

The SUBSTANCE and SCOPE of both TESTAMENTS,

O R

The Distinguishing Glory of the Gospel.

A
S E R M O N

O N

The DISPLAYS of Divine JUSTICE,

I N

The Propitiatory SACRIFICE of CHRIST:

Representing the Nature, Necessity, and Sufficiency, of his SATISFACTION; the IMPUTATION of his RIGHTEOUSNESS, in consequence of it, together with an Answer to the most important Objections.

Preach'd at PHILADELPHIA, in April 1749. K.

By GILBERT TENNENT, A. M.

1. COR. iii. 11. *For other Foundation can no Man lay, then that is laid, which is Jesus Christ.*
1. COR. i. 21. 23. 24. *For after that, in the Wisdom of God, the World by Wisdom knew not God, it pleased God by the Foolishness of preaching to save them that believe. We preach Christ crucified, 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.*
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ROMANS, iii. 25, 26.

Whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through 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 Jesus.

THE unsearchable *Wisdom* and unparallel'd *Love* of God, are not only conspicuous in the Method of our Redemption by the Lord **JESUS CHRIST**, but the *Glory* of His *Justice* and *Righteousness* is herein likewise very apparent, as the Verses I have read inform us; in which we have these three Things, *viz.* Two important Benefits mentioned, *Propitiation* for, and *Remission* Sin. 2. The *Causes* hereof assigned both meritorious and instrumental, the *Blood of Christ* and *Faith*. 3. The *Design* of God herein declared, *viz.* The manifestation of his *Justice* and *Righteousness*,

THE first Benefit mentioned in our Text, is *Propitiation* or *Attonement*, whom God hath set forth to be a *Propitiation*. It is *Christ* that the Apostle here Speaks of, as appears from the preceeding Verse, him the Father hath purpos'd and engaged in his Councils and Covenant from Eternity to be a **PROPITIATION**, and hath actually exhibited him as such in Time, not only by the Shadows of the Law and Prophesies of the Prophets, but also by the open preaching of the Gospel after his Advent. To be a *Propitiation*, *ilasterion*, either from *ilascimai*, to expiate Sin or shew Mercy; or from *ilasco placo*, to assuage, quiet, pacify, atone, reconcile, There is in the Words a *Metalepsis* of the Effect for the Efficient; *Christ* is call'd a *Propitiation* because he purchased it, instead of *propitiator*, reconciler, pacifyer, &c. The Word *ilasterion*, is the Title of the Mercy Seat; this is ascrib'd to *Christ*, because in many Things he resembles it; it was indeed an eminent Type of him: The Mercy Seat cover'd the Tables of the Law which were broke by us, to signify that by *Christ* pardon is procur'd for us;

by the sprinkling of the Blood of the *Sacrifice* upon it, God was rendered propitious or favourable, and exhibited himself there upon a Throne of Grace, so it is in *Christ* alone that God is reconciled to sinners, and thro' him we have access to the Father: He interposes between divine *Justice* and our *Guilt*, and purchases the Kindness of God for us. God was peculiarly present in a Cloud on the Mercy Seat, and gave gracious Answers thence to his People from between the Cherubims, (*Levit. xvi. 2. Num. vii. 83.*) Thus it is only in *Christ* that we can expect God's special Presence and a merciful Answer to our Requests.

The 2d *Benefit* mentioned in our Text, which is indeed but a consequent of the former, is the *Remission* of Sins, i. e. The cancelling of their Guilt, or our Obligation thro' them to Punishment. Now this is obtained by the *Propitiation* or Atonement of *Christ*. This Remission the Apostle observes, extends to *Sins that are past*, i. e. Not only to Sins committed after *Christ's* coming, but to Sins committed before it, even from the Foundation of the World: He only mentions the Sins that are past, because that seem'd incredible that the Effect of Remission should exist before its Cause, and likewise that he might represent the great Value and Efficacy of the *Death* and *Satisfaction* of *Christ*; which not only extended forwards to the Time to come after it, which is easy to conceive, but also to the Time past before it. It was a difficult and momentous Question, What became of the Fathers who dyed before *Christ's* coming? Now the Apostle tells us, that they were forgiven, and God's forbearance exercised towards them, *the Times of Ignorance God winked at*. We must consider the Death of *Christ*, not as a natural but a moral Cause; it's not strictly or properly as a *Medicine* that heals, but as a *Ransom* that frees a Captive. Natural Causes operate nothing before their actual Existence, but Moral Causes do. It's sufficient that they shall be, and that the Person with whom they are effectual, accept the Promise. A Captive is released upon assurance given that he will send his Ransom, tho' it is not actually paid: Thus the Death of *Christ* was available to purchase pardon for Believers before his coming; for he interposed as their *Surety*, and God, to whom all Things are present, knew and saw the accomplishment of it in the Time promised; and hence he is called *the Lamb slain from the Foundation of the World*, not only in respect of God's Purpose concerning the certainty of his Death, but likewise in regard of the Efficacy of it. The Salvation we derive from him was ever in him. It is true, under the *Old Testament* they had not so clear Knowledge of him, yet notwithstanding they enjoyed the Benefit of his Sufferings: For the *Medium* by which his Benefits are conveyed, is not an exact Knowledge of what he did and suffered, but sincere Faith in the Promise of God. Now the divine Revelation being the Rule and Measure of our Faith, such a Degree was sufficient to Salvation, as answered the general Discovery of Grace: Believers then depended upon God's Goodness to par-
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don them in a way honourable to his Justice: By their Ceremonies and Sacrifices they were taught the reality and greatness of their Disease and Danger, and the necessity and sufficiency of a Remedy without themselves, even in the *Messiah*: And from hence, together with the Prophecies of the Prophets respecting him, they were induced to believe that he would certainly come in due Time and bring Salvation with him: Thus *Abraham* rejoiced to see *Christ's* Day, and *Moses* valued the Afflictions of *Christ* more than the Treasures of *Egypt*. From what has been said it appears, that the *Jewish* and *Christian Church* is one essentially; they differ but as the Morning and Evening Star, which is the same, but is diversly called from its Appearance before the Sun rising and after its setting. Our Faith respects a Saviour that has already come, theirs respect him as yet to come.

Now the *meritorious Cause* of the Benefits of *Propitiation* and Remission, is the *Blood of Christ*, *i. e.* by a Synecdoche the whole *Sacrifice of Christ*, which began in the obedience of his Humiliation, and was consummated in his Death

BUT the *instrumental Cause* of the Application of the aforesaid Benefits to us, and our Investiture in them is *Faith*, such a cordial Complacence in, and entire Dependence on the Method of Salvation by the Death of *Christ*, as habitually attracts the Mind and Life, to the Love of *Truth*, and Practice of *Good*, both moral and evangelical, *whom GOD hath set forth to be a Propitiation thro' Faith in his Blood*; and indeed the Wisdom of the divine Constitution is herein apparent, that an actual Interest in the Benefits of *CHRIST'S* Death, is communicated in a way intirely consistent with the Purity of *GOD'S* Nature and Honour of his Government. Sinners must first humble themselves before *GOD* for their Offences, and accept the *Mediator* before they are forgiven. But the

3d. PARTICULAR in our Text, is the *Design* of *GOD* in our Redemption by *JESUS CHRIST*, and that is the *Manifestation* of his Justice and Righteousness: *Whom God hath set forth to be a Propitiation thro' Faith in his Blood to declare his Righteousness. To declare I say at this Time his Righteousness, that he might be just; and the Justifier of him that believes in JESUS.* This Point is repeated with earnestness by the Apostle, not only to signify its great Importance, and inexpressible Moment, but likewise to make the deeper Impression by it upon our Minds. The Justice of *GOD* is that Perfection of his Nature, whereby he is inclined to render every one his *Due*: That attribute whereby he is disposed to hate Sin, and punish Sinners according to their Demerit; now of this the blessed *GOD* has given a glorious but awful Demonstration, in the Sufferings of *CHRIST*; by condemning and punishing Sin, in the Person of his only begotten and dearly beloved Son; hereby the Almighty shews before the whole World, the Inflexibleness and Severity of his Justice, and that he will not suffer Sin to pass unpunished.

FROM the Words of our Text thus explain'd, I would observe

the following Proposition, viz. *That the Justice of GOD is gloriously manifest, or declared in the Redemption of Man, by the Death of JESUS CHRIST: Altho' GOD spared guilty Man for the Honour of his Mercy, yet he spared not his own Son, when he became the Sinner's Surety, for the Honour of his Justice.*

IN speaking upon this Proposition I would,

I. OPEN the Nature of GOD's Justice.

And,

II. SHEW how it is gloriously manifest in the Redemption of Man by the Death of Jesus Christ, and then proceed to the Improvement.

Now the Justice of GOD, is that eternal Rectitude of the divine Nature, whereby he orders and disposes all Things, according to the Rules that his infinite Wisdom has prescribed; and governs all Mankind with the utmost Exactness and Impartiality in Relation to the Distribution of Rewards and Punishments; to illustrate this we should observe, that there is an intrinsic RECTITUDE and OBLIQUITY in Things, and that the Reasons and Relations of moral Good and Evil, do not depend upon any uncertain and arbitrary Principle; but are fixed and immutable, indispensable, and eternal; pursuant to this, that Truth, Goodness, and Justice are essential and necessary Properties, in the divine Nature; antecedent to any Consideration of the divine Will; and what he can no more alter or unsettle, than he can deny himself or cease to be; that as he is the Maker and Governor of the World, he has an undoubted Authority to make Laws, and enforce them with proper Sanctions; that when Laws are thus enacted, he sets Bounds in some Measure to his own Authority; for Justice requires that he should not prescribe what is above Man's Strength, or if he does, that he should give supernatural Power to obey it; that upon Obedience he cannot without Prejudice to his Justice, deny the promis'd Reward, or, upon Disobedience, finally forbear to inflict the threaten'd Punishment: And from hence it follows, that GOD is necessarily obliged, both by his Nature and Covenant, to act with the strictest Justice and Impartiality, in all his Proceedings with Man; But I proceed to the

II. Propos'd, Which was to shew how divine Justice is gloriously manifest, in the Redemption of Man, by the Death of Jesus Christ. Now the Particular in which, or Manner how divine Justice is glorify'd by the Death of Christ, is the Satisfaction that has been made thereto by it. In order to open this important and FUNDAMENTAL POINT, of the CHRISTIAN RELIGION, and give it its just Weight, let me endeavour to represent,

I. THE indispensable Necessity there was of a Satisfaction to Justice, in order to our Redemption and Salvation.

And,

2. EVINCE the Reality and Sufficiency of that which Christ has made thereto by his Death.

Now the Necessity of a Satisfaction to divine Justice in order to our Redemption and Salvation, appears from the Consideration of the Nature of GOD, and his Relation to intelligent Creatures

JUSTICE being a natural and necessary *Perfection* of the divine *Nature*, hath consequently an invariable Respect to the moral Qualities of intelligent *Beings*, as divine Goodness in some Degree naturally and necessarily diffuses itself upon Agents, perfectly pure and innocent, so likewise Justice terminates upon the Guilty and Nocent by Punishments equal to their Crimes; except a Satisfaction intervene. If it be impossible considering the Perfection of the Deity that Holiness should be unrewarded, then surely it must be more impossible that Sin should be unpunished; seeing the Exercise of Justice is more necessary than that of Goodness; for the Rewards which Goodness dispenses are pure Favour, inasmuch as the Creature has received it's Being, and all its Benefits from GOD, all the Services it can perform, are due to him on account hereof, and if so, by the Payment of a just Debt, they cannot merit fresh Benefits; but the Punishments which Justice inflicts are due and demerited, for violating the Rights of Heaven, and all the Obligations they are laid under to GOD, seeing *justice* in it's Nature is a Perfection, it must of Consequence be in GOD, who is possess'd of all kinds of Excellency, and that in the highest Degree of Eminence, or infinitely, and if so it is inflexible and eternal.

SIN is directly contrary to the divine *Purity*, and therefore he must as necessarily hate it, as he loves himself; this is evident from the Law of Contraries, as well as from the Psalmist's Observation, *The righteous Lord loveth Righteousness, but the Wicked his Soul hateth.* Now Punishment is but a natural Effect, and proper Manifestation of this *Hatred*; and therefore it is not an arbitrary Constitution; it is true, the Time and Manner of it's Infliction is founded in divine *Sovereignty*, but the *Matter* or *Substance* of it is bottom'd on the essential *Purity* and Rectitude of the divine *Nature* to which Sin is repugnant.

BUT if together with what has been offered, respecting the divine Nature; we consider the Relation *Jehovah* bears to the moral World, it adds much Light and Force to this Argument.

ALMIGHTY GOD in the Character of a *Governor*, is obliged to protect the Laws of his Government from Reproach and Insult.

As it was proper and necessary, that the reasonable Creature should have a *Law* to direct it, in that *Homage* and Service, which it had a Capacity to perform to its Creator and Sovereign.

So it is highly reasonable that the aforesaid *Law* should be confirm'd by such important Sanctions, as were necessary to procure the Creature's Obedience.

SIN being the greatest moral *Evil*, because opposite to the greatest moral *Good* the blessed GOD, it is but suitable that it should be punished with the greatest penal *Evil*, *viz.* Death.

Now the *Law* being broken, was it not just and necessary, that the Penalty threatned should be inflicted, either upon the Transgressor himself, according to the immediate Intent of the

Law, or upon such a *Surety* in his room, as was able to make Satisfaction equivalent to the Offence; that so the *Majesty*, *Purity*, and *Righteousness* of GOD might be rendered conspicuous, as well as the Value he puts upon Obedience to his *Law*.

If the Penalty threatened be not inflicted, upon a proper Occasion, does it not reflect either upon his WISDOM, as if he had not with good Reason concerted the SANCTION, or upon his POWER, as if he was not able to inflict it, or upon his PURITY, as tho' he conniv'd with Transgressors; or upon his TRUTH, inasmuch as his Word is not perform'd. And would not Sinners be hereby induced to contemn the Law and the Lawgiver, and encourag'd in their Impieties? All which Considerations plainly prove the Necessity of Satisfaction for the Breach of GOD's Laws; without this, GOD's Hatred against Sin would not be declared, nor the Honour of his Laws preserved, nor a suitable Fear of offending him awak'd, every of which are necessary and excellent: It is true, temporal Magistrates are sometimes obliged to dispense with the Law, and spare an Offender, either thro' inability to punish him, or because his Life may be of more Service to the State; and still there is a superior Tribunal, to which the Case either is, or ought to be referred; but GOD's Government is very different, no Criminal can either escape his Notice, by his Justice, or controul his Power; here is no Exigency of Government that requires Impunity, no superior Tribunal: Moreover the *Majesty* of these *Laws* is more sacred than that of Civil States and Kingdoms. But,

2. I am to evince the *Reality* and *Sufficiency* of that Satisfaction which CHRIST paid to divine Justice by his Death. And to this End, it will be necessary to consider the PREQUISITES in order to it; and the Account the sacred Scriptures give of *Christ's Death*, together with the CONSEQUENTS thereof.

Now in order to Satisfaction, these Things were previously necessary, *viz.* The personal *Holiness* of the Mediator; his being possess'd of the divine and human Natures; his Appointment to undertake this Province, and his Consent thereto.

He that satisfies for another's Sin must be without Sin himself, for guilty Blood is impure and consequently stains by its Effusion rather than cleanses: Now the Lord JESUS was holy, harmless, undefiled, separate from sinners, he appeared to take away Sin and in him was no Sin: To prevent his Infection with original Sin propagated by natural Generation, he was conceived in a miraculous Manner, by the Power of the Holy Ghost according to the Angel's Declaration, *The Holy Ghost shall come upon thee, and the Power of the highest shall overshadow thee, therefore also that holy Thing that shall be born of thee shall be called the Son of GOD.* And as he was perfectly free from original, so likewise from actual Sin; when he came found nothing in him, to fasten his Temptation upon; and therefore was baffled in all his Stratagems; tho' he came in the likeness of sinful Flesh, yet he had no Sin: inf

just as the brazen Serpent had the Figure, but not the Venom of the fiery Serpent: Our Lord fulfilled all Righteousness, and ever did what pleased his Father.

NAY our Lord was not only free from Sin, but it was impossible that he should be tainted with it, because of the intimate Union of his human Nature with the divine; the divine Nature being Holiness itself, and Almighty Power, must needs by its Presence and Union infallibly prevent Sin in the Redeemer.

BUT it was not only necessary that the MEDIATOR should be personally holy, in order to make Satisfaction, but likewise possess'd of the divine and human Natures: He must assume the Nature of Man, that he might be ally'd to him, and capable of suffering in his stead; for the Deity cannot suffer. Under the *Jewish* Economy, the Right of Redemption belong'd to him that was next in Blood; hence our Lord took upon him the Seed of *Abraham*, that he might have a Right of Propinquity or near Alliance as Man, to redeem us; and be capable to make Satisfaction for us in the same Nature that sinn'd.

NOR was it less necessary that the MEDIATOR should be GOD, that so the human Nature might be supported under its Sufferings, and they made of infinite Value, and so equivalent to the demerit of Sin. JUSTICE required an exact Proportion between the Guilt of Sin, and the Satisfaction made for it, which could not be, if the *Mediator* had not been GOD: The Guilt of Sin is doubtless infinite, because committed against an infinite GOD, but the Sufferings of any finite Nature can be but finite in Measure and Value; and there was an absolute Necessity of a Union of the divine and human Natures, in the Person of the *Mediator*, to communicate an infinite Dignity to his Sufferings: By Reason of this Union there is a Communication of the special Properties of both Natures to the Person of *Christ*; which being properly the Fountain of his Actions, must needs communicate an infinite Merit and Dignity to them all, and hence it is said, that *the Lord of Glory was crucified*; and that we are *purchased by the Blood of GOD*; the human Nature being united to the divine, the Actions proceeding from it, are not merely human; but rais'd above their natural Worth, and therefore meritorious and infinitely excellent: One Hour of *Christ's* Life glorified GOD, more than Millions of Ages spent in his Service by Men and Angels, because this being done by Creatures; can be but finite and limited; but the other being the Obedience of one who is GOD; is of infinite Excellency, and worthy of GOD: *He that comes from above, is above all*; the same may be said of his Sufferings.

ANOTHER *Pre-requisite* to Satisfaction, is the *Mediators Appointment* to undertake this Province; without this his Mediation would have been in vain, being destitute of sufficient Authority. Now the Scriptures plainly and positively declare our Lord's Appointment to the mediatorial Work, in these Words *for him hath GOD the Father sealed, GOD anointed Jesus of Nazareth with the Ho-*

ly Ghost; and with Power, the Lord hath sworn and will not repent; thou art a Priest forever after the Order of Melchizedek. Therefore doth my Father love me, because I lay down my Life; this Commandment I have received of my Father. These Scriptures and many others that might be mentioned, do sufficiently shew Christ's Authority and Commission to mediate.

GOD the Father in this Constitution, is to be considered as a Governor, who by an Act of Supremacy and pure Jurisdiction; may dispense with the Execution of the Law, upon such Considerations, as fully answer the Ends of Government.

THE Law is not executed according to the Letter of it, for that obliges the Person that sins to suffer, and if the Case were so no Flesh could be saved; nor is it disannull'd, for if so no Obligation to Duty or Penalty would remain; but all Men are obliged to obey, and those who impenitently neglect it, are under a Curse, it is therefore only relax'd in regard of its Penalty; by a merciful Condescension of the Lawgiver.

It is true the *Moral Law* cannot be relaxed, in respect of its Precept; for that being a Copy of the divine Purity, the Almighty cannot deny himself by contradicting it, or allowing what is intrinsically Evil; nor can it be relaxed in Respect of the Substance and Weight of its Penalty in general, because of the Justice and Truth of GOD engaged to issue the same.

YET that the Penalty may be relaxed, as to the Person of the Sinner, for wise and just Reasons, is evident by considering, that it is not the Evil of the Offender, that is primarily designed by it, but the Honour of the Lawgiver, and the Preservation of publick Order and Government; in case therefore those valuable Ends can be attain'd, by substituting a Surety in the Place of the Transgressor to suffer for him; the End of the Law is answered.

ALTHO' the Threatning declared the Demerit of Sin in the Transgressor, and the Right of Punishing in the Creator and Sovereign, yet it cannot vacate GOD's Power to relax it upon just and wise Reasons; otherwise it would be absurd and inconsistent with his Supremacy.

THE last *Pre-requisite* that I mentioned, was the REDEEMERS Consent to the Fathers Appointment; this was necessary to make his Sufferings satisfactory; for being GOD himself he could not be compelled by any superior Authority; its true, after he had undertaken, he was then obliged to pay the Debt; but his first Engagement was altogether free and of Choice.

AND seeing that the *Vertue* of his Sufferings does not arise merely from the Dignity of his Person, but from his Substitution in our stead, this rendered his Consent likewise necessary; his sufferings for others without his Consent, if he could have been compell'd thereto, would have been liable to the Charge of Injustice; and therefore the Scriptures expressly declare his willingness to undertake the Business of Mediation, Burnt-offering, and Sin-offering thou didst not require, then said I, lo I come, in the Voice

of the Book it is written of me, I delight to do thy Will, O my God, yea, thy Law is within my Heart. And hence it is said, that he gave himself for us; and that on this Account, the Father loved him, because he laid down his Life; these Passages of Scripture do sufficiently manifest Christ's free, and full Consent to the Fathers Appointment, of his undertaking to be our Surety.

Now having spoken of the Pre-requisites necessary in order to Satisfaction; it is proper to discourse on the Account which the Scriptures give of the Redeemer's Death, to the End we may know whether it was satisfactory or not, and to shew how divine Justice is therein glorified. Now the Scriptures represent the Death of CHRIST under a threefold Character, *viz.* as a Punishment inflicted for Sin, as a Price to redeem us from Ruin, and as a Sacrifice to reconcile us to God. And

I. It is represented as a Punishment for Sin, this will appear by considering,

THAT Man on account of his Transgression, was sentenced by the Law he broke to Death; and being insolvent, the Lord Jesus Christ by his Father's Appointment and his own Consent, engaged as a Surety to pay the Debt; and hence he is call'd the Surety of a better Covenant, and he is said to be made under the Law, that we might obtain the Adoption of Sons; he who was God over all blessed forever, was in respect of his human Nature, and as Mediator, subject to its Precepts, and liable to its Penalties, that by performing the one and sustaining the other, he might redeem those that were under the Law.

THE Debt we ow'd was not pecuniary but penal, a Creditor may forgive the former without Payment, because it is his Property, but the latter cannot be forgiven without the Prince's Consent, who is Guardian of the Laws, because publick Justice is concerned in it.

JESUS CHRIST having assum'd the Relation of a SURETY, became one with the Debtor, in the Judgment of the Law; and so was liable to their Punishment according to Justice.

AND this Punishment the Scriptures assure us, GOD as a supreme Judge inflicted upon him; and hence he is said to be delivered up by the Determinate Council of GOD, and that the Lord laid upon him the Iniquities of us all, that is the Guilt of them, and Punishment due for them. It is farther said, that it pleased the Lord to bruise him, and elsewhere that the *Messias* was cut of but not for himself, that he was wounded for our Transgressions, bruised for our Iniquities, that the Chastisement of our Peace was laid upon him, and that by his Stripes we are heal'd; that he himself bare our Sins on his own Body on the Tree. Moreover the Sufferings CHRIST endur'd, were answerable to the Penalty the Law denounc'd, in Substance, the Death threatn'd was both Temporal and Spiritual, and thus our Lord, not only bore a Temporal Death, accompanied with great Dishonour, and exquisite Anguish, but likewise with the Curse of GOD, and he also bore the Wrath of

Jehovah upon his Soul, and hence he is said to *tread the Wine Press of it alone*:—The FEAR and SORROW of CHRIST at the approach of his Sufferings as well as his BLOODY SWEAT and Lamentation under them, shew'd that he endur'd something more terrible than all outward Torments, for the Martyrs have endur'd such with triumph, and surely our Redeemer cou'd not have less courage than they, who was the Source of their Fortitude; the Difference then must be in the Nature of their Sufferings, GOD the Father dealt with him as our SURETY, and not as his own SON; and therefore suspended a comfortable Sense of his Love, and appear'd as a severe inexorable Judge: Now from the aforesaid Account of the Sufferings of CHRIST, it is evident they were PENAL; seeing they were inflicted for Sin by the Supreme Judge, and were equivalent to the Sentence of the Law, and we receive spiritual and special Benefits by them.

IN *Christ's Sufferings* we may observe the *Matter* and *Form* and *Ends* of Punishment. The *Matter of Punishment* is something afflictive, either privative in being deprived of some good, or positive in enduring something grievous, both which *Christ* bore. The *form* of Punishment is when it is inflicted for Sin, and this distinguishes it from a Calamity. Now *Christ* suffer'd Death for Sin not his own, and hence he is said to bear our Sins, to be delivered up to Death for our Sins, yea, to be made Sin and a Curse for us. The *End of Punishment* is the common good, partly in deterring Persons from violating the Laws, which is the design of exemplary Punishment, and partly in maintaining the Honour and Interest of those who have suffered by the Breach of the Laws, this is the Design of Satisfactory Punishment, answerable to which in the *Death of Christ*, the Severity there express'd is to deter from Sin, and maintain the Honour of the great Lord of the Universe, by making compensation for the Injury done against him by Sin.

2dly. THE DEATH of CHRIST is represented in Scripture as the PRICE of our *Redemption*: *Redemption* in general is a delivering of one from a Calamity by a *Ransom*, *i. e.* Some valuable Consideration, which is term'd a Price; to understand which let it be considered, that Man by Disobedience to GOD was bro't into Misery, such Misery as the Scripture often expresses by Captivity, which consists in a servile Subjection to Satan and Death, to which Man was as it were committed for his Rebellion by the Supreme Judge and Governor; from this Calamity Men could no otherwise be delivered than by Ransom, for by Order of Divine Justice we were detain'd Prisoners, and till this was satisfy'd, no Discharge could be obtain'd; freedom from a Calamity without a Price is Deliverance simply, but not properly Redemption: The Word Redemption to which the Scriptures ascribe our escape (*apolutrosis*) signifies Deliverance by a Ransom; and hence it is said, *that CHRIST gave himself a Ransom for all, (antilutron)* This Word is exceeding Emphatical, and signifies a Ransom paid instead of another. *Anti* denotes Substitution, when a Thing or

Person is put in the Place of another ; many Instances might easily be given of this, so that the Meaning of the aforesaid Words, he gave himself a Ransom for many, is this, that he died in their stead, and by his Life as a Price obtained their Redemption ; which Truth the Apostle *Paul* elsewhere confirms, by saying that *Christ* has Redeem'd us from the Curse of the Law, being made a Curse for us ; the Price upon Consideration of which we are Redeem'd, is not corruptable Things such as Silver and Gold, but the precious Blood of *CHRIST* as of a Lamb without Blemish and without Spot, this Price was paid in our stead to God, for it was for Sin against his Majesty, that we were cast into Misery, and by his Righteous Order detained in it ; and therefore to him the Price of our acquittance must be paid ; Satan is no more then an Instrument of his Justice : If *CHRIST* had died only for the Confirmation of the Gospel, or to exhibit to us a Patern of Suffering, as the *Socinians* imagine, then what was there in his Death more than in the Death of other Martyrs, and how can we be said to be redeem'd by it ? Would it not be as ridiculous as blasphemous to say, that we are redeem'd by their Death ? But

3. THE Death of *Christ* is represented in Scripture, as a Sacrifice to reconcile us to God ; him *Jehovah* has set forth to be a Propitiation thro' Faith in his Blood.

THAT the Death of *Christ* was a true and real Sacrifice appears not only from the express Declaration of Scripture, but from all the Ingredients of a Sacrifice being found in it, *Christ* our Passover, saith the Apostle to the *Corinthians*, is sacrificed for us ; and in his Epistle to the *Hebrews* he informs us, that *Christ* hath appeared once in the End of the World to put away Sin by the Sacrifice of himself.

ONE Ingredient of a real and proper Sacrifice, was that the Person offering must be a Priest, every high Priest, saith the Apostle, taken from among Men is ordained for Men in Things pertaining to God, that he may offer both Gifts and Sacrifices for Sins ; and was not *Christ* constituted a Priest by Oath after the Order of *Melchizedeck*.

AGAIN, The Things offered were to be of God's appointment, otherwise it was but Will-worship, even in freewill Offerings, tho' the Time of Offering was not fixed, yet the Things to be Offered were appointed ; and thus was not what *CHRIST* offered, appointed and prepared by God, a Body hast thou prepared me, saith *Christ* ; this Body was animated with a Soul, which being separated therefrom in his Death, is said to be made an Offering for Sin, by the Royal Prophet ; and elsewhere he is said to offer himself, i. e. both his Soul and Body, (*Heb. ix.*)

FARTHER, that which was offered for a Sacrifice was to be destroy'd ; those Things that had life were kill'd, and their Blood pour'd out, and the other Parts besides the Blood were burnt, either wholly or in part : Thus our Lord was slain and his Blood shed, and his Soul was exposed to his Fathers Wrath. And as the Jewish Sacrifices were burnt without the Camp : Thus did not *Jesus* suffer without the Gates of *Jerusalem*. Moreover,

Sacrifices were offered to God only, and hence the Author to the *Hebrews* terms them *Things pertaining to God*: And did not JESUS CHRIST, thro the eternal Spirit, offer himself *without Spot to God*, (*Heb.* ix. 14.)

FROM the aforesaid Particulars it appears, that all the *Ingredients* or *Constituents*, of a real *Sacrifice* are found in the *Sacrifice of Christ*.

HAVING already shewn that CHRIST'S Death was a real *Sacrifice*, I would proceed to assert and prove, that it was a *Sacrifice of Propitiation* or *Atonement* and *Reconciliation*.

To this End observe, that the *Propitiatory Sacrifices* under the Jewish OEconomy, were figures and shadows of the *Sacrifice of Christ*. Now if the Types and Shadows had any propitiatory Vertue in them, much more the Antitype, else the Substance would not exceed the Shadow, which is absurd. That the Jewish *Sacrifices* did prefigure the Death of Christ, the Apostle declares at large in the ninth and tenth Chapters to the *Hebrews*, and in the second Chapter of his Epistle to the *Colossians*, where he calls them *Figures and Shadows of good Things to come*: but in the mean Time observes, that *the Body is of Christ*; as if he should say, those Propitiatory Jewish Sacrifices had some resemblance of this, as the shadow has of the Body, tho' obscure and imperfect; but the Substance and Perfection of Atonement is in the *Sacrifice of Christ*.

BUT to make this very important Point more evident, let me endeavour to prove, that all that was absolutely necessary to a *Sacrifice* of Propitiation under the Jewish OEconomy, is to be found in the *Sacrifice of Christ*, *e. g.* The Sin of the Offender was laid upon the Sacrifice, and likewise his Punishment was inflicted upon it, the Sacrifice was substituted in his Room, appeased the Almighty, and removed the Sinners guilt.

EACH of these Particulars deserves and requires our Attention. The Sin of the Offender was laid upon the Sacrifice, or imputed to it and charged upon it, so as to be made responsible and liable to suffer for it, as if it had contracted the Guilt itself; even as a Surety is obliged to pay a Debt he never contracted, yea as much as if he had: The *Sacrifice* was look'd upon and treated as a guilty Thing, tho' it had not sin'd itself; hence these *Sacrifices* were called *Sins*, (*Levit.* xx. 17.) which is translated *Sin-Offering*. Farther they are said to bear the Iniquities of the People, (*Levit.* xvi. 22.) and the Goat shall bear upon him all their Iniquities. We are farther informed in the aforesaid Chapter, that the People laid their Hands upon the Head of the Sacrifice, confessed their Sins over him, and put their Sins upon him; and Aaron shall lay both his Hands upon the Head of the live Goat, and confess over him all the Iniquities of the Children of Israel. Putting them upon the Head of the Goat, signified, say the Hebrew Masters, that the Guilt was transferred, from the People to the Sacrifice that was offered for them. And hence the Scape Goat, and other Propitiatory Sacrifices, were look'd upon as execrable and poluted things; and those that touch'd them were poluted. (*Levit.* xxvi.)

Now

Now as the Sin was charged upon and imputed to the legal Sacrifices; so our Sins were charged upon and imputed to JESUS CHRIST, as the Apostle observes to the *Corinthians*, *he was made Sin for us who knew no Sin, that we might be made the Righteousness of God in him.* How could he be made Sin who knew none, any other way than by Imputation? And how can his Righteousness, who is God, be made ours by any other Method? Sin was imputed to Christ when it was charged upon him, and he obliged to suffer for it in our stead; as a Debt may be said to be imputed to a Surety when he takes it upon himself, and is thereby obliged to pay it, tho' he never contracted it; and *Christ's Righteousness* is imputed to us when it is accepted for us, and we as really entitled to its Benefits as tho' we had perform'd it. **Moreover,**

THE Penalty of the Offender was laid upon the Sacrifice offered for him; the Sinner deserved temporal Death and Destruction, and the Sacrifice was slain or destroy'd. A Bullock, which was a Sin-Offering for the High-Priest, and a Goat, which was a Sin-Offering for the People, were ordered to be killed, and the Scapè Goat was sent into the Wilderness to be destroy'd one way or other. (*See Levit. xvi.*) And in like manner the Sin-Offerings for private Persons whether Lambs, Kids, Turtle-Doves, or Young Pidgeons, were to be slain, and the Offering of Flour was to be partly consumed. (*Levit. v.*)

THE Sacrifices, by having the Sins of the People laid upon them, became liable to the Penalty, and did actually under go it: Thus it was with *Christ* whom they pointed to; *he himself, saith the Apostle Peter, bare our Sins in his own Body on the Tree, by whose stripes we are healed; he was bruised for our Iniquities, saith the Prophet, wounded for our Transgressions, and poured out his Soul unto Death.* Farther,

THE Sacrifice suffered the aforesaid Penalties in the Offenders room and place, and this indeed necessarily follows from the Particulars beforementioned, for to suffer in one's stead is nothing else but to suffer for another what he should have suffered, that he may escape; thus the Sacrifice suffered Death for the Offender that he might not die, and therefore dy'd in his stead, its Life went for his Life, *Levit. xvii. 11. For the Life of the Flesh is in the Blood, and I have given it to you upon the Altar to make an Atonement.* The Blood being the Vehicle of Life, when it goes, the Life goes; this therefore being offered to atone for them, or save their Lives, of Consequence the Life of the Sacrifice went instead of the Life of the Offender.

AND if, as has been before proved, both the Sin and Punishment of the Offender were laid upon the Sacrifice, it must needs suffer in his room and place; but for farther Illustration of this important Point of the Substitution of the Sacrifice in the Transgressors room, it may be observed, that no Sacrifices were instituted for Capital Offences, such as Murder, Idolatry, &c. because the Sinner himself was to be cut off; but for other Sins which tho'

they in strictness according to that Dispensation, deserved Death; yet God was pleased to relax the Penalty of the Law in Respect of the Transgressor, and accept of the Life of the Sacrifice for his Life: Agreeable hereto the guilty Person was to offer a clean Beast of his own; to signify its Substitution in his stead, for as Proprietor he had a Dominion over it to apply it to that Use.

WELL, if there was in the Sacrifices of Attonement a Substitution of the Sacrifice in the Offender's room, and *Christ* was such a Sacrifice as has been proved, then it necessarily follows that he died not only for our Good, but in our room and place; seeing he is the Substance and Anti-type to which those Shadows pointed, and in whom they have their Accomplishment; and hence he is said to die for the Ungodly, and to suffer the just for the unjust that he might bring us to God; just as the innocent Sacrifice in the room of the guilty Transgressor, not only the original Words in those Scriptures *Huper* and *Anti*, but the Things spoken of manifestly declare a Substitution of *Christ* in the Place of Sinners as a Sacrifice of Propitiation.

AGAIN; propitiatory Sacrifices were to appease God and turn away his Anger, this is the Meaning of the Word *Attonement*; which was the Design of the *Sin-Offerings*, the *Trespass-Offerings*, and the *Burnt-Offerings*; Levit. vii. 7. and i. 4. *And he shall put his Hand upon the Head of the Burnt-Offering; and it shall be accepted for him to make Attonement for him.* And this was also the Design of the *Peace-Offerings*, and this End those Sacrifices attained, many Examples of this Kind might be offered but I shall only, for brevity's sake, mention one, 2 *Sam.* xxiv. ult. *And David offered Burnt-Offerings and Peace-Offerings; so the Lord was intreated for the Land, and the Plague was stayed from Israel.* Because the Lord by those Sacrifices was rendered propitious or well pleased, therefore they are frequently said to be of a sweet savour to the Lord, Levit. i. *Noah's* Sacrifice is said to be a savour of Rest, as it is in the Margin, *Gen.* viii. 21. on which Occasion God said he would not curse the Ground any more for Man's sake. It is call'd a savour of Rest, because when God is pacify'd, his Anger rests, *Ezek.* xvi. 42. Hence those Sacrifices are call'd propitiatory. The Words *Propitiation*; *Attonement*, *Reconciliation*, *Pacifying*; are synonymous Terms, and signify one and the same Thing.

Now the same Words and Effects are ascribed to the Sacrifice of *Christ* (or to his *Death* and *Blood* which is the same) in our Text he is said to be a Propitiatory thro' Faith in his Blood, by him, says the Apostle to the Romans, *we have received the Attonement*, *Rom.* xi. He is called our Peace, *Ephes.* ii. 14. And the Chastisement of our Peace is said to be laid upon him; i. e. Punishments necessary to procure our Peace, and by his Blood and Death we are said to be justified and reconciled. *Rom.* v. 9. 10.

PREVIOUS to this Reconciliation, Satisfaction to Justice was necessary, which implies not only the Suffering of a Calamity, but

but that in Substance, which the *Law* threatned and the *Sinner* deserved. *Justice* that it may be satisfied requires the Execution of the *Law*, and the Calamity aforesaid must be endured by the *Sinner*, and in his stead by another, if one suffers upon his own Account, that can be no Satisfaction for another; all these Particulars we have already proved, are verified in the *Jewish* Sacrifices, and in the Substance which they prefigured.

ONCE more I may observe, that the *Jewish* Sacrifices removed Guilt or Obligation to Punishment, here observe, that Guilt may be said to be threefold, *viz.* *Civil*, *Ceremonial*, and *Moral*. *Civil* Guilt consisted in a liableness to temporal Death, for some violation of the civil or judicial *Law*, *Deut.* xxi. 9.

CEREMONIAL Guilt consisted in an Obligation to be debarr'd from the Privileges of publick Worship under the *Jewish* Oeconomy for some Breach of the ceremonial *Law*, for some legal Pollution, *Levit.* 5. But,

MORAL Guilt consists in an Obligation to endure eternal Death for transgressing the *moral Law*, for by divine Constitution the Wages of every moral Evil or Sin properly and intrinsically so call'd is Death; now the legal Sacrifices could free from the two former Kinds of Guilt, but the Death of *Christ* alone from the latter, *Heb.* ix. 13, 14. *For if the Blood of Goats, and Alives of a Heifer sprinkling of the Unclean, sanctifieth to the purifying of the Flesh, i. e. promoted an external Sanctification or Expiation, as to the Flesh, not as to the Soul and Conscience, How much more shall the Blood of Christ purge your Consciences from dead Works.*

THE legal Sacrifices could not make him that did the Service, perfect, as pertaining to the Conscience, because they could not compensate the Injury Sin had done to *God*, being finite, without which, *Justice* is engaged to punish the Transgressor with eternal Death.

THESE Sacrifices could only remove a civil and ceremonial Guilt, or liableness to outward Punishment enacted by those Laws, (in Instances not grounded upon the Nature and Reason of Things, but meerly upon divine Sovereignty;) and shadow forth the Sacrifice of *Christ*, which being of infinite Value is sufficient to satisfy divine Justice, remove the Guilt of moral Impurity, and save the Soul: Under the *Law* we are told, *that without the shedding of Blood there was no remission of Sins*, and the Blood is said to make Attonement, *Levit.* xvii 11. the Reason is, because the Life was in the Blood, and therefore when the Blood was offered to make Attonement for the Offender, the Life of the Sacrifice was suppos'd to be given instead of his Life, and thus the Sentence of the *Law* threatning Death was executed, and so *Justice* satisfied. For this Reason the Blood of the Mediator is said to *speak better Things than the Blood of Abel*, for that cry'd for Revenge, but this procures Remission to Believers; and this doubtless is the Reason why so frequent mention is made of the Blood of *Christ*, in

the *New-Testament*, viz. to shew that our dear Redeemer has endured the *Penalty* of the Law, Death itself, and thereby satisfied *Justice*, magnified the *Law*, and made it honourable.

BUT the *Reality* and *Sufficiency* of *Christ's* Satisfaction to *Justice* appears, not only from what has been said upon the scriptural Representation of *Christ's* Death as a Punishment inflicted for Sin, as a Price to redeem us from Ruin, and a Sacrifice to reconcile us to GOD, but likewise from the Consideration of the Quality of the Person suffering, the Degrees of his Sufferings, and the Effects of them.

THE *Quality* of his Person derived an infinite Value upon his Sufferings. Our Redeemer was the true and eternal GOD, co-equal and co-eternal with his Father, the *Brightness of his Glory*, and the express Image of his Person, the Son of GOD, not merely by Office, but by Nature, and therefore was able to make full Satisfaction for our *Sins*. The *Wisdom* and *Justice* of all Nations agree that Punishments receive their Estimate from the Quality of the Persons that suffer: Tho' the Deity is impassible, yet it was a divine Person that suffered, and hence his Blood is call'd the *Blood of GOD*, in Scripture, this made his Sufferings of infinite Worth.

NOR was there any Defect in the Payment he made, we ow'd a Debt of *Death* to the *Law*, and his *Life* was offered up as a *Sacrifice*; yea, he trod the *Wine-press of his Father's Anger*, and his divine Nature communicated an infinite Dignity to his Sufferings, so that they were in Kind, Degree, and Value, suited to the Sentence of the violated *Law*, equal to the Demerit of *Sin*, and consequently satisfactory to divine *Justice*, provoked by it.

BUT methinks, the Consideration of the *Consequents* and *Effects* of *Christ's* Death pours more Light upon this important Subject, and clearly proves the sufficiency of his Satisfaction to *Justice*.

Now there are these three Consequences of his Death that deserve our present Attention, viz. his *Resurrection* from the Grave, his *Ascension* into Heaven, and *Exaltation* to the Father's Right Hand.

OUR Lord, in Quality of our *Surety*, was arrested by *Justice*, and detain'd as Prisoner in the Grave, till he had by his Death satisfied the *Law* and paid our Debt; upon which he received a Discharge in his *Resurrection*, and hence the raising of *Christ* is ascribed to GOD as reconciled, Now the *God of Peace*, who brought again from the Dead the great Shepherd of the Sheep, thro' the *Blood of the everlasting Covenant*; besides it is ascribed to his Blood because that was the full Price of his and our Liberty. *Justice* incensed arrested and slew him, but *Justice* satisfied gave him a Release and Acquittance, of which his *Resurrection* is a clear Demonstration.

THE blessed *Jesus* having risen from the Dead, ascended into Heaven as our High Priest, there to interceed for us: Now his Admission into Heaven, after he had undertaken to be our *Surety*, is a full and certain Proof that he has faithfully discharged that impor-

important Trust, this is doubtless the Meaning of these Words of *Christ*, John xvi. 10. *He shall convince the World of Righteousness, because I go to my Father, i. e. the holy Spirit shall convince and persuade Sinners of the Compleatness of my personal and mediatorial Righteousness, by the Argument of my ascending to and being accepted of my Father, for without this he would exclude me from his divine Presence.*

AFTER the *High Priest* had offered Sacrifices without at the Altar, for the Sins of the People, he opened the Vail and entered into the *Holy of Holies*, and there offered sweet Incense and the Blood of Sacrifices to render GOD propitious to them, (*Lewit. xvi. 14, 15.*) These Things were Figures of what *Christ* was to perform, the *Holy of Holies* was a Type of the third Heaven, as that had a double Vail which separated it from the inner Temple, and the outward Court, so is the third Heaven separated from the Earth by the double Vail of the starry Heavens and airy Regions; none that was impure might enter into the *Holy of Holies*, and into Heaven, we are told that *no unclean Thing can enter*; there was the Throne of GOD, for as the Psalmist observes, *He dwells between the Cherubims*, there the Tables of the Law, the Emblems of divine Wisdom and Purity, there the Cherubims the Figures of the blessed Angels, there the *High Priest* entered with the Blood of the Sacrifice, carrying the Names of the twelve Tribes upon his *Breast-plate*.

THUS our great *High Priest*, after having by the Sacrifice of himself without the Gates of *Jerusalem*, atoned for the Sins of his People, entered into the eternal Sanctuary with his own Blood, bearing on his Bosom the Names of all the redeemed, and taking Possession of Heaven for them in their Names, and there offering their Supplications to his Father, perfumed with the Incense of his Merits. Of this there was a miraculous sign given at his *Crucifixion*, for in the Moment he expired, *the Vail of the Temple was rent from the Top to the Bottom*, to signify that the great *High Priest* had Authority to enter into Heaven itself as our Surety, and that his Design herein was to appear in the Presence of GOD for us as the Lamb slain, (*Heb. ix. 24.*)

As our LORD purchased *Salvation* for us, by the real Sacrifice of himself upon the Earth, so he applies it to us by his *Intercession* in Heaven, which is a Commemoration of that Sacrifice; and therefore he is said to appear before his Father by *Sacrifice*. (*Heb. ix.*)

IF any Man sin, we have an Advocate with the Father, *Jesus Christ the Righteous*. His *Intercession* is attended with Majesty and Efficacy: He does not now supplicate with strong crying and tears, as in the Days of his Flesh, but *Wills* Salvation to his People, *Father I will that those thou hast given me be with me, that they may behold my Glory*. Nor does his Suit ever fail of Success, for it is just, he asks nothing but what he has bought by Blood. Moreover, he is nearly related to the eternal Father, and has an

inexpressible Interest in his Affection; and hence we are told, that him the Father heareth always.

FARTHER, the present *Exaltation* of our Redeemer to the highest Degree of Dignity, Glory and Dominion, is a certain Argument of the sufficiency of his *Satisfaction* to Justice by his obedient Sufferings, because it was promised to and conferred upon him by his Father as a Reward thereof.

THAT he is now advanced to the highest *Dignity and Dominion,* is evident from these Scriptures, (Ephes. i.) *When he raised him from the Dead, and set him at his own right Hand in heavenly Places, far above all principality and Power, and Might and Dominion; and every Name that is named, not only in this World but also in that which is to come; and hath put all Things under his Feet, and gave him to be the Head over all Things to the Church.*

THAT the Father promised to him, as *Mediator,* the aforesaid Dignities as a Reward, and consequent of his Humiliation, is likewise evident from these Places of Scripture, (Luke xxiv. 26.) *Ought not Christ to have suffered and to enter into his Glory:* This doubtless refers to the Covenant of Redemption between the Father and the Son, before all Worlds, wherein the Son engaged to suffer for Sinners, and the Father promised to reward him for it; for without Reference had hereto, there was no Obligation either upon the Father or the Son in these respects, See also *Phil. ii. 8. 9. He humbled himself and became obedient unto Death; wherefore God hath also highly exalted him, and given him a Name which is above every Name, that at the Name of Jesus every Knee should bow.* Heb. i. 3. *When he had by himself purged our Sins, he sat down on the right Hand of the Majesty on high.*

Now seeing the aforesaid Exaltation, of being Head of the Church, and Lord of the Universe, was promised to the *Mediator* as a Reward and Consequent of his Sufferings and Satisfaction; forasmuch as it is dispensed, it is a sufficient Proof that the Condition is perform'd, on which the Promise was suspended, or in other Words, of the certainty and sufficiency of CHRIST'S Satisfaction to Justice.

BUT the *Effects* of Christ's Death, are likewise Evidences of his *Satisfaction* by it, and therefore give farther force to this Argument. The Law made nothing Perfect, all it's Sacrifices and Ceremonies could not cancel the Guilt, or cleanse the stain of moral Impurity, nor open Heaven for us, all which are necessary to our Perfection. But CHRIST by one Offering hath perfected forever them that are sanctified; he hath acquired for his People, acquittance from the Guilt of Sin, deliverance from its Stain and Dominion, and a final Admission into the Imperial Paradise.

The Death of JESUS has blotted out the Hand-Writing of Ordinances which was contrary to us, and took it out of the Way, nailing it to his Cross *i. e.* entirely cancelled the condemnatory Sentence of the Law as to Believers; for in the aforesaid Terms there is a manifest allusion to the Defacing and Destruction of

obligatory Bonds. In the End of the World our great high Priest appeared to put away Sin by the Sacrifice of himself; *his Blood cleanseth from all Sin*, and not only extends its Efficacy to all Time past, but will to all Time coming; and hence he is said *to be the same Yesterday to-day and forever, able to save to the uttermost all that come to the Father by him.*

NOR is the Death of CHRIST less efficacious in removing the Dominion and Stain of Sin, for by it the sanctifying Influences of the Holy Spirit are procured, *whereby we are renewed after the Image of God, and made meet for Communion with him*; hence it was that *Christ* promised the Comforter as a consequent of his Ascension. (*John xvi.*) Hence we are said *to be sanctified in Christ Jesus, and to have our Robes made white in the Blood of the Lamb.* (Rev. vii. 14.)

AND is it not thro' the *Blood of CHRIST that we have boldness to enter into the holiest?* (Heb. x. 19) Which is a clear Evidence of the compleat Satisfaction made by it: For without this, Justice would never suffer the Privilege of the Righteous to be conferr'd on the guilty and depraved. To this very Purpose the Apostle himself argues, (Heb. v. 9.) *He learned Obedience by the Things which he suffered, and being made Perfect, he became the Author of eternal Salvation to all them that obey him.* The meaning of which is, that there was Obedience to the Fathers appointment in *Christ's* Sufferings, and that after he had perfected the End designed by them, which was Satisfaction to Justice, he became the Author of Happiness to all that are believingly subject to his Government and Authority.

Having gone thro' the Heads of Discourse propos'd; give me leave, because of the inexpressible moment of this Subject, before I proceed to the Improvement, to offer a brief Answer to the principal Objections that are made against the Satisfaction of *Christ*.

1. The Socinians object, that it is a Violation of Justice to transfer the Punishment of one to another.

I Answer, It is so in some Cases, but not in all, *e. g.* When the Person punished has not Power to dispose of his Life, does not consent to the Punishment, and no valuable End can be answered by it, then it is no doubt unjust to transfer the Punishment upon him. But on the Contrary, when he has Power to dispose of his Life, consents thereto, and a valuable End can be answered thereby, it is not unjust.

Now every of these Things are applicable to *Christ*. He had full Power to dispose of his Life, and freely consented to his Death, (*John x. 18.*) *I lay down my life, no Man taketh it from me, I have Power to lay it down and Power to take it again*; nor was it possible he should be held under the Power of Death, (*Act. ii. 24.*) otherwise no doubt it would have been unreasonable for such a one as he to endure it, for worthless rebels.

MOREOVER, an infinite Good results from his Death; God is hereby glorified, and guilty Sinners saved, and the great Ends of Government answered

Justice is no disorderly Appetite, that aims principally at the Ruin of the Guilty, and is dissatisfied without it. No, it preserves Right with pure Affections, and is therefore content when the Injury is repaired, from whomsoever Satisfaction comes.

Tho' an Inocent Person cannot suffer as Inocent, without Injustice; yet he may contract an Obligation which will expose him to deserved Sufferings. The Wisdom and Justice of all Nations agree in punishing one for anothers Fault, where there is previous Consent, as in the Case of Hostages; tho' it is essential to punishment to be inflicted for Sin, yet not on the Person sinning, for in the Judgment of the Law, the Sinner and Surety are one.

EXCHANGE in Criminal Cases it is true is not allowed, but that is not from a Supposition of Injustice in its Nature, for then it would not be allowed in civil; but for other Reasons, such as these, *viz.* Because Life is a Depositum committed to us, to be preserved till God or the publick Good calls for it; besides the Publick would suffer loss by the Destruction of one of its Members, and perhaps the surviving nocent, or guilty Person, grow worse by impunity.

Moreover we should remember, that there is a difference between the same Person, when abstractly considered, and by himself, and when sustaining the Representation of others, since such a one's Inocence, tho' it renders him incapable of suffering, strictly so called, in the former of these respects, yet not in the latter, because the Law then no longer looks upon his private but publick Character; and consequently the Punishment of those he represents devolves upon their Proxy. These Things duly considered, the aforesaid grand and popular Objection vanishes into Smoke.

- But it is again objected, that the Punishment which our SAVI-OUR underwent, was not the same which the Law threatned, and therefore is not Satisfactory; it is but the Death of one, but a transient and temporal Death, whereas the eternal Death of all was threatned.

I Answer, It is true there was a Difference in some Circumstances, but not in Substance. *Jesus Christ* did endure a real temporal Death, and something Equivalent to an eternal, in weight and value. He could not endure indeed the reproaches of a sinful Mind, or the Anguish of Despair, because it is impossible from the Nature of Things, that these Calamities could come upon an inocent and divine Person, they being the result of personal Guilt and Impotency to atone for it; but our Lord endured Agonies of another Kind, the awful apprehensions of a painful ignominious Death, the Malice of *Satan*, and the unrelenting Vengeance of Almighty God, which all united at once against him; while in the mean Time the divine Nature, as it were, withdrew from his relief. Whatever were the Ingredients of that bitter Cup which God that mix'd them, and he that drunk them, only knew, yet this we may say, that it could be no ordinary penal pressure, which

which could overwhelm his Soul with such a deluge of Grief, dissolve his Body into a sweat of Blood, and at last extort that awful outcry, *My God, My God, why hast thou forsaken me.* This inexpressible weight of Pain, which the dignity of his Person put an immense Value upon, made his Sufferings equal to the Guilt of all he represented, and more than equal to the sufferings of all Mankind; the eternal anguish of the whole human Race could not have so much honoured the Justice and Law of God, as the Sufferings of God himself in our Nature, tho' but for a small space of Time.

But to open and illustrate this Matter more fully, let it be consider'd, that it was impossible for the Redeemer to pay the Debt of Penalty denounced by the Law for Sin, in all the Circumstances of it: He did indeed endure a *natural Death* strictly so called, but then it was but one in the Room of Millions, the Deficiency of which was made up by the Dignity of his Person.

BUT as to *spiritual Death*; tho' he bore something like it, *viz.* the withdrawing for a Time a comfortable Sense of his Father's love, and anguish of Spirit, in a Degree that we cannot conceive or express; yet it was impossible that he should endure it in all its Parts strictly and properly; for as *spiritual Life* includes these two Things, *viz.* a Union to God by Faith and pious Habits, from which all truly spiritual and acceptable Acts proceed, so by the Law of Contraries, *spiritual Death* must needs include a real Separation from God, a real removal or privation of pious Habits, for so long as one has them, however clouded, weakened or out of Exercise, tho' he may be said to be in a spiritual Sleep or Consumption, yet he is still alive.

Now to suppose that the human Soul of *Christ* was separated from the divine Nature, as it is without Foundation in Scripture, so it destroys the infinite value of the *Sacrifice* of it to Justice, which depends upon that Union.

AND to suppose that the Soul of *Christ* was devoid of pious Principles or Habits, is to make him a *SINNER* really and inherently, and thus to disqualify him entirely from being a *Saviour* of others. The Reason is this, the moral Law being spiritual, in Regard of its *Author, Nature and Design*, and Perfect also, must needs require Purity in the Temper and Disposition of the Soul, which cannot be without the aforesaid Habits: Now if *CHRIST* wanted these, he was disconformed to the Law, and so a *Sinner* really and inherently, for Sin is any want of Conformity to, or Transgression of the Law. *

IF so, *CHRIST* would want another *MEDIATOR* to save him, and therefore he was only made Sin by Imputation, being in the mean Time personally and inherently holy, harmless and undefiled, and knowing no Sin.

WHAT was defective in the Sufferings of *Christ's* human Nature,

in respect of the Species or Circumstances of the Penalty threatened by the Law, was made up by its Union with the divine, and so rendered an equivalent to the demerit of Sin.

AND indeed in this Constitution, the Wisdom of God appears admirably; for on the Supposition that *Christ* paid the Debt in Specie in all Circumstances which the Law required, (were that possible) the Bond would be cancelled, and all those *Christ* represented actually freed from the Curse, at least from the Time of the Payment made by the Surety, which Notion is as dangerous as absurd.

BUT AN EQUIVALENT puts it into the original *Creditors* Power whether he will accept of it at all, and when, and how to communicate the Benefits thereof to the Debtors.

AGREEABLE hereto the blessed God has, in unspeakable Wisdom and Goodness, so formed the Plan of the new Covenant, that none shall have any actual Title to, or Investiture in the Benefits of *Christ's* Purchase, until they be enabled to repent and believe.

THIS, rightly understood, entirely oversets the dangerous and inconsistent Doctrines of the *Antinomians*, preserves the Harmony of the Scriptures, and makes the Doctrines of Grace and Duties of Religion entirely consistent.

ANOTHER Objection is this, How could God receive this Satisfaction, since he himself was the Party that gave it? Or how could the *Saviour* of Mankind, supposing him to be God, make Satisfaction to himself? The Answer is,

‘ THAT the infinite Goodness of God in giving a Redeemer, does not divest him of the Office of supreme Judge, nor hinder him from receiving a *Ransom* to preserve the Rights of Justice inviolable. To illustrate this Matter, we have an eminent Instance, not unlike it, in the Case of *Zaleucus*, the Prince of the *Locrians*, who passed a Law, that *Adulterers* should loose both their Eyes; and when his Son was convicted of that Crime, the People, who respected him for his excellent Qualities, came and interceded for him, *Zaleucus*, in a conflict between Zeal for Justice and Affection to his Son, took but one Eye from him, and parted with one of his own to satisfy the Law, and in this Action both paid and received the Punishment: He paid it as a Father, and received it as a Conserver of publick Justice. In like Manner when guilty Mankind could not pay the Forfeiture of the Law, God, the Father of Mercies, was pleased to give it from the Treasures of his Love, *i. e.* the *Blood* of his Son for our *Ransom*; which he nevertheless as the Supreme Judge received from *Christ* upon the Cross, and declared it to be an *Offering of a sweet smelling Savour to him*, or a sufficient Satisfaction to his Justice.’

‘ NOR is it inconsistent with Reason, that the Son of God, clothed with our Nature, should by Death make Satisfaction to the *Deity*, and therefore to himself. In a Difference between two Parties, a Person that belongs to one of them, may interpose for Recon-

ciliation, provided he divests his own Interest, and leaves it with the Party from whom he comes. For Instance, when a Father and Son, both possessed of Imperial Power, have been offended by rebellious Subjects, it may not be improper for the Son to interpose as a *Mediator*, to restore them to the favour of their *Prince*, and yet at the same Time he reconciles them to himself, and procures them the Pardon of an Offence whereby his own Majesty was violated.' But the Time requires that I hasten to the Improvement.

HAS *Jesus Christ* been slain as a *Sacrifice of Propitiation* for us? Then how vain, how uncomfortable and perilous is the Opinion of those who deny the *Imputation* of his *Righteousness* to Believers; for hereby they endeavour to sap the Foundations of the Christian's Hope, and shut up the Springs of their Joy, hereby they oppose the continued Series of Revelation both in the *Old* and *New-Testament*: To deny the *Imputation* of his *Righteousness* to Believers, is the same Thing in effect, as to deny his being sacrificed for them, and equally *unreasonable*, as has been before represented, and if *CHRIST* has not died our Faith is vain, we are without Hope, Help, Comfort; but blessed be *GOD*, tho' the Doctrine of *CHRIST* crucified be to the *Jews* a *stumbling-block*, and to the *Greeks* *foolishness*, yet to those that believe, it is the *Wisdom of GOD*, and the *Power of GOD*.

HAS *Christ* been set forth as a *Sacrifice of Propitiation*, then we may hence learn the Sinfulness of Sin and strictness of divine Justice in the Punishment of it; its true, the Evil of *Sin* may be in some Measure discerned from its malignant Nature, being an Enmity against the blessed *GOD*, a Contrariety to, and dishonourable Reflexion upon all his adorable Attributes, as well as a rebellious Contempt of all the sacred and unalienable Rights of his Government over the *Natural* and *Moral* World.

BUT the most affecting Demonstration of its Malignity appears in those Punishments which are inflicted for it; the Torments of the *Damned* are, no doubt, equal to the Demerit, and therefore expressive of the great *Evil* of it: But they are too little thought upon and realiz'd by stupid, indolent Transgressors, until it be too late to obtain a Deliverance; and temporal Calamities cannot sufficiently represent the infinite *Displeasure* of *GOD* against the obstinate and ungrateful Contempt of his Goodness and Government; but in the Sacrifice and Sufferings of *CHRIST* it is expressed to the utmost in the most strong and flaming Colours. Had divine Justice rent the Heavens and appear'd on this Theatre, attended with the most terrible Images of Pomp and Majesty, to punish the Affronts and Insults cast upon the Authority of *GOD* by impenitent Transgressors, it could not make a deeper and more abiding Impression upon our Minds, than the due Consideration of the Sufferings of our Lord *JESUS*: The drowning of the *Old World* by an awful Inundation of Water, and the dreadful Destruction of the Cities of the *Plain* by *Showerys of Fire*, do not set the

Evil of *Sin*, and divine Severity in the Punishment of it in so strong and striking a Light; if we consider not only the Depth of his Sufferings but the Dignity of his Person, and near Relation to his eternal Father; he suffered not only *Torments* from Men many Ways, but his *Father's Wrath* in a Degree equal to the Desert of all the *Sins* of those he represented; and the Person who endured these Things was the *Son of GOD by Nature*, and of co-equal Glory and Majesty with his eternal Father. O how inflexible is the Justice of GOD, that would not spare even his own innocent and beloved Son, when he became *surety* for Transgressors.

AND how then shall those escape the angry Strokes of GOD's iron Rod, who obstinately persist in Unbelief and Impenitence, when such a *dearly purchas'd* Salvation is set before them, and they repeatedly and earnestly urged to accept thereof? Can they fortify themselves against Almightyness, or encounter with divine Vengeance, the Apprehensions of which made the Soul of *Christ* sorrowful, and heavy, *even unto Death*? Can they bear with Patience forever, that Indignation which extorted a bloody Shower from *Christ's* Body; and the most affecting Lamentations from his Soul! *Eli, Eli, lama sabachthani*, notwithstanding his personal Innocence and the Supports of his Godhead? O Sinners! For GOD's sake, realize these Things speedily, lest ye feel the Weight of GOD's Vengeance forever.

AGAIN, methinks what has been said in the doctrinal Part of this Discourse, serves to remove the Reproach of *CHRIST'S Cross*; this was a *Stone of Stumbling*, and a *Rock of Offence* to the *Jews*, they wanted a pompous *Messiah* to deliver them from temporal Bondage, and judged it absurd to expect great Things or eternal Blessedness from one under Circumstances of the deepest Abasement, and many of the *Gentiles* are of the same Stamp, and take Occasion of Prejudice one Way or other from *Christ's Cross*; but to such as believe it is exceeding precious; for they clearly apprehend that *CHRIST* by his Death has satisfied Justice, made Attonement for *Sin*, and purchased spiritual and eternal Benefits: The Doctrine of *Christ's* Sacrifice upon the Cross, is the very *Foundation* of the *Gospel*, upon which its whole Fabrick is firmly built; its the *Center* in which the *Lines* of both *Testaments* meet and harmonize, the *Soul* that animates the whole *Principle*, without which it is but a dead Carcase; this is the Source of *Grace*, Righteousness and Peace, our Comfort and Salvation: This opens a Door of *Hope* to distressed Sinners, and a Fountain of *Joy* and *Solace*, to all the Saints of GOD that will never, never run dry. For the Man *Christ Jesus* is to them a *hiding-place* from the *Wind*, a *Covert* from the *Tempest*, as *Rivers of Waters* in a dry Place, and as the *Shadow* of a great *Rock* in a weary Land, sure Protection from every Danger, sweet Refreshment in every Difficulty, and strong Support under every Pressure; a *Balm* to every Wound, a *Salvo* to every Fear, yea, even to that

of divine Justice; for Justice being satisfied by the Blood of the great Sacrifice, becomes our Friend, and instead of barring us out of the celestial Paradise with its *flaming Sword*, safely conducts us thither, and infallibly ascertains our *Salvation*; for JUSTICE in its Nature requires but a single PAYMENT, which GOD the Father having received, in the obedient *Sufferings* of his beloved *Son*; is JUST, EVEN IN JUSTIFYING THOSE THAT BELIEVE IN HIM.

O therefore let us come to CHRIST, and depend upon his BLOOD alone for Justification and Salvation; *for him hath GOD set forth to be a Propitiation thro' Faith in his Blood*; it is in vain, my Brethren, to depend upon our *Works*, for he is *curst that don't continue in all Things that are written in the Book of the Law, to do them*, and if we were perfect in our Obedience in Time coming, this Payment which is due to the *Law*, cannot cancel the former Debt we are under to Justice for past Offences; it is in vain to come with *Burnt-Offerings*, and *Calves of a Year old*, to offer thousands of *Rams*, and ten thousand *Rivers of Oil*, or to offer our *First-born* for our Transgression, the *Fruit of our Body* for the *Sins of our Souls*, it is *Christ*, and *Christ alone*, that can help and save us: O then let us with the *Apostle* count all Things but *Loss and Dung* for the Excellency of the Knowledge of *Christ* our Lord, that we may be found in him, not having our own Righteousness which is of the *Law*, but that which is thro' the Faith of *Christ* the Righteousness of GOD thro' Faith; let us beware of the Ignorance of GOD's Righteousness, lest we go about to establish our own, and so rebelliously refuse to submit to the Righteousness of GOD, seeing that by the *Deeds of the Law no Flesh living can be justified*; let us then inviolably pursue the *Apostle's Sentiments, Disposition, and Practise*, maugre all Opposition to the Contrary from Men and from *Devils*, namely, *to desire to know nothing but Jesus Christ, and him crucified, to worship God in the Spirit, to have no Confidence in the Flesh, and to rejoice in Christ Jesus, who by the Sacrifice of himself has satisfied divine Justice for us, and is our all in all, AMEN, AMEN, AMEN. May God himself say AMEN.*

F I N I S.