



## 1 JOHN iv. 10.

*Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins.*

I PRESUME there is hardly one in this Assembly, but must conclude, that if a *Private Christian* was sent for, to attend the last Hours of a dying Criminal, he would take an Opportunity to hint something of *Jesus, the Great Redeemer*, and direct him to pray for Pardon, through his Blood, as well as to repent of his Sins, and be ingenuous in his Confessions.

I AM sure, if a Preacher of the Gospel, or one who styles himself a Minister of Jesus, was called to this Service, he could not be silent on this Head, without a *Contradiction* to his Character, *an Affront* to the Saviour, and the greatest *wrong* to the Soul of the Penitent.

LEAVE Christ, as *God's Salvation*, out of the Bible, and it is of little Account to a guilty, perishing Sinner. Let Men say what they will of the *Merit of Virtue*, or the *Efficacy of Repentance*, the Scripture knows no <sup>a</sup>*Redemption*, but through the *Blood of Jesus, the Forgiveness of Sins according to the Riches of God's Grace*. Surely that which is the Theme of the high Praises of Saints in Glory, may well be the Foundation of our Hope on Earth. They say nothing of their *Contrition, Morality, or Sufferings*, but ascribe their whole Salvation <sup>b</sup>*to him, who loved, and washed them from their Sins in his own Blood*. Agreeable to which the Apostle observes in the Text, *Herein is Love*, that is,

<sup>a</sup> Ephesians i. 7.

<sup>b</sup> Revelation i. 5.

the most eminent and glorious Display of Divine Love, *not that we loved God*; no, very far from it, *the carnal Mind* (and such is the Mind of every Man whilst unregenerate) is *Enmity* against him; *But he loved us, and sent his Son to be the Propitiation for our Sins.*

HERE I might observe a plain Distinction of Persons in the Divine Essence: The Father is *one who sends*; the Son *another*, even the Person *sent* by the Father, a Distinction which the Scripture constantly preserves, <sup>c</sup>*God so loved the World, that he gave his only begotten Son, &c.* <sup>d</sup>*God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us. When we were Enemies, we were reconciled to God by the Death of his Son.* Here is the Person *given*, the *Son*, who died for us, and reconciles us to God: And here is the Father who gave the Son, and is a Person distinct from him, for whose Sake he is at Peace, or reconciled to us. Moreover, we might point out a very humbling Consideration, suggested in the Text; that a Sinner (as we all are by Nature, and Practice,) is *without Love to God*. We are Lovers of ourselves, our Lusts, the World, or any Thing, rather than God: But what I chiefly aim at, is to consider the astonishing, adorable Instance of Divine Grace to Sinners in these most guilty and unamiable Circumstances, God loved, and from this Divine Principle (the Spring of all new covenant Blessings) he *sent his Son to be the Propitiation for our Sins.* Here I propose,

I. To state the *Import* of the Term, or show what we are to

<sup>c</sup> John iii. 16.

<sup>d</sup> Romans v. 8, 10.

understand by *Propitiation*.

II. INQUIRE into the *Necessity*, and *Importance* of the Blessing.

III. SAY something of its *Excellence*, and *Perfection*.

IV. CONSIDER it as the proper Effect, and brightest Discovery of God's Love to Sinners.

I. WE are to state the Import of the *Term*, or show you what we are to understand by *Propitiation*.

AND here I would appeal to the Understanding of all Men, whether we have not some other Idea of this Word, than what is Contained in *Repentance*, *Amendment*, or *Mortification*: These have their Place in the Christian Experience, but we certainly mean something different by *Propitiation*.

THE *Jews* well understood the Meaning of it: They had their *Eucharistical*, and *expiatory*, or atoning Sacrifices; in the former, they paid Homage to God their Sovereign, acknowledging their Dependance upon, and Obligations to, him: In the latter, there was a Remembrance of Sin, a Confession of Guilt, and an Application to God for a legal or typical Pardon, in the appointed Manner; and every one must see a Difference between the Contrition, Confession and Reformation, of the Penitent, and the slaying of the Beast, pouring out of his Blood, and burning his Flesh on the Altar: The former was necessary, and what God required; but without a Sacrifice, there was no Forgiveness; or, as the Apostle expresses it, <sup>e</sup>*Without Shedding of Blood*, there was *no Remission*.

<sup>e</sup> Hebrews ix. 22.

THE High-Priest was to offer first for his own Sins, and then for the Sins of the People, and every *Jew* did, or might know, that according to the express Will of God, his Sacrifice was to be accepted for him: Hence we so often read of the Priest's <sup>f</sup>*making an atonement for Sin*, in which it is promised, *it shall be forgiven*.

CAN it now reasonably be supposed, that the Apostles would recede from the well-known Meaning of this Word, especially in their Writings to the *Jews*, and always use it in a metaphorical or figurative Sense; surely it had been better to have dropped the Term altogether, when so many other were at Hand more apposite and expressive of Repentance and Obedience; or at least that they would have so guarded it by an Explication, as effectually to have prevented the believing *Jews* forming an Apprehension of its Agreement with their own Sacrifices? Instead of this, they constantly represent the one, as a Figure or Type of the other: Let anyone read the 9th and 10th Chapters of the Epistle to the *Hebrews*, and he must, I think, be convinced of the Truth of this Observation: Christ is said to be <sup>g</sup>*gone with his own Blood into the holy Place, having obtained eternal Redemption for us*; not with the *Blood of Bulls and Goats, but his own*. He is represented as <sup>h</sup>*appearing in the end of the World, to put away Sin, by the Sacrifice of himself*. He is said to be *once offered to bear the Sins of many*. And by his <sup>i</sup>*one offering to have for ever perfected them who are sanctified*. To the same Purpose the Apostle *Paul* recommending to the *Ephesians* a forgiving

<sup>f</sup> Leviticus iv. 35. Chapter v. 13, 15.

<sup>g</sup> Hebrews ix. 12.

<sup>h</sup> Hebrews ix. 26, 28.

<sup>i</sup> Chapter x. 14.

Spirit, mentions, as a most powerful Motive, that <sup>j</sup>*God for Christ Sake had forgiven them*, and with a manifest Allusion to the Jewish Sacrifices, adds, *walk in Love as Christ also hath loved us, and hath given himself a Sacrifice to God, for a sweet smelling Savour.*

FURTHER, the Heathens were no Strangers to the Sense of the Word *Propitiation*. How they came by the Notion of the Necessity of a Satisfaction, (whether from Tradition or Conscience) is not our present Inquiry, but it is certain it generally prevailed among them; hence their numberless Sacrifices, in which, though guilty of gross Idolatry, and much Superstition, they declared their Sense of the *Necessity* of *appeasing* their gods, and their Hope, by this Means, to obtain Forgiveness. And if <sup>k</sup>*Grotius* and other learned Men may be credited, the Word is always used in this Sense by all the *Greek* Poets and Historians. Propitiation then supposes Sin committed, and is Something offered to God to pacify him, and render him favourable to the Sinner. Having thus settled the Meaning of the Term, I proceed,

II. To inquire into the *Necessity*, and *Importance* of it.

BY *Necessity*, I do not mean that God was *obliged* to provide an Atonement for the Sin of Man, any more than for the Rebellion of Angels: For the latter we are certain he did not; and the former he might have refused, without the least Shadow of an Impeachment from his Creatures.

*MISERY* may excite, but not oblige to Pity, especially where

<sup>j</sup> Ephesians iv. 32. Chapter v. 2.

<sup>k</sup> Grotius de Satisfactiones.

*Guilt* is the Spring of it; and *Ruin* the just Consequence of *Apostacy*.

BUT if God in adorable Sovereignty, is pleased to make a Difference; and whilst he righteously punishes Angels, if he will display the Riches of his Mercy, in the Pardon of any of the Children of Men; what we contend for, is, that he *must*, and *will* do it in a Way worthy of himself, or in full Consistence with the *Nature*, and *Glory* of *all* his Divine Perfections. To exalt any one of these on the Ruin of another, is utterly inconsistent with the Wisdom, and Rectitude of the Great God, or as <sup>1</sup>an ingenious Writer observes,

“A God *all* Mercy, is a God.”

I KNOW the *Socinians* suppose, the Goodness of God will not admit him to demand, or receive a Satisfaction; and that the *Flow* of Mercy is abundantly more natural, and glorious, without a Propitiation: But the Scripture asserts the Fact, and points out the Necessity of it, in very striking Language; thus we are told, that <sup>m</sup>*it became him for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make, the Captain of their Salvation perfect through Sufferings.*

THE Person spoken of as the *Captain of Salvation*, is the Lord Jesus Christ; he was to *suffer*, and by his *Sufferings* to be made perfect: And in this Way, or through the *Sufferings of Christ*, the Father brings many Sons to Glory; and this the Holy Ghost says *became him, i.e. it was proper, and suitable, worthy of God, agreeable* to his moral Perfections, and Rule of Government.

<sup>1</sup> Dr. Young.

<sup>m</sup> Hebrews ii. 10.

And so the Apostle *Paul* observes, <sup>n</sup>*that all having sinned, and come short of the Glory of God: We are justified freely by his Grace, through the Redemption that is in Jesus Christ; whom, says he, God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness, for the Remission of Sins which 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 who believes in Jesus.* According to this Account, Christ as *dying*, or *shedding* his Blood, is the Propitiation: This was fore-ordained in the Divine Decree, and now exhibited, or set forth in the Revelation of the Gospel, and that with this *particular View*, that God: might appear to be *just*, in justifying the Sinner believing in his Son. Had he forgiven Transgression at the mere Intercession of his Son; or as an Act of royal Sovereignty, without any Regard to Satisfaction, he might have appeared to some to be the Lord God, gracious and merciful; but when the Blessing comes through *Blood*, and the *Blood* of *his own Son*, *Mercy and Truth meet together, Righteousness and Peace embrace each other—He is then a just God, and a Saviour.*

I STAY not to enquire, whether God could not have fixed on any other Method of Recovery; It is certain no other is revealed, and had we proper Apprehensions of the Holiness and Justice of God, that they are Attributes as *essential*, and *necessary* to the Divine Nature, as Wisdom, Power, and Goodness, and can never be dispensed with on any Account, nor any Favour shown to the Guilty in a Manner injurious to them; I say, when we consider this, and our Circumstances as Transgressors; and remember God is glorious in Holiness, without saying what he *might do*, we

<sup>n</sup> Romans iii. 24, 25, 26.



may well adore him for what he *has done*, in providing a Mediator, *laying Help on one who was mighty*, or setting forth his Son as the Propitiation.

THE Necessity of an Atonement might be further evinced, from the Sanction of the Law, clothed with the Authority of a God, who cannot lie, a God as jealous of the Glory of his Faithfulness, in the Execution of a Threatening, as in the Accomplishment of a Promise. °We read, *the Wages of Sin is Death*, and *the<sup>p</sup> Wrath of God is revealed from Heaven against all Ungodliness, and Unrighteousness*. These are the Words of a Sin-hating, and unchangeable Judge, who adds, <sup>q</sup>*Cursed is every one who continueth not in all Things which are written in the Book of the Law to do them*. Now as it must be granted, *all have sinned, and come short of the Glory of God*; the Curse must take Place in the Punishment of Sin, and the Weight of God's Wrath fall upon us, had not he provided a *Redeemer*: And the Revelation is, *Christ has redeemed us from the Curse of the Law, being made a Curse for us*.

By the *Curse*, something more must be meant than natural Death, for it is still the Appointment of Heaven, *that all must die*. This is the Lot of the Righteous, in common with the Wicked; so that the Curse must take in the Guilt of Sin, which is the *Sting of Death*, and subjects us to the Wrath of God, with all its dreadful Consequences.

You will observe the *agency* is here referred to Christ, he redeems from the Curse, and the Manner is explained, he was

° Romans vi. 23.

<sup>p</sup> Romans i. 18.

<sup>q</sup> Galatians iii. 10, 13.

*made a Curse for us; nor is there the least Hint of any Worthiness in us deserving the Favour, for whilst Sinners, and Ungodly, 'He trod the-Wine press of his Father's Wrath for us, and he did it alone; and of the People there was none with him.*

IF it should be said, how can God punish the innocent, and make the blessed Jesus A Curse? It may be replied, the Scripture assures us it was so. <sup>s</sup>*God made him to be Sin for who knew no Sin; he <sup>t</sup>suffered the just for the Unjust.* Nor was there any Injury done to him in this, as he freely offered himself to Death, and cheerfully laid down his Life for us.

AND let it be remembered, the Curse took hold on him, not in the abstract Idea of his *personal Innocence*, but as the *Surety* of his People, charged by his own Consent, with their Guilt; nor do I see it easy to account for the Sufferings of Christ, and his dying under a *Curse* upon any other Principle.

AND, to add no more under this Head, if Repentance, Confession, and better Obedience, (which are always due to God from the Sinner) were sufficient to obtain the Pardon of our Sins, and re-instate us in the Divine Favour; the high Encomiums of the Love of the Father, in giving the Son, and the Grace of the Son in dying for us, might well have been spared; for according to this, had the Sinner never heard of the Saviour, he might have secured his own Happiness; and so far at least Christ must have <sup>u</sup>*died in vain.* But let us rest in the Account we

<sup>r</sup> Isaiah lxiii. 3.

<sup>s</sup> 2 Corinthians v. 21.

<sup>t</sup> 1 Peter iii. 18.

<sup>u</sup> Galatians ii. 21.

have from God, which is, that Christ is the <sup>v</sup>*Way, the Truth., and the Life; and no Man can come unto the Father but by him.* <sup>w</sup>In him we are *accepted.* <sup>x</sup>He is *our Peace,* <sup>y</sup>*nor is there Salvation in any other, nor any other Name given under Heaven among Men whereby we can be saved.*

As to the Importance of the Blessing of Propitiation: If there is any Thing valuable in the Favour and Friendship of God? Any Pleasure in an intimate familiar Converse with him? Would we have Peace of Conscience, and Deliverance from our distressing Fears? Are we concerned for Help in Duty, Support under Trials, Comfort in Death, and the Glories of the heavenly State? They all come in at this Door: It is in Jesus (the great propitiatory Sacrifice) God hath <sup>z</sup>*blesed us with All spiritual blessings;* nor do I know of the Conveyance of any new covenant Mercy, to the Inhabitants, of this, or the heavenly World, but through him, who has carried his Blood within the Vail,; and <sup>aa</sup>*appears as a Lamb slain in the Midst of the Throne.*

We are undoubtedly much indebted to him for his *Example,* and should endeavour, in the Strength of Grace, to copy out every imitable Excellence: The *holy, meek, and self-denying* Jesus is a lovely *Pattern* for all who call themselves his Disciples: But had we no other Concern with him, than to follow his Steps, who that is conscious to his own manifold Imperfections, and sees so many Deviations from the appointed Path, but must give up all

<sup>v</sup> John xiv. 6.

<sup>w</sup> Ephesians i. 6.

<sup>x</sup> Ephesians ii. 14.

<sup>y</sup> Acts iv. 21.

<sup>z</sup> Ephesians i. 3.

<sup>aa</sup> Revelation v. 6.

Hope: Blessed be God, the Redeemer has not only pointed out the Way, and called us to take up the Cross and follow him, but for our Encouragement, directs us to himself, our great Head of Influence, and Acceptance; assuring us, *his Grace shall be sufficient for us, by the Way*, and that in the End, through his <sup>bb</sup>*Righteousness, Grace shall reign unto eternal Life*, Which brings me,

III. To point out something of the *Excellence*, and Perfection of this Propitiation, and our Text tells us,

1. THAT God sent his *Son* to be the Propitiation for our Sins.

THE *Old Testament* Saints had their Prophets, who were Messengers from God, to inform them of their Duty, warn them of Judgments, and encourage their Faith in the promised Messiah. These, according to their Light, held forth the great Salvation; but the Accomplishment of the Blessing was referred for the Son of God; <sup>cc</sup>*in the Fulness of Time God sent forth: his Son, made of a Woman, made under the Law, to redeem them who were under the Law*. Whence it appears, that Christ has this Title of Son not only from his miraculous Conception (for he was the Son of God before he was sent forth, or made of a Woman) but from his being of the same *Nature*, or *Essence*, with the Father. And whatever may be thought of some Places of Scripture, which are supposed to speak of the Son as *Mediator*, or a Son by *Office*, it is certain others carry the Character much higher: Thus we read <sup>dd</sup>*unto the Son he said, thy Throne, O God*,

<sup>bb</sup> Romans v. 21.

<sup>cc</sup> Galatians iv. 4.

<sup>dd</sup> Hebrews i. 8.

*is for ever and ever; and again, <sup>ee</sup>Though he were a Son, yet learned he Obedience by the Things which he suffered. Where the Antithesis lies between his Sonship and obedience, plainly hinting it was an Instance of Divine Condescension, and what as a Son he was not obliged to. Further he is called the <sup>ff</sup>only begotten Son of God; Others are so by Creation, and Adoption, but he is so in a Manner peculiar to himself, on account, of which he is said to be the <sup>gg</sup>Brightness of his Father's Glory, and the express Image of his Person, to possess <sup>hh</sup>all the Fulness of the Godhead, To be the Word, that was in the Beginning with God, and was God.*

As to his human Nature, he was the <sup>ii</sup>Seed of David, but in his Divine, <sup>jj</sup>God over all Blessed for ever more.

Now it was this God our Saviour, the adorable Emmanuel, who <sup>kk</sup>purchased his Church himself with his own Blood. And who shall set an Estimate on His Blood? It must be precious beyond Conception, if it is the Blood of God.

Much Blood was shed among the Jews, but it was the Blood of Beasts, and the Heathens had besides these their human Sacrifices: The former were insufficient, the latter abominable but when Jesus <sup>ll</sup>through the eternal Spirit, offered himself to God, all the Glory of his Person, attended the Oblation. This

<sup>ee</sup> Hebrews v. 8.

<sup>ff</sup> John iii. 16.

<sup>gg</sup> Hebrews i. 3.

<sup>hh</sup> Colossians ii. 9. John i. 1.

<sup>ii</sup> Romans i. 3.

<sup>jj</sup> Romans ix. 5.

<sup>kk</sup> Acts xx. 28.

<sup>ll</sup> Hebrews ix. 14.

rendered it highly acceptable to the Father, and hence it derives its Virtue of cleansing from all Sin.

THE Mystery of the Union of the Divine and human Natures in the Person of Christ is Matter of Wonder, and Praise, *Great* beyond Comprehension, but absolutely necessary to our Redemption. God cannot suffer, Man cannot *merit*, but what cannot *God Man*, or Deity united to the human Nature, endure or obtain?

THIS Propitiation then, was the *Lamb of God*, and the *Prince of life*; our elder *Brother*, and the *Man God's Fellow*; amazing Constitution! how suitable! how glorious!

2. THE Doctrine, Worship, and Faith of the *Old Testament* Saints, were directed to this, as the great *Centre* of Efficacy and Perfection.

THE whole of their Religion, to an Eye of Faith, looked this Way; and if many among them saw no farther than the Letter, and relied in the Shadow, there were others who received the Testimony of the Spirit, concerning the Sufferings of Christ, and the Glory that should follow. *Abraham.*, before the *Mosaic* Dispensation, <sup>mm</sup> *saw Christ's Day, and was glad; Moses preferred the* <sup>nn</sup> *Reproach of Christ, to all the Treasures of Egypt: And of the People of the Jews it is said, they* <sup>oo</sup> *did all eat the same spiritual Meat; and did all drink the same spiritual Drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ.* They did not indeed live to receive the

<sup>mm</sup> John viii. 56.

<sup>nn</sup> Hebrews xi. 26.

<sup>oo</sup> 1 Corinthians x. 3, 4.

*Promises, or see the Messiah in the Flesh, and enjoy the distinguishing Blessings of his Kingdom, but they <sup>pp</sup>saw these Things afar off, and were persuaded of them, and embraced them.* The ceremonial Law was from God, and was well adapted to Instruct the People who were under it: But *it <sup>qq</sup>made nothing perfect, but the bringing in of a better Hope did by the which we draw nigh to God:* The Reason is, the Law was only a <sup>rr</sup>*Shadow of good Things to come, not the very Image or Substance of the Things themselves,* and therefore the Sacrifices, and Services belonging to it, became acceptable to God, and Means of spiritual Comfort to his People, only through Christ the great Antitype, or Substance of them.

As to the Removal of Guilt, there, was a <sup>ss</sup>*sanctifying to the purifying of the Flesh, by the Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the Unclean.* The Sinner, if he brought his Offering, was accepted, and free from any Punishment the *Jewish* Law could inflict: He was no longer legally unclean, but his Conscience was not purged, nor Divine Justice hereby satisfied. This could only be done by the <sup>tt</sup>*Death of the Mediator of the New Testament,* which is expressly said, among other Things, to be *for the Redemption of the Transgressions which were under the first Testament.*

AND I am well persuaded, that in the *Passover,* and *annual solemn Expiation,* if not in every Sacrifice, the believing *Jews*

<sup>pp</sup> Hebrews xi. 13.

<sup>qq</sup> Hebrews vii. 19.

<sup>rr</sup> Hebrews x. 1.

<sup>ss</sup> Hebrews ix. 13.

<sup>tt</sup> Hebrews ix. 15.

beheld the Messiah, <sup>uu</sup>*the Lamb of God, who was to take away the Sin of the World.*

Now how great a Person must he be, and how glorious his Sacrifice, who could do more than *Aaron*, or any of his Successors: And this *by once offering up himself*, I mean effectually purge away Sin, obtain a complete Pardon, and lay the Foundation of Peace of Conscience on Principles which may satisfy the most uneasy or scrupulous: For,

3. GOD the Father, sustaining the Character of a Judge, has declared the highest Satisfaction in it, by raising his Son from the Dead, and crowning him with Honour and Glory as Mediator.

THE Judgment of God is according to Truth. If Christ had not paid the Debt, he would not have given him a Discharge: Much less have <sup>vv</sup>*highly exalted him, and given him a Name above every Name.* Surely, when we see the Redeemer breaking the Prison of the Grave, ascending to his Father as a mighty Conqueror, solemnly introduced to his Presence, and seated at the <sup>ww</sup>*Right-hand of the Majesty on high*, we may safely conclude, that by purging away our Sins, he finished the Work his Father gave him to do. Had there been any Defect in his Sacrifice, it must have been rejected: But it was perfect, and infinitely meritorious, and God declared him to be his faithful Servant, and beloved Son, in his Resurrection from the Dead. Yea, such is the Regard the Father has to his Son, as the Propitiation, that,

4. HE will receive no Confession, Petition, or Thanksgiving,

<sup>uu</sup> John i. 29.

<sup>vv</sup> Philippians ii. 9.

<sup>ww</sup> Hebrews i. 3.



but through his Hands.

<sup>xx</sup>*NO Man can come unto the Father but by him.* In him we have Access unto God, and have *Boldness*, or Liberty <sup>yy</sup>*to enter into the Holiest by the Blood of Jesus*, which is called a <sup>zz</sup>*new and living Way*, which he hath consecrated for us through the Vail of his Flesh.

CHRIST bids us *ask in his Name*, and for our Encouragement assures us, whatever Blessing we seek in this Manner, <sup>aaa</sup>*the Father will give it to us*. He is our great scape Goat, over whose Head we are to confess our Sins; nor will any Repentance be accepted, but what arises from looking on him, whom we have pierced by our Transgressions.

IF we are affected with the Love of God, and desire to bless him for his Mercies, the Command runs, that <sup>bbb</sup>*by Jesus, who suffered without the Gate, we are to offer the Sacrifice of Praise to God, continually giving Thanks to his Name*. Every Gift is to be laid on him the Altar, and he is the Angel of the Covenant, who mingles the rich Perfume of his own Merit, with the Prayers and Praises of the Saints, and thus they come up to God with Acceptance.

*Lastly*, THE Virtue of this Sacrifice remains the same through all Ages, for the Pardon of Believers, and in the great Day it will appear God has more Honour by it, than from any, or all his Works besides; and that it is the most eminent Blessing he has

<sup>xx</sup> John xiv. 5.

<sup>yy</sup> Ephesians ii. 18.

<sup>zz</sup> Hebrews x. 20.

<sup>aaa</sup> John xvi. 23.

<sup>bbb</sup> Hebrews xiii. 15.

bestowed on his People.

THE Scripture hath declared, that since the Offering of the Body of Christ once for all, <sup>ccc</sup>*there remaineth no more Sacrifice for Sin*, and we know that the Saviour is come, and look not for another.

HE is at present out of Sight as to the bodily Eye, and the Heavens will retain him till the Restitution of all Things: But he is not far from any one of us, the Word of Faith reveals him, assuring us, <sup>ddd</sup>*that whosoever confesseth with his Mouth the Lord Jesus, and shall believe in his Heart that God hath raised him from the Dead, shall be saved*. What is said of his Person and Doctrine is true of his Offering, and the Atonement made by it, it is <sup>eee</sup>*the same Yesterday, to Day, and for ever*: And the Apostle, with great Vehemence, anathematizes those who were for introducing another Gospel, or for adding any Thing to a crucified Jesus as God's Salvation: And we may be bold to say <sup>fff</sup>*other Foundation can no Man lay, than that which God hath laid in Zion the Lord Jesus, a most sure, tried, precious corner Stone*, on whom whosoever is enabled to build, shall never be confounded,

IN this most gracious Constitution, God has provided for the Advancement of his own Name, as well as the Security of his People.

His Works declare his Glory; Wisdom and Power attend every

<sup>ccc</sup> Hebrews x. 26.

<sup>ddd</sup> Romans x. 9.

<sup>eee</sup> Hebrews xiii. 8.

<sup>fff</sup> 1 Corinthians iii. 11.

Production of his Hand; but Holiness and Mercy, Righteousness and Grace are nowhere so visible as in Redemption by the Blood of Jesus, here they thine in full and conspicuous Glory: Perfectly harmonizing, giving Strength and Beauty to each other: Which brings me to observe,

IV. THAT, Propitiation is the pure Effect of Divine Love, and the brightest Display of it.

BY Love we mean, not a foolish, weak Passion, but such Favour, Grace, or Mercy, as is founded in infinite Wisdom, and in full Agreement with all the Perfections of God; and that the Gift of his Son is the Fruit of Divine Love, stands uncontested. Now God's Love must be free, but in nothing more than in this amazing Instance: To give him out of his Bosom, to live a Life of Poverty, Disgrace, and Contradiction; to die a painful, ignominious, accursed Death, is *Grace indeed, Herein is Love*; all other Instances are swallowed up in this, nothing like it, nothing equal to it: And well might the Apostle add, *not that we loved God*, This is a very humbling, as well as enhancing Consideration; Let the Sinner lie in the Dust, and thankfully adore the Riches of Grace, <sup>ggg</sup> God so *loved the World*; can Angels measure out the Term, and describe the Bounds of this Love? No, it is beyond them, it has Heights they can never reach, and Depths Unfathomable. The fallen Angels were left, passed by, righteously doomed to Chains of everlasting Darkness; when to us, Creatures below them, Sinners, guilty, and polluted, *a Son is given*, <sup>hhh</sup> *a Child is born, the mighty God, the Everlasting*

<sup>ggg</sup> John iii. 16.

<sup>hhh</sup> Isaiah ix. 6.

*Father, is to us the Prince of Peace.*

LOVE is the noble Spring of all the Good the Believer has in Time, and all the Glory he will possess in Eternity: But the Gift of God's Son exceeds them all; consider what he is, the chief Jewel in his Father's Crown, how dear to him, how glorious in himself, and shall his own Father call for his Sword, and punish him for our Sins? Shall he wound him for our Transgressions, and put his Soul to Grief for us? If we had not the Account from himself, it would be incredible. This is Love, boundless and incomprehensible.

TURN aside, O my Soul, and view this affecting Sight, Jesus the immaculate Saviour stretched out on the accursed Tree, in dreadful Agony cries out, *My God, my God, why hast thou forsaken me?* The Father looks on, and says it must be so, I have loved, and cannot change; promised, and cannot go back, they must not perish, I have no Smile for thee now; but expect the full Accomplishment of thine Engagements: they are worthless, but I have loved them and will not give them up. This was *Love indeed!* well may the Christian cry out, Thanks be to God for his unspeakable Gift.

### *APPLICATION.*

1. Sinner, art thou deeply affected with thy Guilt, and afraid of the Consequences of thy Transgressions? Here is a Remedy exactly suited to thy Case, a Propitiation of God's own providing, with which he is highly pleased, and for the Sake of which he is ready freely to forgive thee all,

Take heed of affronting the infinitely Holy God, in going about to establish a Righteousness of thine own. Humble thyself in the

Dust before him; plead the Merit of his Son, and as enabled by the good Spirit, thankfully receive the Atonement.

If the Number and Aggravations of thine Iniquities threaten thee with Destruction, and thy Spirit is ready to be overwhelmed, remember the infinite Merit of this Sacrifice <sup>iii</sup>*the Blood of Jesus speaketh better Things than the Blood of Abel*; God always hears the Voice of it, and such is its Efficacy that <sup>jjj</sup>*it cleanseth from all Sin*.

2. LET Believers labour, in the Strength of Grace, after the comfortable Evidence of an Interest in that which is to be their great Support in Death, and Security in Judgment: I mean this great Propitiation.

DIRECT Acts of Faith on a crucified Jesus, frequently repeated, tend at once to evidence, and strengthen the Habit. <sup>kkk</sup>*The Life which I live in the Flesh*, says the great Apostle, *is by the Faith of the Son of God*, and immediately adds, *who loved me, and gave himself for me*. Looking to Jesus was his Employ, leaning on him his Delight, and the View of his Relation to him, and Interest in his Love, was attended with Joy unspeakable and full of Glory: Hence we find him speaking of his own Death, without the least Discomposure; the Prospect of it, though bloody and cruel, did not move him; so far from it that with an holy Exultation he says <sup>lll</sup>*I am now ready to be offered, and the Time of my Departure is at hand: I have fought a good Fight, and finished my Course, henceforth is laid up for me, a Crown of Righteousness, which*

<sup>iii</sup> Hebrews xii. 24.

<sup>jjj</sup> 1 John i. 7.

<sup>kkk</sup> Galatians ii. 20.

<sup>lll</sup> 2 Timothy iv. 6.

*the Lord the righteous judge shall give me in that day.*

DEATH usually brings to Remembrance; Sins long ago committed are then brought into View, and the Soul wounded afresh with Guilt formerly contracted: If the Conscience is not seared, every Man's Heart must condemn him in that Hour: Upon a Review, he will find that in many Things he has offended, and most ungratefully requited the Lord for all his Benefits, his Pride, Lust, Avarice, Passion, and every other Vice of the Mind will then appear to have deserved the Divine Resentment: And this Consciousness of Guilt makes him start back from Death as the awful Messenger sent to bring him to the Tribunal of the great God.

In these circumstances what can give him Relief? Not *what he has done, not what he is, or what he may do*; but what Christ has done and suffered for Sinners: A bleeding Saviour is then very precious. And; when the Spirit applies the great Redemption, and reveals Christ in the Soul, as the Hope of Glory, all is calm and easy, the humble Saint holding Jesus in the Arms of his Faith, with good old *Simeon* can say, <sup>mmmm</sup>*Now, Lord, lettest thou thy Servant depart in Peace—for mine Eyes, have seen thy Salvation.*

LET us therefore pray that the Lord would increase our Faith, and endeavour every Day to keep the great Object of it in View, continually pleading the Merit of his Blood for Pardon, committing the keeping of our Souls into his Hands, this will render Life pleasant, Death easy, and Eternity glorious.

*Lastly*, LET US all take heed that we are not deceived; Repentance and Reformation, without Christ, will leave us short

<sup>mmmm</sup> Luke ii. 29, 30.

of Heaven, and the firmest Assent to the Gospel, without Holiness, will not bring us thither.

REGENERATION, and Sanctification are as necessary, in their Place, as Justification; we must have a Meetness for the Inheritance of the Saints in Light, as well as a Title to it; and the very Design of redeeming Love is, *that we may be <sup>nnn</sup>a peculiar People, holy, and zealous of good Works.* <sup>ooo</sup>*Faith without Works is dead,* and Works set up in the Room of Christ will be rejected with the utmost Contempt. Let us therefore bless God for Jesus Christ, look alone to him as our Propitiation, and let the World see that the Grace which brings this Salvation, teaches us to deny Ungodliness and worldly Lusts, and to live soberly, righteously, and godly in this present evil World.

FINIS.

<sup>nnn</sup> Titus ii. 14.

<sup>ooo</sup> James ii. 26.

**PRINTED BY**  
**MOUNTZION PRIMITIVE**  
**BAPTIST CHURCH**  
**717 N. COURT STREET**  
**CROWN POINT IN. 46307**  
**<http://mountzionpbc.org>**