

**MISTAKES IN RELIGION
EXPOSED, IN AN
ESSAY ON THE PROPHECY
OF ZACHARIAS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649650378

Mistakes in Religion Exposed, in an Essay on the Prophecy of Zacharias by H. Venn

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

H. VENN

**MISTAKES IN RELIGION
EXPOSED, IN AN
ESSAY ON THE PROPHECY
OF ZACHARIAS**

MISTAKES IN RELIGION

EXPOSED,

IN AN

ESSAY ON THE PROPHECY OF ZACHARIAS,

BY THE LATE

REV. H. VENN, M. A.

CHAPELAIN TO THE EARL OF BUCHAN, AND RECTOR
OF YILLING, HUNTINGDON,

LONDON :

RELIGIOUS TRACT SOCIETY,

Instituted 1799.

SOLD AT THE DEPOSITORY, 56, PATERNOSTER ROW :

AND BY THE BOOKSELLERS.

TUESDAY; PRINTED BY J. B. AND C. CHILDS.

CONTENTS.

	PAGE.
On the Character of Zacharias	1
On asserting Man's native Innocence	4
On the Redemption of the Church	6
Christ the grand Subject of all Prophecy	13
On preaching Morals principally	21
Christ the Redeemer of his Church from the Curse of the Law	24
On the Atonement	31
On the Necessity of preaching the Law	37
Peace of Conscience towards God, not the Reward of imperfect Virtue	41
On the Power and Devices of Satan	47
On supposing Heaven will be opened to all Men,—and of some native Power in Men to save themselves	58
Christ the Deliverer of his Church from the Men of this World	63
On courting the Favour of the World	69

Christ the Deliverer of his People from the Love of the World	71
On the natural Depravity of Man	78
Self-complacency from good Reputation exposed	88
The Insufficiency of external Religion exposed	90
On easy and polite Religion	96
Christ a Saviour from Death	99
On false Confidence in a well-spent Life	105
On the Covenant of Grace	115
On the Knowledge of Salvation	124
A further Defence of the full Assurance of Faith	136
On the Abuse of the Covenant of Grace	141
On the Error of exalting Morality to the Disparagement of Faith and Holiness	160
On John the Baptist	167
On the Divinity of Christ	182
On Contempt of Preaching	197
On the Connexion between Christian Doc- trine and Good Works	208

INTRODUCTION.

MISTAKES in religion pass with many for matters of small importance, because they are supposed to have little or no connexion with our present or future happiness.

The following pages directly oppose this tenet, now become extremely popular, by a winning appearance of candour and free inquiry, which its patrons never fail to plead in favour of it.

To expose, therefore, the favourite conceit, that "Men are in no danger of destruction from embracing false doctrine," is become needful, and will serve as a proper Introduction to this Essay.

Were the conceit then true, that mistakes in religion are matters of small importance, it must be true also, that a well-informed judgment would be of no more value towards obtaining acceptance with God, than one

blinded by the spirit of error. Good principles and bad must no longer influence the mind according to their nature, and, therefore, should lose their names. Ignorance would stand upon a level with knowledge, and false conceptions of God with those which are just; for no preference can be due to one above the other, if the practical influence of both be the same.

More glaring absurdities than these are, cannot be named. The notion, therefore, from which they necessarily follow, must itself be false.

But the mischief of this opinion equals its absurdity. What can pour contempt on all religion more than to suppose mistakes about it are of no consequence? Will any man study to know the mind of God, after he is persuaded ignorance in that respect has no hurtful tendency; or value the Bible, when the truths contained in it, instead of being accounted principles of life and action, are degraded into speculative points, which we may neglect without guilt, and deny without loss or danger to the soul? Or what power of commanding faith in the doctrines he hath revealed, can be said to remain with God, when authority over conscience is supposed entirely to rest on every man's own apprehension of truth, and not on the written word?

A conceit so pernicious, manifestly contradicts the judgment and practice of Christ and his apostles. They are absolute in requiring men to receive the truths they taught as necessary to salvation. "If ye believe not that I am He, ye shall die in your sins," saith the Lord, John viii. 24. "Preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi. 15, 16. The practice of the apostles was founded upon this decisive tone of their Divine Master. Hence, when certain teachers at Philippi deviated from the faith, St. Paul calls them "dogs," to excite universal detestation of their errors; and charges the church to beware of them. He commands the churches of Galatia to look upon those as "accursed" who preached any other gospel to them, than that they had heard from his mouth. And he places heresies in the same dreadful predicament with adultery, as a work of the flesh. St. Peter, perfectly harmonizing with his brother apostle, expresses himself in as strong terms on this head: "There shall be false teachers," he says, "among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction," 2 Pet. ii. 1.

St. John commands the faithful not to receive