

272 *Of the Mediation of Christ.*

These are the tremendous Mysteries of our holy Religion, kept secret in Ages past, but now made manifest by the Scriptures of the Prophets, according to the Commandment of the eternal God, published throughout all Nations for the Obedience of Faith. Hence the Divinity of the Christian Religion is evidently clear. What Wisdom of Men, what Wisdom of Angels, could devise these Things, that are so deep, so sublime, and in so high a Degree exceed all the Understanding of all Creatures? How does the adorable Wisdom of God, Justice, Holiness, Truth, Goodness, Philanthropy, here display itself, in finding, appointing, and completing this Method of our Salvation? How calmly a Conscience, pressed with the Burden of Sin, may rest in such a Surety, in such an Engagement? Here observing this Method of our Reconciliation, worthy of God, and safe and secure for Man. Who that contemplates these Things in the Light of the Spirit will not break forth into the Praise of the most holy, the most just, the most true, and the most high God? O! the Depth of the Riches of the Wisdom and Knowledge of God! O! the Mysteries which Angels desire to look into! Glory be to the Father, who provided, admitted, gave such a Surety! Glory be to the Son, who clothing himself with human Flesh according to his Engagement and Promise, so freely, so patiently, and so courageously died for us! Glory be to the holy Spirit the Revealer, the Witness, and the Earnest of so great Happiness! Be thou exalted, O Christ Jesus, true and eternal

Of the Mediation of Christ. 273

eternal God, true and holy Man, and both united, and the Properties of each Nature preserved in a Unity of Person. We confess thee, we worship thee, we apply ourselves to thee, at thy Feet we lay ourselves, from thy Hand only we expect Salvation, thou only Saviour. We desire to be thy peculiar Portion, and by thy Grace we are, and shall eternally remain. Let the whole World of thy Elect know thee, acknowledge thee with us, and so by thee be saved. This is the whole of Faith, this is the whole of Hope, this is the whole of our Desire, Amen. Oecon. Fœd. Lib. II. Cap. 4.

I shall now attend to what Mr. *Foster* delivers on this most important and glorious Subject, which fills the Angels with Astonishment, engages their strictest Attention, and is an eternal Spring of Comfort, Joy, and blissful Delight to the Saints.

! 1. He asserts, *That this Constitution, is not a Scheme entirely new ; but that it is closely connected and interwoven with the essential Branches of the Religion of Nature* (*). Answ. This is not true according to our Principles, nor his own. Upon our Principles it cannot be true, for natural Religion, knows nothing at all of a Saviour, nor of Salvation, by the Obedience and Sufferings, or Mediation of *Jesus Christ*, and, consequently, not of Acts, of Faith and Hope in him, nor of Love and Obedience to him : All which are founded on his Person, mediatorial Engagements, and Acts, and those precious Benefits we receive from him, as our only

T

Media-

(*) Vol. IV. of Sermons, p. 392.

274 *Of the Mediation of Christ*

Mediator and Saviour. It is false, even upon his own Principles; for his Opinion of the mediatorial Scheme, is so far from being a Revival of the Religion of Nature, that it is a base and wretched Corruption of it. Natural Religion teaches us perfect Love to God, and our Neighbour; and that moral Imperfection is displeasing to him, and subjects us to his awful Anger. Mr. *Foster* maintains, that God, according to this Constitution, accepts, justifies, and rewards guilty Men, upon the Foundation of their own Works.——That he accepts of sincere Obedience, in the Room of perfect; which is not agreeable to the pure Religion of untainted Nature; but it certainly is a *great* Depravation of it. In divine Revelation, natural Religion is delineated, and set forth in all its Beauties; and it superadds the Christian Religion to that. This *Gentleman* denies almost every Branch of the latter, and he gives a deformed Representation of the former.

2. The Author complains much of this Doctrine having been *grossly* misrepresented.—God, says he, *considered in himself, has been described as an Object of Horror, and absolutely inaccessible by his frail offending Creatures* (1). And he dares to pass this bold Censure on that Description of God. *An unnatural Imputation, and most absurdly blasphemous* (2). This is a Home-thrust, 'tis a daring Stroke. Let him see to it, how he will defend this *impious*,
Censure

(1) Page 395

(2) Ibid.

Censure, in a certain Time to come. If it is not agreeable to the pure Nature of God, to approve of moral Impurity ; it is no unnatural Imputation to describe him, as inaccessible by such as are the Subjects of moral Turpitude, in themselves considered. If it is an Act of Justice in God to punish and drive from his most holy Presence, those who sin against him ; it is not Blasphemy to assert, that an *offending* Creature, as so considered, or in himself, cannot with Safety appear before the divine Tribunal. And that it is a righteous Thing with God, to recompense Sin with Tribulation, a very short Time will convince this Person, and all other Men, who may doubt of it now. Thro' Ignorance, Self-Love, Pride and Prejudice, he and others, may at present flatter themselves, that an Appearance before the most holy, and the most high God, tho' they are Criminals, will not be attended with any Danger : But if they are not convinced of this Mistake, and *flee for Refuge* to the great Mediator, they will most certainly find it a dreadful, a fatal one. It would be infinitely less bold and presumptuous in a Rebel to insist upon it, that without Fear or Shame, he may approach the Presence of his Sovereign, tho' he has rebelled against his Crown and Dignity ; than it is for sinful Men to stand upon it, that without Terror they may enter the Presence of the infinite Majesty of Heaven, notwithstanding their Rebellion against him. It is no Dishonour to God, to

276 *Of the Mediation of Christ.*

represent him as an Object of Dread and Terror to guilty Creatures ; but it is a just Assertion of his eternal, infinite, and invariable Righteousness. He can't be just if he is not *a Terror to evil Doers*, as so considered.

He asks a very impertinent Question, and vainly flourishes and insults, as if he was militating against the most evident Absurdity. *Where, says he, can Access be had, if not to infinite Mercy (°)?* *Ansiv.* It is to God, as infinitely merciful and gracious, that guilty Creatures must apply with Hopes of Acceptance, and the Communication of Favours to them. What is undeserved ; free Mercy alone bestows on the deservedly miserable. This is freely granted. But if he had put a Query suitable to the Point in Hand, it must have been this : May not rebellious Creatures hope for Mercy, without any Provision for the Honour, and maintaining the Rights of Justice ? If he proves any Thing to the Purpose, he must prove this ; that divine Mercy may exercise itself, in Favour of sinful Men, without any Method taken to answer the Demands of Justice. This he has not yet proved, nor will he ever be able to give Proof of it. That is a Principle he begs and takes for granted, without so much as the least Attempt to confirm it, either from Reason or Revelation. As to what he says of *Men shewing Mercy to Offenders (°)* ; it is a Weakness in them, not to be able to exercise Justice at the same Time, that they extend
Mercy

(°) Page 395.

(°) Page 396.

Of the Mediation of Christ. 277

Mercy to Criminals. It is a Weakness attending human Nature, not to be capable of supporting the Rights of Justice, when they shew Clemency towards the Guilty. Wisdom, if it was in their Power, would always direct them to shew Favour to Transgressors, in such a Way, as that the Authority and Sanction of their Laws might be fully established in doing it. But since that it is not in their Power, in all Cases, wherein Mercy is extended to Offenders; they are obliged to act differently to what the Laws in Force direct, however just and equitable they are. Seeing it is the wisest Way, so to exercise Mercy, as at the same Time to maintain the Rights of Justice; it is reasonable to conclude, that God who is infinitely wise and just, will never be merciful to his guilty Creatures, but in such a Way, as that Justice shall not be obliged to give up any Part of its Right, or its Glory be in the least veil'd; and that he is capable of being clement and favourable to Offenders, in such a Way, tho' Men are not.

He adds, *Or if the supreme Being be, in particular Cases, averse to all Commiseration; dare any inferior Being presume to intercede as a Mediator? To dictate Mercy to him, that is all-perfect; to attempt to make more compliable, to sooth, and mollify him into greater Benignity and Indulgence? If God be in himself, an unchangeable and unerring Pattern of every Thing that is right and fit; would not such a Mediator act an indecent, nay, an immoral Part?*

278 *Of the Mediation of Christ.*

Would he not behave in a Manner unbecoming an intelligent Being, if he should sue for Mercy, any farther than God is by Nature merciful ()?*

Answ. 1. If God was averse to all Commiseration, a Mediator would never have been provided. It was free Mercy, Goodness and Grace, that appointed Christ Mediator; to the End that Mercy might be glorified consistent with Justice, in the Pardon and Salvation of sinful Men. 2. Our Saviour in his Intercession, does not intreat God to be more merciful and kind, than it is agreeable to his most merciful Nature to be, towards his guilty Creatures, in a Way of Justice. And since Christ became Mediator and Intercessor, as an Effect of divine Love and Goodness; it is not thought, that God is prevailed with, in Consequence of his Intercession, to shew Mercy, not having before a Disposition to exercise it. And, therefore, Mr. *Foster*, after his usual Manner, trifles most egregiously. 3. The Intercession of our blessed Lord, being founded on the Perfection of his Satisfaction; he asks for no larger and more extensive Exercise of Mercy, than consists with Justice; and, consequently, in his Intercession, he acts no indecent and immoral Part; nor in a Manner unbecoming an intelligent Being. Nothing farther is asked of God, than he is inclined to bestow; and he is not desired to communicate his Favours, in a Way unsuitable to his own Perfections. And, therefore, our Advocate in pleading for
us,

Of the Mediation of Christ. 279

us, fully supports his Character of righteous. *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous* (¹).

On the contrary, if any Circumstances could be supposed, in which the supreme Model of every Thing truly worthy and noble, might be imagined to be, essentially considered unpropitious and inaccessible; is it not undeniably certain, that the Mediator also ought to be inaccessible? Or can the Deity be degraded by the Exercise of Compassion, in the very same Case, in which the Mediator is exalted and dignified, by pleading for Compassion (²)? *Answ.* Tho' God is inaccessible by guilty Creatures, without a Satisfaction given to his Law and Justice for their Offences; yet upon the Ground of the Satisfaction of Christ, he not only may, but he certainly will admit Sinners into his glorious Presence, and receive them to himself; for Justice itself directs to this merciful, kind and gracious acting towards them upon that Foundation. And, therefore, the Mediator may be addressed with Boldness and Freedom, by those for whose Sins he made Atonement, and the Father also may thro' him: *We have Boldness and Access with Confidence by the Faith of him* (³). Again, God is not degraded by shewing Compassion, consistent with Justice: None suppose that he is: Nor does the Mediator petition him to be kind to Sinners, at the Expence of his Righteousness. It would be a

T 4

great

(¹) 1 John ii. 1.
(²) Eph. ̄i. 12.

(³) Page 396, 397.

280 *Of the Mediation of Christ.*

great Dishonour to our gracious and merciful Intercessor to imagine he does. Our Author concludes his negative Account of this Matter with saying, *must not our humble Supplications, even when they are offered thro' a Mediator, be ultimately presented to the divine Mercy? If so, it then necessarily follows, that the true Ground on which the mediatorial Scheme was established, could not be, that God was in himself, either too terrible, or too resentful, or too inexorable, to be directly addressed and invocated* ('). *Ans.* Prayer is directed to divine Mercy, as exercising itself on the Foundation of Christ's Atonement and Satisfaction; and, therefore, in a Way consistent with Justice. But God cannot be invocated by a Sinner, out of Christ, with any solid Hope of being heard, accepted and answered. Yet it is not the Mediation of Christ, that causes a Will in God to be kind and favourable to his People. The Constitution of Christ a Mediator, is the gracious Effect of an eternal Purpose in God, to shew Mercy to Sinners; and supposes a Will in him to save them, *prior* in Order of Nature to that Appointment. But the Mediation of Christ is the only Way, wherein Justice as well as Mercy can be exercised in their Recovery; which it became the infinite Wisdom of God to provide for the Vindication of, in this great Affair. And, therefore, tho' the Death of Christ did not procure a Will in God, to be reconciled to Sinners; yet, since
he

(') Page 397.

he cannot without neglecting the Rights of his Justice treat them in a merciful Manner, except upon the Foundation of the Propitiation of Christ; it evidently follows, that God cannot be addressed and invocated by Transgressors out of him, to his own Glory, and their everlasting Peace and Happiness.

Mr. *Foster* proceeds, positively, to give us an Account of his Opinion, in Relation to this momentous Subject. And, he says thus, *The true Christian Doctrine of a Mediator, the Substance of which is; that our blessed Saviour was appointed by the supreme Authority of Heaven and Earth, to reconcile apostate and rebellious Men (these are harsh Terms, but we don't often meet with them) to their offended (another hard Word) Maker and Sovereign; and to be the Distributer of God's Favours to Mankind* (^u). Then he observes, *that it is probable, that Christ did not stand in the Character of a Mediator, till after his Exaltation, (which is a Socinian Tenet,) and several Things to clear up this Appointment from some Objections, wherewith we have no Concern at present: Next he explains what is intended by ascribing Reconciliation and Remission to the Death of Christ: And says, that it is the undeniable Doctrine of the new Testament, that the Death of Christ, was not intended to render the Deity propitious* (^a): None suppose it was, which I have before observed.——*The whole Use and Efficacy of it, adds he, springs from his appointing and declaring*

(^u) Page 397.

282 *Of the Mediation of Christ.*

ring it to be an accepted Sacrifice (*). If it is so, then the Death of Christ, in its own Nature, had nothing of a Fitness in it to atone for Sin: It was merely an arbitrary Act in God to appoint it to such a Use. It was not then in Reality a Sacrifice, or it was not so in itself, only God accepted it as such. Than which two Particulars the *Gentleman* will never be able to express any Thing more false, and contradictory to the current Sense of the new Testament. Those Writings tell us, that *Christ is sacrificed for us* (†).—That he *gave himself for us an Offering and a Sacrifice* (‡).—That he *put away Sin, by the Sacrifice of himself* (§). These Testimonies Mr. *Foster* contradicts, and confidently asserts, that it was no otherwise a Sacrifice, than by Acceptation. How trifling therefore is it, yea how absurd to observe, as he does, *that it is the express Command of God, to consider the Death of Christ, under the Notion of a Sacrifice* (¶). What? Are we commanded by God to consider, or account the Death of his Son to be that which in Fact it was not?—A Sacrifice it seems his Death was not; but we are required by God himself to consider it a Sacrifice: This is ridiculous trifling indeed with sacred Things. Three Reasons are assigned for our accounting, by Vertue of divine Authority, the Death of Christ to be what it was not. 1. *That it might be*
a

(*) Page 401. (†) 1 Cor. v. 7. (‡) Eph. v. 2.
 (§) Heb. ix. 26. (¶) Page 402.

a standing Memorial of God's being propitious, and inclined to pardon the Sins of Men—a Memorial co-inciding with the almost universal Sentiment and Practice of the World (among whom Sacrifices were esteemed as an essential Part of Religion) and likely, upon that Account to have a more certain and powerful Influence (°).

Answ. What Fitness was there in the Death of Christ to be such a standing Memorial? None at all according to our Author's Opinion; it became so by a mere arbitrary Act of God, who would have Men consider it under the Notion of a Sacrifice, tho' it was not a Sacrifice. Again, the Death of Christ procured the Pardon of Sin in a Way honourable to the Law and Justice of God; and *in him we have Redemption thro' his Blood the Forgiveness of Sins.* Hence we read of his *purging our Sins, and putting away Sin by the Sacrifice of himself.* And, therefore, it is sinking the Death of our glorious Lord, to serve a very low Purpose, *viz.* to be a Memorial only of an Inclination in God to pardon Sin. Besides, would God meet with the Superstition and Prejudices of the World, who almost universally thought Sacrifices necessary to appease the offended Deity? Or in Compliance to this foolish Prejudice of Mankind, would he have the Death of his Son considered as a Sacrifice, tho' it was not so in Fact? Abominable, shocking and horrid is this! Was it becoming the Wisdom of God, so far to countenance the superstitious Fears and
absurd

(°) Page 402.

284 *Of the Mediation of Christ.*

absurd Prejudices of foolish Men, (so Mr. *Foster* speaks) who thought that Sin could not be pardoned without Atonement? Was not this the ready Way to encourage them to retain that Prejudice to the Dishonour of the merciful Nature of God, who is disposed and determined, (as our Author thinks) to remit Sin without any Satisfaction made to his Law or Justice? Farther, this seems to suppose, that if Men had not fallen into the absurd Opinion, of the Necessity of Sacrifices, we should never have been commanded by God, to consider the Death of his Son, as a Sacrifice. If it is true, that for this Reason, we are required to esteem the Death of Christ what it was not in Fact; the whole Gospel is a mere Fable, and unworthy of the Regard of Men. 2. *That it might be a standing Memorial of the Evil and Demerit of Sin* (^d). *Answ.* How comes it to be such a Memorial? Was there any Fitness in it to be such a Memorial, or to serve such an important End? No, it was merely an arbitrary Act in God, to appoint it such a Memorial. If Sin had been laid on Christ, if he had suffered in the Room of Sinners, if in suffering he had been made a Curse, an Offering for Sin; his Death in itself would have been a full Evidence of the evil Nature and dreadful Demerit of Sin, and it eternally would be a fit Memorial of the vile Nature of it, and of the Punishment it deserves. Each of these Things
is

(^d) Page 402.

Of the Mediation of Christ. 285

is affirmed in the holy Scriptures ; but neither of them Mr. *Foster* thinks is true.

3. *It seems to have been wisely appointed with this View likewise, viz. to supersede the Use of all future Sacrifices ; which extending even to human Sacrifices, had been the most depraved and unnatural Branch of heathen Superstition (°).*

Ans^w. The Doctrⁱne of the Necessity of the Death of Christ, who was a Person infinitely glorious, in order to expiate Sin, and make Atonement for it, greatly exposes the Folly of Mankind, in proposing to appease the Wrath of God by any Thing, which it was in their Power to offer to him in Sacrifice. Again, the Account given in the Gospel, that Peace is made by the Blood of Jesus, is a proper Foundation for Tranquility of Mind, and inward Satisfaction and Joy, tho' we are conscious of Guilt and great Unworthiness : And hence we clearly discern, that God as a righteous Judge requires nothing of us, in Order to Atonement for our Sins, and the Remission of them.—That Christ, *by one Offering hath perfected for ever them that are sanctified (°).* This Scripture the Author dreadfully abuses, when he says, and, *therefore, that it, i. e. the Death of Christ, might the better produce this Effect, viz. superseding the Use of all Sacrifices ; particularly, human Sacrifices, which was worthy the Care of infinite Wisdom and Goodness, we are expressly informed, that Jesus Christ hath by one Offering perfected for ever them*

(°) Page 403.

(°) Heb. x. 14. (·)

286 *Of the Mediation of Christ.*

them that are sanctified. The Sense according to Mr. *Foster* is this, the Death of Christ, tho' it was not in fact a Sacrifice, yet since Men, through a superstitious Dread of the divine Anger against Sin, have been persuaded of the Necessity of Sacrifices, they shall consider his Death, as a Sacrifice, that they may not hereafter imagine, that any other Sacrifice, for Sin is expected of them.

In the last Place, he compares the Sin of *Adam* and its Consequences to his Posterity, with the Death of Christ, and its Effects relating to Mankind; and very wonderful are the Discoveries he makes on these Subjects. 1. He observes, *That Death is a Misfortune, not a Punishment, to which the human Race became subject in Consequence of the Sin of Adam* (e). *Answ.* Without Guilt none are subject to Death; if any are so, then Death is not the Wages of Sin, nor does it follow upon the Imputation of it; but in some Instances at least, it is inflicted without any Charge of Sin at all. Both which are false: The Apostle expressly asserts, that *the Wages of Sin is Death* (h). And he plainly supposes, that Sin is imputed to such as die, and that the Imputation of Sin is the Cause of their dying, when he thus expresses himself: *Sin is not imputed where there is no Law: Nevertheless Death reigned from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression* (i). Again, the Loss which
any

(e) Page 404. (h) Rom. vi. 23. (i) Ibid. v. 13, 14.

any innocent Person may sustain, in Consequence of another's Guilt is not of any Thing, which Innocency entitles to, because it is unjust to deprive a guiltless Man of what his Innocency gives him a proper Right to. The Children of a Traytor suffer Loss, in Consequence of their Father's Rebellion ; but not of any Thing which Innocency entitles them to ; their Right to their Father's Estate follows upon his Right ; the Father not preserving that Right in himself, by due Subjection and Loyalty to his Prince, he cannot convey it to his Descendants. Innocency, according to the Constitution of God in his Law, entitled *Adam* to Life ; so long as he continued innocent, so long he was free from an Obnoxiousness to Death. And that Law which gave him the Head and Root, a Right to Life, on Condition of preserving his Innocency, could not subject his Descendants to Death, without a Concern in his Guilt. For it is absurd to suppose, that one and the same Law, should ensure Life to the first Man, if he did not offend his Maker, and bring all his Posterity under a Sentence of Death, considered as innocent ; and, consequently, since all Mankind are liable to Death, as an Effect of the first Man's Sin, the human Race must be chargeable with his Transgression, in the Sense of that Constitution and Law. So that Death is not a Misfortune only, but it is a Punishment in itself, and such it remains to all, who are not redeem'd by Jesus Christ, 2. *This Misfortune brought*

288 *Of the Mediation of Christ.*

brought upon us by the Sin of Adam, is counterballanced thro' Jesus Christ—by restoring Mankind to a Possibility of obtaining eternal Life (*).

Answ. Will it be allowed, that the Sin of *Adam* brought us into any Danger of losing eternal Life? If this is granted, we shall have more yielded, than we expected from this Person; tho' the Manner of his speaking does suppose it, yea, that it was lost; for that cannot be said to be restored, which is not taken away, or lost by some Means or other. But those for whom Christ died, or acts in the Capacity of a Mediator; are not only brought into a possible State of Salvation; but they are actually, completely, and eternally saved. He has put away their Sins; redeemed them from the Law's Curse; justifies their Persons; gives them a Right to Heaven; prepares them for the Enjoyment of celestial Glory; preserves them safe in this World; and will render them consummately happy in the next. Farther, the Author, I suppose, means, that God for the Sake of Christ will justify and reward Men with eternal Life, on the Foundation of their own imperfect Obedience, which is false, and it has been before disproved. 3. Mr. *Foster* apprehends, that the Things advanced are a *proper Explanation of Rom. v. 15, 18, 21.* But he is grossly mistaken: For the Things advanced are not true; and, therefore, they cannot be a proper Explanation of that, nor of any other Part of sacred Writ. Besides,
the

(* Page 404.

the Death of Christ is not there treated of; not a Word relating to it is mentioned in that Place. The Apostle in that Portion of Scripture, limits his Discourse to the Disobedience of *Adam*, and its Effects upon us; and to the Obedience of Christ, and the happy Fruits arising to us, from the Imputation of that Obedience, and our being justified thereby. Nothing at all is said of his Death and Sacrifice; and, therefore, this Observation is impertinent; it neither serves to explain that Place, nor to confirm what he wishes to establish.

4. *His Death may be much more properly described as a Sacrifice, than any Offering of brute Creatures; which had no such Efficacy, viz. to render the obtaining of eternal Life possible to Men.* *Ans^w.* According to him, the Death of Christ, in itself, hath no such Efficacy, any more than they had. All the Efficacy spoken of, and that is not much, is of the Appointment of God; or it is the Effect of his arbitrary Pleasure; which is not only false, but absurd, as it seems to me. What Actions are in their own Nature, that they will for ever remain, no Appointment can alter them: And the Actions of an intelligent Being, cannot be attended with greater Worth and Efficacy, than is proper to the Nature of the Acts of such a Creature, by Vertue of any Appointment or Decree whatsoever. If, therefore, the Death of Christ, was not a proper Sacrifice, if it had not in itself, or in its own Nature, Efficacy to take away Sin, atone

290 *Of the Mediation of Christ*

for it, and save Sinners, no Appointment could make it a Sacrifice, nor give Efficacy to it. 'Tis one Thing to say, that something is accepted in the room of another; and quite different to affirm, that the Thing so accepted, becomes and may be esteemed that very Thing which it is accepted in the Stead of. And to assert, that the Death of Christ, is to be considered under the Notion and Character of a Sacrifice, tho' it was not such, because God accepts it in the Room of a Sacrifice, is advancing a direct Absurdity. And the Death of Christ cannot properly be called a Sacrifice, or an Offering for Sin, without an Imputation of Sin to him, unless he bore the Curse it subjects us to, and underwent the Penalty that Sin demerits; all which Mr. *Foster* denies: And, therefore, tho' he proceeds to say, *that, the Phrases of our being redeemed by his Blood, and reconciled to God by the Death of his Son, must appear to have a clear and very emphatical Meaning*; they can have no such Meaning, that is agreeable to the Idea of Redemption, and Reconciliation, by the Offering of Sacrifice. It is mere trifling, to speak of the Death of Christ under sacrificial Terms; and explain away the Idea of a Sacrifice in Relation to his Death. How can it be a Sacrifice for Sin, without Atonement; without Reconciliation, and the Security of those Persons from Wrath and Punishment, on whose Account he became a Sin-offering? It is as rational to consider and esteem our Saviour a King, without his exercising

Of the Mediation of Christ. 291

exercising any regal Power and Authority, as it is to consider him a Sacrifice in his Death, without his being made Sin and a Curse. I have considered what Mr. *Foster* objects to our Opinions; and what he offers in the Explication and Defence of his own, on various Subjects: And I hope, that our Sentiments are fully cleared of those Absurdities he imputes to them; and that the pernicious and dangerous Principles he advances, are sufficiently exposed and refuted. But that I leave with the Reader to determine, as he shall see Reason upon due Examination.

