  
 “ with him, says *Agrippa*, for believing  
 “ more than I, yet I cannot but laugh at  
 “ him for a *strong Believer* : I dare pro-  
 “ nounce boldly he is not just of my Reli-  
 “ gion, nor can I be of his ; and if he  
 “ thinks me but *almost a Christian*, I think  
 “ him gone as much *beyond Christianity*.”

*Paulinus* was a Gentleman of Piety and great Zeal for the Gospel of *Christ*. He lived far in the Country, and was much retired from the World. Tho’ he held some Acquaintance with Criticks and learned Authors, yet he read his Bible with more Constancy and Application, and learned his Religion thence. He was pretty well versed in the Writings of *St. Paul*, but he had heard or known very little of *Agrippa* or his Sentiments till last *March* : Then he came to *London*, which he had not seen for ten or twelve Years before, and happen’d to get a sight of this New Creed. As soon as he had read it, he was much surpriz’d and concern’d that any Man who profess’d himself a Christian should lose so much of his Faith ; but was much more grieved when he found, by further Conversation, that this was the *Christianity* which was now growing in vogue ; and upon his Repetition of this Creed in company, he repeated his Concern and Zeal.

Must then (said he) the glorious Gospel of our blessed Saviour be narrow’d and curtail’d

at

at this rate, and reduced almost to the mere Religion of Nature? I acknowledge indeed, and I glory in it, that the Gospel which I find in the New Testament contains every Article of Natural Religion, and includes in it every thing that Reason can teach us about God or Virtue. The Man who renounces any one Point of the *Religion of Reason*, so far renounces *Christianity* also; for the Doctrine of the blessed *Jesus* comprehends every part of it, and confirms it for ever. But when the Light of Nature and Reason, in this fallen and degenerate State, had appear'd by the long and painful Experiments of so many Ages and Nations, to be ineffectual to reform, to sanctify and save a vicious World, Was not the glorious Gospel of *Christ* brought in to do that for us which the Light of Reason and Nature could not do? Was it not made manifest enough by the Jargon and wild Opinions of the Philosophers that *the World by Wisdom knew not God*, nor the right Way to recover his Favour or his Image? And was it not upon this View that God sent his Apostles with the Message of a *crucified Christ*, and with that Doctrine which the *Greeks* called *Foolishness*, to save the poor and the humble Believer? Was not the Son of God sent into this World to be the Saviour of sinful Men? And was he ordained to save them only by teaching them over again the Doctrines

8      *The Sacrifice of Christ,*    Sect. I.  
which Philosophy or Reason teaches? No  
surely: These Doctrines were made origi-  
nally for innocent Man, and were found in-  
sufficient to restore him after his Fall. But  
*Christ* was sent, if we will believe the Gospel,  
to do that for us *which the Law and Light*  
*of Nature could not do, in that it was weak*  
*thro' our Flesh, i. e. thro' our Incapacity of*  
*fulfilling it: He was sent down to die and*  
*be sacrificed for the Sins of Men, i. e. to*  
*ransom or redeem Men, who by their Sins*  
*had deserved Death, and to turn their sinful*  
*or vicious Hearts to the Love of God and*  
*Holiness, by the inlightning and persuasive*  
*Influences and effectual Operations of his*  
*Holy Spirit, to lead them not only into the*  
*Belief and Practice of the Natural Law of*  
*God, but also to teach them some new Do-*  
*ctrines and Duties, such as Faith in the Blood*  
*of Christ, Rom. iii. 25. seeking Justification*  
*before God not by any Law of Works, but by*  
*the Righteousness or Obedience and Death of*  
*Christ, Gal. iii. 11,----14. Rom. v. 9, 10,*  
*18, 19. Love and Obedience to Christ as our*  
*Lord and Saviour, John xiv. 15. Heb. v. 9.*  
*Praying for the Spirit of God to enlighten,*  
*renew and sanctify us, and to help us in our*  
*Addresses to God and every Duty, John iii.*  
*5, 6. Luke xi. 1,--13. Rom. viii. 26. Love*  
*to our Enemies by the Example of Christ,*  
*and Hope of the Resurrection of the Body and*  
*Eternal Life through his Death and Rising*  
again,

*and the Operations of the Spirit.* 9

again, and his everlasting Intercession, *Rom.* viii. 11, 34. *I Cor.* xv. 20, 23. *Heb.* vii. 25. These are Articles which the Light of Nature knows nothing of, and which shall certainly issue in the Salvation of those who believe and practise them.

Thus spake *Paulinus* in the Company of some of his Friends. *Cavenor* and *Ferventio* were both present; the former had lately imbibed the Opinions of *Agrippa* secretly, but amidst his new Doctrines he found some Doubtings still, and was solicitous and cautious about his Salvation: *Ferventio* was a mortal Enemy to these Opinions, and maintained the common Articles of Faith with a warm and vehement Zeal. There was another Man in Company, one *Charistes*, a hearty *Christian*, and a Person of known Moderation in religious Disputes: *Ferventio* had little Knowledge of him indeed, but he lived most-times in *Paulinus's* House, and was much in esteem with *Cavenor*.

I am sorry, says *Charistes*, that such sort of new Christianity as *Agrippa's* Creed should ever prevail among us. Ay, says *Ferventio*, with anger in his Looks, 'Tis sad indeed, for our old Religion is quite spoil'd by it and destroy'd. Why should either of you be sorry or angry, answer'd *Cavenor*, if this should appear to be the Truth, tho' it has not been the current Sentiment of our Fathers? Pray, good *Paulinus*, now you have to'd

as your own Belief, tell us what you would say to such a Man as *Agrippa*, to make it evident to his Reason, that your Creed is the true Religion taught by *Christ* and his Apostles, and that his is not so?

Alas, replied *Paulinus* with a little warmth, What can be said to a Man who will not believe his own Eyes and Ears? A Man who hears and reads so many glorious Expressions scatter'd throughout the Gospels and Epistles, which dictate to him the special and peculiar Lessons of Christianity, and yet will not receive them? Does not the New Testament speak in most express Language, and that very frequently, *of the Propitiation of Christ for our Sins*? Must this blessed Doctrine of Grace be entirely left out of the last and most perfect Edition of a Gospel made for Sinners, tho' it was put into all the foregoing Editions of it in Emblem, and was foretold and prefigur'd by all former Dispensations? Is it not held forth to a guilty World by the *Sacrifices* which attended every Dispensation of Grace till *Christ* came? And is not the *Lord's Supper* an appointed Memorial of it under the Dispensation of *Christ*? And must *Agrippa* make a new Religion for us, by banishing this important Article, which has been exhibited and continued in every Religion that God has made?

Where is the Doctrine of *Justification by Faith in the Name of Christ*, or *Forgiveness thro' Faith*

*and the Operations of the Spirit.* 11

*Faith in his Blood*, to be found in *Agrippa's* Creed? Must this be all construed into Justification by those good Works which the Law of Nature required us to perform, and which the Son of God came from Heaven only to set in a fairer Light, and which *St. Paul* often assures us, can never justify us before God? Must the *Regeneration, Renovation* and *Sanctification* of our Souls *by the Holy Spirit* signify nothing else than the Change of our Inclinations from Vice to Virtue by our own mere Consideration of those Truths in which *Christ* instructs us as a great Restorer of Natural Religion, and which were confirm'd by the Miraculous Powers of the *Holy Spirit*? Is this all the Meaning of those plain Expressions, *justified by the Blood of Christ* and *sanctified by the Spirit*? Do we believe the New Testament is from God? Why then do we not believe the Articles which this Divine Book teaches us in such plain and express Words? Why do we strain and torture the sacred Language to make it speak things so different from its own Sense? Is it worth while for our Ministers to be at all this pains in the Pulpit and the Study, by the Printing-Press and by private Conversation, to defend the New Testament from the Insults, the Cavils and Clamours of Infidels, if it teaches us so little beyond what the Light of Nature teaches? Or have we so much to expect or so much to fear from  
the

the *Deists*, that some of us, who are called *Christians*, should be at so much Labour to pervert the glorious Truths of the New Testament to their Taste, and to drop those which they do not like? Have we any good and sufficient Reason to subdue the Words of *Christ* and his Apostles down to the Meaning and Sense of Infidels, or to be so sollicitous to ingratiate those divine Doctrines with Unbelievers, by reducing them to such a Similitude to their Opinions, and sinking them almost down to their Size and Dimensions? Can we ever expect thanks from our blessed Lord in the great Day for this sort of Service?

For my part, I am fully persuaded, that the Books, which have been written in Vindication of the *Atonement of Christ* in the two last Centuries, carry such abundant Force and Evidence in them, that they can never be answer'd. Let *Agrippa* try to refute some of the chief Discourses which have been publish'd in former Years by Protestant Divines on this Subject: Let him destroy all the Arguments used by Dr. *Owen*, Dr. *Bates*, and Dr. *Edwards* in their Writings on this Theme, and in confutation of the *Socinian* Tenets: Let him give an effectual Answer to the first Part of *Truman's Great Propitiation*, to Bishop *Stillingfleet* or Bishop *Tillotson's* Writings on the *Sacrifice of Christ*, and several others, before he grow to such an Assurance of his Sentiments. I will not pretend  
to

to run over all this Controversy again, nor have I any of these Authors at hand, being absent from my Study. Yet if I were within reach of *Agrippa*, I would put into his Hands a few such *Questions* as these, which my own Thoughts and my Memory suggested to me since I first read his Creed: A deep Concern for such an important Truth hung about my Soul, and set my Pen at work in these *Queries*.

Pray, *Paulinus*, let us be favour'd with the rehearsal of them, says *Cavener* in great haste; the rest repeated the same Request, and *Paulinus* began to read.



## S E C T. II.

*Queries to prove the Doctrines denied by Agrippa.*

*Query I.* **D**OES not St. *Paul* appear to be a Man of good Sense by all his Writings? But surely *Agrippa's* Explication of his Epistles, supposes him to be one of the most strange, odd, irrational Writers that ever used a Pen. What? Has the Christian Religion so little in it beyond the Restoration of the Religion of Nature? And could not *Paul* teach the Restoration of Natural Religion but in such very improper Terms, and such foreign and distant Language, as that wherein he represents the  
Gospel



14      *The Sacrifice of Christ, Sect. II.*  
Gospel of *Christ*? Is this his plainest and his  
clearest manner of instructing the *Heathen*  
World in the Religion of Nature, or of re-  
storing it where it was lost, to tell them,  
they must be *reconciled to God by the Death or*  
*the Blood of Christ*, that he has *made Peace*  
*by the Blood of his Cross*, that *Christ crucified*  
*is the Wisdom and Power of God for the Sal-*  
*vation of Men*? that *he died for our Offences*,  
that he *gave himself a Ransom for Men*, that  
*God has set him forth to be a Propitiation thro'*  
*Faith in his Blood*, that we must *trust in his*  
*Name*, that we must *be justified by his Blood*  
*and by Faith in him*, that *by the Obedience of*  
*one many shall be made righteous*, that *by his*  
*own Blood he obtain'd eternal Redemption for*  
*us*; that the *Blood of Christ, who thro' the*  
*Eternal Spirit offered himself without Spot to*  
*God, should purge our Consciences from dead*  
*Works*, i. e. from Works deserving Death;  
and that *Christ appear'd in the End of the*  
*World, to put away Sin by the Sacrifice of him-*  
*self*? And do St. *Peter* and St. *John*, whom  
I suppose *Agrippa* acknowledges to be inspi-  
red Writers, intend nothing more than the  
same plain Doctrines and Dictates of natu-  
ral Reason, when they teach the great Truths  
of the Gospel in the same strange Language,  
when they tell us that *Christ suffer'd, the Just*  
*for the Unjust, to bring us to God*; that *he bare*  
*our Sins in his Body on the Tree*, that *the*  
*Blood of Jesus Christ cleanses us from all Sin,*  
that

*and the Operations of the Spirit.* 15

that *he is a Propitiation for our Sins, that he hath loved us and washed us from our Sins in his own Blood, and that by his Blood he hath redeem'd us to God?* And did our blessed Lord himself design nothing but to restore the Religion of Nature, when he told the *Jews, that the good Shepherd laid down his Life for the Sheep, John x. that the Son of Man came to give his Life a Ransom for many, Mat. xx. 28. that they must eat his Flesh and drink his Blood if they would have eternal Life, John vi. 53, &c. for his Flesh was that Bread which he gave for the Life of the World, and his Blood is Drink indeed; that his Body was broken and his Blood shed for the Remission of their Sins, Matt. xxvi. 28. 1 Cor. xi. 24.* Did ever Men teach the plain Dictates of Reason or the Law of Nature concerning our Duty to God and one another, and our Hopes of his Acceptance, in such dark and distant Language? And could they ever desire or expect their Hearers should understand them, and should by this preaching be taught to build their Hopes of Eternal Happiness upon the Belief and Practice of Natural Religion? Are such Persons as these the fittest to make divine Messengers of Truth and Duty to an ignorant World, and to guard them against all superstitious Fancies and erroneous Conceits about divine things?

I suppose, or may guess, there are many things will be said by some of the Friends of

*Agrippa*

*Agrippa* to reconcile the Readers of the New Testament to his absurd and perverted Sense of it. As

*First*, That when our Saviour tells the *Jews*, John vi. 54, that they *must eat his Flesh and drink his Blood if they would have eternal Life*, he only imitates the manner of the *Oriental Nations* and the *Stile of the Jewish Writers*, while his Design is merely to invite them to receive his Doctrine and become his Disciples; for it was their ancient Custom to represent Wisdom and Knowledge as the Food of the Soul, *Prov. ix. 5. Wisdom crieth in the Streets, Come, eat of my Bread and drink of the Wine which I have mingled. Philo the Jew* often speaks of Prudence, Wisdom and Virtue as that spiritual Meat and Drink which nourisheth the Soul.

But to this I *answer*, That tho' the wise Men among the *Jews* represent Knowledge as the Meat and Drink of the Soul, and invite their Disciples to feed upon Wisdom or to drink in their Precepts of Virtue, yet is it the way of their Doctors to represent *their own Flesh* as the Meat of Souls, or *their own Blood* as proper Drink for them? Do they ever say, that *their Flesh is living Bread which they give for the Life of the World?* Do they ever tell their Disciples, that *their Flesh is Meat indeed, or their Blood Drink indeed?* Do they pronounce, *If ye eat not my Flesh and drink not my Blood, ye have no Life in you?*

you? or do they promise, *He that eateth me shall live by me?* Did you ever read such Language among the Divine Prophets of the *Jews*? Could it ever be said, Except ye eat the Flesh of *Isaiab*, or drink *Jeremiab's* Blood, ye have no Life? Were the *Jews* ever invited to feed upon the Flesh of *Moses* or *Elias*, the Founder or the Restorer of their Religion, or to drink the Blood of *Daniel* or *David*? From all this I think I may infer, that tho' our Saviour's Words may include a receiving of his Instructions as a divine Prophet or Teacher, yet in these strong Expressions he designs something more than merely an Invitation to hear and receive the Lessons of Wisdom and Virtue which he teaches. And since these Expressions of our Saviour concerning *eating his Flesh and drinking his Blood* found very harsh and absurd in the *literal Sense* of them, we must then seek out the plainest and truest figurative Sense: Now this is very near at hand, and might be obvious to those among them who had read the *Jewish* Prophets with Care. When he tells them that the *living Bread is his Flesh which he gives for the Life of the World*, John vi. 51. it gives an Intimation that his Flesh or Body was to be broken and die as a proper Sacrifice of Atonement for our Guilt, which deserved Death; which was not proper to be spoken too publicly and plainly in his Life-time: And further, that his Blood  
was

18      *The Sacrifice of Christ*, Sect. II.

was to be shed for the Remission of our Sins and to procure Life for us: And that we must not only receive his Doctrine, but we must trust in his Atonement for our Remission, and feed upon this Sacrifice by Faith, as the *Jews* eat part of their Sacrifices; and that we must live upon it by trusting therein.\* And since the *Messiah* was foretold to be

\* *Obj.* Does not our Lord expressly say, *Except ye eat my Flesh and drink my Blood, there is no Life in you?* But if Faith in his Blood, or trusting in his atoning Sacrifice, was not necessary to Salvation in that Day, as I suppose will be readily granted, then *eating his Flesh* in that Day could never signify *trusting in his atoning Sacrifice*.

To this I answer, that *Christ* having promised to give his *Flesh* for the Life of the World, v. 57, promised therein to make his *Flesh* a Sacrifice to take away Sin and to give Life to the World, and intimated also that when this was done, and when he should be preached to men under this Character of a Sin-Offering, then *eating and drinking his Flesh and Blood*, or Faith in his Sacrifice, would be required in order to Spiritual and Eternal Life. Our Saviour foretelling and describing in figurative Language his bloody *Death*, which was to make Atonement for Sin, foretels and describes also that *Faith in him* which should then be esteemed necessary to Salvation, under those Figures of *eating his Flesh and drinking his Blood*. I grant the Expressions are in the Present Tense, but this is frequent in the Prophetic Language when future things are design'd.

But 'till this Event should be accomplished and this Doctrine more plainly preached to Men, a general Trust in the Person of *Christ* for all the Benefits which are to be derived from him, may be represented by eating and drinking, as all that was needful and sufficient to make Men spiritually alive: And let it be observed

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*and the Operations of the Spirit.* 19

be made *an Offering for Sin* by the Prophets, and since feeding upon Sin-offerings was common to the *Jewish Religion*, *Lev. vi. 25, 26.* the thoughtful Hearers might arrive at something of the Sense and Meaning of our Saviour in this figurative Language.

But suppose the *Jews* when he first spake it could not well understand him, consider they had abused his Person, and derided his Doctrine, and having so far rejected the Light, they deserved to be left in Darkness, amidst Figures and Parables, as *Christ* himself declares, *Mark iv. 11, 12.*

I add yet further, there are several Things which *Christ* in his Life-time spake in Prophetick or Parabolick Language, for this Reason, as I hinted before, that they were not fit and proper to be spoken too plainly at that Season; but he left the Expressions to be explained by the Events. The Death of *Christ*, which was not far off, and the Ministry of the Apostles quickly afterward

ved that even this amounts to something more than mere *receiving his Doctrine*, for it is a feeding or living upon him and trusting in his Person as an All-sufficient Saviour, and a vital Union with him, as our Body lives by our Food being united to us.

All this *Answer* may be reduced to a shorter Compass by explaining the Words of *Christ* thus; “*Except ye are made Partakers of my atoning Sacrifice or Sin-Offering, by trusting therein so far as it is evidently revealed and preached to the World, whether in a more or less explicit manner, ye have no spiritual nor eternal Life in you.*”

afterward representing his Death as a Propitiation for our Sins, give us a plain Clew to lead us into the Sense of *Christ* in these figurative or prophetick Speeches, all which are so happily accommodable to these Ideas and Doctrines of *Christ's* Atonement for Sin, and our Faith therein, as gives much Satisfaction to the thinking Reader, that they were designed and intended hereby.

I confess indeed the *Papists* are mistaken, when they imagine this Discourse of our Saviour *directly* regards the Lord's Supper, and their idle and absurd Doctrine of Transubstantiation; yet these Speeches of his were greatly explained to his Disciples even before his Death, when he appointed *Bread* to be broken as an Emblem of his *Flesh* which was wounded for us, and *Wine* which was poured into the Cup to be an Emblem of his *Blood* shed for us, and required us to eat and drink this Bread and Wine, as Representatives of his Death, and of our Communion and Participation of the Blessings of it, by Faith or Dependance on him. All this is natural and easy. But if we sink these Expressions into *Agrippa's* Sense, of a mere receiving the Doctrine of *Christ*, without any thing of an atoning Sacrifice intimated therein, this will make hard Figures and Metaphors indeed, and strain and pervert the Words into such a far-fetch'd and distant Meaning, as they are  
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not, nor ever were, suited to convey to any Person who reads or hears them. Thus much I thought proper to say in Vindication of the Expressions of *Christ* himself.

But *Secondly*, perhaps *Agrippa* and his Friends will tell us concerning the Apostles, as well as concerning their Master, that this sort of *sacrificial and atoning Language* being used by some of the *Jewish Prophets* in their inspired Raptures, concerning the *Messiah*, the first Preachers of Christianity might imitate them; and 'tis well known they sometimes dealt in very far-fetch'd Metaphors. You read, say they, what *Daniel* speaks, that *the Messiah should be cut off, but not for himself; that he comes to finish Transgression, to make an end of Sin, and make Reconciliation for Iniquity*; and *Isaiab* in his 53d Chapter especially abounds in this sort of Prophetical Language concerning the *Messiah*: *He was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our Peace was upon him, and by his Stripes we are healed: His Soul was made an Offering for Sin when it pleased the Lord to bruise him, and put him to Grief, and the Lord hath laid on him the Iniquities of us all.* 'Tis no wonder now, say they, that *Christ* and his Apostles should repeat such Language as this, when they speak of the Death of the *Messiah*, since the Prophets, by their rapturous and tumid Stile, had



had made this sort of Language familiar and natural to them.

'Tis granted, *Agrippa*, that this Language was as it were made natural and easy to the great Founder and the first Preachers of Christianity, by so much use of them in the prophetic Writings: But this does not at all prove that these Expressions are not used in their natural Sense, but rather confirms the plain and obvious Sense of the Words, since both the Prophets and their Interpreters the Apostles use the same. For suppose the Prophets had used such strange Phrases as these, in the midst of their Raptures, to signify the *Messiah's* restoring of natural Religion, and dying as a Martyr for it, Could *St. Paul* and his Brethren use no clearer Form of Speech to instruct us in the true Meaning of the Prophets, and the Business of the *Messiah*, than by repeating the same Sort of *Sacrificial Phrases* again and again. And would neither he nor they ever once tell us, that tho' they use this sort of sacrificial Language, they mean no more by it than *Agrippa* does? Were *Paul*, *Peter* and *John* proper Interpreters to be sent into the World, and particularly to the *Gentile* Nations, to explain the Words of the *Jewish* Prophets concerning the *Messiah* and his great Work, if the Reformation of Natural Religion by *Jesus Christ* be all that the *Messiah* was to do,

do, and all that the metaphorical Prophecies foretold? Why do these Apostles use the very same foreign Language, and the same dark Expressions as the Prophets do, if it were their Design to explain them so far from their literal and most obvious Meaning? Do both Prophets and Apostles, and *Christ* himself in the midst of them, all conspire to let in the Light of natural Religion upon the corrupted and benighted World only by such obscure Phrases as these? If they all mean no more by these *Sacrificial Words* than *Agrippa* does, would not any plain and impartial Reader be tempted to think the New Testament was written to puzzle us as much as to instruct us? And how is it possible that a common Reader could ever find out the true Meaning of the Word of God in such an important Point of Faith and Hope as this? Set all these Phrases of *Atonement* before a Heathen, and do you think he would learn natural Religion by them, or derive *Agrippa's* Creed from them? No; by no means.

Or if we should suppose (and it must be granted) that some of the Doctrines of Christianity relating to the Death of *Christ* might be delivered in figurative Speeches, and dark Sentences, at first for wise Purposes by *Jesus* our great Master in his own Life-time, before the Accomplishment of those Events to which the Doctrines refer'd,

ferr'd, yet can it be supposed that his Missionaries the Apostles should never make a clearer Explication of them after these Events were fulfill'd, and tell us that they meant very little more than the Religion of Nature? Could they not have said this in plainer Terms than in the Phrases which they have written, and which I have cited? Is it possible that *Agrippa* himself, when he reads the Writings of the Prophets and Apostles without any Prejudice, should believe that all these sacrificial Phrases of the Old and New Testament, with many more of the like Kind, signify nothing but a Restoration of natural Religion by *Jesus Christ*, with a Martyrdom to vindicate his Mission? Can he honestly think they convey no Tidings to Men of a real and proper Atonement made for our Sins by the Sufferings of our Blessed Saviour, and of which we are to partake by receiving him according to the Gospel? I own I am surpriz'd to think that any Man who professes to submit his Belief to the Word of God should refuse so very plain and express a Truth.

Are not these the Gentlemen who are continually giving us Caution to *keep close to Scripture, to use the Words and Expressions of Scripture in all Matters of Revelation, to speak of the Doctrines of the Gospel as Christ and his Apostles speak?* Are not these the Persons who are extremely jealous of admitting

mitting any thing into Christianity, but what *Christ* and his Apostles have taught expressly in the New Testament? Are they not perpetually insisting upon it, that we must take our Religion from Scripture itself? And do we not effectually obey this their Caution and Advice, in our Belief of the Doctrine of the *Atonement of Christ for Sin*? Is it not most strongly and evidently taught in the New Testament? Is it not taught *in many Pages*, and *in great Variety* of Expression there, and that by *almost all the Writers* of that Book? Is it not brought in, in the sacred Epistles, almost upon every Occasion? Are not the great Duties of Christianity, Faith, Love, and Prayer, built much upon it by the Apostles? What shall we say to Men who will not observe the very Cautions and Advices, which they themselves lay down, in forming the Articles of their Faith? Men who leave out a most plain, express, and important Article, and break thro' all Rules of just Interpretation, rather than allow of any Doctrine in Christianity, which doth not suit with their Scheme and Fancy? If the Prophets and Apostles never so expressly reveal and dictate such a Truth, the Words must be tortur'd and bow'd by all the Arts of Criticism to make them speak and mean something else.

*Agrippa* has confess'd that it was one great Design of the coming of *Christ* to root out Su-

perstition from the Minds of Men, in all the various Fooleries of it which had possess'd both *Jews* and *Heathens* : But if both *Christ* and his Apostles taught them the Principles of *Natural Religion* by such figurative and sacrificial Expressions, was not this the ready way to fill their Heads with superstitious Fancies, by taking these things in too literal a Sense, when their Teachers left them to seek the true Sense amidst such far-distant and hard Tropes and Figures? Has not this very thing been the Cause of many Superstitions both in the *Jewish* and *Gentile* Nations, by their taking Allegories in a literal Sense?

Did they not *both* indulge the Fancy and vain Opinion of obtaining Pardon of Sin, and Favour with God, by substituting their Sacrifices in the room of real Godliness, and with the Neglect of inward Religion and true Virtue? This was Superstition indeed, and such as neither the Old or the New Testament ever allows. But tell me, *Agrippa*, Could this glorious Reformer of the World, this divine Prophet, and his twelve Missionaries think of no better way to drive Men out of all Hopes and Expectations of Pardon and Acceptance with God thro' any such Substitutions or Sacrifices whatsoever, than by representing *Christ* so often as a Substitute to die in our stead, and as a Sacrifice for the Sins of Men? If they designed to banish this

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Doctrine from the Earth, would they ever have taught Men to depend on his Death or Blood as an Atonement for Sin, and as the Ground of their Acceptance with the God of Heaven?

'Tis true, *Agrippa* will say, *Christ* and his Apostles teach us all the Duties of Morality and Virtue, as necessary things to eternal Life, and that in very plain Language; and that these sacrificial Terms are only *Eastern* and *Jewish* Ornaments of Speech in condescension to the Humours of the World, both *Jews* and *Gentiles*, who could not be all at once beat out of their Veneration for Sacrifices and Atonements.

We allow it, *Agrippa*, thus far, that true Virtue and pure Religion is taught in plain Language by these divine Missionaries: But it were far better for them to have left it in that plain Language, than to have superadded so many of the sacrificial Phrases, if they meant utterly to root all the Doctrine of *Substitutions* and *Atonements* out of the Minds and Hearts of *Jews* and *Gentiles*. To me it is evident as the Sun-beams, that while the New Testament restores natural Religion to us in the brightest and fairest Light, and lays the strongest Obligations on us to perform all the Duties of it; yet it still supposes the Impossibility of our Salvation thereby, thro' our own Incapacity to perform these Duties perfectly; and therefore it sets forth to our

28      *The Sacrifice of Christ,*      Sect. II.  
View the blessed Sacrifice of the Son of God, which is the only true and proper Atonement for our Sins. Nor does it set this Atonement in the room of our Endeavours after inward Religion and real Virtue, but in the room of all other Sacrifices whatsoever, whether *Jewish* or *Gentile*. As for all the *Jewish* Offerings, they were but appointed Types of the Sacrifice of *Christ*, and could never really atone for the Sins of Mankind against God as Ruler of the World. And the Sacrifices of the *Gentiles*, what were they, but Substitutions and Offerings of Beasts or Men upon their Altars, such as God never appointed, and therefore would never accept, either as real Atonements, or as Figures of the true Propitiation and Atonement. This is the most evident Sense of *St. Paul*, in *Rom. viii. 13.* *There is no Condemnation to them who are in Christ Jesus, i. e. who trust in him as the Medium of their Pardon, and who walk not after the Flesh, but after the Spirit, i. e. who live holy Lives: What the Law could not do in that it was weak, and unable to justify us thro' the Flesh, i. e. thro' our Inability to perform it, God has done this by sending his own Son in the likeness of sinful Flesh, and a Sacrifice for Sin, (as 'tis in the Greek) has condemned Sin in the Flesh, &c.* and thus made a way thro' his Sacrifice of Atonement for our Justification and Sanctification.

But

But lest the Force and Significancy of any of these Scriptures should be lost for want of a true Idea of what I mean by a *proper and compleat Atonement made for the Sins of Men*, I would here give some general Explication of what I intend by the Word. I don't pretend to such Accuracy and Exactness of *Definition*, as might be expected from a Civilian or a Divine; but I would speak what I take to be the common Sense of the thinking part of Mankind in this Matter, and more particularly the Sense of the Writers of the Old and New Testament.

By *Atonement for Sin* therefore, I do not mean any such thing as shall in a proper and literal Sense appease the Wrath of God, the offended Governor, which is supposed to be kindled against his sinful Creatures, and shall incline his Heart to Mercy, which was before determined upon Vengeance; for tho' this Doctrine may be so represented sometimes after the manner of Men, yet this is an Idea or Supposition in many Respects inconsistent with the Attributes and Actions of the blessed God; and with the Doctrine of the New Testament. In that Book God represents himself as *rich in Mercy*, and for this reason he pitied sinful Creatures, who had broken his Law, and had deserved to die, before he had received any Atonement; and therefore God himself provided and sent his own Son to become a Sacrifice of Atonement,



30 *The Sacrifice of Christ,* Sect. II.  
ment, and a Ransom for them ; he appointed him to be a Surety for us, *the Just for the Unjust*, and to suffer Death in the room and stead of Sinners.

By the Words *Atonement* or *Propitiation*, I mean therefore some toilsome or painful thing to be done or suffered, or both, by *Jesus Christ* the Son of God, in the room and stead of sinful Men, as a Penance or Punishment on the account of their Sins ; and this by the wise and righteous appointment of God the universal Governor, shall excuse the penitent Offender from the Punishment that was due, and obtain his Pardon, because it shall give a Recompence to the Authority of the divine Lawgiver for the Affront which was put upon him by the Sins of Men, and shall make some Reparation of Honour to his holy Law which was broken. And this is not only intended to manifest the evil Nature and the Desert of Sin, together with God's hatred of it ; but it shall also answer the Demand and Design of the threatening by such actual Pain or Punishment, tho' 'tis laid on the Surety instead of the Offender ; and thus it may secure the Law from being wilfully broken, in time to come, as effectually as if the Offenders themselves had been punished. Such a Pain, Penance, or Punishment, are the Humiliation and Sufferings of *Jesus Christ*, his Labours and Sorrows : And 'tis in this Sense that the  
Language

Language of *Expiation* or *Atonement*, of *Propitiation* and *Ransom*, is so often used \*. 'Tis in this Sense that he was said to become a *Sacrifice for us, to bear our Sins on his own Body on the Tree*, and *to be made Sin*, or a *Sin-offering for us, who knew no Sin* himself : In this Sense he is said to be *made a Curse*, and *suffer Death for us*, and to *redeem us from it* thereby, because the Law curses every Sinner, and pronounces Death upon him. Now by these appointed Sufferings of the Son of God, in the room and stead of sinful Men, there is an honourable Amends made to the Governor of the World for the Violation of his Law, and a glorious way made for the Exercise of Mercy in the Pardon of the Sinner ; and that without any Imputation of Reflection upon the Holiness of God's Nature and Conduct, or any Suspicion of the Justice of his Government, as if he would connive at Sin ; since he discovers and declares, that in his *passing by* all the Sins of his People in former Ages, and in pardoning and *justifying* Sinners now *who believe in Christ*, he will manifest his Justice or Righteousness by requiring such a Sacrifice whereby Sin shall be punished, tho' the Sinner be spared.

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This

\* *Christ*, after he became our Surety, was not, nor could be delivered from those Sorrows which were the Punishment of our Sins, he being as our expiatory Sacrifice, not only *on the Occasion* of our Sins, but *in our stead*, to bear the Punishment of our Iniquity. *Whitby on Heb. v. 3.*

This is the plain meaning of the Apostle, *Rom. iii. 24, 25, 26. Being justify'd freely by his Grace, thro' the Redemption that is in Jesus Christ, whom God hath set forth to be a Propitiation thro' Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, thro' the Forbearance of God: To declare, I say, at this time his Righteousness, that he might be just, and the Justifier of him that believeth in Jesus:* Which Text our Fathers have ever thought an unanswerable Proof as well as a clear Explication of this Doctrine. And I think there is abundant Reason in Scripture for us to support this Sentiment of our Fathers, tho' all the modern Writers should agree to oppose it. For my part, as I live at a distance from *London*, I have conversed with very few of them, and shall still converse with fewer, if they go on to forsake both the Language and Sense of Scripture, and follow the Opinions of *Agrippa*.

Here *Ferventio* interrupted him. I acknowledge, Sir, we live in a very degenerate Age, wherein antient Errors are revived, and new ones arise among modern Writers; but as to the Doctrine of the *proper Atonement of Christ*, I hope there are many who maintain and defend it still, both in their Volumes of Sermons, and other Discourses, which are publish'd on this Subject. Among others, I would point you to a valuable  
Treatise

Treatise on *Jesus the Mediator*, by a nameless Author, who has critically and learnedly established this Doctrine against the modern Disbelievers of it, and has shewn much of the Wisdom of God in this Appointment, and of what Importance it is to us to believe it. I confess, saith *Ferventio*, the Author is suspected not to be very orthodox in some other important Points: But this makes it still more remarkable, and gives us more reason to think that 'tis the Doctrine of Scripture, when it impresses itself so strongly upon the Minds of those Men who forsake the Doctrines of their Catechisms in other respects. I wish, with all my Soul, that every Man beheld every Gospel-Truth in the same strong Light of Assurance as I do, and were as fervent and sollicitous to vindicate and support it; but in this one Article of the *Atonement of Christ*, I think I can venture to recommend this Author. Forgive me, *Paulinus*, that I have interrupted you so long, and I intreat you to proceed now in reading your Paper.

I obey, says *Paulinus*, and thank you for the Interruption. Observe now, says he, tho' I have not hitherto used the Word *Satisfaction for Sin*, nor will I zealously contend for it, because it is not expressly written in Scripture, yet the same Sense and Meaning is so plainly asserted there, that I make no Scruple to use it: and to make the Innocency and

Propriety of this Word appear, let us consider the Ideas that belong to it.

*Satisfaction* is often made to a *private Person* or a *publick Governor*.

*Satisfaction* is often made to a *private Person* for an Injury done him, by doing or suffering something which shall remove his own personal just Resentment against the Offender, whether this be done or suffered by the Offender himself, or by a Friend or Surety for him : Now in this Case the offended Person may acknowledge himself *satisfy'd* with some very small sort of Recompence, according to his own Fancy ; such as the mere asking Pardon, the promising not to offend again, or the Payment of a little Money, or some small Penalty of Pain or Loss. But this is not properly the Case here in the Satisfaction which *Christ* made to God his Father for the Sins of Men.

The other sort of *Satisfaction* is, when a *publick Law is broken*, and the Governor, tho' he design to shew Mercy to the Guilty, yet demands some Satisfaction for the Offence, something instead of the Punishment of the Offender, which may equally secure the great Ends of Government. A wise Governor in this Case will usually demand such a Satisfaction as may best answer the Ends of the Law, and maintain the Authority of the Government, such as may shew the Wisdom and Justice of the Lawgiver in making such

such a Law, and appointing such a Penalty, and may deter Persons for the future from the like Offences, even tho' he design to pardon the present Offender. In this Case, if a Surety be admitted to stand in the room of the Criminal, this is a matter of mere Favour; and such a Satisfaction is generally required of him as comes nearest to the Execution of the Penalty threatned by the Law, if any Circumstances should render it not proper for him to sustain the same in all respects. I know not in History a more happy Example of this than the Case of *Zaleucus*, a Lawgiver of the *Locrensiens*; who having made a Law that an Adulterer should lose both his Eyes, and finding his own Son guilty of that Crime, he ordered one of his own Eyes to be put out, and one of his Son's. " Thus he render'd to the Law (says *Valerius Maximus*) the Punishment which it claim'd, with a most admirable Temperature of Justice, dividing himself into a merciful Father and a just Lawgiver." The Eye of *Zaleucus* was here made a partial Sacrifice of Atonement for the Offence of the Criminal; this loss of his own Eye, together with that of his Son, gave such a Satisfaction to the Government, and as effectually secur'd future Obedience to the Law, as if the Adulterer had lost both his Eyes\*.

Such

\* I presume no Reader will be so weak as to strain the Simile to an exact Parallel in all things, and to suppose

36 *The Sacrifice of Christ*, Sect. II.

Such a sort of *Satisfaction* is that which the Sufferings and Death of *Christ* have made to God the Father and Governor of the World, for the Sins of Men. *Death* was the threatned Penalty for Sin; *the Wages of Sin is Death*. *Tribulation and Anguish on every Soul that doth amiss*: but God in Mercy to the Offender hath not only admitted, but also provided a Surety, even his own Son; and he hath accepted of his Agonies of Soul, and his bodily Death, in the room and stead of our Agonies of Soul, and our eternal Death, and regards it as a Satisfaction for the Violation of his Law by our Sins. He is *satisfy'd* as a Lawgiver and Governor by this *Sacrifice*, and upon this account it is properly called a *Satisfaction* as well as a *Sacrifice of Atonement* or *Propitiation for Sin*; so that God now can honourably pardon the Sinner without any Imputation upon himself, either of his own Remissness of Government, or of foolish Pity to the Offender, God having been *satisfy'd* with the Honour which *Christ* has done to his Law and Government by his Death. Justice and Mercy  
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pose that Men are to make half the Satisfaction to the Justice of God, and *Christ* make t'other half, because this Atonement which *Zaleucus* made was but partial, and did not save both the Eyes of his Son. The Simile is just and proper so far as it goes; but I grant, if *Zaleucus* had lost both his own Eyes, it would have been a more perfect Parallel.

are temper'd here, and both shine with their peculiar Glories. 'Tis only thro' the Propitiation of *Christ*, that God appears to be a just or *righteous* God, *tho' his Mercy justifies* the Sinner who *believes in Jesus*, and *trusts* in this Propitiation. See a further Vindication of the Use of the Word *Satisfaction* in this Controversy, in the Treatises of *Grotius* and of *Turretine*, and others on that Subject, which I have read in my younger Years.

I have diverted perhaps too far out of the way of Argument which I took ; but 'twas needful to give a clear Idea of what is meant by the *Atonement of Christ*, that the Pursuit of my Argument in this way of *Query*, might appear more perspicuous, and might move onward with greater Force. I have enquir'd of *Agrippa* already, whether it was possible that *St. Paul*, *St. Peter*, and *St. John*, by all the various sacrificial Phrases which they so often apply to the Death of *Christ*, can be supposed to mean nothing more than a Martyrdom for that Doctrine of his which excites Sinners to Repentance by a Promise of Pardon. I proceed to the next Enquiry.

*Query II.* **I**N the second Place I would desire *Agrippa* to tell me, What is the true Intent and Meaning of this sort of *sacrificial Language*, when 'tis used by *Jews* or *Heathens*? And why should not the same Language have the same Meaning, when



when 'tis applied to the Death of *Christ* in the New Testament? What is the Sense of such Phrases when they are made use of by *Moses* the Lawgiver of the *Jews* under God, considered only as their Political King, and the Civil Governor of that Nation? What is the Meaning of Sin-offerings and Sacrifices of Atonement? What does the *Jewish* Lawgiver intend, when the People shall have been guilty of some Violation of the Statutes of God, as King of the Land, or Neglect of his Ordinances, that they must *slay a Lamb* or a *Goat*, and *burn it upon the Altar*, that the *Priest shall make Atonement for them* hereby, and the *Offence shall be forgiven them*? And even if the *Ruler* or any of the common *People* should commit a *Sin thro' Ignorance against the Commandments of the Lord*, they were to lay their *Hand upon the Head of the Goat*, as a *Sin-offering*, is not this confessing some Iniquity which then came to their knowledge, and transferring it as far as possible upon the Head of the Animal, and devoting it to Death in their stead? The *Sin-offering was to be slain* before the Lord; the *Priest* was ordained to *take the Blood thereof with his Finger*, to put it on the *Horns of the Altar*, and to *pour out the rest at the Altar's Foot*; the *Fat was to be burnt upon the Altar*, the *Priest was to make Atonement* in this manner for the *Sin that they had committed*, and it shall be forgiven them. See *Lev.*

*Lev. iv.* And in the great Day of Expiation, when an atoning Sacrifice was offered for the whole Nation to remove their annual Guilt, some of the same Rites were to be used, the Beast was slain and offered to God on the Altar, and the Blood was carried into the most holy Place, and sprinkled before the Presence of God, that the blessed God, who dwelt in a visible Glory on the Mercy-seat, might (as it were) see and accept of the Blood or Life of other Creatures in the room of the Life of the offending *Jews*. See *Levit. iv, v, vi, and xvi.*

Thus 'tis evident, that the Design of these bleeding Sacrifices of Atonement, was to shew not only that the Criminal deserved Death in the sight of God, according to strict and severe Justice; but that God would shew Mercy to the Criminal, by sparing him upon his Confession of Sin, and his Repentance, and would accept of the vicarious Death of another Creature in his stead. This was the plain Case and evident Design in the first Institution of Sacrifices given to *Adam* after his first Sin, and it runs thro' all the Offerings of Atonement in successive Ages\*. I must confess, saith *Paulinus*, it has been long  
my

\* See this Matter set in a good Light by an anonymous Author in the Treatise, intitled, *Revelation examined with Candour*, Part I. pag. 140, &c. who has promised to shew how the Death of *Christ* was figured in that Covenant with *Adam*, wherein Sacrifices were instituted.

my settled Opinion, that 'twas God's original and eternal Decree and Purpose of making his Son *Jesus* a proper Sacrifice of Atonement for the Sins of Men, that gave Occasion to all the sacrificial Rites of Atonement, and the sacrificial Phrases which were ever used, and were so well known by the Patriarchs, and which were practised by *Moses* and *Aaron*, and were established in the *Jewish* Nation, and which indeed were conveyed by *Noah* to his Posterity, tho' they were distantly corrupted in the *Heathen* World.

But to return to *Jewish Sacrifices*. Those who will scarce acknowledge these Ceremonies to be proper Types of the Sacrifice of *Christ* and his Blood, yet, I think, they generally allow thus much, that by the appointment of God, these Sacrifices were to make a sort of political Atonement or Satisfaction to God their political Lord or King, as far as they were capable, for breaking any of his Statutes; and when this was done, the Offenders stood right in his sight as King of the Nation, and he did not execute his Threatnings upon them. The Life of the Sacrifice was a Ransom for their Lives; and the Blood, which was the Life or animal Soul of the Beast, was a Ransom for their animal Soul, *i. e.* their bodily Life\*. Now when

\* Some have *objected* here, that the Beasts which were brought to the Priest for Sacrifices, were mere *Mulets* or *Fines*

when this same sort of Language in the various Phrases of it, is used in the New Testament, and in a most express manner applied to the Death of *Christ*, to the pouring out of his Blood, which is called the *Blood of Sprinkling*, and the real Atonement or Propitiation which is made thereby in the Sight of God, the Lord of Conscience, and the Governor of the immortal Souls or Spirits of Men, why should not we suppose that the Words bear the same Sense? Why are we not to understand by these Expressions, that *Christ made his Soul an Offering for Sin*, that *Jesus Christ* by his Death became a true Sacrifice of Propitiation for sinful Men, by dying in the room and stead of the Offenders, and obtained the Pardon of those *Sins*, those real Immoralities or Impieties, *from which they could never be justify'd*, or released, *by the Law of Moses*, Acts xiii. 39. and for which there was no Sacrifice appointed by that Lawgiver? What? Must the *Blood of Bulls and Goats* make a *real Atonement* for the Sins of the *Jewish Nation*, *i. e.* their political Offences or ceremonial Defilements  
in

*Fines* imposed on the Offender. But I answer, What need was there then that the Beast should immediately *be killed before the Lord*? What need of the *Hand of the Offender to be laid on the Head of the Sacrifice*, that it might be accepted as an *Atonement for him*? Lev. i. 4, 5. If the Beast were not to die in the Offender's stead, why is it said, *Without Blood there is no Remission*? Heb. ix. 22. A Fine doth not require Blood.

in the sight of God, as their peculiar King and Governor, so as to restore them to temporal Blessings; and shall the *Blood of Christ* be construed to make only a *typical and figurative Atonement* for the Sins of Men, which deserve eternal Death, in the sight of God, the universal Ruler of all Nations, and the Lord of Conscience? If any of these be typical and shadowy, good *Agrippa*, let the Blood of Bulls and Goats be the Type and Shadow, as *St. Paul*, in the 9th Chapter to the *Hebrews*, declares, and not the Blood of the Son of God; nor let the Expressions that relate to it be explained all away, and be made to vanish into Type, and Trope, and Metaphor, when they are apply'd to the Substance and Antitype. The 9th and 10th Chapters to the *Hebrews*, I think, might sufficiently convince any willing and unprejudiced Reader, how much the Apostle had his Eye and Heart fixed upon this Doctrine of the real Propitiation made by the Blood of *Christ*, as typify'd by the *Jewish* Sacrifices and Propitiations: And when these are said to *sanctify to the purifying of the Flesh*, *i. e.* to remove bodily or outward Impurities, so as to set the Offender right in the sight of God as King of the Nation, or visible Head of the Church, dwelling in the Holy of Holies on the Mercy-seat, *how much more shall the Blood of Christ, who thro' the eternal Spirit offered himself without Spot to*  
*God,*

God, *purge your Consciences from dead Works, i. e. remove the Guilt of those Works from the Conscience which deserved Death?* Heb. ix. 13, 14.

I would enquire further, What is the Meaning of *John the Baptist*, the Fore-runner of *Christ*, when in *John* i. 29. he says, upon his sight of *Jesus*, *Behold the Lamb of God who taketh away the Sins of the World?* Does he call him a Lamb, because he takes away Sin by his Doctrine of Pardon upon Repentance, and by his Death confirms this Doctrine? Did Lambs ever take away Sin in this Manner, by Doctrine and Martyrdom? Is there any Sense in which a Lamb takes away Sin, but as an atoning Sacrifice by his bloody Death? And how can this be apply'd to *Christ* in this Place, in any other Sense? And this is plainly express'd by the Apostles *John* and *Peter*: If we consult *Peter*, 1 *Ep.* i. 18, 19. he says, *Ye were redeemed by the precious Blood of Christ, as of a Lamb without blemish.* And *John* tells us in *Rev.* v. 8, 9. *The Elders fell down before the Lamb, and said, Thou wast slain, and hast redeemed us to God by thy Blood.*

But I would pursue this *Second Query* a little further still. What is the true Meaning of this sort of Expressions, when God himself uses them to *Eliphaz*, and the other Friends of *Job*, who had nothing to do with *Judaism*, and probably were born before *Moses*?

44     *The Sacrifice of Christ, Sect. II.*

*Moses? Take seven Bullocks and seven Rams, and offer up yourselves,* said he, *a Burnt-Offering, for my Wrath is kindled against you; and my Servant Job shall pray for you, for him will I accept, lest I deal with you after your Folly.* Here is an Atonement plainly enjoined, that God might honourably pardon them.

What does *Balak* the King of *Moab* mean by his Question put to *Balaam*, as it is recorded by *Micah* the Prophet, chap. v. 6, 7. *Will the Lord be pleased with thousands of Rams, or with ten thousand Rivers of Oil? Shall I give my First-born for my Transgression, or the Fruit of my Body for the Sin of my Soul?* Does not this Language plainly signify an Atonement for Sin? tho' *Balaam* by the Prescription of moral Duties shews him, that all these expensive and bloody Sacrifices are not sufficient to please God without Holiness\*.

'Tis

\* Since I have mention'd this Text to shew the Sense and Meaning of *Balak* in his Inquiries, it is necessary I should more at large explain *Balaam's* Answer, because the Men of *Agrippa's* Creed boast of this Text as a Proof of their Doctrine, viz. that all Sacrifices are useless things toward any real Atonement for Sin: For when *Balak* puts the Question, say they, *Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with Burnt-Offerings, with Calves of a Year old? Will the Lord be pleased with thousands of Rams, or ten thousands of Rivers of Oil, or the Sacrifice of my own Son?* *Balaam* refers him only to the Practice of Natural Religion: *He hath skew'd thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, to love Mercy, and to walk humbly with thy God;*  
without

'Tis plain therefore, that others besides *Jews*, use this Language in the same Sense.

Yet

without so much as any positive Approbation of Sacrifices? And (say they) this very Answer of *Balaam* the *Heathen* is cited by *Micah*, a Prophet of the *Jews*, as an Instruction for them how to please God, *i. e.* by moral Duties, and not by Sacrifices.

Now to give a fair Answer to this Matter, let it be considered,

1. *Balak* was the King of *Moab*, and imagined God was to be engaged on his Side by Sacrifices: therefore in several Places he built seven Altars, and offered a Bull and a Ram on every Altar, that he might prevail with God to give him Victory over *Israel*, *Numb. xxiii.* When he found all this was vain Labour, he may then be supposed to enquire of *Balaam*, *Wherewith shall I come before the Lord?* Are not my Sacrifices young enough? Must they be *Calves of a year old*? Are they not large enough? Shall I bring a *thousand Rams* instead of seven, or *Rivers of Oil* instead of a small Quantity? Or are they not precious enough? Shall I offer *my own Children* instead of Brute Beasts? Whereupon *Balaam* seems to say, Alas, you are quite mistaken: It is not for want of younger or larger Sacrifices, or of any other kind, that God neglects you: If you would become acceptable to him, you must mind the Duties of Morality and Piety, *do Justice, love Mercy, and humble thyself* (as the original Words are) *to walk with thy God.* So that Sacrifices are neither encouraged nor forbidden in this Speech of *Balaam*; but *Balak* is pointed to that Morality and inward Religion which he wanted, and without which no Sacrifices whatsoever could be acceptable to God.

2. Consider that *Balaam* was a *Heathen*, who was sometimes inspired, but not always. Now if these Words as spoken by *Balaam* were not inspired, then it is only *Micah* the *Jewish* Prophet's Citation from a *Heathen*, to put the *Jews* in mind how much more acceptable the Duties of Morality are to God than mere Ceremonies.



Yet again let me ask, What is meant by all the Phrases of the like kind, when they are

monies. The *Jews* were much of *Balak's* mind, and thought Ceremonies and Sacrifices should do all for them, while they neglected moral Duties. *Balaam* is silent about Sacrifices, and directs *Balak* only to Piety and Morality; and *Micah*, for the same Reason, cites the same Sentence to the *Jews*, that while he reproves them by the Mouth of a *Heathen*, he may shame them into Virtue and Piety.

Probably *Balaam*, among the rest of the *Heathens*, had lost the original Institution and Design of Sacrifices, and the Light of Nature could not teach it him again: and therefore he makes no Answer about them; nor saith any thing of them; but the Light of Nature could teach him, that *to do justly, &c.* was necessary to please God.

But on the other hand, Suppose *Balaam* was inspired to deliver this Sentence to *Balak*; and suppose, while he preaches Morality, he had gone so far as to have strongly deny'd the Use of Sacrifices here, it can mean only a comparative Denial, *i. e.* a Preference of Morality when compared with Ceremonies; for Comparisons are express'd often in this manner in the *Eastern Languages*, by a Negation of one thing, and an Affirmation of the other, as is abundantly evident in this very Case, *Hos. vi. 6. I desired Mercy and not Sacrifice, and the Knowledge of God more than Burnt-Offerings.*

3. Consider yet further, that when the Prophet *Isaiab* reproves the *Jews* for the want of moral Virtue, he speaks more expressly against Sacrifices than *Balaam* does here. He tells them, *Their Oblations were vain, their new Moons and appointed Feasts were an Abomination, Isai i. 11, 12, &c.* not that God had not appointed them, but because they were not attended with moral Virtues: And upon this account he says, *Bring no more vain Oblations: To what purpose is the multitude of your Sacrifices unto me?* Yet all this Language of the Prophet does not prove that Sacrifices were utterly useless under that Oeconomy wherein they were prescribed; for at another  
time

are used by the ancient *Heathens*, as we read in their own Writings, when either Beasts or Men were devoted to Death, in order to save a guilty Person or a Nation from Punishment, and the supposed Anger of their Gods? What can be the Meaning of these Phrases when they are used upon this Occasion, *Averruncare malum*, or *deorum iras, lustrare populum aut exercitum, piaculum fieri*, or *περίφημα, ἀνάθεμα, ἀποκάθαρμα, expiare crimina, scelus, reatum*; I say, what does all this mean, but to make Atonement for Sin, to remove the Punishment from the Offenders, by letting it fall upon the Surety or Sacrifice? So the two *Decii*, Father and Son, devoted themselves to Death, and saved the *Roman Army* from the suppos'd Anger of the Gods and Destruction.. So *Menæceus* is said to have devoted himself for the City of *Thebes*, in danger of being destroyed by the *Argives*. So the *Massilians* were wont to expiate their City, by taking a Person devoted, by imprecating on his Head all the Evil to which the City was liable, and casting him into the Sea, with these Words, *περίφημα ἡμῶν γένε*, *Be thou our Propitiatory Sacrifice*.  
So

time the very same Prophet, as well as others, reproves the *Jews* for the neglect of the Sacrifices and Offerings which God had appointed, *Isa. xliii. 23. Mal. iii. 8*. Such kind of Language therefore, whether used by a *Jewish* or a *Gentile* Prophet, only shews that a Dependance on Sacrifice without real Virtue and Piety, is worth nothing in God's Account.

So the *Egyptians*, as *Herodotus* testifies, laid their Imprecations on the Heads of those that were devoted to Death, that all Evil might be turn'd from the Sacrificer, and from *Egypt*, and laid on the Head of the Sacrifice. See many Citations and Instances of this kind in learned Writers. Consult *Grotius's* little Book of *the Satisfaction of Christ*, and let *Agrippa* answer those Arguments better than any of the *Socinians* have done before he renounce this Doctrine. Consult another very short Essay on this Subject by the late learned *Dr. Owen*, at the End of his Treatise of the *Trinity*, where, as I remember, he shews the true Meaning of *one Person's dying for another* among the ancient Heathens, and the Doctrine of Atonement for Sin as practised among them, which may be easily review'd without running to more large and learned Volumes \*. Now when this is the plain

\* It will be granted that the Heathens speaking of their Sacrifices and Atonements for Sin, use some such Expressions, as *appeasing the Wrath of their Gods, by the Blood of their Sacrifices, &c.* which cannot properly be apply'd to the Sacrifice of *Christ* in their literal Sense; because in Propriety of Speech, God has no Wrath awakened in him by Sin, nor can any Blood properly appease that Wrath. But let it be remember'd, that the great God condescending to the Weakness of Men, sometimes speaks in their Phrases, and hath been pleas'd to represent himself as angry on the account of Sin, and as appeas'd by the Sacrifices of Atonement in several places of Scripture, tho' the true and proper Ideas of these things are evident and obvious enough, as they have been explain'd before.

plain Meaning of *Atonement for Sin*, or *purging away Sin by Sacrifice*, so well known among the *Jews*, and amongst the *Heathens*, *i. e.* thro' all the World; I would ask *Agrippa* why should not the same sort of Expressions be permitted to signify much the same thing, when they are made use of in the New Testament, and apply'd to the Sufferings and Death of *Christ*, as an Atonement for the Sins of Men?

Were not the Apostles sent to preach the Gospel to the *Gentiles* as well as the *Jews*? and if it could be supposed that they used these Expressions of *Atonement* only in conformity to *Jewish* Customs and Phrases, Why did they use them so much among the *Gentiles*? Did they not design to preach in such Language that the *Gentiles* might understand their Meaning? But if these Phrases were well known among the *Heathens* as well as the *Jews*, then why should we not suppose these Expressions, when apply'd to the Death of *Christ*, to be understood in the common Sense of Mankind, both *Jews* and *Gentiles*?

To confirm all this, let me enquire here, What was the Sense in which the primitive Christians understood these Expressions of *Christ* and his *Apostles*? How do they describe and set forth their Conceptions of these great and momentous Doctrines in their Writings? Do they not speak plainly and

D

strongly

strongly of the Atonement of *Christ* for Sin, and his dying as a Sacrifice to expiate their Offences, and their Interest in this Forgiveness by Faith? Now if primitive Writers inform us this was the common Sense in which the first Christians understood the Speeches of *Christ* and his Apostles, why should we not imagine that they took them in the right Sense? Why should the Church be supposed to wait so many hundred Years for the true Meaning of the Christian Doctrine till the Days of *Socinus*? Why was it left to wander so long in such strange Superstition and mysterious Darkness, as the Doctrine of *Atonement for Sin by the Death of Christ*, if these Speeches meant nothing else but natural Religion, or the Confirmation of it by the Martyrdom of a Prophet? In Doctrines and Expositions of lesser Moment I easily suppose many of the Fathers may greatly mistake, but methinks in Doctrines of such vast Importance, *Christ* would not suffer all his early Churches to be mistaken.

Query III. **A** G A I N, I would ask *Agrippa*, Was not *Socrates* raised up by Divine Providence to instruct a corrupt Nation, and to reform a degenerate Age, as he supposes *Jesus Christ* to be? Did he not teach the *Unity of the true God*, and the true Way of worshipping him by inward Devotion of the Heart, in the midst of many  
*Grecian*

*Grecian* Idolatries and Superstitions, as *Jesus* taught the spiritual Nature of God and inward Religion, in opposition to the Traditions of *Jews*, and mere outward Ceremonies? Was not *Socrates* accused for speaking against the Idols of *Athens*, and the publick Religion, as *Jesus* was for his reprovng the corrupt Manners of the *Jews*? Was he not condemned by wicked Men, and put to death by Poison on this account, as *Christ* was by the Cross? Did he not bear his Testimony to the truth of his Doctrine, and seal it with his Death as *Jesus* did? Do not the Deists cry him up as a Martyr for the *Unity of the true God*, and the *Rules of Virtue*, as our modern Christians make *Christ* a mere Martyr for his Doctrine of Reformation? And had he not several Disciples who taught his Doctrine concerning the Unity of God and the Divine Perfections? And do they not declare the true Sentiments of *Socrates* their Master, as the Apostles declare the true Doctrines of *Christ*? But does *Socrates* himself, or any of his Disciples ever talk in such a manner about his Death and the Cup of Poison, as *Christ* and his Apostles do about the Crucifixion of the blessed *Jesus*? Do the *Greek* Philosophers lay out such strange Language upon it, and such various and hard Tropes and Figures to represent the great Importance of his Death to their Practice of Virtue, or the obtaining the divine Favour?

Does he ever say for himself, or did they ever say for him, *Unless ye eat the Flesh of Socrates, ye cannot be Philosophers, or that Socrates gave his Flesh for Meat to the People, and for the Life of the World, or gave himself a Ransom for many?* Did Plato ever teach his Pupils, that *they must be saved by the Death of Socrates, or that he reconciled them to God by his dying for them?* Do they ever glory in the *Poison of Socrates, as St. Paul glories in the Cross of Christ?* When they taught the Doctrines of *Socrates* concerning God, Religion, and Virtue, do they ever say, *We preach Socrates poison'd, as the Apostles preach'd Christ crucify'd, tho' Socrates died by Poison, attesting the Truth of his Doctrine, as Christ died by the Cross to attest his?* Can it be supposed then that our Saviour's Death held only the same place in his Doctrine as the Death of *Socrates* held in his, *i. e.* as an Attestation to the Truth of it, or sealing it with his Blood? Can we persuade ourselves, that when *St. Paul* determined to know nothing else amongst the *Corinthians* in Comparison of *Christ* and him crucify'd, that he meant merely the Martyrdom of *Christ* to attest the Truths of natural Religion, of which he was the Restorer? Surely the Death of *Christ* upon the Cross has something more to do in this our Gospel, than the Death of *Socrates* had in his Philosophy; it has more to do than merely to bear Witness

ness to the Truth of his Doctrine, and to convince the World that he was sent to publish it; since his Crucifixion and Death, according to St. Paul's writing, lies as the Foundation of the Gospel, that is, of the blessed Tidings of Peace and Reconciliation to God, and the Recovery of sinful Men to Holiness and Happiness.

The Gospel is so much concerned in the atoning Sacrifice of *Christ*, that 'tis represented by the Apostle, as a considerable and very important part of the Message or *Word of Reconciliation committed to him*. 2 Cor. v. 19, 21. *God was in Christ reconciling the World to himself, not imputing their Trespases to them, ---for he hath made him to be Sin for us who knew no Sin, that we might be made the Righteousness of God in him.*

Query IV. **I** WOULD yet further ask *Agrippa*, Why St. Paul should frequently represent the Gospel as a *great Mystery* \*, a deep and sacred thing *which the*  
D 3 *World*

\* It is known Mr. *Locke* has taught some Persons, to imagine, that in almost (if not entirely) all the Places where the Word *Mystery* is apply'd to the Gospel, it relates chiefly or only to the preaching of it to the *Gentiles* as well as to the *Jews*, and the Admission of the *Gentiles* into the Kingdom of the *Messiah*. I grant it may include this in two or three Places; but 'tis sufficiently evident, that in several other Scriptures it refers to the Doctrines of the Gospel itself, without any necessary reference to the Reception of it by the *Gentile* World: but that is not my present Business.



54      *The Sacrifice of Christ, Sect. II.*

*World knew not, nor could know till it was reveal'd? A Mystery which was hid from Ages and Generations, which was hid in God from all the antient Ages, or from the beginning of the World, the Wisdom of God in a Mystery, the manifold Wisdom which is made known by the Church to the Principalities and Powers of Heaven, (or which the Angels themselves desire to pry into, as St. Peter speaks) and which is made known to the Nations by preaching the Mystery of Faith, the great Mystery of Godliness? Is there any such depth of divine Wisdom manifested in the common Truths of natural Religion? Is there any such hidden Mystery in the Doctrines which the Light of Nature teaches, as that the former Ages of the World could not possibly find it out, and which Angels are forced to pry into, in order to learn it? Is there any thing that deserves such Language in the Dictates of Reason, even if you should add the happy Resurrection of the Body to them, which is discovered by Christ as the Reward of his Faithful Followers? But that the Son of God, who dwelt in the Bosom of the Father before the World was, who was with God, and who was God, should take Flesh and Blood upon him, that he might be capable of dying, and that he should actually die in the room and stead of guilty Men as a Sacrifice of Atonement, that he should reconcile them to God by his Death, that he should rise again,*

gain, and reign in Heaven to compleat this Salvation, and that sinful Men must obtain Pardon of Sin and eternal Life, by the Sufferings and Death of the Son of God as a Sacrifice in their stead, and by Faith in his Blood; this is such a Doctrine unknown to the World, such a divine *Mystery* as deserves all these Expressions of Wisdom and Honour which the Apostle applies to it. Tho' the *Heathens* as well as the *Jews* might easily understand this Doctrine when it was preach'd to them, according to the Notion of Expiation by Sacrifices, which was familiar to them, yet it was originally a *Mystery* which they could not have known without express Revelation, and they were averse to receive it when 'twas reveal'd.

*Query V.* I WILL make another Query, and ask *Agrippa* and his Friends again, Why *St. Paul* speaks of the Gospel of *Christ* as such a Matter of Folly and Ridicule in the esteem of the *wise Men of this World*, or the *Heathen* Philosophers, if it were little more than the Doctrine of the Light of Nature, the Rules of Virtue, and the Favour of God to those who followed them with a Repentance of their former Vices? Why should he call this Gospel *the Foolishness of preaching*, by which it pleased God to save them that believe? Why should he speak of his venturing to preach it as a

56      *The Sacrifice of Christ, Sect. II.*  
 Matter of Courage sufficient to boast of, and  
 that several times over ; that *he is not ashamed*  
*of the Gospel of Christ* ; that *he is not ashamed to*  
*preach it even at Rome*, and that he should  
 call the *Cross of Christ his Glory*, *Rom. i. 16.*  
 and *2 Tim. i. 12.* and *Gal. vi.* bearing up  
 boldly thro' all the Reproach and Shame that  
 was cast upon his Doctrine by the Men of  
 Wisdom and Philosophy ? If the mere Resto-  
 ration of natural Religion was the grand  
 Subject or chief Theme of his Ministry,  
 would the *Heathen* Philosophers have ever  
 pronounced *Foolishness* upon it ; or have put  
 him to shame for such sort of Doctrines as  
 their own Reason might teach them, and se-  
 veral of them did teach ? It is evident there-  
 fore, that the Name of *Christ crucified*, in  
 the Apostle's Lips, includes in it the Recon-  
 ciliation of sinful Man to God, by the Suf-  
 ferings of the cursed Death of the Cross  
 which *Jesus* endured, and which is laid at  
 the Foundation of his Religion. This is  
 that which some of the Philosophers of  
*Greece* would deride and call *Foolishness*, (*viz.*)  
 for one Person to hope for Pardon of Sin  
 and eternal Life by the Sufferings and Death  
 of another ; and this is the Doctrine of which  
*St. Paul* is not ashamed, but makes it the  
 Matter of his Sermons and his Glory.

Query VI. **M**IGHT I be permitted  
 to proceed in this sort of  
 inter-

interrogative Manner, I would enquire of *Agrippa* and his Companions, Whether a much meaner Person than they themselves believe *Jesus Christ* to be, might not have been sufficient to be sent from God as a Prophet, to restore natural Religion, and teach the World all the Doctrines which *Christ* taught them? I suppose they believe him, according to Scripture, to be the *only begotten Son of God, who lay in the Bosom of the Father before the Foundation of the World, the Brightness of his Father's Glory, and the express Image of his Person, by whom and for whom all things were created in Heaven and Earth, visible and invisible, who is Lord of Angels, and to whom all the Principalities and Powers of the upper World are made subject,* and are but his *ministring Spirits*. Now was it worth while for so very illustrious a Being, who is so near to Godhead even in their Sense, to be sent down on this Earth to spend a Life in Labour and Sorrows, to be scourged and buffeted, and nail'd to a Cross, and expire there in the midst of Shame and Agonies, if his chief Business had been to restore natural Religion as a great Prophet or Teacher, and to die in the Confirmation of it? Might not *Isaiab* or *Jeremiab*, or one of the old Prophets have been raised to Life for such a Purpose as this, rather than the only Son of God sent down to die so cruel a Death? Might not some new Prophet have been

raised up amongst Men, and been furnish'd with the Power of Miracles like *Moses*, to have attested all the Truths that *Jesus* preached to the World, and then died as a Martyr for them, and rose again to give them Confirmation? What Doctrine did our blessed Saviour ever pronounce, which the Tongue of a much inferior Person could not have pronounced? What visible Miracle did he work, which a *Moses* or an *Elijah* could not have wrought by Commission from Heaven? Is the Choice of so divine a Messenger for such Purposes of a mere Prophet, as might have been fulfilled by much meaner Persons, agreeable to the Conduct of supreme Wisdom? Or had the great God so little value for the Peace and Happiness of his best beloved Son, as to make him a needless Sacrifice? Surely if we believe the History of the Gospel, and the Language in which it is expressed, our own Reason would teach us also to believe, that so glorious a Person as *Jesus Christ* was sent down and died for some such grand and important Design as the Mission and Death of a meaner Person could never effect, *i. e.* as the Apostle *Paul* expresses it, *to purge away our Sins by the Sacrifice of himself*; or as *Jesus* himself informs us, *to give his Life a Ransom* for sinful Men.

And 'tis well worthy of our Notice, that in several Places of the New Testament, where the Death of *Christ* and our Redemp-  
tion

tion by it are mention'd, there the Dignity and sublime Character of our Saviour is at the same time represented, to shew us how great a Person this was who must die for our Salvation, as in the Text now cited, Heb. i. 2, 3. *The Son of God who is appointed Heir of all things, by whom he made the World, who is the Brightness of his Glory, and his express Image; and it is this glorious Person who purged away our Sins by himself, i. e. by offering himself a Sacrifice, as Heb. ix, & x. So Col. i. 14. In whom we have Redemption thro' his Blood, even the Forgiveness of Sins; who is the Image of the invisible God, the first-born of every Creature, for by him were all things created, visible and invisible, Heb. ix. 13, 14. If the Blood of Bulls and Goats purified the Flesh, &c. how much more shall the Blood of Christ, who thro' the eternal Spirit offered himself without Spot to God, purge our Consciences from dead Works?* and in several other Places. Do not all these Representations of the Matter teach us, that the Death of a meaner Person than the Son of God was not sufficient to attain these Ends, and consequently that so very glorious a Person was sent down from Heaven to live and die on Earth for such Purposes as an inferior Person's Life and Death could never have attain'd?

And as a much meaner Person than the Son of God, (*viz.*) a Prophet or an Apostle, might have been sent from Heaven to teach

all the Doctrines which *Christ* taught, and to become a Martyr for them; so in fact the Apostles and a thousand Martyrs in the primitive Times did teach the same Doctrines, did bear witness to the same Truths, and did actually die in Confirmation of them: They suffered Deaths full of Barbarity and Anguish in vindication of the same Gospel, they sealed the same Covenant of Grace with their Blood: And yet it is never said concerning any of them, that they *redeemed us with their Blood*, that *they were made a Curse for us*, or a *Sin-Offering to reconcile us to God*: They are never said *to make Atonement for our Sins*, nor to *give their Lives as a Ransom for us*: They never are represented as *bearing our Sins on their own Body on the Tree*, tho' several of them were crucify'd as well as *Christ*; nor are we ever said to *be wash'd from our Sins in their Blood*. These are Expressions far above the Dignity of their Sufferings, and such as belong only to the blessed *Jesus*: It would be a sort of Blasphemy against the Son of God to speak thus concerning the Apostles and Martyrs. And yet why might not these Expressions be as well apply'd to the Apostles and the primitive Martyrs, especially such as were inspired of God to teach the same Doctrines, and appointed to die in vindication of them, if their Sufferings were designed for the same Purpose, and meant the same thing as the Sufferings of the Son of God?

III. *and the Operations of the Spirit.* 61

God? At this rate we might have a hundred Saviours and Redeemers, a hundred Sacrifices for Sin, and we might wash away our Iniquities in the Blood of a hundred Martyrs. Whereas, alas! the highest and best of them who stand before the Throne of God in white Garments, Rev. vii. 14. they all wash'd their Robes and made them white in the Blood of the Lamb, tho' they themselves came out of great Tribulations, laid down their own Lives as Witnesses to the same Gospel, and set the Seal of their Blood to the Truth of the same Promises. Surely the blessed *Jesus*, our only Redeemer, died to accomplish more sublime Purposes than ever they could pretend to; he laid down his Life to procure and obtain that Pardon and that Salvation both for them and for us, which no meaner Persons could ever obtain by a thousand Lives, or the Blood of ten thousand Martyrdoms.

Perhaps *Agrippa* will tell me, that *Christ* himself expressly assures *Pilate*, John xviii, 37. *To this end was I born, and for this Cause came I into the World, that I should bear witness to the Truth*; and therefore it is evident from his own Words that his prophetic Office was the very Design of his Incarnation. But I hope *Agrippa* will allow this Answer, (*viz.*) that *Christ* came into the World for several Ends, of which this was but one, *to bear witness to the Truth*: And he himself as expressly tells his Disciples, that there is another



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other End also for which he came, and it would have been to very little purpose to have told *Pilate* of that, *Matt. xx. 28. The Son of Man came to give his Life a Ransom for many;* and *John x. 10. I am come that the Sheep might have Life;* and in *ver. 11.* he informs us by what means he procures this Life for his Sheep, (*viz.*) *I am the good Shepherd who giveth his Life for the Sheep;* and *ver 18.* who received Commandment from the Father to lay down his Life, and take it again. *St. Paul* teaches the *Jews* the same Doctrine, and assigns the same End for *Christ's* Incarnation, *Heb. ii. 14. Because the Children were Partakers of Flesh and Blood, Christ himself took part of the same, that thro' his own Death he might destroy the Devil and his Works;* in *Heb. x. 5, &c.* because the *Jewish* Sacrifices and Offerings of Beasts could not take away Sin, *Christ* had a Body prepared for him, that thro' the offering of this Body of *Jesus* once for all, we might be perfected by his own Sacrifice. And *Peter* assures us, *1 Pet. i. 19, 20.* that we are redeemed by the precious Blood of *Christ*, who was fore-ordained from the Foundation of the World, but was manifest in these last Times. Thus it appears that the great End for which *Christ* came, was to obtain Pardon of Sin by dying for us.

Let me add to this, that not only in the Decree of God, but in the very first Promise given to Man after his Fall, *Christ* is represented

sented as one appointed to suffer, *Gen. iii. 15.* The *Serpent was to bruise his Heel.* In the first and most significant Figures of him by Sacrifices, his Death and Blood were prefigured: In the various Promises of the *Messiah*, especially by *Isaiab* and *Daniel*, he is held forth as a Saviour from Sin, by his *being cut off*, by his *suffering* and *dying*, and being *made a Sin-offering*. Are not all these things sufficient to teach *Agrippa*, that our blessed Lord was not merely put to death by the occasional Rage of the wicked *Jews* against him as a Teacher of Holiness, and a Reformer of Mankind, as he supposes, but that he was originally designed and appointed to die a Sacrifice for Sin? 'Tis plain, that he was early foretold and prefigured in the Promises and Types and Prophecies under this Character of a suffering Saviour, that he came into our World for this End, and that he was at last *delivered*, or given up into the hands of his Crucifiers, *by the determinate Counsel and Fore-knowledge of God*, for this Purpose, *Acts ii. 23.* And as such he is described and preached by himself and his Apostles.

*Paulinus* was going on with his *Queries*, when one in the Company (I think it was *Cavenor*) interrupted him thus: I have lately heard, Sir, that some of the Friends and Followers of *Agrippa* have been made sensible, that a *mere Martyrdom* to bear witness to the  
*Truth*

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*Truth of the Gospel*, is not sufficient to answer the Purpose design'd by the *Blood of Christ*, according to Scripture ; and therefore they have found out a new way to explain the Phrases of *making Atonement for Sin*, and *dying as a Sacrifice for our Sins* ; they suppose them to reach a little further, and to signify to us, that as *the Wages or Punishment of Sin is Death*, so the Death of *Christ* was designed to shew us what Sin deserved, and by this means to discover to us the great Evil of Sin, and to excite us thereby to Repentance and a Life of Holiness ; and that 'tis chiefly in this manner that we are said to *be saved by the Death of Christ*, or *Salvation is ascribed to his Blood*.

I grant, says *Paulinus*, this is something nearer to the Purpose than the former Opinion of *mere bearing witness to his Gospel as a Martyr* : but still it falls far short of the grand Expressions and the plain Assertions of Scripture, concerning the Sacrifice of *Christ* : and tho' the Death of *Christ* as an Atonement must needs include this as one Design of it, (*viz.*) *to shew what our Sins deserved*, yet this cannot be the whole Doctrine which is meant by the sacred Writers, when they teach us expressly the other End and Design of Sacrifices, (*viz.*) *suffering in the room and stead of the Sinner* in a much stronger manner, and apply it to the Death of *Christ*, saying, *that he died for our Sins*, that  
he

he gave himself a Ransom for Sinners, that we are reconciled to God by his Death, that he made peace by the Blood of his Cross, that he redeemed us from the Curse of the Law, by being made a Curse for us, that he bare our Sins in his Body on the Tree, &c. all to shew that tho' the Justice of God required Death for Sin, yet the Mercy of God accepted of a Surety to die in the stead of the principal Offenders. Why must this more important Design of Sacrifice be *only* express'd, if *it's other*, which is far less, were the *only* thing that was meant? Would not this lead almost every common Reader into a gross Mistake about the Design of the Death of *Christ*?

I would inquire earnestly of the Friends of *Agrippa*, If the Ideas of the holy Apostles and of *Christ* himself went no further in all their sacrificial Expressions concerning *Christ*, than to teach us what Sin deserved, Why do they not speak these Ideas in proper Language, more plainly, directly, and expressly? Why should such Phrases be so frequently used, as *making Atonement for Sin, reconciling us to God by his Death, and taking away our Sins by his Sacrifice*, if the Scripture meant no more than to shew us what Sin deserves? Is it not strange that neither *Christ* nor his Apostles should ever once use that Expression among all their Speeches or Writings, or ever once tell us that the Death of *Christ*

*Christ* was confined to this Design, if it really designed nothing more?

Besides, Did not all the bloody Sacrifices which were offer'd under the Law, which are said to make Atonement for Sin, discover that Sin deserved Death? And what did the Death of *Christ* do more than they?

When Man had sinn'd at first, Did not God appoint Sacrifices to be slain in the room of the Sinner, not only to shew what Sin deserved, but thereupon he granted the Sinner a visible Continuance in Life, to shew that his Guilt was transferr'd to the Animal which was sacrificed? Had not all the whole Train of expiatory Sacrifices from *Adam* down to *Christ*, this same Signification? and yet we are told, *Heb. x. 4. It is not possible that the Blood of Bulls and Goats should really take away Sin, i. e. remove the Guilt of our Sins from before God, who is Judge and Lord of Conscience.* What did they do then? Why, they did that typically and in a way of Emblem, which the Blood of the Son of God was to do really and effectually. 'Tis very plain, that the Sacrifice of *Christ* was to effect that which all the *Mosaical* Sacrifices could not do: It was to remove from Men such *moral Guilt* as the *Jewish* Sacrifices could not remove, and justify us from that Guilt, from *which the Law of Moses could not justify us*, *Acts xiii. 39.* The *Jewish* Sacrifices themselves did not only shew the Desert of Sin,  
but,

but, as I have said before, did make a *real and proper* Atonement for *civil or ceremonial Faults and Defilements* in the sight of God as their political Lord and the King of the Nation, and freed the Sinner from *civil* Punishment ; and they did also make a *typical* Atonement for the moral Guilt of the Offender before God, as the Lord and Judge of Souls and Consciences, *i. e.* they were the Types of such an Atonement. And tho' these Types were not much understood by the *Jews* of old, yet they were to be accomplished and fulfilled by the bloody Sacrifice of the Son of God, or his offering up his own Life in the room of Sinners; and 'tis by this bloody Sacrifice of our Saviour, that the *moral* Guilt of Sin is really removed from the Souls and Consciences of true Christians, as the *cere- monial* Defilements or *political* Guilt of an *Israelite* was taken away by the Blood of Bulls and Goats. All these meaner Sacrifices would be sufficient to shew that Sin deserved Death; but it requires such a Dignity of Person as was found only with the Son of God, to take away our Sins, *i. e.* to make a real Atonement for the moral Guilt of the Souls of Men, of which all the former were but Shadows and Figures.

But to return to my Paper of Queries ; I must now entreat your Excuse for dwelling upon these Representations of things too long, and perhaps for rehearsing them too often :

But

But as I am sensible of the great Importance of the Contest that is between us, I am content to be called a *Repeater*, if I may be so happy as to hit the Soul of the Man who hears or reads this in a right Vein, and convey the Doctrine of the Propitiation of *Christ* for Sin with some Light and Force to the Mind by all this Variety of Expression, and this Repetition of Ideas.

Here I desire it may be observed, that several of the *Queries* which I have made concerning the *Atonement of our Sins by the Death of Christ*, might be also made with the same Justice concerning the *Sanctification of our Natures by the Holy Spirit*; which two great Doctrines are eminently and peculiarly some of the prime Subjects and Glories of the Gospel, and are equally left out of *Agrippa's Creed*. Can *Agrippa* ever suppose that all the illustrious and magnificent Expressions which are used concerning the Work of the Spirit of God on the Souls of Men, to subdue their Sins, to give them new Hearts, to change their Temper into Holiness, and to comfort them by shedding abroad a Sense of the Love of God in their Hearts, can be construed into a mere Philosophical Love and Practice of Virtue and Piety, raised by the rational Consideration of those Truths which were taught the Apostles by the Instruction of the Holy Spirit, or which were confirmed among Men by his extraordinary Gifts?

Gifts? Is this all the Meaning of our being regenerated or born again of the Holy Spirit? John iii. Is this the Sense of those Promises in *Ezekiel* and *Zechary*, *I will put a new Spirit within you, or I will put my Spirit in you, and cause you to walk in my Statutes; I will pour out my Spirit upon the House of Israel, I will pour upon the House of David the Spirit of Grace and of Supplication, and they shall look upon him whom they have pierced, and mourn.* And when Christ says, *Your heavenly Father shall give his Holy Spirit to them that ask him: He that believeth on me, out of his Belly shall flow Rivers of living Waters, which Christ spake of the Spirit, the Comforter, the Holy Ghost, whom the Father shall send (says he) in my Name; he shall teach you all things, shall guide you into all Truth, shall abide with you for ever:* I grant indeed some of the Expressions have a prime Reference to the extraordinary Gifts of the *Apostles*, but others plainly belong to all *Christians*, and perhaps all of them are applicable in a secondary Sense to every true Disciple of Christ.

But I proceed with the *Queries*. Is this all the Meaning of the Apostle *Paul* when he says, *The Love of God is shed abroad in our Hearts by the Holy Ghost, Rom. v. He that hath not the Spirit of Christ is none of his; as many as are led by the Spirit of God, they are the Sons of God; the Spirit helpeth our Infirmities, for we know not what we should pray*  
for



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*for as we ought, but the Spirit himself maketh*  
*Intercession for us, Rom. viii. Thro' Christ we*  
*both have access by one Spirit unto the Father,*  
*Eph. ii. If ye thro' the Spirit do mortify the*  
*Deeds of the Body, ye shall live, Rom. viii.*  
*We thro' the Spirit wait for the Hope of Right-*  
*eousness by Faith, Gal. v. God hath from*  
*the Beginning chosen you to Salvation thro' the*  
*Sanctification of the Spirit, and Belief of the*  
*Truth? 2 Theff. ii. saved us by the washing*  
*of Regeneration, and renewing of the Holy*  
*Ghost, Tit. iii? And does St. Peter mean*  
*no more than extraordinary Gifts, when he*  
*says, Eleēt according to the Foreknowledge of*  
*God thro' Sanctification of the Spirit unto Obe-*  
*dience, 1 Pet. i. 2. and in ver. 22. Ye have*  
*purify'd your Souls in obeying the Truth thro'*  
*the Spirit? And does St. John mean only the*  
*extraordinary Gifts of the Holy Spirit, when*  
*he speaks to all Christians, to Fathers, young*  
*Men and Children, and tells them, Ye have*  
*an Unction from the Holy One which abideth*  
*in you, and teaching you all things, i. e. all*  
*things necessary to Salvation? And many o-*  
*ther Expressions there are of this kind which*  
*are scattered thro' the New Testament: No*  
*Man can say Jesus is Lord, but by the Holy*  
*Spirit, 1 Cor. xii. Ye are the Epistle of Christ*  
*written, not with Ink, but with the Spirit of*  
*the Living God, 2 Cor. iii. If the Spirit of*  
*him that raised Jesus from the dead dwell in*  
*you, he shall quicken your mortal Bodies by his*  
Spirit

*Spirit that dwelleth in you, Rom. viii. Ye are builded together for an Habitation of God thro' the Spirit; with many and various Phrases to the same purpose. And is not the Gospel itself supposed on this account to be called the Ministration of the Spirit? Let me enquire now, Would it not be a very difficult and painful Task for any Man of just Reasoning, and a sincere Conscience to interpret all these Scripture-Expressions concerning the Work of the Holy Spirit on Men in a just Conformity to Agrippa's Creed, and confine them all to extraordinary Gifts, merely as an Evidence of the Truth of the Gospel at the first Promulgation of it to the World? What! have we had nothing to do with the Operations of the Spirit of God in the New Testament for these sixteen hundred Years? Were all the Promises of the Old Testament, concerning the Blessed Spirit so entirely fulfill'd in the first Age of Christianity, that we have nothing now to expect from them? Are all the Comforts of this Spirit in the New Testament spent and exhausted, so that none of them remain for Christians in our Day? And is the same Gospel now become a spiritless Gospel to Men, without a divine Converter, or a divine Comforter?*

*Query VII.* **I**N the seventh Place I would ask Leave to put this Question

tion also to *Agrippa* and his Friends. Are not the Sacraments of *Baptism* and the *Lord's Supper* generally and justly esteemed to be comprehensive Emblems of the peculiar Glories of Christianity, and were they not instituted to keep in mind the chief and most special Blessings of the Gospel, the peculiar and important Doctrines of the blessed *Jesus*? Now what is it these two Sacraments represent to us? Does not *Baptism* design to exhibit the Purification of our Souls from Sin, and the change of our Tempers to Holiness by the Spirit of God, which is represented as *Rivers of Water, as clean Water, either poured out or sprinkled upon us*, which shall make us clean and holy? And in allusion to this, Does not *Christ* himself tell us, that *we must be born of Water and of the Spirit, if ever we would see the Kingdom of God?* that we must be wash'd and purify'd from our sinful Habits by the Spirit of God, and become penitent and holy in Heart and Life? and that we must enter into the Profession of Christianity by *Baptism* as the Symbol of this inward and divine Purification? But where is this to be found in the Creed of *Agrippa*?

The other Ceremony of the Gospel is the *Lord's Supper*; and what does this represent in the Institution of it by our blessed Saviour? Does not he himself tell us in the Form of this Institution, that it is the Representation  
of

of his own *Body which was broken for us* by Wounds upon the Cross, and *his own Blood which was shed there for the Remission of Sins*, under the two plain Emblems of Bread and Wine? But are not these sacred Representations of such important Truths explain'd away by a forced Construction of the Words? Can such strong Expressions of a dying Redeemer receive due Honour by a Confinement of them to a mere Memorial of a dying Martyr to confirm his Doctrine, or by sinking them to a mere figurative Manifestation of what Sin deserved, without any proper Expiation of it? Would an expiring Prophet utter such Speeches as would naturally lead his Disciples into so great a Mistake? Would the Saviour of the World in his last Conversation with his Friends, betray them into such superstitious Errors as *Agrippa* supposes the Doctrine of his Atonement for Sin to be? Would his Wisdom and his Goodness either incline or permit him to tell his Disciples so expressly, that his Blood was shed for the Remission of their Sins, and mean no more by it than *Agrippa* does?

Query VIII. **A**FTER I had proved by the Force of the former Queries, that the Gospel doth evidently reveal this Doctrine of *Christ's Atonement for Sin*, and *our Sanctification by the Holy Spirit*, then to confirm this yet further, I  
E would

would inquire of *Agrippa* in the next place, What were the most necessary and most important Blessings which Mankind in their sinful and miserable Estate stood in need of, and which accordingly the Gospel reveals and bestows? Tell me, *Agrippa*, what are our chief Necessities, and what are the chief Favours which we want from Heaven?

Do we not find ourselves guilty before God by our many Iniquities and Violations of his holy Law? Do not our Hearts accuse and condemn us? And do we not stand in need of divine Forgiveness? Is not the awaken'd Conscience of Man in his natural Estate, solicitous how he shall obtain Pardon of the great God? Has not this been the Inquiry of thoughtful Persons in all Ages, *What shall I do to appear before the Lord, and to bow myself before the most high God with Acceptance?* Has there not been a general Tradition among *Jews* and *Gentiles*, that the Anger of God was to be removed by Sacrifices, or the putting to death of some animal Creature in the room of criminal Men? Whence came this universal Tradition? Whence this general Sense of Mankind, that there must be an Atonement for Sin made by Sacrifices? It does not look like the Invention of Man, as *Porphyry* has shewn long ago, to cut living Creatures to pieces, and burn their Entrails, in order to please his Maker. Is it not highly probable therefore  
that

that it was some original Institution of God, or divine Appointment, attended with a Promise or Encouragement to hope for Mercy from an offended God? And what could such Sacrifices of brute Creatures signify to this purpose; but as they were Figures of some more valuable and richer Sacrifice? And is not this the very thing which the Gospel of *Christ* reveals, and hereby answers the solicitous and anxious Inquiries of guilty Men? even that there is Forgiveness to be found with God, and that the Sacrifice of Atonement is his own Son, *by whom we have Redemption from Punishment in his Blood, even the Forgiveness of Sins thro' the Riches of his Grace?*

*Again,* What is the next chief Concern and Inquiry of an awaken'd Soul? I find my Nature prone to Sin, my Senses and Passions lead me astray from the inward Dictates of my Duty: Temptations in this World are great and many, my own Strength to resist them is but Weakness, they prevail over me notwithstanding all my better Resolutions. Is there no Assistance in this difficult Work to be obtain'd from Heaven, whereby I may keep myself from the Defilements of a sinful World, and serve and please my Maker and my God? And is not this also another Blessing which the Gospel reveals? even the Spirit of God promised to mortify our Sins, to renew our Souls to Holiness, to

sanctify us and reform us to a heavenly Temper, to enable us in some measure to do our present Duty here, and fit us for the Enjoyment of God hereafter?

Thus that sacred Book, the New Testament, discovers to us those two most eminent and important Blessings which an awakened Sinner feels himself to stand in need of; and yet *Agrippa* has left them both out of his Creed.

*Query IX.* SINCE the Gospel has revealed these two Blessings in such express Language for the Relief of sinful Man: What is there in the Description or Proposal of them in the Gospel that lies cross to the Dictates of right Reason? What is there in the literal Sense of these Doctrines that is contrary to the Nature or Perfections of God, or disagreeable to the Reason of Man? What is there that should constrain us to construe them into a metaphorical Sense, and to explain them merely as Figures and Emblems? It is granted, indeed, that the Reason of Man could not find them out; yet when once they are revealed and proposed to us, Do they not appear very consistent with our best Reasonings about God or Man, and consistent also with all other Parts of divine Revelation?

It must be confess'd there are some things so described in Scripture, as makes it necessary

fary to explain them by the help of Tropes and Figures ; as for instance, there are several Expressions which represent God to us as *seeing* with his *Eyes*, as *hearing* with his *Ears*, as *working* with his *Hands*, as *rejoicing*, as *grieving*, as *repenting*, &c. and these cannot be understood in their literal Sense, because it is contrary to the Nature of God who is a Spirit, contrary to our Reason in our best Apprehensions of God, and 'tis also contrary to other Places of Scripture where God is declared to be a Spirit, who hath no bodily Parts or Passions : And these are sufficient Arguments to constrain us to forsake the literal Sense, and to construe these Expressions in Scripture as mere Figures and Resemblances of divine Things, spoken after the manner of Men. So in the Lord's Supper, when *Christ* says, *This Bread is my Body*, it cannot be understood in the literal Sense, because 'tis contrary to the Testimony of our Senses, our Reason, and the Scripture, that the *Body of Christ* should be handled and eaten by the Apostles, and yet at the same time be sitting at the Table and eating with them, with a hundred other Absurdities which attend the Popish Doctrine of Transubstantiation ; it must be therefore a figurative Expression, and 'tis hard to conceive how any reasonable and honest Mind should mistake the true Meaning, (*viz.*) *this Bread is the Sign or Figure of my Body*.



But in the plain scriptural Doctrines of the *Atonement of Christ for Sin*, and the *Assistances or Influences of the Blessed Spirit*, towards the restoring of our Natures to Holiness, there is nothing absurd, nothing inconsistent with Reason, or with other Scriptures, so as to make it necessary to construe them by Tropes and Figures. This may be made sufficiently to appear, if we ask but a few Questions on each of these Subjects. And first, of the *Atonement of Christ for our Sins*.

Is it not a most reasonable thing that a Penalty should be annexed to the Transgression of God's holy Law, in order to deter Men from sinning against God? Is not Death a proper Punishment for Sin? Hath not the Transgressor well deserved it? Is not the Execution of this Threatning a proper Means to secure the Honour of God's Authority, his Justice, and his Government of the World? But is there no room for Mercy to interpose and save here and there a Criminal? May not divine Justice receive the same Honour, and the Authority and Government of God be as effectually secured in the World, by making it appear that Sin is punished, and the Penalty executed upon a willing and avow'd Surety, as if the Sinner himself were punished? Will not the World learn hereby how dangerous a thing it is to transgress the Law of God, when it appears that even Mercy itself will not release the Sinner without

out some atoning Sacrifice, without some Demonstration of the Justice of the Law of God, and his Hatred of Sin? And when so glorious a Person, and one so dear to God as his own Son, becomes the Surety, How doth this more abundantly manifest that God will not spare wilful Criminals, since even his own Son must be smitten when he becomes a Surety for the Sinner, rather than Sin should go unpunish'd? I would ask yet further, Why *Agrippa* should think this Doctrine unreasonable? Is not Suretiship for Debts a common thing among Men? Is it not practised daily? And is not the Surety seized, and the Debt exacted from him, if the principal Debtor be insolvent? Is he not made to suffer Imprisonment, and all the Hardships of it on the account of the Principal? And is not the Debtor discharged if the Surety pays the Debt? In criminal Cases indeed Suretiship is not so frequent among Men, for they have not such absolute Power over the Life or Limbs of themselves or others, nor have they so much Love for their Friends. But what good Reason is there, or can there be, why the Son of God, who had Power over his own Life, and whose Compassion to guilty Man was exceeding great, might not become his Surety, and suffer Death in his stead, *i. e.* pay the Debt of Suffering, which the sinful Creature owed to a just God?

Is there not hereby a new and sensible Honour done both to the Mercy and the Justice of God the universal Governor, arising from this Contrivance of his Wisdom, to punish Sin on such a Surety, and yet to save sinful Creatures, both which could hardly have been glorified any other way? for if the Penalties had been fully executed on the Sinner, Mercy would have lost its Honours; or if the Sinner had been pardon'd without an Atonement, the Justice and Authority of God the Governor, would seem to have been too much neglected and dishonour'd. Thus this Doctrine of Atonement is so far from diminishing the Honour of the Attributes of God, that it highly exalts them.

As to the *second* Doctrine, (*viz.*) the *Influences of the Spirit of God to sanctify our Nature*, what is there more agreeable to Reason than this? When God saw the weakness of his Creature Man since the Fall, to change his own Nature into Holiness, and to fulfil his Duty, how agreeable is it to our best Apprehensions of the Mercy of God; to suppose that he would afford some divine Aids to those who seek them? that he would graciously assist the feeble Endeavours of his Creatures to repent of Sin, and to spend their Lives in Obedience to their Maker, and that by the Operations of his own Spirit; and that by this Spirit of his he would enable  
weak

weak Creatures to overcome their powerful Temptations?

But I am very brief in these Enquiries, because the Objections against these Doctrines have been often and abundantly satisfy'd in Answers that have been given to *Socinian* Writers in former and later Times. Since therefore there is no necessary Reason that requires us to construe these scriptural Expressions into Tropes and Figures, Why should we not understand the divine Descriptions of these Blessings of the Gospel in their own most evident and proper Sense? Why should not *Agrippa* understand them as we do in their plain Meaning, since I am persuaded *Agrippa* wants them as much as we? Why does he not humbly receive them, and live upon them as the Favours of a condescending God? Or let him boldly declare, that he does not want them, and therefore he cannot believe them.

*Query X.* **A**ND now the very last Enquiry I shall put to *Agrippa* and his Friends, is this, which I mention'd before in my Discourse, When you turn these peculiar Glories and Blessings of the Gospel into Tropes and Figures, what is it you aim at, or expect to gain by it? What is the Advantage pretended or hoped for by all this Force upon the Scripture, but by stripping the Religion of *Christ* of its peculiar

liar Honours, to make it appear more like the Religion of Nature, both to ourselves and our Infidel Acquaintance? But give me leave to ask in the Name of God, Why are we so much ashamed of these peculiar and supernatural Glories of the Gospel, which were sent from Heaven as the choicest Blessings to a wretched World? Must all the reveal'd Doctrines of God and his Son be brought down to the Relish and Gust of *Infidels*, before we who call ourselves *Christians* dare to believe them? Is there no Truth of God to be credited unless it square with their Opinions? Why should we be so solicitous to avoid the Displeasure of those who deny and ridicule these Articles of Faith, which are the obvious and sacred Meaning of the Words of Scripture, and which are given us to be the Life of our Souls? Why are we so fond to please and flatter those Men who deny the plain and express Doctrines of the New Testament, and destroy the most natural Sense and Design of the two Sacraments, the two only Ceremonies of the Christian Religion? Why so zealous and foolish to compliment the profess'd Adversaries of *Christ* and his blessed Gospel at 'so dear a rate, as to part with the noblest Favours of Heaven to humour and please them?

To conclude, if these were Doctrines or Propositions only mention'd occasionally, and but once or twice in the Bible; if they  
were

were only taught in Emblems and Metaphors and dark Prophecies ; if they were only hinted in the warm and pathetic Parts of Scripture, and never mention'd in those Places where the Doctrines of Christianity were professedly taught ; if they were preached only by one Apostle, or only written in one part of an Epistle ; if they were such Doctrines as stood contrary to the Nature of God or the Reason of Man ; if they receiv'd no Testimony or Support from the former Revelations of God, or from other Parts of the divine Dispensations towards Men, an honest and studious Man might be ready to suspect, whether the Words which express them ought to be construed in the literal Sense ; or at least, whether they were Articles of any Importance in Christianity. But when this Scheme of Truth is spoken of by *Christ* himself as far as was proper in his Life-time, and that both in Parables and in plain Language ; when it is plainly taught by *Peter* and *John* as well as *Paul*, and that not only in one part of their Writings, but in almost every Place where the great Doctrines of Christianity are designedly taught, and where such Truths might properly be inserted ; when their Epistles are full of this Language wheresoever they speak of the great and important Doctrines of the Gospel, or of the practical Uses of them ; when it is foretold by the ancient Prophets, prefigu-

red in the chief Ceremonies of the antient Church, and held forth in the Sacraments of the New Testament; I say, when I put all these things together, and others which I have mentioned as Proofs of these two eminent Articles of Christianity, I am so overpower'd with Evidence concerning the true and plain Meaning of the Language of Scripture, that I am ready to wonder how it is possible for any Man of Reason in the sincere exercise of it, to read the New Testament, and not see there these great Articles of the *Atonement for our Sins by the Blood of Christ*, and the *Sanctification of our Hearts by the Holy Spirit*.

I would therefore intreat *Agrippa* and his Friends to consider once again, whether they may not be mistaken in their strange Interpretations of the Word of God. I would intreat them once again to read the Gospels and Epistles with an honest Heart and without Prejudice or Byass from their former Opinions. And with their Studies let them join their earnest Supplications to the great God to guard them from Error, and lead them into all Truth; and at the same time let them maintain a pious Resolution to subject their Belief and Conscience to every thing that shall appear to be the plain Meaning of God in his Word: *He giveth Wisdom to them that ask it; he giveth to those who are good in his sight, Wisdom, Understanding,*

*and the Operations of the Spirit. 85*  
*standing, and Knowledge : He bestows Wisdom*  
*on the humble, and the meek will be guide in*  
*his way ; he will shew them the Secret of his*  
*Covenant, and lead them into his Salvation.*



S E C T. III.

*The Importance of the Doctrine of Christ's*  
*Atonement for Sin argued.*

**C**AVERNOR was one of the Friends  
and Disciples of *Agrippa*, tho' *Pauli-*  
*nus* knew it not. When he heard  
these *Queries* of *Paulinus*, he was struck  
with a sensible Surprize to find the whole  
Current of Scripture run so contrary to the  
Opinions he had lately embrac'd, and he now  
confess'd he had never well considered these  
Matters before. The Case in short was this:  
He had fallen into Company with some Per-  
sons who were almost weary of Christianity,  
and had dropt as much of it as their Consci-  
ences would let them part with at once : He  
was too easily led away from his former Faith  
by the Ridicule which was often cast by the  
Disciples or Friends of *Agrippa* on these Doc-  
trines which *Paulinus* defended: He was  
born down by the Bounces and Boasts of *just*  
*Reasoning*, which they never fail'd to make,  
and which, as they pretended, lay all on  
their side. However, he seem'd at present  
astonish'd



astonish'd to observe, that the glorious Designs of God and his Grace in the Gospel, led us plainly into other kind of Doctrines than what is contained in *Agrippa's* Creed, and particularly that concerning the *Atonement of Christ for Sin*. He could not at once freely and utterly renounce his Errors, yet he was a little afraid to persist in them. He felt a sensible Concern about his eternal Interests, and fell to inquiring, upon Supposition that this Scheme of *Agrippa* concerning the Designs of the Death of *Christ* should prove to be a Mistake, whether it were not an innocent Error. "Are there not many Mistakes, said he, concerning some Truths of the Christian Religion, and concerning the Sense of many Texts in the New Testament, which are very pardonable things? And what greater Mischief is there in denying the proper Atonement of *Christ* than in many other mistaken Opinions which *Paulinus* himself would grant might be received and embraced very innocently, and without danger to our Christianity?"

*Ferventio*, who was a very warm and zealous Defender of the common Faith, and much in the same Sentiments with *Paulinus*, as to the Doctrines of the Gospel, immediately took fire when he heard *Cavenor* ask such a Question as this: *What mischief, says he, is there in these Opinions?* There is a long

long and dreadful Train of mighty Mischiefs in them, there's a great Appearance of Infidelity, and a large Step toward it : There is a bold Affront offered to Scripture in some of its plainest Revelations, and a Denial of the blessed Gospel in some of its chief Glories : There is unspeakable Injury done to the Honour of God both in his Justice and his Grace, there is a sinking of the Dignity of the Son of God as a dying Mediator into a mere Prophet and Witness ; and there is a dreadful Risque and Hazard to the Souls of Men, by encouraging them to venture into the Presence of God without a Sacrifice. This is not a little Dispute about the *Logical* Relations of the Atonement of *Christ* to our Pardon ; nor whether the Sufferings and Death of *Christ* as a Propitiation for Sin must be properly *imputed* to us, or whether we must rely upon their *Merit* merely as the *Price of a Salvation* purchased for us : This is not a Strife about Words, nor a lesser Controversy whether Faith is an *Instrument* to receive this Atonement, or a *Condition* of having the Fruits of it bestow'd upon us : No, the Contest here is, *Whether our Lord Jesus Christ made any Atonement for Sin at all or no, by all his Sufferings ? And whether his Death laid any such sort of Foundation for our hope of Pardon ?* We may bear with a hundred Errors and Mistakes in the lesser things of Christianity, the *doubtful Disputables* in  
Opinion

Opinion and Practice, as the Apostle calls them, *Rom. xiv.* These may be safely debated on both sides among wise and humble Christians of different Sentiments; but I hope the Doctrine of the *proper Atonement of Christ for Sin* shall never be number'd among the *doubtful Disputables*: I own I have such a formidable Idea of the Denial of it, that I can hardly think such a gross Error ought to be born with in a Christian Church, where it is openly avow'd and maintain'd in opposition to so many express Scriptures. Let us but take a more particular Survey of the Mischiefs of this Opinion, and then let *Cavenor* tell me whether it be such a harmless Mistake as he imagines.

1st, Is not a Denial of the Propitiation of *Christ* for Sin a very evident Renunciation of one of the chief Glories and Blessings of Christianity? And to make this appear, I would enquire, Was not this Doctrine one of those noble and needful Revelations brought to us by the Gospel of *Christ*, which, as *Paulinus* has intimated, the *Heathen Philosophers* never knew, and which the Reason of Man could never find out? Is it not such a compleat Atonement and such a divine Medium of obtaining Pardon of Sin and Peace with God, which all the *Gentile World* seem'd to want, and which they sought for in vain among their endless Inventions of Ceremonies and Rites, and bloody Sacri-

Sacrifices, and which the *Jews* themselves were acquainted with but in an imperfect Manner by the Types and Figures of their Law? Where is the Religion that can propose such a Relief for a guilty Conscience, such a Balm as this for the broken Heart of a penitent Offender? And does not the Denial of it sink the Gospel of *Christ* in this respect almost down to the Level of Heathen Philosophy and to the Religion of Nature, whereby a sincere Penitent might derive some kind of hope of the Forgiveness of Sin from the mere Mercy of a God? Nor indeed does it leave us so much of this divine Doctrine for the Comfort of mourning Penitents, as the *Jews* themselves enjoy'd under their Veils and Emblems, and smoking Sacrifices.

In the two last Centuries, when the Doctrine of *Socinus* prevail'd in some Parts of *Europe*, who deny'd the Satisfaction of *Christ* for Sin, our Fathers were wont to charge it with a Reduction of *Christianity* to a sort of *Mahometism*; for the *Turks* confess *Christ* to be a great Prophet; they believe the Pardon of Sin, and the Resurrection of the Dead, and the future Recompences of Heaven and Hell: But how much more does the Scripture teach of the way to obtain Salvation than the *Alcoran* does, if the Doctrine of the proper Sacrifice of *Christ* be set aside, with all the blessed Truths and Duties which are  
derived

90     *The Sacrifice of Christ, Sect. III.*  
derived from it? The *Socinian* Error (saith  
Dr. *Arrowsmith* in his *Tactica Sacra*) is more  
properly called a subtil *Mahometism*, and it  
opens its Mouth as a Whirl-pool of Irreligion.  
And *Grotius* himself in his Epistle to *Walleus*,  
speaking of the *Socinians*, upon this  
account will not allow them the Title of  
*Christians*; for they have preserved, says he,  
*Christianity in the Name, but they have de-*  
*stroy'd the Thing; and therefore I can make but*  
*little difference between them and the Mahome-*  
*tans, who never speak evil of Christ.*

The *Papists*, who have corrupted *Chri-*  
*stianity* beyond all that ever went before them,  
yet have not debas'd it to this extreme De-  
gree; for tho' they have introduced their  
Fastings and Scourgings and various Penances  
to make a sort of Satisfaction for their Sins,  
yet they never renounced the proper Atonement  
and Satisfaction of *Christ*, but always  
maintain'd that Doctrine in honourable Lan-  
guage; and they lay the Foundation even of  
all the Merit of their own Mortifications,  
and their Devotions upon the superior Merit  
of the Son of God: But *Agrippa* and his Par-  
ty in this respect are worse than the *Papists*  
themselves, for they renounce and cancel the  
Merit of the Death of *Christ*, and exclude it  
from making any Atonement at all for the  
Sins of Men.

In the present Age the late Dr. *Samuel*  
*Clarke*, tho' he hath publickly departed from  
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the common Faith in his Book written on the Doctrine of the *Trinity*, yet still he maintains the *Satisfaction and Atonement of Christ*, and has vindicated it in his Treatise of Revealed Religion, and in several of his Sermons which have been printed since his Death. He tells us, *Vol. IV. p. 122.* that *the Sacrifice of the Death of Christ, which is the Foundation of God's accepting our Repentance, consistently with the Honours of his divine Laws, was inestimably the greatest Blessing that ever was confer'd on the Sons of Men; yea, the Fountain and Spring, and the original Foundation of all other Blessings.* Now what could Dr. Clarke think of their Religion who deny the very Foundation of God's accepting our Repentance, who deny that which is the greatest Blessing of God to Men, and the original Fountain of all others? Or what shall we think of such a Doctrine, or such a sort of Christianity as this?

I must confess, in my Opinion, says *Ferventio*, Dr. Clarke, as great a Man as he was, talked very inconsistently in maintaining the Doctrine of the *Satisfaction of Christ for Sin*, while he deny'd *his true Divinity*; for where is sufficient Excellency in the Person to make such Atonement, if it be not founded in supreme Godhead?

*Cavener* was a little warm'd to see so great a Writer accused as absurd and inconsistent. I won't pretend, says he, to defend Dr. Clarke's

*Clarke's* Sentiments about the Person of *Christ* or about his Sacrifice of Atonement ; but this I may venture to say, there is no such Inconsistency between them as you imagine : Does the Scripture expressly say, 'tis supreme Godhead in our blessed Saviour that alone can make Atonement for Sin ? Where does that Text stand ? Now since *Dr. Clarke* allows him to be so excellent a Being, as to be employ'd by the Father in making this World and all the Inhabitants of it ; Is there not Worth and Merit enough in the Maker to die as a Ransom for the Things that he made ? Is he not a Being of sufficient Dignity to redeem a World of Mankind by his Death, when they are all the Works of his Hands ? But this only by the way : I would not divert the Current of your Zeal : Nor would I, says *Ferventio*, suffer this to go unanswered ; but I must now proceed to shew what other Mischiefs are contained in a Denial of the Atonement of *Christ*.

2dly, Is it not a foul Dishonour and Injury to the holy Law of God, as well as an Affront to the Wisdom, the Authority, and the Justice of the Lawgiver, to take away from him that noble and glorious Satisfaction which the Death of *Christ* has made for the Sins of Men ? Does not this Denial of his Atonement construe his Death either into a mere Martyrdom, or at best into an empty Sign and Figure of what Sin deserved ? for

*Agrippa*

*Agrippa* does not seem to have any Notion of the Mercy and Justice of God accepting of a Surety instead of the Death of the original Offender, and thereby consenting to forgive his Offences. Was this all the Son of God died for, to be a Sign and Figure of what Sin deserv'd? These are useful things in Religion when they are invented and appointed of God, as Emblems and Types of that more substantial and more important Sacrifice which should effectually take away Sin from the Conscience: Such a Sign and Figure was the Blood of Bulls and Goats, which were slain under the *Levitical* Dispensation; and 'tis Honour enough for Bulls and Goats to have their Blood made a Shadow or Type of such a Sacrifice. But 'tis certainly a Dishonour to the Great God and his Son, to sink the Design of the Death of *Christ* to so low a Purpose; 'tis high Dishonour to have those great, important, and substantial things, (*viz.*) the bloody and painful Death of the blessed *Jesus*, and the real Atonement which was made for Sin thereby, and which was the Price of the Ransom of our Souls, reduced only to a Figure and Sign of the Punishment which Sin deserv'd, without any real Expiation of it: And hereby the Sins of Men are supposed to be forgiven without any Reparation of the Dishonour done to the Law of God.

3dly, This Doctrine of *Agrippa*, which denies



94      *The Sacrifice of Christ*, Sect. III.  
denies the Propitiation of Christ, staggers  
the Faith of a humble penitent Christian, it  
breaks in upon his Hope, it unhinges his  
Soul in its daily Transactions with God, it  
weakens his Efforts in Duty, and confounds  
his sweetest Consolations: For he has been  
instructed by the plain Language of the New  
Testament, to build his eternal Hopes on  
the atoning Sacrifice of the Son of God, and  
to draw his surest Expectations of Pardon  
from thence. He has been taught to *draw*  
*near* to God in Prayer *by the Blood of Jesus,*  
*in this new and living way which he has conse-*  
*crated for us,* Heb. x. 19, 20. He has been  
taught to ask *Forgiveness of Sins thro' Jesus*  
*Christ,* or for his Sake, *Eph. iv. 32.* and to  
*trust in the Blood of Jesus as a Propitiation*  
*which cleanses from all Sin,* Rom. iii. 25.  
1 John i. 7, 9. The Prophets, the Apostles,  
and the Son of God himself seem all to con-  
spire to teach him this Lesson, and to have  
pointed out to him this Hope and Refuge.  
What Trembling and Terrors will it bring  
into his Conscience, and how will it shake  
his Soul off from her solid and peaceful Foun-  
dation, when he shall be told that the Death  
of *Christ* made no proper Atonement for  
Sin, and that his Hopes which were built  
upon it were all vain and groundless, for  
that the Language of the Scripture must be  
construed quite to another Meaning. 'Twas  
under the Influence of this sacred Truth, that  
he

he had arrived to a Stability of Peace, and attain'd to a considerable Degree of Holiness, arising from the Love of a forgiving God, and a suffering Saviour. He could not but believe what St. *John* told him, that *if we confess our Sins, and walk in the Light of Holiness, God is faithful and just to forgive us our Sins, and the Blood of Jesus Christ his Son cleanses us from all Unrighteousness*: He believed the Lesson St. *Paul* taught him, *that Christ was set forth for a Propitiation for Sin by Faith in his Blood*; and his Encouragement to hope for pardoning Mercy upon such a Foundation, was much stronger and more effectual to relieve his guilty Fears, while the Blood of the Son of God appear'd in Scripture as a Medium of Atonement for the Sins of Men. *Who shall lay any thing to the charge of a humble and believing Penitent, when God will justify upon this foot? Who shall condemn, when Christ has died to procure Pardon?* But he is quite confounded if this Hope be vain.

The humble Christian has been taught to rejoice in Life and in Death with these Words upon his Lips, and the Sense of the Love of God has been shed abroad in many a Heart by Faith in a dying Saviour, who has made peace by his own Blood. This has kindled thro' all the Powers of a good Man a warm and ingenuous Love to *God* and *Christ*; to *God*, who sent his own be-  
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loved Son to die as a Sacrifice for his Sins, and to *Jesus Christ* who loved him, and gave himself to Death for him: And this Love rising from a Sense of the Death of *Christ* for his Salvation has richly abounded unto all the Duties of Holiness. Gratitude to a Redeemer who hath died in his stead, hath constrained him to spend his Life to his Honour, as 2 *Cor.* v. 15. *He died for all, that they who live should not live to themselves, but to him who died for them.* But what Agonies, and what new Amazement must overwhelm the Spirit of such a pious Man when he is inform'd that neither *Paul* nor *John* are to be understood in this Sense, and that *Christ* never died with this Design to make a proper Atonement for his Sins? How will his Hopes languish, his Addresses to God flag and fail, and the Springs of his Love and Obedience be weaken'd, when he is deprived of the Doctrine which hath all along been the Life of his Faith, the Language of his Prayer, and the Support of his Hope, and which he thought he had built upon the most express and undeniable Testimony of the Word of God? What can I believe, faith he, if this be not true? Or what have I to rest upon, if this *Foundation be destroy'd*?

4thly, This new Doctrine of *Agrippa*, does it not shamefully diminish and debase the glorious Design of the Incarnation of the Son of God? Does it not sink the Condescension

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sion of so divine a Person to so low a Degree, that one of the antient Prophets raised from the Dead, or a new Prophet brought upon the Stage of the World, might almost, if not altogether, have supplied his Place? Was this all that a Being of such transcendent Excellency as the Son of God, must come down from Heaven for? What? Must the Son of God himself be exposed to so much Pain and Shame, and go thro' so many Humiliations; must he suffer so many Indignities, and endure such a bloody and painful Death, merely to become a Martyr or Witness to the Truth of such Doctrines as a meaner Prophet might have taught the World, and might have confirm'd them with his death, or sealed them with his Blood? Or was this cursed Death of the blessed *Jesus* design'd for no nobler a purpose than what the Blood of Bulls and Goats continually performed, that is, to teach Mankind in a way of Emblem that Sin deserv'd Death? But *Paulinus* having intimated the Dishonour of such Sentiments, I pursue it no further, but proceed.

5. This Opinion of *Agrippa* concerning the Death and Sufferings of *Christ*, by taking away one of the chief Glories of Christianity, renders the Christian Religion a Thing of much less Value and Importance. Instead of ingratiating the New Testament with Infidels, and reconciling their Minds to it by

explaining away some of its noblest Revelations, it will probably have a contrary Effect upon many of them, and tempt them to say, “What is the New Testament worth, if it tells me so little more than the Light of Nature teaches? Why so much Pains and Labour, so much Criticism and toilsome Argument, such warm and vehement Zeal to support the Divine Authority of the New Testament, and the Religion of *Christ*, if we learn no more from it than *Agrippa’s Creed*?” And thus one of the chief Designs or Pretences of *Agrippa* and his Friends is lost thereby, which was to bring *Christianity* into Esteem with the *Deists*, by sinking the Doctrines of it almost to a Level with Natural Religion. *Agrippa’s Creed* has debased it so far, that Infidelity may take no Disgust at it, and so far stripped it of its fairest Honours, till the Infidel shall say, there is but little in our Religion that differs from his, and that he is better without a Gospel than with it, since it makes such a pother to so little purpose.

And indeed there are some Persons, who by suffering themselves to be seduced into *Agrippa’s Scheme*, have already learnt to undervalue the Writings of the blessed *Paul*, tho’ he was the greatest and best of all the Divine Writers. They find so much of the *Atonement of Christ* in his Epistles, that they reject them at once because they will not believe

lieve this Doctrine. They represent him as a *Jew* of a warm Imagination, an Enthusiast with his Head full of Propitiations, Sacrifices, and other Pharisaical Notions, to such a Degree that he deserves no Regard, and that the New Testament would be much better without his Writings. Another Step, and the Gospels will be turn'd out too, when they have learnt of the *Deists* to say, that the Sermons and Speeches of *Christ*, so far as they are Rational and Intelligible, contain nothing but mere natural Religion; the rest is all Enthusiasm, and it is not worth while to defend any of these Gospels as Divine. Thus the Belief of *Agrippa's* Creed has an evident Tendency to make Men disbelieve the New Testament itself.

6. When we refuse to receive a Doctrine which is so clearly and expressly revealed in the Word of God, as the *Atonement of Christ* is; when we are taught to deny a Doctrine which is so strongly asserted there, and so frequently introduced and repeated upon every Occasion, it evidently abates that Veneration which even Christians themselves have or should have for the New Testament, tho' it should not prevail so far as to turn them into Infidels. It teaches Men to grow too bold with Scripture, and twist it to any Purposes: It disgraces the Word of the living God, and sinks the Character of it into a mere *leaden Rule*, as the *Papists* call it,

which may be bent to serve or support any Opinion. It tempts us to turn the brightest Discoveries, and the peculiar Glories of it into mere Lessons of Morality. When we explain away one of the most evident and substantial Doctrines of it at this rate, it gives us a sort of Effrontery and ungodly Courage to oppose the most express Truths which are written in Scripture, if we can possibly construe and translate them into another Sense. It introduces a sort of prophane Hardiness into the Conscience, and emboldens us to renounce the most evident Lessons of *St. Peter, Paul, and John*, and deny the Truth of them even to the very Teeth of the sacred Writers.

Such a Practice as this shews our great Unwillingness to submit our Opinions to the Dictates of Heaven, and argues an unbecoming Pride of our own reasoning Powers. It draws us into the very Spirit as well as the Sentiments of *Socinus* and his Followers, who have ventured to affirm, *If it should be written in the Holy Scriptures not once only but often, that Christ made Satisfaction to God for Sin, I would not therefore believe the Matter as you think.* And again, *Even the greatest Force is to be used with such Words rather than take them in the obvious Sense.* Thus speaks *Socinus* in his Treatise of *Satisfaction*, and in his Epistle to *Balcerimicius*. How evident is it that such Men refuse a Subjection

tion to the Revelation of God himself, nor will they abide by the Decisions of Scripture when it doth not speak such Things as suit their unhappy Relish? And 'tis a very dangerous Thing to enter into this Temper and Spirit.

*Peter and the beloved John, when they treat of their Master's Death, assert with frequency and great strength of Expression, that Doctrine which their Master himself thought proper to give some Notice of in his Life-time. 'Tis true, he mentions it more sparingly, because their Prejudices then were not able to bear it, John xvi. 12. I have yet many things to say unto you, but you cannot bear them now: but when they were fill'd with the Spirit of Wisdom and Knowledge, they publish'd and explain'd their Master's Doctrines more at large; they then tell us of his bearing our Sins on his Body on the Tree, of his redeeming us by his precious Blood as a Lamb without blemish, of the sprinkling of the Blood of Jesus upon us, of our being wash'd from Sin in his Blood, and redeemed unto God thereby; and use the same sort of Language which St. Paul, who learnt his Gospel also by the Revelation of Jesus Christ, and who acquaints us that he gave up his Life a Ransom for sinful Men, that his Blood was shed for the Remission of Sins, that he was made a Curse for us that he might redeem us from the Curse of the Law, which pronounces Death upon*

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every Sinner, and that *he has taken away Sin by the Sacrifice of himself, and made Peace by the Blood of his Cross* between God and Man. But the Indulgence of *Agrippa's* Scheme encourages us to contradict *Christ* and his Apostles at once, by taking away the obvious and natural Sense of their Words, under a Pretence of making their Doctrine more honourable and more conformable to the Nature and Reason of Things.

When a Man has once persuaded his Conscience to deny this Doctrine of the Propitiation of *Christ* for Sins, which is so plainly taught in Scripture, and in such various Forms of Speech, what is there of Doctrine in the New Testament which they may not deny or turn into an Allegory and Figure? I should be ready to fear that neither the perverse Sentiments of Mr. *Woolston*, who turned the Miracles of *Christ* into Allegory, nor any other idle and unscriptural Scheme of Interpretation would be very hard to defend upon such Principles, and after such a Step as this. If the Propitiation of Sin by the Sufferings of *Christ* may be thus interpreted away by pretended Figures, and explained into the Doctrines and Duties of mere natural Religion, what may not *Jewish Tropes* and Figures be capable of doing? What Doctrine is there that they cannot evaporate and destroy?

In short, if we accustom ourselves to such  
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Interpretations of Scripture as *Agrippa* makes use of, 'twill gradually lead us into such a gross Abuse of Words and Phrases, that we may bring our Consciences and our Lips frequently to speak one thing and mean another: And if *Christ* and his Apostles mean no more when they preach the Gospel to the *Jews* or *Gentiles* in all these sacrificial Phrases than what *Agrippa* pretends, I fear Men will be tempted to set up for a Defence of loose and large Equivocation upon the foot of Tropes and Figures, and make *Christ* and his Apostles their Pattern and their Example.

And that I may multiply no more Particulars on this awful and displeasing Subject, I add in the *last* place, that this unhappy Doctrine brings even the Salvation of our Souls into Question and Danger. I would not dare pronounce *damnable Heresy* or Destruction where *Christ* or his Apostles have not pronounced it; and yet I would not venture to approach within the sweep of such a Sentence. I should be dreadfully afraid of standing under the Terror and Vengeance of that Text, Heb. x. 26. *If we sin wilfully after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment and fiery Indignation which shall devour the Adversary.* The Case here described seems to be this: The Sacred Writer had been discoursing in the beginning of this

Epistle about the Dignity of the Person of our Blessed Lord, and had introduced him in the following Chapters into his glorious Office of an High-Priest: But in the 9th and 10th Chapters he describes very particularly his becoming a Sacrifice for the Sins of Men, and shews how he made Atonement for our moral Transgressions in the sight of God as the Lord of Conscience, even as the Blood of Bulls and Goats under the *Jewish* Law made Atonement for legal Defilements or ceremonial Faults before God as King of their Nation, or as visible Head of their Church. This is called, Heb. ix. 13. *Sanctifying the unclean to the purifying of the Flesh*; and he then argues, *How much more shall the Blood of Christ, who thro' the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works, or Works deserving Death, that you may serve the Living God.*

And to make it further appear that this is not a mere Matter of Speculation or Opinion, he subjoins a further practical Use of it in the 10th Chapter; when he had finished this Doctrine in the 18 v. he shews us in the succeeding Verses what use we are to make of it; and that is to *enter into the Holiest*, or address the God of Heaven *with Confidence by the Blood of Jesus, and draw near to him in full Assurance of Faith, having our Hearts as it were sprinkled with his Blood of*  
Atonement.

Atonement, and delivered thereby *from an evil or guilty Conscience.* He proceeds then to make another Inference, (*viz.*) that the *Jewish Converts or Hebrews* should *hold fast their Profession of the Christian Faith without wavering, and not forsake the Christian Assemblies and Worship,* v. 24, 25. “*for,*”  
“*says he, if we sin wilfully after we have*”  
“*received the Knowledge of the Truth, if we*”  
“*depart from Christianity, and particularly*”  
“*from the Great and Important Doctrines*”  
“*of it which my Pen has just written, that*”  
“*is, the Sacrifice of Christ for the obtaining*”  
“*the Pardon of our Sins, and that after such*”  
“*evident Conviction and constraining Rea-*”  
“*son to believe it, there remains no more*”  
“*Sacrifice for Sin to those who deny or*”  
“*evacuate this Sacrifice of Christ.*” Now  
if *Blood* was appointed to *make Atonement for the Soul,* Levit. xvii. 22. if there was *no Remission of Levitical Defilement* to be obtained under the *Jewish Law without shedding of Blood;* if the Priest was never to enter into the most holy Place, nor appear before God there without the Blood of the Sacrifice, Lev. xvi. if *Christ* himself as the High Priest and Representative of his People, would *not once enter into Heaven to appear there in the Presence of God for us, without his Blood,* Heb. ix. 12, 24. surely they run a most dreadful Risque of unpardon'd Guilt and *divine Indignation* who renounce the only effectual

Sacrifice for Sin, even that which the Son of God has offered, and venture into the Presence of God without the *Blood of sprinkling upon them*, without Faith in the *Blood of Christ*. The very close Connexion of these dreadful Words of threatning, with so long and particular a Discourse on the Atonement made by the *Blood of Christ*, seems to point this threatning, not merely against those who are Apostates from all the Christian Doctrine, but particularly against those who forsake and renounce this great Truth of the *Sacrifice of Christ for Sin*. And let it be observed that the form of the Threatning, *There remains no more Sacrifice*, seems to have a peculiar Reference to the Denial or Renunciation of this Doctrine.

Some think the Words of St. Peter may confirm this of St. Paul, Ep. 2. ch. ii. v. 1. where he foretels of *false Teachers, who shall bring in damnable Heresies*, (in Greek, Heresies of Destruction) *denying the Lord that bought them, and bring on themselves swift Destruction*. Now as in Natural Religion, a *Denial that God made us*, is in effect the same thing as a *Denial of the God that made us*, so in Reveal'd Religion to *deny that the Lord Jesus bought us*, is it not much the same as to *deny the Lord Jesus that bought us*? For 'tis a Renouncing him under that Character or Office by which he becomes a *Saviour*, and therefore *swift Destruction* follows upon it.

But

But I will not insist on this, the other is sufficient.



S E C T. IV.

*The Necessity of this Doctrine represented in the express Words of two Learned Men of well-known Charity, and of a Catholick Spirit.*

**B**UT that I may not appear to stand alone in this Sentiment, which may seem uncharitable, says *Ferventio*, I would appeal to the late Reverend and Learned Dr. *John Evans*, who in a Book he wrote in express Vindication of Christian Charity, entitled, *A Second Letter to Mr. Cumming about Scripture Consequences*, p. 88, &c. expresses himself in such strong *Language* as I would rehearse at large, that the force of his Arguments may appear. I have transcribed it into a little Pocket Book to carry it always about me in these Seasons of Error and Apostacy, that I might have it ready to shew upon every Occasion, how zealous a Defender of this Doctrine he was, tho' we know he was a Man of some Latitude in other Points of strict Orthodoxy. "There are some Scripture Passages, says he, which contain Propositions that are declared in the Passages themselves necessary to be believed in or-

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“ der to Salvation, as that *Jesus is the Mes-*  
“ *siab*, John viii. 24. that he is come in the  
“ *Flesh*, 1 *John* iv. 2, 3, &c.” This, says  
he, are the *first* sort of Fundamentals or  
“ *necessary Articles*, because the *Holy Ghost* in  
“ *Scripture bath expressly made the Belief of*  
“ *them Terms of Salvation.*” Then he adds  
*secondly*, “ I think the Spirit of God may  
“ have signify’d the universal Necessity of  
“ believing some Truths, by other ways of  
“ *express Declaration*, which are as full and  
“ *obligatory*, as his saying in so many Words,  
“ *that he that believes them shall be saved, or*  
“ *he that believes them not shall perish*: As,  
“ when the Revelation of a Doctrine is very  
“ *express and plain*: When it is set in fe-  
“ *veral Lights*, or *express’d* by several  
“ *Phrases*, all pointing very forcibly to one  
“ and the same common Sense: When the  
“ Spirit of God lays great stress upon it,  
“ either by mentioning it at every turn in  
“ the sacred Writings, or by interweaving  
“ it with the main Doctrines and Institu-  
“ tions of Christianity; or by making the  
“ Blessings, without which we cannot be  
“ saved, to depend upon it, and even upon  
“ the Belief of it; or by representing it as the  
“ Foundation of Practical Godliness. When,  
“ I say, I find these Marks affix’d to any  
“ Doctrine of Revelation in the Revelation  
“ itself; I mean, all or most of them con-  
“ curring; I apprehend them to be an ex-  
“ *press*

“ pres Testimony of the Spirit of God, that  
“ such a Truth is *universally necessary*, fully  
“ *equivalent* to the former. I shall only in-  
“ stance in one Truth, which tho’ it hath,  
“ as I have just observed, the former Mark  
“ also of universal Necessity, has these ad-  
“ ditional Marks too, *viz. That Christ died*  
“ *a Propitiatory Sacrifice for our Sins.*

“ I know no Truth more plainly ex-  
“ press’d, or more frequently inculcated in  
“ the Scriptures, and this in a Variety of  
“ Phrases of obvious Meaning, especially  
“ comparing the Old and New Testament  
“ together: *That God laid on him the Iniqui-*  
“ *ties of us all; that he was wounded for our*  
“ *Transgressions, bruised for our Iniquities;*  
“ *died for our Sins; was deliver’d for our Of-*  
“ *fences; bore the Sins of many; bore our*  
“ *Sins in his Body on the Tree; made his Soul*  
“ *an Offering for Sin; was made Sin and a*  
“ *Curse for us; suffered, the Just for the Un-*  
“ *just; gave himself a Ransom for all; made*  
“ *Reconciliation for the Sins of the People; is*  
“ *set forth as a Propitiation:* besides many  
“ other Phrases used in the Case; with the  
“ plain Sense of which I cannot but think  
“ any honest Mind may be safely trusted,  
“ tho’ he knew none of the *Hypotheses* built  
“ upon it on the one hand, and notwith-  
“ standing all the Subtilties of the *Socinians*  
“ to enervate the force of them on the other.  
“ At the same time I find the greatest Stress  
“ laid



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“ laid upon this Doctrine in the exprefs De-  
“ clarations of Scripture. Divine Perfec-  
“ tions are said to be eminently display’d  
“ in it: His Love; *Rom. v. 6, 7, 8. God*  
“ *commendeth his Love to us, in that while we*  
“ *were yet Sinners Christ died for us. 1 John*  
“ *iv. 10. Herein is Love, not that we loved*  
“ *God, but that he loved us, and sent his Son*  
“ *to be the Propitiation for our Sins. His*  
“ *Wisdom, Eph. i. 7, 8. In whom we have*  
“ *Redemption thro’ his Blood, the Forgiveness*  
“ *of Sins according to the Riches of his Grace,*  
“ *wherein he has abounded toward us in all*  
“ *Wisdom and Prudence. His Righteousness,*  
“ *Rom. iii. 25, 26. Whom God hath set forth*  
“ *to be a Propitiation thro’ Faith in his Blood,*  
“ *to declare his Righteousness for the Remission*  
“ *of Sins that are past thro’ the Forbearance of*  
“ *God: To declare, I say, at this time his*  
“ *Righteousness, that he might be just, and*  
“ *the Justifier of him which believeth in Je-*  
“ *sus. It is the Scope of the Epistle to the*  
“ *Hebrews to shew, that the Mosaical Sa-*  
“ *crifices were intended to prefigure it. The*  
“ *great Blessings of the Covenant are ex-*  
“ *pressly made to depend upon it, (viz.) our*  
“ *Redemption. 1 Pet. i. 18, 19. For as much*  
“ *as ye know that ye were not redeem’d with*  
“ *corruptible things as Silver and Gold from*  
“ *your vain Conversation received by Tradition*  
“ *from your Fathers, but with the precious*  
“ *Blood of Christ, as of a Lamb without blemish*

“ and

*and the Operations of the Spirit.*    I I I

“ *and without spot. The Pardon of our Sins,*  
“ *Eph. i. 7. In whom we have Redemption*  
“ *thro’ his Blood, the Forgiveness of Sins;*  
“ *which Words are repeated in Col. i. 14.*  
“ *and again, Heb. ix. 14, 26. How much*  
“ *more shall the Blood of Christ, who thro’ the*  
“ *Eternal Spirit offered himself without Spot to*  
“ *God, purge your Conscience from dead Works*  
“ *to serve the Living God? v. 26. ----- Once*  
“ *in the End of the World hath he appeared*  
“ *to put away Sin by the Sacrifice of himself.*  
“ *Our Access to God, Heb. x. 19, 20.*  
“ *Having therefore, Brethren, boldness to en-*  
“ *ter into the holiest by the Blood of Jesus, by a*  
“ *new and living way which he hath conse-*  
“ *crated for us. Our eternal Redemption,*  
“ *Heb. ix. 12. Neither by the Blood of Goats*  
“ *and Calves, but by his own Blood he enter-*  
“ *ed in once into the holy Place, having ob-*  
“ *tained eternal Redemption for us. And the*  
“ *whole Covenant of Grace, Heb. x. 29.*  
“ *The Blood of the Covenant wherewith he*  
“ *was sanctify’d. Heb. xiii. 20. The Blood of*  
“ *the Everlasting Covenant. The only two*  
“ *visible Rites instituted under the New*  
“ *Testament, Baptism and the Lord’s Sup-*  
“ *per, are expressly described, as referring*  
“ *to it and Representations of it. Rom. vi.*  
“ *3. Know ye not that so many of us as were*  
“ *baptized into Jesus Christ were baptized*  
“ *into his Death? Matth. xxvi. 28. For this*  
“ *is my Blood of the New Testament which is*  
“ *shed*

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“ *shed for many for the Remission of Sins. It*  
“ *is represented as the great Encouragement*  
“ *to Christians under their guilty Fears,*  
“ *Rom. viii. 34. Who is he that condemneth?*  
“ *It is Christ that died. And 'tis often in-*  
“ *culcated as a principal Motive to Chri-*  
“ *stian Practice. Rom. vi. 3----11. We are*  
“ *baptized into his Death, that as Christ*  
“ *was raised from the Dead, we also should*  
“ *walk in newness of Life : Our old Man is*  
“ *crucify'd with him, that the Body of Sin might*  
“ *be destroy'd : Likewise reckon yourselves to*  
“ *be dead unto Sin. 2 Cor. v. 14, 15. The*  
“ *Love of Christ constraineth us, for we thus*  
“ *judge ---- that he died for all, that they*  
“ *should not live to themselves, but to him who*  
“ *died for them. Tit. ii. 14. Who gave him-*  
“ *self for us, that he might redeem us from all*  
“ *Iniquity, and purify unto himself a peculiar*  
“ *People zealous of good Works. It is spoken*  
“ *of as the Glory of the Christian Religion,*  
“ *1 Cor. i. 23, 24. But we preach Christ*  
“ *crucify'd, unto the Jews a Stumbling-Block,*  
“ *and unto the Greeks Foolishness ; but unto*  
“ *them which are called, both Jews and Greeks,*  
“ *Christ the Power of God and the Wisdom of*  
“ *God. 'Tis that which the Founders of it,*  
“ *under Christ, chiefly gloried in. Gal. vi.*  
“ *14. But God forbid that I should glory save*  
“ *in the Cross of our Lord Jesus Christ. And*  
“ *'tis made the chief Subject of their Preach-*  
“ *ing, 1 Cor. ii. 2. But I determined not to*  
“ *know*

*and the Operations of the Spirit.* 113

“ know any thing among you save Jesus Christ  
“ and him crucify’d. Besides this, our actual  
“ Justification is expressly annexed to our  
“ Faith in his Blood, *Rom.* iii. 25. In a  
“ word, this Doctrine is interwoven in the  
“ Revelation itself with the whole of the  
“ Christian Religion. These Things laid  
“ together would oblige me to conclude  
“ this Doctrine to be *most Fundamental* in  
“ Christianity ; even tho’ it had not the *first*  
“ Character annexed to it,” (*viz.*) an express  
Declaration of Scripture that ’tis necessary to  
our Salvation.

Thus much says this learned Writer.

And as Dr. *Evans*, who was well known  
to be a Person of large Charity, makes the  
Belief of the Propitiation of *Christ* necessary  
to Salvation, at least to those who have the  
New Testament in their hands to lead them  
into all Christian Truth ; so the late Vene-  
rable and Learned Dr. *Whitby*, who was no  
Favourer of the peculiar Principles of *John*  
*Calvin*, nor an Enemy to extensive Charity,  
makes Faith in the Atonement of *Christ* as  
necessary as Dr. *Evans* does. See his *Preface*  
*to the first general Epistle of St. John*, where  
he cites the Words of our Saviour, *John* vi.  
53. *Verily, verily, I say unto you, except you*  
*eat the Flesh of the Son of Man and drink his*  
*Blood, you have no Life in you:* And then  
adds, The express Words of *Christ* clearly  
declare the Necessity of Faith in his Body  
given,

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given, and his Blood shed for the Remission  
of Sins, to Justification and Salvation, we  
*being justified by his Blood and thro' Faith in  
his Blood*, as *Rom. iii. 25. and v. 9.*

He goes on to prove the same Point from  
the plain Declarations of *St. Paul*, who a-  
mong the many Things he preached to the  
*Corinthians*, as things by the Belief of *which  
they should be saved*, mentions three Articles.  
First of all, *that Christ died for our Sins ac-  
cording to the Scriptures*; Secondly, *that he  
was buried*; and Thirdly, *that he rose from  
the Dead*, *1 Cor. xv. 1, 2, 3, 4.* The Doc-  
trine of the Sufficiency of Faith in Christ's  
Death for *Justification without the Works of  
the Law*, is by the same Apostle declared to  
be so necessary, that he saith of them who  
gainsay'd it, *Christ is become of no Effect to  
you, ye are fallen from Grace*, *Gal. v. 2, 4.*  
Thus far *Dr. Whitby*. Now what would  
these Gentlemen have said to *Agrippa*, if he  
had acquainted them with his Scheme, if we  
may judge of their Sentiments by these Cita-  
tions? All their Charity would not have al-  
lowed him a Place in a Christian Church,  
nor thought him worthy of the Privilege of  
our Holy Communion.

*Ferventio* having cited two such Authors  
as these, supposed he had sufficiently secured  
himself from the Censure of an uncharitable  
Spirit: But to defend his Sentiments yet  
farther, he proceeds thus. I would fain know,  
says

*and the Operations of the Spirit.* 115

says he, *what is Charity*, when the Word is used in this sort of Debate. 'Tho' *Charity* is said by *St. Paul*, 1 Cor. xiii. 7. *to believe all things* and *to hope all things*, yet can we ever think that *Charity* obliges us to believe that *Man* to be a *Christian* who renounces *one chief Office of Christ*? Or to hope that *Agrippa* has all the *Necessaries of Christianity*, when it is so evident by his own *Confession* that he wants several of them? Will *Charity* require us to say, that any *Man* will find *Propitiation* for his *Sins thro' Faith in the Blood of Christ*, who denies that this *Blood* hath made any real *Propitiation* for *Sin*, and had no *Faith* in it for that purpose, and who continues to do this after the whole *New Testament* is put into his hands, and these *Scriptures* which so plainly assert it, are pointed out to him in *Abundance* and *Variety*?

*Christian Charity*, my *Friends*, tho' it ought to be stretch'd to a large *Extent*, yet it ought not to renounce *Truth* and *Scripture*, nor must it be boundless and unlimitable.

*Est modus in rebus, sunt certi denique fines,  
Quos ultra citraque nequit consistere rectum.* Hor.

*There is a Mean in Things, its Bounds are sure:  
Nor Truth nor Goodness can Extremes endure.*

*Charity* is a necessary *Duty* to *Men* by the *Authority of God*, and in *God's Name*  
let

Let us exercise this Christian Grace, according to the true Measures and Degrees and Kinds of it toward all where God requires, all to whom *Christ* or *St. Paul* would have exercised it. But as they are our Leaders or Standards, let us not pretend to please God better, or seek the Name of better Christians, by going beyond the Bounds that they have appointed. Perhaps my Charity would extend so far, as to include a *Heathen Deist* according to the general Revelations of Grace made to *Adam* or *Noah*, if any such Person should be found diligent and sincere in the Search of Truth by the Light of Nature, and constant in the daily Worship of one true God, and zealous to practise the common Rules of Virtue among Men, who is humbly penitent where he falls short and trusts in the general Mercy of God, while he has never yet heard of the Gospel of *Christ*, nor ever enjoy'd any Opportunity of Acquaintance with *Jesus* and his Salvation. But where the New Testament is known, and sufficient Evidences of the Truth of the Gospel shine round about us, where a Man has Capacity and Leisure to read and search out the Truth, if he still obstinately persist in his Infidelity, may not *Charity* itself allow that there is some very criminal Prejudice blinds his Eyes, and that he lies expos'd to that dreadful Sentence, *He that believes not shall be damned*? And in the same Manner, where

where a Person reads the New Testament, and has all proper Opportunities for understanding the Sense of it, and yet renounces this Doctrine of the *Death of Christ as a Sacrifice of Atonement for Sin*, I think I have sufficient Ground to say, 'tis owing to some criminal Prejudice indulg'd; and in that Case, to repeat the Language of the Apostle, *There remains no more Sacrifice for his Sins, but a certain fearful Expectation, &c.*



S E C T. V.

*Queries urged against the Necessity of believing this Doctrine.*

**A**LL this while *Cavenor* sat silent: But it was easy to see by the Changes of his Countenance, and the Passions of his Face, that he was not unmoved. At last he declared the Musings of his Soul in this manner.

I am as much surpriz'd now with *Ferventio's* Zeal in proclaiming the *Necessity of this Doctrine of Atonement in order to Salvation*, as I was before to find so many Arguments which I never thought of to defend *the Doctrine itself* among the *Queries of Paulinus*; tho' I am bold to say that the Reasonings of *Paulinus* carry more Force and Evidence with them than the warm Discourse of *Ferventio* on this Subject. What shall I not be



a Christian, and can I not be saved except I become a Convert to this Opinion? Surely those Truths should be most exceeding plain, both as to the Expressions and the Sense of them in Scripture, which demand our Faith under such a Penalty. I confess I have been leaning toward the Opinions of *Agrippa*, but my Reason in its sincere Exercises is almost won over by the Arguments of *Paulinus*, and I am ready to become his Disciple. I must acknowledge also that I would take care of my immortal Interests, and I dread the Thoughts of being found in so dangerous a Mistake as *Ferventio* has represented. But pray *Ferventio*, give me leave to doubt a little of the Force of your Reasonings, and permit me to ask you a few Questions on this Head.

*Query*. I. **C**AN no Man partake of Salvation unless he be particularly acquainted with all the Mediums of it? Shall not a Person be accepted of God who acknowledges *Jesus Christ* to be the Son of God and the Saviour of the World, who confesses him to be a great Prophet to instruct us, an High-Priest to intercede for us, a King to rule and defend us, and an Example to be imitated by us, and who receives him honestly under all these Characters and Offices; I say, cannot such a Man be accepted of God, if he be sincere in all this, tho' he doth not know any other Character

*and the Operations of the Spirit.* 119

rafter or Office which *Christ* sustains in the Work of our Salvation? Shall not he who receives the Proposals of the Gospel, and accepts the Salvation of *Christ* as the great Mediator between God and Man, in all its Rules of Holiness and its Promises of Happiness, shall not he be made a Sharer in this Salvation, unless he be acquainted with all the *Mediums* whereby it is provided, procured, and applied to Men? As for Instance, Will you say, he shall have no Benefit by the Original Covenant of Redemption between *God the Father* and his *Son Jesus Christ*, who doth not know that there was such a Covenant? Will you tell me, he cannot possibly be one of the Elect of God, who hath not learned the Doctrine of Election? Must he not be a Partaker of the Blessings arising from the Sacrifice or Atonement of *Christ*, who is not acquainted with this Atonement? Can he not be enlightned or sanctify'd by the Holy Spirit until he know and acknowledge the Holy Spirit as a Divine Enlightner and Sanctifier? Who shall enlighten him in his Doctrine if the Spirit does not? Shall he never obtain persevering Grace who hath not learnt to construe the Promises of the Covenant to extend to this Perseverance? Pray, *Ferventio*, tell me, Are you very sure that you know, understand, and receive every *Divine Medium* whereby this Salvation is transacted between *God the Father* and his  
Son

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Son *Jesus*, or between *Jesus Christ* and his  
*People*, so far as they may be revealed in the  
New Testament? And will you venture to  
exclude yourself from that Salvation, if there  
should happen to be some or other of these  
Divine *Mediums* mention'd in the Scripture  
which you have not yet learnt or understood  
in the proper Sense of it? Why then should  
*Agrippa* be utterly excluded from the Bless-  
ings of the Gospel, (if he be sincerely willing  
to receive this Salvation in the Holiness and  
Happiness of it) merely because he hath not  
yet learned the true Doctrine of the Sacrifice  
of *Christ* as one *Medium* to procure it? Shall  
he have no part in this Saviour and the Be-  
nefits of his Offices, while he is willing to  
receive them in *general*, and submit to them  
merely because he does not descend into all  
your *Particularities* about them? Must such  
a Soul be cut off from all the Privileges of  
the Priesthood of *Christ* who receives the  
High Priest as an Intercessor, but does not  
understand and receive his Sacrifice in the  
true and compleat Scriptural Sense of it?  
'Tis my Opinion there may be many Things  
necessary in the Divine Transactions relating  
to the Salvation of Men, towards the con-  
triving, procuring, and applying this Sal-  
vation, which perhaps may be also some  
way intimated in the Word of God, which  
yet may not be necessary to be known and  
believed by every Sinner that shall partake  
of

of this Salvation: Nor do I think it is proper for Men to make the Knowledge and Belief of any of these Things necessary to our Acceptance with God, but what God himself has made so by most express Language in his own Word; which I cannot see concerning the Atonement of Christ.

Query II. **M**A Y not some of the Texts of Scripture which you have mention'd, as pronouncing the condemning Sentence upon *Agrippa* and his Followers, be very fairly and justly construed and explained into a milder and gentler Sense? That in *Heb. x. 26.* most apparently means such a *wilful Sinning after we have received the Knowledge of the Truth*, as amounts to a stubborn and wilful Rejection of the Gospel of *Christ*, and not of one particular Article in it: And for such Persons *there remains no more Sacrifice, &c.* And the Expression of *Peter* concerning those *who bring upon themselves swift Destruction*, by *denying the Lord that bought them*, *2 Pet. ii. 1.* certainly implies either a Denial of God, the true God, the Father, who bought or redeemed the *Jews* for his People, as 'tis express'd in *Deut. xxxii. 6.* *Is he not thy Father who hath bought thee?* or a more universal Renunciation of *Christ* in all his Offices, and not merely a Denial of his Atonement or the Purchase of Sinners by his

G Blood

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Blood. Where is there any such Sentence of Damnation in Scripture denounced against those who do believe the Gospel, but disbelieve the proper Atonement of *Christ*, as our Saviour in *Mark* xvi. 16. pronounces against those who under proper and sufficient Evidence utterly reject the Gospel itself? Concerning such Persons 'tis said, *He that believeth not shall be damned*: But this is not said concerning those who disbelieve a real Atonement, and without some such plain Expression, 'tis hard to pronounce such a Damnation merely by Consequences.

Query III. **P**RAY, *Ferventio*, be so good as to inform me when this Doctrine of the proper Atonement of *Christ* began to be necessary to Salvation. 'Tis certain it was not necessary in *Christ's* Life-time, for *St. Peter* himself did not know that *Christ* should die when he said, *Far be it from thee, Lord*, *Matth.* xvi. 22. which was not long before his Death. At the Days of *Pentecost*, after the Resurrection of *Christ*, when the Gospel-Kingdom was set up in the World, *Peter* in his first Sermon doth not speak a Syllable of it, *Act.* ii. And as it is granted that *Jesus* in his own Life hinted it but now and then, so in the whole History of the *Acts of the Apostles*, which contains an Account of the Primitive Ministration of the Gospel to the *Jews* and *Gentiles*,

*tiles*, this Doctrine is very little mention'd. I must confess *Paulinus* has shew'd to my surprize how continually this Doctrine is insisted upon in the Epistles of *Paul*, *Peter*, and *John*: Yet if we make Scripture History our Rule of Judgment concerning Facts, it seems probable that Multitudes of Souls became true Believers in *Christ*, with very little Acquaintance with this Doctrine, or the Profession of it, before those Epistles were written. Must then the Time of the Writing and Publishing those Epistles be the precise Date of this fundamental Article? Which was the Year, and which was the Day, when the Canon of Scripture was so compleated, and divulged, and received in the Churches, that all the fundamental Articles were settled at that Period? And who gave *Ferventio* the Notice of it?

*Query.* IV. **S**UPPOSING it could be made out that this is the general Rule of Scripture, as it is now compleated, that *he that trusts not in the Death of Christ as a proper Atonement for Sin, shall never be pardon'd*; yet is it not possible that the great and gracious God may know the particular Circumstances under which some Men are placed, the special Prejudices that may be wrought in their Minds even from Infancy, and the unhappy Influences they may be expos'd to in their growing Years,

which may greatly excuse their Ignorance, and diminish their Crime, tho' they may not yet understand nor receive the Doctrine of the Atonement of *Christ* in its full and proper Sense? And may not such a View of Things in the All-surveying Eye of God, the merciful and righteous Judge of Men, give occasion to mollify the Rigour and Severity of this Rule, and to descend to a milder Sentence? *Nathan* the Prophet being sent from God, did not condemn *David* to die, tho' the general Rule of the *Jewish* Law puts the Adulterer to death. 'Tis necessary indeed that the Words of a publick Law should be strong and positive: But if the Expressions in this Case were positive and strong, is there no such Thing as a Court of Equity in the Breast of God, wherein some unhappy Person may find Relief, who may stand exposed to the general Sentence of the publick Law, by some early and strong Prejudices which may have darkned his Judgment, and led him astray from Truth and Duty? May not God have pity on such a Creature and save him?

*Query V.* **I**S it not a possible Thing that one good Man may be suffered to fall so far into a Mistake, as to believe the Atonement of *Christ* is but Figurative and Emblematical, and not Real and Proper? Is it impossible that a sincere and diligent

gent Searcher of the Truth, who loves and values his Bible, and reads it Night and Day, with Prayer that he may learn the Mind and Will of his Maker there, should fall into the Sentiments of *Agrippa* concerning the Death of *Christ*? Do you pronounce it an utter Impossibility that a Man should be convinced of Sin, should be humble and penitent before God, should return to his Maker in all the Ways of known Duty, and yet should mistake the true Sense of such Scriptures as speak of this Atonement? Surely, I think, there are two or three Persons of my Acquaintance, whose Souls are very sincere in their Searches of Divine Truth, in order to practise all the known Will of God, and yet they have not hitherto been persuaded to believe that *Christ* was a proper Propitiation for the Sins of Men by his Death in your Sense: Is all their Repentance, all their Love to God, all their Holiness and sincere Desires to please him, all their Trust in *Jesus Christ* as a Mediator with the Father, and their Submission to him as a King, is it all made void by their Ignorance of this one Doctrine, (*viz* ) his Atoning Sacrifice in the scriptural Sense of it?

I desire also to put in one Word here concerning those who have all these Characters of sincere *Christians*, and yet doubt of the effectual and irresistible *Influences of the Spirit of God in our Day*, turning the Heart of



Sinners to God, and with an Almighty Power changing the Bent of their Souls to Holiness. May not the blessed Spirit bestow this Favour on any of those who know not this Doctrine? Is such an Ignorance an eternal Bar against his enlightening and converting Operations? Can they be enlighten'd in this Truth without his Influences? Will he for ever deny these Blessings to those honest Souls who happen to mistake the Extent of his Influences, and limit them only to the primitive Times? I might repeat almost all the former Questions with regard to this Doctrine also, and ask if *Ferventio* would judge and condemn all such Persons, and leave them no Hope.

I wish *Ferventio* would answer such Queries as these: I beg you would take them, Sir, into your further Consideration when you are alone and retired. In the mean time I would appeal to *Charistes* here present, whether there is not a great deal to be said on the negative Side of this Question, concerning the Necessity of believing these Doctrines in order to the Salvation of Men.

And I, says *Ferventio*, will appeal to *Charistes* too, tho' I believe, by what I have heard of him, that his Charity is sometimes stretch'd to a Length beyond my Reach: But before he pronounces his Opinion, I beg leave to make these two or three *Remarks* on *Cavenor's* Questions.

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The *First* is, that he has not so much as attempted to refute my Arguments for the Necessity of this Doctrine, except only in mollifying the Sense which I have given of two Scriptures: So that almost every thing I have said stands in its full Force, tho' he has been making *Queries* on the contrary Side: And

*Secondly*, I beg *Charistes* to observe that the greatest Part of *Cavenor's* Defence may be applied to *Deists* and *Infidels*, as well as to *Agrippa*, with a little Change of the Words.

And my *last Remark* is this, that *Cavenor* supposes a Man may be truly Pious and Religious, in the Practice of Faith, Repentance and Holiness, who renounces this great and important Doctrine of the Gospel of which we have been treating; but this is what I cannot well assent to: And besides, I think there is a great deal of difference between the mere Ignorance of these Doctrines in a Person who has no Advantages for Knowledge, and the renouncing them when they are set in so plain a Light as to appear to be the express Language and Dictates of *Christ* and his Apostles. And now I intreat you, *Charistes*, and I join with *Cavenor* to beg this favour of you, that you would tell us your Sentiments on this Subject.

## S E C T. VI.

*The Doctrines affirmed, and their Necessity limited and adjusted.*

**C**HARISTES was very unwilling to become an Umpire in such an awful and difficult Debate ; yet being much importun'd, he did at last prevail upon himself, and began to explain himself in the following Manner.

With regard to the Arguments used by *Paulinus* in Vindication of these Doctrines, I think, when put all together, they carry such Weight and Force with them, that I do not see how any reasonable Person, who reads the New Testament, can well resist them, except he lies under the powerful and prevailing Influence of some culpable Prejudice. I must acknowledge also the Reasonableness of *Ferventio's* Zeal in a Matter of so great Importance in Christianity. As these Doctrines are so evidently a Part of *that Faith which was once delivered to the Saints*, I do not wonder to see *Ferventio* contend so earnestly for them. 'Tis proper to have their Importance set before the Mind in a solemn and awful Light ; and most of the Arguments he has used seem to carry such a Degree of Evidence in them, as ought to awaken

awaken the Spirits of those who are searching after Divine Knowledge, to take heed lest they drop any necessary Part of the great Salvation. I am of *Ferventio's* Opinion, that our Charity must not be boundless: It must have its proper Limits according to Scripture: Yet, I fear, he has express'd himself with a little too much Severity and too little Charity in some Parts of his Discourse on this Subject.

And I fear then, said *Paulinus*, I shall fall under Censure upon the same account. Perhaps my Zeal for these great and blessed Doctrines of the Gospel may have given too much Sharpness to some of my Expressions, while I was pursuing a Course of Argument: But you will forgive me, *Charistes*, since you know that I have two Sons here in *London*, in the midst of these Errors and dangerous Opinions: The young Fellows don't want a natural Genius, and I thank God, they have something of a serious Turn towards Religion too; but they love to keep polite Company, and if *Agrippa's* Creed grow much in fashion, I fear they will be tainted with it, and lose a great deal of that Christianity which I taught them in their younger Years. 'Twas that tender Concern for the Welfare of their Souls which dwells always with me, that might help perhaps to give an Edge and Accent to some of my Sentences, and I feel it inclines me some-

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times

times to say a severe Word or two against these growing and pernicious Notions : And tho' after all that *Cavenor* has said in a way of Excuse, I am still satisfy'd of the Falseness and Danger of them, yet I am forced to acknowledge that in some of his Questions he has suggested several Thoughts, which may draw out the Heart of a Christian to greater Degrees of Moderation and Candor than *Ferventio* seems to admit of. However, *Charistes*, I beg you would proceed to fulfil the Request of these Gentlemen here present, and shew us your Opinion upon the Subject of their Debate.

I take a pleasure, Sir, said *Charistes*, to obey your Orders at all Times, and particularly since you have confirm'd the Request of these Gentlemen: And I would therefore humbly propose it to the Company, whether this Contest between *Cavenor* and *Ferventio* about the *Necessity of believing the Atonement of Christ in order to Salvation* may not be compromis'd by some such *Considerations* as these.

*Confid.* 1. There are some Things which hold so very important a Place in the Christian Religion, that in their very Nature they seem to be *Essential* to Christianity as it is a well-connected System of Doctrines and Practices, formed upon the compleat Revelation of the New Testament. These have been usually call'd *Fundamentals*, from a Supposition

position that the Apostle enumerated them all, *Heb. vi. 1.* where he speaks of the *Foundation of Repentance from dead Works, and Faith towards God, &c.* and which are there called the *Principles of the Doctrine of Christ.* But I chuse rather to call them *Essentials*, to avoid something of those Controversies which have been already form'd upon the Word *Fundamentals*, and are attach'd to it.

Now among other Characters which may be given of *Essentials* or *Fundamentals*, I look upon those Things to be such *Essential* Parts of Christianity, which being clearly revealed in the New Testament, many or most of the special Privileges of it, and the special Duties of it are contain'd in them or founded upon them: For these Privileges and these Duties are nothing else but the Engagements which the Gospel represents on God's side, and requires on ours, as it is properly a *Covenant of Grace* between God and Man; and surely these Engagements of Blessings and Duties are essential to this Covenant, as it is a Constitution in which two Parties are mutually engaged, or at least which is propos'd of God to be accepted of Man.

*Consid. 2.* Upon this account the Doctrine of the *Atonement of Christ* for Sin seems to me to be an *essential* Part of Christianity, because so many of the peculiar *Privi-*

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*leges* and chief *Duties* of it are so deeply interested therein, and are founded upon it.

As for the *Duties* of Repentance, Faith, and Hope, Prayer and Praise, Love and Obedience to *God* and *Christ*, this Doctrine of the atoning Sacrifice of *Christ* is deeply concern'd in them all. Doth not *St. Paul* in his Epistle to the *Romans*, ch. vi. build our Hatred to Sin, our Repentance for it, and our Mortification of it on the Doctrine of the foregoing Chapters, where he had treated largely on the Atoning Blood of the Son of God? *How shall we continue in Sin* since *Christ* died to remove it? Is not our Faith required to be a *Faith in the Blood of Christ*, Rom. iii. 25? Does not our Hope depend on his Death and his Resurrection, Rom. v. 5, 6. and viii. 34? Are we not directed to pray *in the Name* of our great *High Priest* who made *Reconciliation* or *Atonement* for *Sins*, John xvi. 23, 24: Heb. ii. 17. and iv. 14, 16? Have we not *Access to God thro' this Mediator*, who *has made Peace by the Blood of his Cross*, Ephes. ii. 13, 14, 16, 18? Is he not appointed *our Advocate with the Father*, and *our Propitiation* to encourage us to avoid every Sin, 1 John ii. 1, 2? Must we not offer Praise to our Lord *Jesus Christ* as the Church in Heaven does, because he *has redeemed us with his own Blood*, Rev. v. 9, 13? Is not his *dying for us* represented as a **Reason and Motive of our Love and**  
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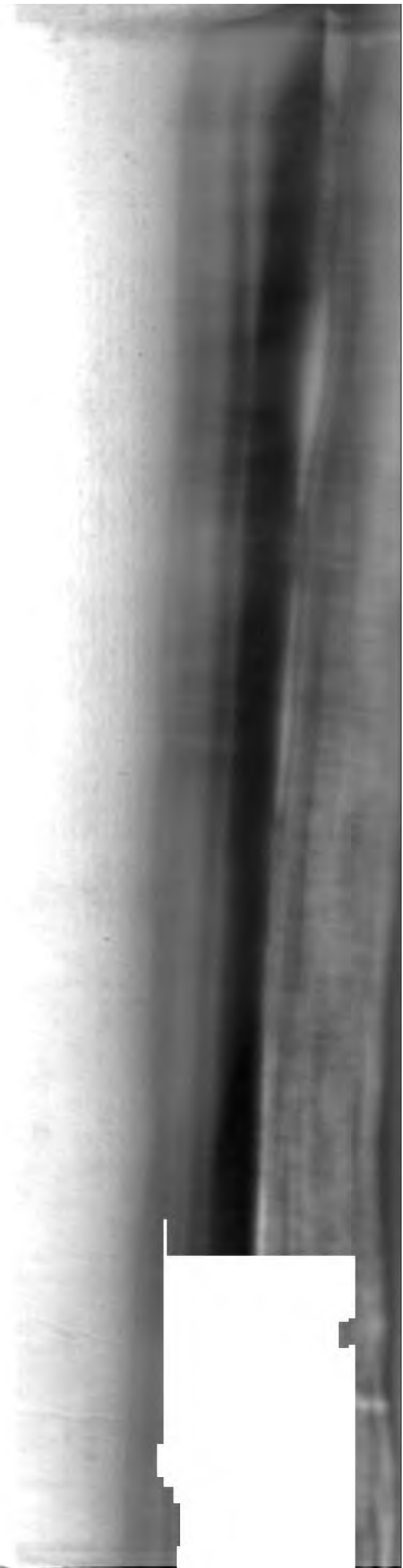
Obedience to him, that is, *living to him*, 2 Cor. v. 15?

Thus much for the *Duties* of the Covenant of Grace; and as for the *Promises* and *Privileges* of it, (*viz.*) Pardon of Sin, Justification, Acceptance with God, Answer of Prayer, holy Peace and Joy, together with the Expectation of heavenly Blessedness, are not all these built, according to the Writings of the Apostles, on the Doctrine of the atoning Sacrifice of *Christ*, or his dying for our Sins, *Rom. v. 1-----11.*? Is not the Blood of *Christ*, which atones for Sin, *Heb. x. 10.* call'd *the Blood of the Covenant*, in *ver. 29.*? *the Blood of the everlasting Covenant*, whereby God becomes *the God of Peace*, *Heb. xiii. 20.*? Is not this the Blood of that Sacrifice that has reconciled God and Man, and brought them into a Covenant of Peace and mutual Love? And indeed *without Blood* under the Law or Gospel *there is no Remission of Sins*, no Peace with God for Sinners.

If you review all that *Paulinus* and *Ferventio* have said on this Subject, and what has been cited from the late *Dr. Evans*, I think there cannot be much room to doubt whether the Doctrine of *Christ's* atoning Sacrifice be not an *essential* Article in the Christian Covenant, so that our Christianity is a very incompleat Thing without it.

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THE  
 REDEEMER  
 AND THE  
 ANCTIFIER:  
 OR THE  
 Sacrifice of CHRIST  
 AND THE  
 Operations of the SPIRIT  
 VINDICATED.

a free Debate about the Importance of  
 these Doctrines, represented in a friendly  
 Conversation between Persons of the  
 same Sentiments.

THE SECOND EDITION Corrected.

2. Blest according to the Testimony of  
 Father, thro' Satisfaction of the  
 Science, and sprinkling of the Blood of  
 Christ.

LONDON:  
 Printed by J. DODD, at the Royal Exchange  
 Alley, in the Strand, 1734.

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 Consideration.  
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Let me ask one *Question* here : What would you have thought of a Man who pretended to be a *Jew* in the Land of *Israel* during that Dispensation, and yet did neither believe nor practise any thing relating to the Sacrifices and Offerings of Atonement which were appointed by *Moses*, but renounced and neglected them all ? Could you imagine this Man was a *sincere and compleat Jew* ? Or could he be a hearty Believer and Practiser of the Religion of *Moses* ? How then can a Man be called a *compleat Christian*, who renounces the only Sacrifice of Atonement which belongs to the Christian Religion, and which is the only Medium of our Forgiveness of Sins ? The Man who denies and renounces this essential Doctrine, tho' in common Language he has the Name of *Christian* given him, (the Name being determined by the major Part of his Opinions) yet if Names were to be apply'd by the Rules of strict Proportion and Justice, I do not see how his Character could arise higher than that of *almost a Christian*.

As these Words were pronounced, *Ferventio* rose up, for he was grown big with an Inference which he could not suppress : Upon this foot, says he, *Agrippa* can scarce be *half a Christian*, for his Creed has dropp'd so many of these Essentials of Christianity, that I fear he is *almost a Christian*. But pray,  
*Charistes,*

*Charistes*, go on to your *third Consideration*.  
I obey, Sir, said *Charistes*, and pursu'd his Discourse.

*Confid. 3.* All the *Essentials* of Christianity can hardly be supposed necessary to be believed or acknowledged in order to the Salvation of every Man; for *Ferventio* himself has confess'd that his own Charity might extend so far as to include a Heathen within the Reach of Salvation, who should be Religious and Penitent, desirous to know and do the Will of God, and to trust in his Mercy so far as the Light of Nature can trace out his Mercy and his Will, provided that he never had Opportunity or Means to know *Christ* and his Gospel, and consequently neither knows nor believes any one of the *peculiar Essentials* \* of Christianity. 'Tis hard to make incurable Ignorance a Ground of utter Condemnation. And therefore 'tis certain that when our Saviour commands his *Gospel to be preached to all*, and pronounces *Damnation on him that believes it not*, there must be sufficient Light and Evidence supposed: and none can incur this Sentence but such as by some Fault of the Will,

\* *Essentials of Christianity* are either *common* or *peculiar*. *Common* are those which it borrows from Natural Religion, such as the Being of God, the Necessity of Holiness, Repentance for Sin, and hoping for Mercy. The *peculiar Essentials* of it are the Atonement of *Christ*, his Intercession, Faith in him, praying in his Name, Baptism, the Lord's Supper, &c.

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Will, either neglect, avoid, or resist this Evidence.

*Confid.* 4. If this be admitted, will it not follow then, that there is no one of all the *peculiar Essentials* of Christianity which are absolutely and certainly necessary to Salvation, where there has not been sufficient Means of Light and Evidence for the Knowledge of them? And consequently the necessary Requisites to the Salvation of particular Persons in Christianity itself, as well as in all the rest of the Dispensations of God towards fallen Man, must be as various as are the Cases and Circumstances of every particular Person, with regard to their different Opportunities and Advantages for Light and Knowledge.

And upon this foot of Reasoning, not only in different Nations and in different Ages, the Things that are necessary to the Salvation of particular Persons must be very different, according to the different Revelations and Advantages under which they lived, but even in the same Nation and in the same Age, some of those Articles of Christianity may be necessary to the Salvation of those Persons who live in religious Families, and in Towns where the Gospel is preached in its Fulness and Glory, which Articles are not necessary to the Salvation of those who live in obscure Villages, among Rocks and Woods, in little Cottages and  
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dark Corners of the Country, where there is no Preaching, and where very few People are possess'd of Bibles, or are able to read them. Some Points of Faith and Practice may be necessary for those who are educated in the constant Profession of them amongst the brightest Evidences of Reason and Scripture to support them, which may not be necessary to those who are bred up from their Infancy amidst the contrary Errors, and are surrounded and clouded with a thousand unavoidable Prejudices against them. 'Tis only a Neglect or Resistance of Light that renders Error so very criminal a Thing.

*Confid. 5.* Thence it will follow, that however Christian Churches must form the best Judgment they can for themselves, how many of these Essentials of Christianity are necessary to be profess'd in order to Church-Fellowship (which Affair must be transacted by the general Rules of Scripture and Men's outward Profession) yet it is God alone, who is the supreme and final Judge of Men's eternal States, that can determine how much of these Essentials in Faith or Practice is necessary to the Salvation of each particular Person: He alone knows the precise Measure of Light and Evidence which is sufficient to convince every Man of the Truth, and 'tis he who has Authority to say, *The Soul that believes it not shall be damned.* I say, 'tis he alone has sufficient Penetration and  
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Cognizance of the Situation and Circumstances, and the Workings of the Heart of every Person, to apply his own Rules always without Mistake. In his divine Balance he exactly ponders the Weight of every unavoidable Prejudice, and every Difficulty from within and without, under which a Person labours in his Enquiries after Truth. He can make just Allowances for them all when he decides their State. He surveys also all the Exercises of humble Dependance on his Grace, all the fervent Prayers which have been offered up by such a Soul for Divine Light and Conduct; and all these shall be put into the Balance in order to Judgment: The Lord *the Judge of the whole Earth will do right*. 'Tis his own Work, and he transfers it not to us.

*Confid.* 6. Yet still we may venture to assert, that where there are great and constant Advantages for Light and for Acquaintance with the whole Christian Religion, it is a Matter of the utmost Hazard to renounce so important and so essential an Article of Christianity as this of the *Atoning Sacrifice of Christ*. A Man had need be well assured of his Sincerity in searching after Truth, and that he has indulged no criminal Prejudice, no secret Biass of Passion, no Warpings of Heart by Humour or Interest, no vain Elations of the Pride of Reason and Self-sufficiency; he had need  
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be very conscious also that he has earnestly sought Light and Instruction of God, together with his own honest Enquiries, and that he has never wilfully neglected or avoided any Evidence; I say, a Man had need be well assured of all this, who reads this Doctrine daily in his New Testament so plainly express'd and so often repeated there, and yet denies this Truth, abandons this Refuge of a guilty Creature, and renounces this Divine Hope. A Man had need have very bright Evidences of the steady Uprightness of his Soul in reading the Scripture, and seeking the Way of Salvation there, without Pride or Partiality, who confesses himself a sinful Creature, and yet with the New Testament in his hands refuses to receive this blessed Provision of Grace which is there offer'd, and dares venture into the Presence of a Holy and Sin-avenging God without a Propitiation, without a Sacrifice.

I desire it may be observed here, that several Things which I have asserted concerning the *Propitiation of the Blood of Christ* might be also apply'd to the *sanctifying Operations of the Holy Ghost*, but perhaps not in the same Degree; for tho' I believe these Operations to be an *essential* Part of Christianity, yet they may not be quite so powerfully pronounced in Scripture, or not so largely argued or not so frequently repeated, as the

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Atonement of *Christ* is, and therefore perhaps the Necessity of acknowledging that Doctrine may not be quite so great. I am verily persuaded, and I think there is Reason for it in Scripture, that no Man shall be saved who is not made Partaker of both these Blessings; nor do I pretend to say which is most necessary to the Salvation of Men in the great Scheme and Counsels of God. If a Heathen that knows not *Christ* be ever accepted of God and forgiven, 'tis thro' the Atonement which the Blood of *Christ* has made. If ever he be renew'd to Repentance and Holiness, 'tis thro' the Influence of the Blessed Spirit. And tho' some who call themselves *Christians* may not receive nor profess these Truths, yet if ever they are saved, it must be by the Participation of these Blessings, whether they will believe and acknowledge it or no; and they are infinitely more indebted to *Christ* their Redeemer, and the *Spirit* their Sanctifier, than *Christ* and the *Spirit* are to them. Whosoever is *Elect* or chosen to Salvation according to the Foreknowledge of God the Father, 'tis thro' Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of *Jesus Christ*, 1 Pet. i. 2. And may God the Father, the Son, and the Holy Spirit, have all due Acknowledgments and Honours.

I will allow to *Cavenor* that there may be many of the Divine Mediums whereby our Sal-

*and the Operations of the Spirit.* 141

Salvation was either contrived, procured, or applied, which may not be clearly reveal'd unto us, and therefore are not necessary to be acknowledged by us: But those Mediums, (*viz.*) the *Sacrifice of Christ*, and the *Operations of the Holy Spirit*, which are so carefully and so plainly revealed to us in Scripture, that our personal Transactions with the great God may be managed thro' the Merit of the one, and the Influence of the other, these are necessary to be acknowledged and received wheresoever this Revelation comes with sufficient Light and Evidence. What are the chief Reasons why the Names of the *Son of God* and his *blessed Spirit* are revealed from Heaven to be of standing Use in the Religion of Mankind thro' all the Ages of Christianity, if it be not that one may be acknowledged as the *Redeemer* of his People, and the other as the *Sanctifier*; and that there may be a continual Dependance on the Merit of the one, and the Influences of the other in all our Transactions with God? 'Tis thro' *Jesus*, who is our *Peace-maker by his Blood*, that we both *Jews and Gentiles have our Access by one Spirit unto the Father*, Ephes. ii. 18. The Blood of the Sacrifice has paved out a *new and a living way to God*, and the powerful Influences of the Spirit conduct us in that Way. Dreadful Hazard of missing God, if we renounce the Way when it is so plainly shewn

shewn us, and refuse this Divine Conductor who offers his Assistance !

I must confess for my own part, I would not for a World venture my Soul upon the mere Mercy of God without any Regard to the Atonement of *Christ*, nor trust to be renew'd by the Powers of Nature without seeking the Operations of the Spirit of Grace, since they are reveal'd in Scripture with so much Evidence : Yet neither to gain a World would I dare set up for a Judge, and pronounce Hell and Damnation upon any such humble and sincere Soul, as *Cavenor* saith he is acquainted with ; such a Soul who repents of Sin, who loves God heartily, and receives the Gospel of *Christ* as his only Hope ; and at the same time with humble Prayer and Diligence seeks after all Divine Truth, tho' he has not yet been able to receive these Doctrines in the full Scriptural Sense of them, and is afraid to believe them for want of fuller Conviction. Wheresoever such a Person is found, I am well persuaded, the blessed God, who is himself the Author of all this good Work in his Heart, will not suffer him to perish for want of Knowledge. Our great *High Priest* can have Compassion on the Ignorant and on them that are out of the Way. If the Belief of his Atonement be necessary to their Salvation, he will find ways to illuminate the Mind and convince the Conscience, and will

will rather send an Angel or an Apostle to them, as he did to *Cornelius*, than that any sincere Penitent should fall under a Condemning Sentence.



S E C T. VII.

*The transcendent Advantages of the Doctrines of the Atonement of Christ and the Sanctification of the Spirit toward all Christian Duties.*

**W**HEN *Charistes* had finish'd his Discourse, *Cavenor* acknowledged how much he was pleas'd and profited by the greatest Part of it: And I think said he, I shall become a Convert of *Paulinus* and you, if you can clear up one Point of Difficulty that sticks with me still; and that is, that you suppose the Christian Duties of Repentance, Faith, and Love, Prayer, and Hope, with universal Obedience, to be built on this particular Doctrine of the Atonement for Sin by the Blood of *Christ*. I confess the Scriptures you have brought seem to give some Countenance to it; but does not *Agrippa's* Creed secure the Necessity of all the same Duties? Suppose that *Christ* died only as a Martyr for the Doctrine  
of

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of Pardon and Peace and eternal Life to be obtain'd by Repentance and new Obedience; or suppose yet further, that he was put to death also to shew, in a Way of Emblem, that Sin deserved Death; are not Christians under the same Obligations to believe the Doctrine of *Christ*, and to fulfil these Duties, as tho' he died a Sacrifice to make Atonement for Sin? This is certain, that the blessed God would never send his own Son to our Earth, nor would his Son ever come down from Heaven, merely to bring Messages of Notion and Speculation to Mankind, if they have not a peculiar and considerable Influence upon the Practice of Piety and Virtue. Tell me therefore plainly, *Charistes*, what Advantages has the Doctrine of the *Atonement of Christ* and the *sanctifying Operations of the Spirit* to promote practical Godliness, so much beyond *Agrippa's* Creed.

This Task, reply'd *Charistes*, I readily and chearfully accept, and will endeavour to make it appear in several Instances what a superior Influence on true Piety and Goodness our Doctrines have above all that *Agrippa's* Creed can pretend to.

And first let us begin with the *Atonement of Christ*. The *peculiar Advantages* that it has to promote all Christian Duties are such as these.

I. It gives us a more awful and dreadful *Sense of Sin*, and awakens us by a more solemn

solemn Motive to sincere and hearty *Repentance*: For hereby it appears that Sin is so highly offensive to the blessed God, that he could not think fit to forgive it in his Creatures, even where he design'd to shew Mercy to them, without requiring some **Compensation** for the Honours of his broken Law; and that by such a glorious Sacrifice as his own Son. Does not Sin appear more hateful when God thought it requisite that such a Divine Person, who is one with the Father, should pay down his Life and Blood, and yield to so many Agonies of Soul, if he would undertake to expiate the Guilt of it? What is there in all the Pre-tences of the Death of *Christ* as a Witness to the Truth of his Gospel, or as a mere Representation of what our Sins deserved; what is there, I say, in all this, comparable to the grand and awful Idea, that the Son of God must be made a Sacrifice before the Evil of Sin could be removed, even by a God of Mercy and Forgiveness? This more powerfully excites us to hate all Sin, and that with greater Detestation, to seek the Mortification of it with a warmer Zeal, to mourn more sensibly for our past Transgressions, and to walk with greater Watchfulness for time to come, lest we again defile our Souls with such Abominations which the Soul of God hates with so intense and irreconcilable a Hatred.

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II. This Doctrine of the Atonement of *Christ* for our Sins, raises in us much more grand and sublime Ideas both of the *Justice* and of the *Mercy of God*, than if Sin were pardon'd, without an Atonement, and teaches us to contemplate those Perfections of the Divine Nature with *double Veneration* and *Acknowledgment*. By this means our religious *Fear* of God will be greatly increased, and our *Love* to him be inflamed to a much higher Degree, as indeed the Benefit of our Forgiveness, when 'tis set in this Light, requires. Sinners will be more effectually deterr'd from venturing to affront that Justice which will not suffer Mercy itself to pardon Sin without a Satisfaction to the Rights of Government. Such Justice will be more revered which would not spare the Son of God himself when he had undertaken to become a Sponsor for guilty Creatures: And Mercy will be adored with so much greater Gratitude, since God himself, the Person offended, hath in his rich Mercy found out and provided such a full Satisfaction for his Justice: I do but hint these Things, *Cave- nor*, in brief Language to your Judgment in this Conversation, which if mentioned by a Preacher, would furnish out abundant Matter for Amplification and Oratory.

III. The Condescension, the *Compassion and Love of our blessed Saviour* is represented in a much more glorious Light by this Doc-  
trine

trine of his suffering as a Sacrifice in the room and stead of guilty Creatures, and it should engage our *Returns in Love* in a much higher Proportion. Pray, *Cavenor*, think with yourself, should a Person come down from Heaven to preach to you Forgiveness of Sins upon Repentance, and in order to assure you of the Truth and Authority of his Commission, should he expose himself to Death to bear Witness to his Message, or should he suffer himself to be put to death to shew you in Emblem what your Sins required; would this represent his Love and Compassion to you in half so high a Degree, as if you who are the Offender were demanded by God himself to terrible and eternal Execution, unless you could find a Surety to suffer for you, and the blessed *Jesus* stepped forth and freely became your Surety, and had the Agonies and the Anguish of Death executed upon him in your stead; and suppose thereupon you were not only released from Bonds, but had also a Title to eternal Life given you on the account of what he had done and suffer'd? Methinks the Love manifested in the one Case above the other is superior to all Comparison, and demands a more abundant Measure of our Gratitude and Affection.

As for the mere *Proof* of his Commission to publish Pardon to Penitents, the Miracles of *Christ* effected this much more than his



Death could do: Nay his Death could never have done it without his Miracles. All that his voluntary Death could pretend to, was to witness his own Sincerity in bringing this Message, but it could never of itself prove this Message to be Divine. And as for the Demonstration of what our Sins deserved, this was perhaps more effectually manifested to the World in Emblem by bleeding Lambs and Bullocks every Day, Month, and Year, than by the single Death of Christ once in 6000 Years. But neither Miracles, nor Bullocks, nor Lambs, no Wonders wrought, nor bleeding Beasts sacrificed, could ever express such amazing Pity and Love as the Son of God express'd by dying as our Surety, agonizing in the midst of Torments which you should have suffer'd, and expiring in your stead. Would not this excite and kindle your Love to a dying Saviour in a much superior Degree to all the Representations and Pretences of *Agrippa's* Creed? And would you not think all your Zeal and your future Diligence in Obedience infinitely his Due, who had done and suffered so much for you? These Thoughts were doubtless warm and powerful in the Heart of the blessed Apostle, when he *is crucify'd* and grows dead to every Thing *by the Cross of Christ*, when he lives only to the Service of *Christ, who loved me*, saith he, and *gave himself for me*.

IV. Our

IV. Our *Faith* and *Hope* in the pardoning Grace of God is greatly encouraged, and confirm'd, and exalted to much higher Degrees by the Appearance of *Christ's* dying as a Surety and Substitute in our room and stead, than ever it could be by the mere Supposition of his Death as an Attestation to the Truth of his Doctrine, or as a mere Emblem of what our Sins deserved. Let me represent the Matter to you, *Caveñor*, in this manner. Suppose a whole Province under the Dominion of some great King should have rebell'd against him, and as he has shewn himself upon all Occasions a Prince of strict Justice, so he has made it appear that he has equal Sentiments of Compassion and Mercy: Suppose this offended Sovereign should send his only Son with a Message of Forgiveness to all that would lay down their Arms and return to their Allegiance, and should appoint him to yield up his Life to discover how sincere he was in the Delivery of his Father's Message: Or suppose he should be required to die in their fight, in order to represent to them that each one of all those Millions of Rebels had deserved Death; I grant there would be some Encouragement for these Traitors to repent and return to their Duty, and trust in the Mercy of the King: Though by the way, this King would seem to be not over-wise, if he were so lavish of the

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Life and Blood of his own Son, as to appoint a Person of his Dignity to die for two such Purposes, as a much meaner and more ignoble Life might attain.

But now on the other hand suppose he should send them a much kinder Message by his Son, (*viz.*) that tho' they had been guilty of such Rebellion, yet he was very unwilling so large a Province of his Dominion should perish, and yet his Laws and his Government demanded their Lives, unless some Surety or Substitute could be found who had Dignity enough to equal the Value of all the guilty Number, and at the same time had Compassion enough to stand in their stead, and to become a Sacrifice for them: Suppose then that the King's Son himself by the Father's Appointment should give up himself as a Surety and Sacrifice to die in their room, and to redeem their Lives with his own, with Assurance that every repenting Criminal should enjoy the Benefit of this Redemption. As this would be a much more abundant Evidence of the Justice and Mercy of the King, would it not also encourage the *Faith* and *Hope* of the poor guilty Creatures in his Forgiveness to a much superior Degree, when they saw the Royal Sacrifice as their Surety bleeding before them? Such is the Goodness of the Son of God; such is the Mercy of the Father; and now the Sinners  
amongst

amongst Mankind who repent and trust in this Mercy, may be more abundantly assured of Forgiveness, for they can say *God is not only Faithful to his Word, but Just to his Son in forgiving penitent Offenders; he is faithful and just to forgive us our Sins, for the Blood of Jesus Christ his Son redeemeth and cleanseth us from all Unrighteousness.* He will never exact the dreadful Punishment of the principal Offenders since he has received so honourable a Satisfaction from the Surety. Here is *Justice* itself as well as *Mercy* engaged on the side of Forgiveness, which gives a bolder Assurance to our Faith and Hope of Pardon and Salvation.

V. I might add that our holy *Freedom or Confidence in Prayer* is rais'd higher, and all our Addresses to the Throne of Grace in and by *Jesus* as a Mediator and Intercessor, are much more animated, encouraged, and supported by the Sacrifice of the Son of God than by any of the Doctrines of *Agrippa's Creed*: And therefore the sacred Writer to the *Hebrews* expresses himself thus, *ch. x. v. 19. We have Boldness or Confidence, Brethren, to enter into the Holiest by the Blood of Jesus; and v. 22. Let us draw near in full Assurance of Faith, having our Hearts sprinkled, i. e. with this Blood, from an evil or guilty Conscience.* But *Ferventio* has paraphras'd on this Text already, and therefore I am brief.

Besides, our Prayers gain further Encouragement hereby, for we know now that the risen and ascended Saviour pleads for nothing on our Account but what he himself has purchased with his own Blood: And we venture to ask the biggest and the best of his Blessings in his Name, because he pleads for them all as the Fruit of his own Purchase, for he has paid the Price of his Life for them, when he died to redeem us from every Curse.

Thus much in respect of the several Christian Duties that relate to God and his Son Jesus.

VI. In the *last* Place let us consider what Influence the *Death of Christ as a Sacrifice in our stead* may have upon our Love, and all our consequent Duties to our Fellow-Creatures, above and beyond what the *Death of Christ* could have in any other View. Here we shall be plentifully convinced if we do but take one single Scripture and try to explain it both ways; that is 1 John iii. 16. *Hereby perceive we the Love of God, because he laid down his Life for us, and we ought to lay down our Lives for the Brethren.* Agrippa would explain it thus: *Jesus* the Son of God bore Testimony to his Gospel with his own Blood, or he suffered Death to shew us by way of Emblem what our Sins required, and therefore we ought to lay down our Lives for one another. Surely the Inference  
here

here does not seem so strong, nor the Connexion so plain as to reach the Conscience of every Christian with Evidence and Power. But if *Paulinus* were to explain it, I dare venture even in his Presence to say that he would make the Force of St. *John's* reasoning appear much more evident and constraining thus: *Jesus Christ* the Son of God, whom this Evangelist more than once represents as *God* himself, took human Flesh and Blood upon him, that he might be capable of dying as a Ransom for his Brethren, the Sons of Men; and he actually laid down his Life as a Surety to save them from dying: Surely then we who are the Followers of *Christ* should be ready to lay down our Lives for our Brethren, when Providence calls us to it. I need not ask you, *Cavenor*, which of these Doctrines carries the plainest and strongest Inference and Motive with it for our Love to our Fellow-Christians, even in the most glorious and self-denying Instances of it?

Thus far have I been shewing some of the *Advantages* which the *Death of Christ*, considered as an *Atonement for Sin*, has to engage us in all Christian Duties, above the View of his Death in any other Consideration. Let me now speak a Word or two to shew how sweet and powerful an Influence the Doctrine of our *Regeneration and Sanctification by the Spirit of God* has to encourage

us to Repentance and Holiness, and to make us truly Penitent and Holy, above those Views and Purposes of the mere extraordinary Operations of the Spirit which *Agrippa* represents.

*Agrippa* tells us that by the miraculous Gifts of the Spirit of God, the Divine Promise of Pardon upon our Repentance is confirm'd and establish'd: And I grant, *Cavenor*, that this has, or should have, a very proper moral Influence on Men to repent, and 'tis a Spring of powerful Persuasion to Sinners to return to God. But when a poor convinced awaken'd Sinner finds his Nature strongly inclined to Evil, and the Thoughts of his Heart running after Vanity and Folly; when he experiences in himself a natural Aversion to what is Holy and Divine, as well as Weakness to what is good; when he feels how feeble are all his best Vows and Resolutions; tho' repeated a hundred times over; when he finds himself surrounded with a thousand Temptations in this World on all sides, to allure his Heart away from God, and to discourage him in his Pursuit of Piety and Virtue, he is ready to sink under the mighty Discouragements, and to give up all for lost; for he finds himself by no means able to subdue his own Corruptions, nor to vanquish the Temptations which on every side attack him. Here it is he wants a *mighty Helper*:  
And.

*and the Operations of the Spirit.* 155

And if he can read among the Blessings of the Gospel the promised Aids and Influences of the blessed *Spirit to be given to them who ask it*, in order to mortify his Sins, to strengthen him for every Duty, to change his evil Nature, and renew the Image of God in him, and enable him to vanquish his huge Temptations; this puts new Life and Courage into his Heart, and awakens and invigorates all the Springs of Activity within him. *He works out his own Salvation* with all holy Diligence, because God has promised his Spirit to *work in him both to will and to do*. Luk. xi. Rom. viii. Phil. ii. &c.

And what think you now, *Cavenor*? Are not these Advantages toward all the Duties of the Christian Life which are derived from the Doctrine of *Paulinus* vastly transcendent to all the Principles of *Agrippa's* Creed?

Here *Cavenor* seem'd to stand musing in a sort of astonish'd Silence, and at last with Tears in his Eyes broke out into a passionate Address to Heaven. "Forgive me, O my  
" *God*, that ever I consented to forsake those  
" holy Doctrines which I was taught in my  
" younger Years. Blessed *Jesus*, forgive me  
" that ever I should be so easily led astray  
" from thy Word, and part with the Blessings  
" of thy atoning Sacrifice, and thy sanctify-  
" ing Spirit. I lie at thy Foot a humble Peni-  
" tent, and a willing Convert to thy Divine  
" Truths,



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“ Truths, which these my dear Friends have  
“ been sent this Day by Providence to set  
“ before me in so powerful and convincing a  
“ Light: And may I never dare to make  
“ the least Departure from them again, tho’  
“ under the strongest Temptations, but live  
“ and die under their blessed Influence.”



## S E C T. VIII.

*A Question about a Minister's Preaching  
Agrippa's Doctrine resolved, with hear-  
ty Petitions for Agrippa and all his  
Followers.*

**T**HIS last Scene had something in it so tender and pious, so powerful and affecting, that the whole Company felt a sacred and uncommon Pleasure. *Paulinus* and *Ferventio* abundantly express'd the Joy of their Hearts, nor was *Charistes* wanting in his Thankfulness to God on this Occasion. *Cavenor*, when the devout Rapture a little subsided, turn'd himself to *Paulinus* and *Charistes*, and in a most moving Manner expressed the everlasting Obligations he lay under to their Discourses. You have recover'd me, said he, by the Grace of God,  
from

from the dangerous Snare in which I was held Captive, and reduced me to the Faith of the Gospel. Pray, *Paulinus*, permit me to copy out your *Queries*, that I may convey them to *Agrippa*. Who knows what happy Influence they may have towards his Recovery too, if the blessed Spirit of God concur with my Design? I thank you also, good *Ferventio*, for that share you have had in my Conversion; for tho' I could not but suspect some want of Charity in your Discourse, and perhaps I reply'd a little too roughly, yet your Words had so much Spirit in them, and carried with them such smart Flashes of Light, as made their way to my Conscience, help'd to awaken my Stupor, rouz'd me out of my Indolence and Mistake, and made me more susceptible of better Instructions.

I am glad, said *Ferventio*, if any thing I have said hath been bless'd by the Providence of God to any useful Purpose; and I hope I have not lost my Share of Profit by all this Conversation. Yet I beg leave before the Company parts, to ask *Charistes* one Question relating to the foregoing Part of his Discourse. He has informed us of his charitable Sentiments towards Persons who are called *Christians*, and yet do not believe those two great and blessed Doctrines of Christianity: I cannot deny, Sir, but there are some Appearances of Reason in what you have spoken, and perhaps 'tis not proper

per to pronounce an universal Sentence of Condemnation upon these Men. I grant some of my Expressions may have been too positive, warm, and severe, and I shall think more of your manner of reasoning, in order to enlarge my Charity towards Persons under great Errors. But what would you say, Sir, to one who pretends to be a Minister of the Gospel, who denies these Doctrines, and preaches to the People *Agrippa's* Creed? For my part, I declare my Opinion freely, I cannot believe him to be a Minister of *Christ* or his Gospel, and I should think it my Duty to discourage his Preaching to the utmost, and persuade all my Friends to avoid him as they would avoid Poison, or the Pestilence. I think 'tis *preaching another Gospel*, as *St. Paul* calls it, *Gal. i. 6---9.* or such a *Perversion of the Gospel of Christ*, that if any *Man* whatsoever, or an *Angel from Heaven* should preach it, I believe the great Apostle would say, *Let him be accursed.*

Truly, Sir, reply'd *Charistes*, tho' I have learnt to attend with Reverence and Profit upon the Labours of Ministers who have had very different Sentiments upon many Points in Christianity, yet I think I should never encourage Men to set up for Ministers of the Gospel, who renounce two of the chief Doctrines for which a Gospel Ministry seems to be instituted, who abandon two of the chief Mediums by which Sinners are invited

vited and encouraged to repent and return to God, and who leave out of their Preaching the two chief Blessings for which *Christ* and the *Spirit* were reveal'd to the World. I could never think it my Duty to give them any Countenance in their Work: I could never say *God speed*, lest I should be Partaker of their evil Deeds. Yet since I am not an Apostle, I would not pronounce a Curse upon them, but I would pray for them with sincere and hearty Addresses to the Mercy-Seat, that they might be taught better themselves before they proceeded to teach others, lest if the *Blind lead the Blind* thro' a false Way, in the midst of Day-light and Sunbeams and many Warnings, they should both fall into the Pit and perish in their chosen Darknes.

May the God of Light and Truth open the Eyes of all such as go astray, guide them into the Paths of Grace and Peace, and incline them to submit their Souls to his Conduct in the Way to Happiness! May they be so wise as to take heed, that they resist not any Degrees of Scriptural Light breaking in upon their Minds in their Searches after Knowledge, lest they provoke God to abandon them to their own Darknes for ever. He is a jealous God, tender of the Honours and Offices of his Son, and of the Dignity of his blessed Spirit in his Divine Operations. Far be it from me in the midst of my charitable

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rivable Language, to speak any thing that should encourage the dangerous Opinions of *Agrippa* and his Disciples: But I heartily lift up these Petitions for them, that the good Spirit of God would shew them their Mistakes, and recover them from every Snare of the Devil. May he release their Souls from every criminal Prejudice, and guard their Enquiries from every dangerous Error, that being converted to the Faith of *Jesus*, as our great Sacrifice of Atonement, and seeking and enjoying the sanctifying Influences of the *Holy Spirit*, they may become honourable Professors of the Gospel in the peculiar Glories of it, and being thus train'd up for Heaven, may at last be possess'd of compleat Salvation!

These pious Wishes of *Charistes* were pronounced with such an Air of Devotion and Goodness, that all the Gentlemen present added their hearty *Amen* to them. *Ferventio* was so much pleased with all his Discourse and his agreeable Manner, that since he found *Charistes* amidst all his Charity maintain'd a Zeal for the Truths of the Gospel, he took a good liking to the Man, and entreated further Acquaintance with him. Here the Conversation ended, and the Company broke up with mutual Civilities.

*The E N D.*



## A P P E N D I X.

*To be added to Page 67, and to be inserted  
just before the four last Lines.*

**B**EFORE *Paulinus* had proceeded further with his several Queries to *Agrippa*, *Ferventio* stopt him with this Speech: “ Sir, there is another  
“ erroneous Sense put upon the strong and  
“ plain Expressions of Scripture, concerning  
“ *Christ’s making an Atonement or Propitiation*  
“ *for Sin by his Sufferings and Death*: Dr.  
“ *Whitby* calls it a *Socinian Gloss*, in his An-  
“ notations on *1 Peter ii. 25.* and represents  
“ it in these Words; they say, *Christ took a-*  
“ *way our Sins by his own Body crucify’d upon*  
“ *the Cross, procuring our Absolution from them*  
“ *by his Sufferings; not that he underwent the*  
“ *Punishment of our Transgressions, but because*  
“ *his voluntary Death prevailed with God to*  
“ *give him Power to absolve his Servants at*  
“ *the last, and to Reward them with Eternal*  
“ *Glory.* And I am told, saith *Ferventio*,  
“ this Opinion grows much in Vogue in our  
“ Days, both in Preaching, in Writing and  
“ Conversation; and some People are not  
“ ashamed to pronounce and defend it as the  
“ truest and justest Sense of these Scriptural  
“ Phrases, tho’ they have not yet found out *one*  
I “ *single*

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“ *single Text in all the Bible* where this is the  
“ plain Meaning of any of those Expressions.

“ Now, Sir, I would be glad to hear from  
“ your Lips what are your best Arguments to re-  
“ fute this *Socinian Gloss* as Dr. *Whitby* calls it.”

I would say these *three* Things (answer'd  
*Paulinus* :) *First*, It is very strange that this  
must be the true Sense of these sacrificial Phrases,  
when this Sense does not appear plainly in any  
one Scripture. However if it must be so, let  
it be so in the *Old* Testament as well as in  
the *New*; let there be some Shadow of it  
found among the *Levitical* and *Typical* Sacri-  
fices of Atonement, as well as in *Jesus* the  
*substantial* one; otherwise the *Types* and the  
*Substance* will have no likeness to one another  
in those very Actions and Circumstances,  
whereby Atonement for Sin is made, and  
which are ascribed to both *Type* and *Substance*  
in the same Phrases. Now let these Interpre-  
ters tell me, which of the Sheep or the Goats,  
which of the Rams or the Bulls, that were  
sacrificed to atone for Sin, ever received  
Power to absolve Sinners, or ever were made  
Judges or Rewarders in any Sense.

'Tis very evident that so far as this forced  
Sense is introduced upon the Expressions of  
*Christ bearing our Sins on the Cross*, and his  
*making Atonement for Sin*, so far there is an  
utter departure from the true and obvious  
Meaning of the same Expressions, when ap-  
ply'd to the *Typical* Sacrifices; whereas in  
the Sense which I have given, the same Ideas  
belong

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belong both to the *Typical* and the *Substantial* Atonement. Dr. *Whitby's* Exposition of the 24th and 25th Verses of this Chapter sufficiently explain and confirm the true Meaning of St. *Peter's* Language.

Besides, let it be observed in the *second* Place, that the Scripture ascribes this Atonement of *Christ* to the Office of his Priesthood, to *his Blood*, and *his Death* as a Sacrifice, whereas these mistaken Interpreters ascribe his taking away Sin, either to his *Doctrine* as a *Prophet*, which has been before answered, or in this present Sense to his *Royal Power* of Forgiveness as a *King*, without ever considering that the Beasts which were made atoning Sacrifices afford us no Shadow of *Christ's* taking away Sin by his prophetic or his kingly Office, but only by his *Priesthood* and *Sacrifice*: Nor is there any other way, besides that which I have maintained, to make the Scriptures of Truth abide in any happy Harmony, or the Type and the Substance to agree.

*Paulinus* added yet further, I would say again in the *third* Place, Would the *Jews* to whom the Gospel of a *crucified Christ* was first preached in the Days of the Apostles have understood these Phrases of *taking away Sin by Sacrifice*, or *making Atonement for Sin* in this *Socinian* Sense? And surely this Gospel was preached and written by the Apostles in such Expressions, as the *Jews* might readily and easily understand: Surely they would so express their Doctrine as that their Hearers in  
*Judea*



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*Judea* should receive the most common and obvious Sense of the Words as they were used in their Nation; otherwise the Gospel would be hidden and lost to them.

Again, let us enquire of the *Heathens* among whom the Apostles preached this Gospel, and who had been used to *Sacrifices* and *Atonements*; let us ask of them, whether they would understand those sacrificial Phrases in this strange Sense? Would they ever imagine that their Sins were atoned for by the Death of *Christ*, merely because God the Father was so well pleased with his Submission to Death (for which *Death* they yet give no sufficient Reason) that he raised him to Life again, and gave him Power to forgive the Sins of Men? Was this their Meaning of *Atonement* when they spoke of and practised their own making Atonement to their Gods for Sin by the Sacrifice either of Beasts or Men? And why should this be supposed to be the Sense of the Apostles in preaching the Gospel which neither *Jews* nor *Heathens* used, and which neither of them would readily understand?

There is no Christian denies this Truth, that God did raise *Christ* from the Dead, and give him Power to forgive Sins; but this is not the Meaning of his *Atoning for Sin*, which is ever ascribed to his Blood and Death, but never to his Life and Kingdom. It was after he had purged away Sins by himself, i. e. by the Sacrifice of himself, Heb. ix. 26. that he sat down on the Right Hand of the Majesty on high, and received his Kingdom and Power. Heb. i. 3.



