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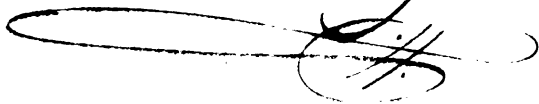
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To Saml. Aloop  
from  
Cath. Tuttle  
12th Nov. 1838

James Aloop  
3rd July 1838







*Salus Electorum, Sanguis JESU:*

OR, THE

DEATH OF DEATH

IN THE

DEATH OF CHRIST.

BEING A TREATISE OF THE

Redemption and Reconciliation

THAT IS IN

THE BLOOD OF CHRIST:

WHEREIN

The Whole Controversy about **UNIVERSAL**  
**REDEMPTION**, is fully discussed:

IN FOUR PARTS.

- |   |  |   |
|---|--|---|
| I. Declaring the Eternal Counsel and distinct actual concurrence of the Holy Trinity, unto the Work of Redemption, in the Blood of CHRIST; with the covenanted intendment and accomplished end of GOD therein |  | III. Containing arguments against Universal Redemption, from the Word of GOD; with an Assertion of the Satisfaction and Merit of CHRIST.  |
| II. Removing false and supposed Ends of the Death of CHRIST, with the distinctions invented to save the manifold contradictions of the pretended universal atonement, rightly stating the controversy.        |  | IV. Answering all considerable Objections, as yet brought to light, either by the Arminians, or others (their late followers, as to this point) in the behalf of Universal Redemption; with a large unfolding of all the texts of Scripture, by any produced and wrested to that purpose. |

By *JOHN OWEN*, D. D.

THE THIRD EDITION.

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F A L K I R K:

PRINTED AND SOLD BY T. JOHNSTON.

1799.



# P R E F A C E,

BY THE LATE REV. MR. ADAM GIBB, EDINBURGH.

**T**HAT a defence of the gospel by Dr. OWEN, such as is the ensuing Treatise, is above my recommendation, will be as readily acknowledged by me, as it can be alledged by any other; and the whole occasion of my appearing in any preface thereto, is the particular concern which I have had in this edition.

My singular esteem of the book, together with its being very scarce, and yet peculiarly suited to the present circumstances of the truth, made me readily encourage a proposal by a Bookseller in town, of getting it reprinted from a copy in my hands; which is of the first edition, published at London by the author, in the year 1648, being the only copy that I have seen. But a very considerable difficulty occurred, from the extraordinary incorrectness of that edition; whereof the author heavily complains, in a note at the close, where he rectifies a few of the *errata*, ascribing it to his *distance from the press*,—and *something else*, to have made *the printer instrumental in the divulging of which* (says he) *would have been too much tyranny*.

In that edition, beside many errors and omissions as to *words*, there is an almost-continual misplacing of the *points*; which greatly confounds the sentences, and the parts whereof sentences consist. The Scripture-texts also, whereof very many are used, are generally both wrong cited and repeated.—At the same time, the *subdivisions* of the chapters are in great confusion; whereby the chain of the author's method, which is very close and accurate, lies much out of the reader's view. But special care has been taken, in this edition, to have all these disadvantages remedied; which I could not be satisfied to neglect, considering the importance of the book, when the matter was laid to my hand, though the task was evidently tedious and laborious. Moreover, I have often made new divisions of the paragraphs; and have sometimes made a small

amendment as to the connection of the language, yet no way affecting the sense or matter thereof.

In this edition, there are likewise the following alterations. 1. The *title* is somewhat abridged, for bringing it more conveniently into the present form. 2. The *marginal contents*, which run along in the former edition, are omitted; as appearing of very small, if any, benefit, and not so convenient in this form. 3. These things are also left out, *viz.* A *dedication* to the Earl of Warwick, which seemed of no importance to the book in this period: Two *attestations* by Stanley Gower, and Richard Byfield; than whom, the author himself, as to his abilities in the cause of truth, was afterwards more generally known: And an *appendix*, concerning some errors published by Mr. Joshua Sprigge; whose book, and the errors noticed in it, are now buried. 4. The *contents* prefixed to the former edition, being confused, and without reference to the pages; a new list of contents is now added. 5. The *Scheme* of the various acceptations of the word *world*, is likewise put into a new form; and a literal translation of it is placed on the opposite column. 6. I have added some *notes* to several pages; and have given the *dates* included in parentheses, to the *Testimonies* of the Antients at the close.

I may now take occasion to remark some things, as to the matter of this book. It is generally versant about the *second article* of the thorough-pac'd Arminians; which is, as it were, the *center* of their whole scheme, *viz.* the doctrine of *universal redemption*. This doctrine, about 140 years ago, and afterwards, did raise a great deal of noise and confusion, with very pernicious effects, especially in Holland and England; to which a remedy of considerable success was applied, by the famous Synod of Dort. But by the time that Dr. OWEN came to write against this error (which was about 50 years after the first venting of it by *James Arminius*, and 30 years after the condemnation thereof by the Synod of Dort) there had been various improvements of its dress. Wherefore, the following Treatise did more especially deal with a *new set of Universalists*; who declined to avow the other four Arminian points (which deny *particular election*, the *efficacy of God's grace* in conversion, the *impotence of man's will* therein, and the *final perseverance of the saints*) though indeed all the *five*  
are

are really inseparable; and yet pretended to separate the *universal* point (about the *extent of Christ's death*) from the rest: which having laid over with fairer colours, they triumphed upon their new mode, as if there could be *no true and free gospel* without it.

But this paint was soon washed off, so far as to discover the native grimness of its visage: And many devices were afterwards used, with great industry, by Mr. Baxter and his followers, for restoring its reputation, in attempting to conceal its deformity, by fresh varnishings. However, for many years back, the *universal scheme* has scarce retained any other being than according to its original grossness, till of late, that some new essays have been made, in this country, to renew it under a plausible disguise (much the same with Baxter's) by which alone it is calculated for imposing upon serious people: a brief account whereof may be serviceable, for recommending the use of this Treatise. And,

1<sup>st</sup>, About five years ago, there was published, *A Treatise on Justifying Faith*, ascribed to \* Mr. Frazer of Brae; wherein the Arminian point of universal redemption is largely set forth, in somewhat of a new dress. A great part of the book, indeed, is employed to that purpose, and with a very methodical appearance, as the matter is classed under manifold titles, of *chapters, sections, suppositions, positions, assertions, reasons, arguments, objections, answers, conclusions, inferences* and *uses*: and yet, after all, it is a very hotch-potch and mass of confusion; wherein truths and errors are promiscuously and foully kneaded through-other, with much looseness and self-contradiction.

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\* The book is ascribed to Mr. Frazer; but what concern he had in it, I know of none who can ascertain. The Publisher, indeed, declares, in his Preface, that it is published "without any alterations, which may be seen by the copy from which it is printed, it being prepared for the press by the Author's own hand." Yet this lame Publisher cannot be supposed to have been ignorant, that there was not one scrap of the alledged Author's hand, in the copy which he speaks of; but that it had been transcribed, partly by a boy and girl when at school, partly by he knew not whom, from he knew not what other copy, a good many years after Mr. Frazer's death: and very few who know him, will depend on his fidelity, as to publishing the manuscript which he had, "without any alterations;" especially considering the above circumstance.

-I was saying, that the universal scheme is there set forth, in somewhat of a new dress; yet there is not, by far, so much *new* in it, as the generality of its friends imagine. The whole of what is plausible in it, is but a repeating, with some new turns of expression, a huddle of raw notions and vain pretences, which were exploded above an hundred years ago; as the reader may readily observe, in perusing this book, and may as readily be surpris'd in finding, that ignorance of former times, or a presumption of having to do with people ignorant thereof, is the best apology that any can have, for making *new flourishes* with what has been so long ago discuss'd, weigh'd in the balances, and found wanting. All, then, that is really new, in the quarrell'd doctrine of the said book, is not any thing of new ornaments to the universal scheme; but only some new horrors of that scheme, which the author has found himself shut up unto, in his pretended answering of objections; and which need not to be debated in any course of reasoning, but only to be set in open view, for being immediately detested. As,

1. The old Universalists, when teaching that Christ died for all men, were greatly perplex'd and divided, about contriving any proper *end* of his death, with respect to such as perish. And (which the reader will see afterwards) it was objected to them, as a necessary consequence of their scheme, that, if Christ's blood was not spilt in vain with respect to such, it behov'd to be shed for them, only that they might be the *deeper damn'd*: But this abominable tenet they would not take with, as following upon their principles; they were not sufficiently harden'd for pushing matters so far. And while it was allow'd on all hands, that these who finally reject Christ, as offer'd to them, do thereby bring upon themselves a *forer punishment*; it has also been allow'd, till of late, that this forer punishment is properly deriv'd from the curse of the broken covenant of works; wherein vindictive justice prosecutes the sinner, not only for his original sin, but likewise for all his actual sins, according to all the aggravations wherewith they are found cloth'd.

But the foresaid consequence is boldly adopted, for a *new* part of the scheme, in the book referred to; as the author, in order to give an air of self-consistency to the scheme, is hardy enough

enough to teach; that the *deeper damnation* of these who perish, belongs to the *covenanted end and intendment* of Christ's death. For he scruples not to affirm, that Christ laid down his life for those who perish; "with this intention, end and purpose, that they might be made fit objects of gospel-vengeance and wrath, wrath of a gospel-kind, as a sorer and worse punishment than law-wrath; for which end they were given to him, and purchased by him:" And that this their deeper damnation, "belongs to the travail of his soul, of which he sees and is satisfied;" as having died for them *out of hatred!*

Here, then, is a very *new end* devised, for the death of Christ; that he died on purpose to get the generality of mankind thereby bought up from *law-wrath*, or from the hands of divine justice in the law-curse; that he might have them in *his own hands*, at his own disposal, for getting his own *greater and other* kind of *hatred* wrecked upon them, in bringing them under a sorer punishment, of what is called (by a horrid new style) *gospel-wrath and vengeance*; for the gaining of which end, unto a gratifying of his hatred upon them, he willingly submitted to all ignominy, yea poured out his own soul unto death! And thus, for the sake of making an Arminian heresy hang together, there must be a blasphemous traducing of the glorious Mediator and his death, by a doctrine which may well make the ears of them that hear to tingle.

2. In the foresaid book, we have the doctrine of a *double satisfaction* for the sins of those who perish; *one* satisfaction made by Christ on the cross, and *another* by themselves in hell. On this footing, "that God, who exacts the double satisfaction, is above all law; his will and sovereign pleasure, is the rule of all equity; if he had pleased to exact twenty satisfactions, he could not be unjust, for in that he willed it, it was therefore just: and he that, without the least stain of injustice, exacted of Christ his life for sin, a price that did far exceed the demerit of the elect; why may he not exact, over and above what Christ suffered for reprobates, even another kind of satisfaction from them in hell? If he took an overplus of satisfaction from Christ, why may he not take it from reprobates?" According to which doctrine, God is much more glorified in the damnation of reprobates, than in the salvation of the elect, as for these last he gets only a *single satisfaction*.

And



And thus also, for the better settlement of an *Arminian heresy*, the eternal foundations of justice and equity, in the *divine nature*, must be overturned; and no room left for *righteousness*, among the divine attributes.

3. There is another, but contradictory cut, upon the doctrine of double satisfaction for the sins of reprobates: That "it is the person of the *Father*, to whom Christ made satisfaction; and it is the person of the *Son*, to whom satisfaction is made in hell by reprobates!" And thus, all these of mankind who perish, must be the eternal objects of the *Father's* love and good-will. He is fully satisfied for all their sins, *he is pacified toward them for all that they have done*: but they must perish eternally under the more inexorable wrath and hatred of the *Mediator*! O how dreadful is the precipice of error!

These, then, are all the new things, the new abominations, of what is called *Brae's* scheme. And so essential are these points to the new and (as is pretended) more *evangelical* mode of the scheme, that whenever the friends of it shall give up with them, they must find themselves reduced unto a wallowing, along with their predecessors, in the old mire of *conditional Redemption* and *Free-will*.

2dly, These who have first made an open appearance under the banner of what is called *Brae's* scheme, are a couple of *novices* who (with a pair of sham-elders) arrogated the name of *The Reformed Presbytery*; and though there has been too much of *Arminianism* in church-judicatures before, yet they are the first *Arminian judicature*, wholly constituted on such a footing, that has ever yet appeared in this island: nor is it to be reckoned among the smallest provocations in this day of blasphemy, that any should have pretended to constitute themselves, in the name of Christ, just for displaying a banner against the glory of his *effectual* redemption and mediation. It is true, they set up as the only men for celebrating the *Mediator's* glory, but how is it that they do so? Why, by venting another doctrine about his mediatory kingdom, which leaves him *nothing* but as *Mediator*! And when some worms on his footstool, have thus attacked his God-head, they will make amends by complimenting him with a *Socinian* kind of glory, which they forged in the year 1753.! However, in the righteous judgment of God, that mock-presbytery was dis-

dissolved, very soon after they had taken up their Arminian stand; one of the two being left to put a sad bite upon his brother, and the poor people who had chosen him for one of their guides, by turning suddenly to catholic, that he almost got over the length of *Roman-catholic* at one leap.

These Gentlemen, then, upon a breach from their brethren for that very purpose, have retailed the *new mode* of *Arminianism* in a pamphlet which they published about fifteen months ago, under the mimic form of a judicial deed, viz. *The true State of the Difference between the Reformed Presbytery and some Brethren who lately deserted them* (as they pretend, though themselves were the deserting minority) &c. In this performance they generally side themselves with, and recommend the *whole scheme* of the late book ascribed to Mr. Fraser; though, in setting it forth, they are quite mute about the particular *borrow* thereof, which have been mentioned. But, as a new-set-up tradesman readily falls on some new turn of the business, for gaining a character; so they *improve* a little upon their author, by adding one piece of *novelty*, which lies in representing our Lord's death as *clothed* with a twofold, a *general* and *special appointment*; \* though, indeed, this new device turns out to nothing more than their author's doctrine of a *common* and *special redemption*.

But one of their apprentices seem greatly enamoured with this improvement of the scheme, as if it were sufficient for gaining a compleat victory over the truth of the gospel. He has been pothering in a Printing-house for a good time back, in order to make a more wordy display of that invention, as he, perhaps, is looking for better success (according to the frenzy of the time) than such friends of the cause, who might some way tolerably be seen in print. I have seen the first half-

\* For imposing upon people who do not understand Latin, as if their new style about these different suits of cloaths, had been ever heard of in the world before; they play a nasty trick, p. 39. in translating these words of the English Divines at the Synod of Dort, about Christ's death for the elect, viz. "Secundum æternum Dei beneplacitum specialiter illis destinato;" as if they signified, "clothed with a special appointment according to the gracious purpose of God from everlasting;" when the true sense is, "specially designated for them according to the eternal good-pleasure of God."

half-sheet of his piece, which is at length got bungled out, (intituled, *A Letter to a Friend in America, &c.*) and, if the stock be like the sample, as full of poor undigested crudities, after all its down-takings, up-makings, and clouty mendings, at the press; his party will have no great reason to boast of it. But more particularly, what is the great theme of *Peter Reekie's* piece? Why, he tells us by the *title*, that therein "is clearly held forth the *peculiar* interest that the *Elect* have in the death of Christ, by virtue of a *special appointment*, in opposition to *Arminians*: as also the *common* interest *mankind-sinners* have in his obedience and death, as constitute by a *general appointment*, God's great and gracious ordinance for their salvation, as contradistinguished from *fallen angels, &c.*" And he proceeds to tell us, with a special mixture of ignorance and assurance, that "the *special appointment* maintains all that the orthodox hold against the *Arminians*:" That "it was the *special interest* our Reformers contended so earnestly for;" but that "the *general relation* betwixt Christ and sinners of mankind, was not the proper word of their testimony." And thus our *new Universalists* must be licked clean of *Arminianism*, at the expence of our Reformers, and of common reason.

But let us a little blow aside this smoky vapour, and turn up the mask which is thus put on for deceiving the simple, by observing that,

1. It seems the death of Christ is a very naked thing; no way fit for being seen or regarded, but as it gets on an additional cloathing of some *appointments*; while *cloaths* are very separable from the person or thing that wears them. And so, according to this doctrine, our Lord's death is of no benefit or avail to *any*, in *itself* considered; either materially, as to its absolute value; or formally, as being undergone by him in the capacity of a New Covenant-head or surety: but all advantage by it, must be derived from other distinct *appointments* wherewith it is *clothed*; and which can leave no room to gospel-hearers for any distinct improvement of his death. Because,

2. Our *new Universalists* are agreed, that what they call the *special appointment*, respects only the *Elect as such*; that therefore it is not immediately laid out in the gospel, as a ground of faith to any, being what none have ado with, till they

they know themselves to be elect: and that, therefore, under the gospel-dispensation, men have only the *general appointment* to meddle with, as freely proposed unto their faith.— And what is this *general* appointment, as distinguished from the *special*? Is it any thing else, according to this new scheme, but an appointment of Christ's death for the *deeper damnation* of the generality of mankind? Wherefore, a preaching up of the *general* appointment (when once the smoke is cleared away) appears to be nothing else, but a calling men to the faith of *deeper damnation*; while they dare not aim at the faith of *salvation*, upon the *special* appointment, till once they know that they are elect. And is not this *rare new gospel*? But,

3. Their scheme can bear no tolerable sense, till they add a *third* appointment; which is plainly implied, in their way of handling the *other two*: and this is, that as they make the *special* appointment to be for the salvation of the elect, and then, the *general* appointment is for the deeper damnation of all others; they must add another *common* appointment, comprehending both. And what must this *common appointment* of Christ's death be for? Why, neither immediately for *salvation* nor *damnation*; but for *either* of the two, according as it shall turn out, by men's faith or unbelief. Yea, this indeed is the very marrow of *Brae's* scheme, the main point aimed at therein: whereupon, *up must go the old Dragon of FREE-WILL*. And, at best, this new doctrine of appointments turns out only to a teaching us, that Christ, by his death, purchased *nothing* at all for *any* of mankind; but only purchased a right and liberty for God the Father, to *save* or *not*, as he pleased: which vile pretence, the reader will afterwards find tried and cast.

Upon the whole, it is evident, that all the flourish about a more *free* and *well-founded* preaching of the gospel, upon the new scheme, is a *mere cheat*; yea, this scheme, in its real import, leaves no room for any *faith*, or any *gospel-offer*, among any sinners in the world: while the Scripture-doctrine of *particular effectual redemption*, leaves the fullest room for a free offer of Christ to all, and lays out the surest ground for their faith, in the absolute and infallible sufficiency of his death for salvation, as freely proposed to their faith, without any respect to God's secret purposes concerning them. All this,  
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the reader will find laid open, in the ensuing treatise: And there may be a further explaining of this matter, as the Lord shall direct, if the present flood continue to run forward, for reducing the *present mode of Arminianism*, to such confusion as hath covered that heresy in all its former shapes.

Though the *Universalists* all agreed in this position, that *Christ died intentionally for all men*; yet various turns were formerly given to the meaning hereof, some teaching, only, *that he so died for all if they believe it*: which the reader will afterwards find exposed; particularly from this absurdity which it runs into, of making *the act the cause of its object*. And, indeed, as Christ's dying intentionally for any, behoved to be true in fact *at the time of his death, or never*; it is a very gross absurdity to imagine, as if the *former truth* of this fact could have any dependence on an *after believing* thereof. But this must not be confounded with another thing, which is extremely different: I mean, a person's *special saving interest in Christ and his death*; as being actually invested with his justifying righteousness, and accepted in the sight of God on that account; which never becomes *true* in the case of any, *till the moment of believing*. For though a person has sufficient grounds in the word of grace, whereupon to believe this particular interest in Christ and his death, and though it is never *true* in the person's case, till the time of his believing; yet this doth not make *the act the cause of its object*: only, according to the mysterious order of grace, the Lord gives *truth* to that saving interest, *at the time* of faith's applying Christ to the soul.

Agreeably hereto, the Associate Presbytery do teach, in their *Act concerning the Doctrine of Grace*, that this persuasion is competent to a person, in the language of justifying faith, *viz.* "Jesus Christ is *mine*, I shall have life and salvation by him, and whatsoever Christ did for the redemption of mankind, he did it for *me*." Thus, faith immediately terminates upon a *present special interest in Christ, Jesus Christ is mine*; as to which, it proceeds upon the present *revelation and offer* of him in the gospel, *looking out* to that, without *looking back* to any divine *purposes or intentions*: and whatever faith takes any other way of *entering* upon its object, is a vain fancy. In the next place, it is quite inseparable from the faith of this *special in-*

interest in Christ, and must lie in the same act of faith, to believe eternal salvation by Christ; *I shall have life and salvation by him.* Now this faith of a *special saving* interest in Christ, must likewise be the same act, in this due order, terminate upon a special interest in all his redeeming-work; *whatsoever Christ did for the redemption of mankind, he did it for me.*

As to which last article, we may observe, That it is entirely different from a believing that *Christ intentionally died for the person in particular*: as this faith is the same, upon the matter, with the faith of *election*; which, however attainable it be, can no way belong to faith *as justifying*. But when Christ, with his whole salvation, is applied by faith, upon the ground of the gospel offer and call; then, *whatsoever he did for the redemption of mankind*, doth therein actually terminate upon the person, and is believed so to do. Wherefore, as to this plea of justifying faith, *whatsoever Christ did for the redemption of mankind, he did it for me*; the meaning is not, *for me*, by a *foregoing purpose and intention*; but the meaning is, *for me*, by a *following issue and termination* thereof upon me, through the gospel offer and call, embraced by faith. As, when a traveller is entertained in a house upon his way, he eats what is set before him, without any question, just upon seeing that, in its *nature*, it is every-way *suitable* and *sufficient* for his need, and that he is *freely invited* to the use thereof: And his very *eating* of the food, implies a concluding that all the *preparation* of it was *for him*; because the preparation of it terminates in him, by the food itself doing so; which yet is entirely different from his being otherwise informed, that the food was *intentionally* provided and made ready for him, before he saw it.— And all this is proper to be considered, along with what will be found in the last Chapter of this Book.

I conclude, with expressing my desire and hope, that this treatise may, through the Lord's blessing, be of special use to establish the faith of his people, against present stratagems for overthrowing the same.

A D A M G I B:

EDINBURGH, February 7.

1755.

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## P R E F A C E.

READER,

**I**F thou intendest to go any farther, I would entreat thee to stay here a little. If thou art, as many in this pretending age, a sign or title gazer, and comest into books as Cato into the theatre, to go out again, thou hast had thy entertainment, farewell. With him that resolves a serious view of the following discourse, and really desireth satisfaction from the word and Christian reason, about the great things contained therein, I desire a few words in the preface. Divers things there are, of no small consideration to the business we have in hand, which I am persuaded thou canst not be unacquainted with; and therefore I will not trouble thee with a needless repetition of them.

I shall only crave thy leave, to preface a little to the point in hand, and my present undertaking therein; with the result of some of my thoughts concerning the whole, after a more than seven years serious inquiry (bottomed, I hope, upon the strength of Christ, and guided by his Spirit) into the mind of God about these things, with a serious perusal of all which I could attain that the wit of man, in former or latter days, hath published in opposition to the truth which I desire (according to the measure of the gift received) here to assert. Some things then, as to the chief point in hand, I would desire the Reader to observe: As,

1st, That the assertion of *Universal Redemption*, or the *general ransom*, so as to make it in the least measure beneficial for the end intended, goes not alone. Election of free grace, as the fountain of all following dispensations, all discriminating purposes of the Almighty, depending on his own good pleasure and will, must be removed out of the way. Hence those who would for the present (*Populo ut placerent quas fecere fabulas*) desirously retain some shew of asserting the liberty of eternally distinguishing free-grace; do themselves utterly raze, in respect of any fruit or profitable issue, the whole imaginary fabric of general redemption, which they had before erected. Some of these make the decree of election to be antecedaneous to the death of Christ (as themselves absurdly speak) or the decree of the death of Christ: then

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frame a two-fold election; one, of some to be sons; the other, of the rest to be servants. But this election of some to be servants, the Scripture calls *reprobation*; and speaks of it as the issue of *hatred*, or a purpose of rejection, Rom. ix. 11, 12. To be a servant, in opposition to children and their liberty, is as high a curse as can be expressed, Gen. ix. 25. Is this Scripture-election? Besides, if Christ died to bring those he died for, unto the adoption and inheritance of children; what good could possibly redound to them thereby, who were predestinated before to be only servants?

Others make a general conditionate decree of redemption, to be antecedaneous to election, which they assert to be the first discriminating purpose concerning the sons of men, and to depend on the alone good pleasure of God: that any others shall partake of the death of Christ, or the fruits thereof, either unto grace or glory, but only those persons so elected, that they deny. *Cui bono* now? To what purpose serves the general ransom, but only to assert, that almighty God would have the precious blood of his dear Son poured out for innumerable souls whom he will not have to share in any drop thereof; and so, in respect of them, to be spilt in vain, or else to be shed for them, only that they might be the deeper damned? This fountain then of free-grace, this foundation of the new covenant, this bottom of all gospel-dispensations, this fruitful womb of all eternally distinguishing mercies, the purpose of God according to election, must be opposed, slighted, blasphemed, that the firmament of the sons of men may not appear to be *truncus ficulnus, inutile lignum*, an unprofitable stock; and all the thoughts of the Most High, differencing between man and man, must be made to *take occasion*, say some; to be *caused*, say others; by their holy-self-spiritual endeavours: *gratum opus agricolis*, a savory sacrifice to the Roman Belus; a sacred *orgie* to the long-bewailed *manes* of St. Pelagius.

And here (2dly,) Free-will, *amor et delicia humani generis*, corrupted nature's deformed darling, the Pallas or beloved self-conception of darkened minds, finds open hearts and arms, for its adulterous embraces; yea, the dye being cast, and *Rubico* passed over, *eo devenere fata ecclesie*, that having opposed the free distinguishing grace of God, as the sole sworn enemy thereof; it advanceth itself (or an inbred native ability in every one, to embrace a portion of generally exposed mer-



cy) under the name of free-grace. *Tantans vos tenuit generis fiducia vestri?* This, this is Universalists free-grace; which, in the Scripture-phrafe, is cursed corrupted nature; neither can it otherwise be. A general ransom without free-will, 'is but *phantasia inutile pondus*, a burdensome phansy: the merit of the death of Christ being to them as an ointment in a box, that hath neither virtue nor power to act or reach out its own application unto particulars; being only set out in the gospel to the view of all, that those who will, by their own strength, lay hold on it and apply it to themselves, may be healed. Hence is the dear esteem and high valuation, which this old idol *free-will* hath attained in these days; being so useful to the general ransom, that it cannot live a day without it. Should it pass for true what the Scripture affirms, viz. that we are by nature dead in trespasses and sins; there would not be left of the general ransom, a sherd to take fire from the hearth: like the wood of the vine, it would not yield a pin to hang a garment upon: all which you shall find fully declared, in the ensuing treatise. But here, as though all the undertakings and Babylonish attempts of the old Pelagians, with their varnished offspring the late Arminians, were slight and easy; I shall shew you greater abominations than these, and further discoveries of the innagery of the hearts of the sons of men.

In pursuance of this persuasion of universal redemption, not a few have arrived (whither it naturally leads them) to deny the satisfaction and merit of Christ. Witness P. H. who not being able to untie, ventured boldly to cut this Gordian knot; but so as to make both ends of the chain useless.— To the question, Whether Christ died for all men or not? he answers, That he died neither for all, nor any, so as to purchase life and salvation for them. *Ὅτι οὐκ ἦν ἵνα ἅπασαν τὴν ἀνθρωπότητα σώσῃ;* shall cursed Socinianism be worded into a glorious discovery of free-grace? Ask now for proofs of this assertion, as you might justly expect Achillean arguments from those who delight *ἀνυπόστα κωμῆς*, to throw down such foundations (as shall put all the righteous in the world to a loss thereby); *Projicit ampallas et sesquipedalia verba; ὑπερβολὰ ματαίωτα*, great swelling words of vanity, drumray expressions, a noise from emptiness (the usual language of men, who know not what they speak, nor whereof they do affirm) is all that is produced: such contemptible products, have our tympanous

panous mountains. Poor creatures, whose souls are merchandized by the painted faces of novelty and vanity; whilst these Joabs salute you with the kisses of free-grace, you see not the sword that is in their hands; whereby they smite you under the fifth rib, in the very heart-blood of faith and all Christian consolation. It seems our blessed Redeemer's deep humiliation, in bearing the chastisement of our peace and the punishment of our transgressions, being made a curse and sin, deserted under wrath and the power of death, procuring redemption and the remission of sins through the effusion of his blood, offering himself up a sacrifice to God to make reconciliation and purchase an atonement; his pursuing this undertaking with continued intercession in the holiest of holies, with all the benefits of his mediatorship; do no way procure either life and salvation, or remission of sins; but only serve to declare, that we are not indeed what his word affirms we are, *viz.* cursed, guilty, defiled, and only not actually cast into hell. *Judas, betrayest thou the Son of man with a kiss?* See this at large confuted, Book 3.

Now this last assertion throughly fancied, hath opened a door and given an inlet to all those pretended heights, and new-named glorious attainments, which have metamorphosed the person and mediation of Christ, into an imaginary diffused goodness and love communicated from the Creator unto the new creation; than which familistical fables, Cerdon's two principles were not more absurd; the Platonic numbers, nor the Valentinian *Æones* (flowing from the teeming wombs of Πλήρωμα, Αἰών, Τέλειος, Βῦθος, Σιδή, and the rest, vented for high and glorious attainments in Christian religion near 1500 years ago) were not less intelligible. Neither did the corroding of Scriptures by that Pontic vermin Marcion, equalize the contempt and scorn cast upon them by these impotent impostors; exempting their whispered discoveries from their trial, and exalting their revelations above their authority. Neither do some stay here; but, *bis gradibus itur in coelum*, heaven itself is broke open for all: from universal redemption, through universal justification, in a general covenant, they have arrived (*haud ignota loquor*) at universal salvation; neither can any forfeiture be made of the purchased inheritance.

These, and the like persuasions, I no way dislike, because wholly new to the men of this generation: That I may add

this by the way, every age hath its employment in the discovery of truth. We are not come to the bottom of vice or virtue: the whole world hath been employed in the practice of iniquity 5000 years and upwards; and yet *Affice hoc novum*, may be set on many villainies: Behold daily new inventions! No wonder then if all truth be not yet discovered. Something may be revealed to them, who as yet sit by. Admire not if Saul also be among the prophets; for who is their father? Is he not free in his dispensations? Are all the depths of Scripture, where the elephants may swim, just fathomed to the bottom? Let any man observe the progress of the last century in unfolding the truths of God, and will scarce be obstinate, that no more is left, as yet, undiscovered. Only the itching of corrupted fancies, the boldness of darkened minds and lascivious, wanton wits, in venting new-created nothings, insignificant vanities, with an intermixed dash of blasphemy, is that which I desire to oppose. And that especially considering the genius (if I may so speak) of the days wherein we live; in which what by one means, what by another, there is almost a general detraction after novelty grown amongst us: some are credulous, some negligent, some fall into errors, some seek them. A great suspicion also every day grows upon me, which I would thank any one, upon solid grounds, to free me from; that pride of spirit, with an Herodotus-like desire to grow big in the mouths of men, hath acted many, in the conception and publication of some easily-invented false opinions. Is it not to be thought also, that it is from the same humour possessing many, that every one of them almost strives to put on beyond his companions, in framing some singular artifice? To be a follower of others, though in desperate engagements, is too mean an undertaking.

They must be glorious attainments, beyond the understanding of men, and above the wisdom of the word, which attract the eyes of poor deluded souls. The great Shepherd of the sheep, our Lord Jesus Christ, recover his poor wanderers to his own fold.

But, to return thither from whence we have digressed: This is that fatal Helena, an useless, barren, fruitless fancy; for whose enthroning, such irksome, tedious contentions have been caused to the churches of God; a mere Rome, a desolate, dirty place of cottages, until all the world be robbed and spoiled

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to adorn it. Suppose Christ died for all, yet if God, in his free purpose, hath chosen some to obtain life and salvation, passing by others, will it be profitable only to the former, or unto all? Surely the purpose of God must stand, and he will do all his pleasure; wherefore election, either with Huberus, by a wild contradiction, must be made universal, or the thoughts of the Most High suspended on the free-will of man. Add this borrowed feather to the general ransom, that at least it may have some colour of pompous ostentation: yet if the free grace of God work effectually in some, not in others; can those others passed by in its powerful operation, have any benefit by universal redemption? No more than the Egyptians had, in the angel's passing over those houses whose doors were not sprinkled with blood, leaving some dead behind him.

Almighty, powerful *free-grace*, then, must strike its sail, that *free-will*, like the Alexandrian ships to the Roman havens, may come in with top and top-gallant; for without it, the whole territory of universal redemption will certainly be furnished: but let these doctrines, of God's eternal election, the *free-grace* of conversion, perseverance, and their necessary consequents, be asserted; *nisuet cornicula risum, furtivis nudata coloribus*; it hath not the least appearance of profit or consolation, but what it robs from the sovereignty and grace of God: but of these things more afterwards.

Some flourishing pretences are usually held out by the abettors of the general ransom; which by thy patience, courteous reader, we will a little view in the entrance, to remove some prejudice that may lie in the way of truth.

1. The glory of God, they say, is exceedingly exalted by it; his good-will and kindness towards men, abundantly manifested, in this enlargement of its extent; and his *free-grace*, by others restrained, set out with a powerful endearment. This they say; which is, in effect, *All things will be well, when God is contented with that portion of glory which is of our assigning*. The prisoners of the earth account it their greatest wisdom, to varnish over their favours, and to set out with a full mouth, what they have done with half-a-hand, but will it be acceptable to lie for God, by extending his bounty beyond the marks and eternal bounds fixed to it in his word? Change, first, a hair of your own heads, or add a cubit to your own statures, before you come in with an addition of glory, not owned

owned by him, to the Almighty. But so, for the most part, is it with corrupted nature, in all such mysterious things; discovering the baseness and vileness thereof. If God be apprehended to be as large in grace, as that is in offence (I mean in respect of particular offenders, for in respect of his people he is larger) though it be free; and he hath proclaimed to all, That he may do what he will with his own, giving no account of his matters; all shall be well, he is gracious, merciful, &c. But if once the Scripture is conceived, to hold out his sovereignty and free, distinguishing grace, suited in its dispensation to his own purpose according to election; he is *immanis, truculentus, diabolus, Tiberio, tetrus*, (*borresco referens*) — The learned know well where to find this language, and I will not be instrumental to propagate their blasphemies to others. *Si deus homini non placuerit, deus non erit*, said Tertullian of the heathen deities; and shall it be so with us? God forbid. This pride is inbred; it is a part of our corruption to defend it.

If we maintain then the glory of God, let us speak in his own language, or be for ever silent. That is glorious in him which he ascribes unto himself. Our inventions, though never so splendid in our own eyes, are unto him an abomination; a striving to pull him down from his eternal excellency, to make him altogether like unto us. God would never allow, that the will of the creature should be the measure of his honour. The obedience of Paradise was to have been regulated; God's prescription hath been the bottom of his acceptance of any duty, ever since he had a creature to worship him: the very Heathen knew, that that service alone was welcome to God, which himself required; and that glory owned, which himself had revealed that he would appear glorious in it. Hence, as Epimenides advised the Athenians, in a time of danger, To sacrifice *θεῷ προσήκοντι*, to him to whom it was meet and due; which gave occasion to the altar which Paul saw bearing the superscription of *ἄγνωστω θεῷ*, to the unknown God: so Socrates tells us in Plato, That every god will be worshipped, *τῷ μάλιστα αὐτῷ ἀρέσκοντι τρόπον*, in that way which pleaseth best his own mind: and in Christianity, Hierome sets it down for a rule, that *bonus præter mandatum est dedecus*; God is dishonoured by that honour, which is ascribed to him beyond his own prescription: and one wittily on the second

commandment, *Non imago non simulacrum damnatur, sed non facies tibi*; assigning to God any thing, by him not assumed, is a making to ourselves, a deifying of our own imaginations. Let all men then cease squaring the glory of God, by their own corrupted principles, and more corrupted persuasions: the word alone is to be arbitrator in the things of God: which also I hope will appear by the following treatise, to hold out nothing in the matter in hand, contrary to those natural notions of God and his goodness, which in the sad ruins of innocency have been retained. On these grounds we affirm, that all that glory of God which is pretended to be asserted by the general ransom; however it may seem glorious to purblind nature, is indeed a sinful flourish, for the obscuring of that glory wherein God is delighted.

2. It is strongly pretended, that the worth and value of the satisfaction of Christ, by the opposite opinion limited to a few, are exceedingly magnified in this extending of it to all: when, besides which was said before, (about an human extending of the things of God, beyond the bounds by himself fixed unto them); the merit of the death of Christ, consisting in its own internal worth and sufficiency, with that obligation which, by his obedience unto death, was put upon the justice of God for its application unto them for whom he died, is quite enervated and overthrown by it, made of no account, and such as never produced of itself absolutely the least good to any particular soul; which is so fully manifested in the following treatise, as I cannot but desire the Reader's sincere consideration of it; it being a matter of no small importance.

3. A seeming smile cast upon the opinion of universal redemption, by many texts of Scripture, with the ambiguity of some words which, though in themselves either figurative or indefinite, yet seem to be of an universal extent; making the abettors of it exceedingly rejoice. Now concerning this. I shall only desire the reader not to be startled at the multitude of places of Scripture, which he may find heaped up by some of late about this business, (especially by Thomas More, in his *Universality of Free Grace*); as though they proved and confirmed that, for which they are produced; but rather prepare himself to admire at that confidence of men, particularly of him now named, to make such a flourish with colours and drums, having indeed no soldiers at all: for notwithstanding  
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all their pretences, it will appear, that they hang the whole weight of their building on three or four texts of Scripture, viz. 1 Tim. ii. 5, 6. John iii. 16, 17. Heb. ii. 9. 1 John ii. 2. with some few others; and the ambiguity of two or three words, which themselves cannot deny to be of exceeding various acceptations. All which are at large discussed in the ensuing treatise; no one place that hath, with the least shew of colour, been brought forth by any of our adversaries in their own defence, or for the opposing of the effectual redemption of the elect only, being omitted: the book of Thomas More, being in all the strength thereof fully met withal and enervated.

4. Some men have, by I know not what misprision, entertained a persuasion, that the opinion of the Universalists serves exceedingly to set forth the love and free grace of God; yea, they make free grace, that glorious expression, to be that alone which is couched in their persuasion, viz. that God loves all alike, gave Christ to die for all, and is ready to save all, if they will lay hold on him: under which notion, how greedily the hook, as well as the bait, is swallowed by many, we have daily experience; when the truth is, it is utterly destructive to the free distinguishing grace of God, in all the dispensations and workings thereof. It evidently opposeth God's free grace of election, as hath been declared; and therein, that very love from which God sent his Son; his free distinguishing grace also of effectual calling, must be made by it to give place to nature's darling, free-will: yea and the whole covenant of grace made void; by holding it out no otherwise, but as a general removing of the wrath, which was due to the breach of the covenant of works; for what else can be imagined (though this certainly they have not, John iii. 36.) to be granted to the most of those *all*, with whom they affirm this covenant to be made. Yea, notwithstanding their flourish of free grace, as themselves are forced to grant, that after all that was effected by the death of Christ, it was possible that none should be saved; so I hope I have clearly proved, that if he accomplished by his death no more than they ascribe unto it, it is utterly impossible that any one should be saved. *Quid dignum tanto?*

5. The opinion of universal redemption is not a little advantaged, by presenting to convinced men a seeming ready way to extricate themselves out of all their doubts and perplexities, and to give them all the comfort the death of Christ

can afford ; before they feel any power of that death working within them, or find any efficacy of free-grace drawing their hearts to the embracing of Christ in the promise, or obtaining a particular interest in him ; which are tedious things to flesh and blood to attend unto, and wait upon : some boast, that by this persuasion, that hath been effected in an hour, which they waited for before seven years without success. To dispel this poor empty flourish, I shall shew in the progress, that it is very ready and apt to deceive multitudes with a plausible delusion ; but really undermines the very foundations of that strong un-failing consolation, which God hath shewed himself abundantly willing that the heirs of promise should receive.

These and the like are the general pretences, wherewith the abettors of a general ransom do seek to commend themselves and their opinion to the affections of credulous souls ; through them making an open and easy passage into their belief, for the swallowing and digesting that bitter potion which lurks in the bottom of their cup ; of these, I thought meet to give the Reader a brief view in the entrance, to take off his mind from empty generals, that he might be the better prepared to weigh all things carefully in an equal ballance ; when he shall come to consider those particulars afterwards insisted on, wherein the great pretended strength of our adversaries lies. It remaineth only, that I give the Christian Reader a brief account of my call unto, and undertaking in this work ; and so close this preface. Then,

1. I will assure thee, it is not the least thirst in my affections, to be drinking of the waters of Meribah ; nor the least desire to have a share in Ishmael's portion, to have my hand against others, and theirs against me ; that put me upon this task. I never like myself worse, than when faced with a vizard of disputing in controversies. The complexion of my soul is much more pleasant unto me, in the water of Shiloah.

It is not then (that I may return) any Salamandrian complexion, that was the motive to this undertaking. Neither,

2. Was it any conceit of my own abilities for this work, as though I were the fittest among many to undertake it ; I know that as in all things I am less than the least of all saints, so in these I am

— ἕτερος τρίτος ἕτερος τέταρτος,  
 ἄκουσιν δυναστέατος, οὐδ' ἐν λόγῳ οὐδ' ἐν ἀριθμῶν.

Abler



Abler \* pens have had, within these few years, the discussing and ventilating of some of these questions, in our own language: some have come to my hands; but none of weight, before I had well nigh finished this heap of mine own; which was some twelve months since and upwards. In some of these, at least in all of them, I had rested fully satisfied; but that I observed they had all tied up themselves to some certain parts of the controversy, especially the removing of objections, neither compassing nor methodizing the whole: whereby I discerned, that the nature of the things under debate, viz. satisfaction, reconciliation, redemption, and the like, was left exceedingly in the dark; and the strong foundation of the whole building, not so much as once discovered. Therefore,

3. It was always upon my desires, that some one would undertake the main; and unfold out of the word from the bottom, the whole dispensation of the love of God to his elect in Jesus Christ, with the conveyance of it through the promises of the gospel; being in all the fruits thereof, purchased and procured by the oblation and intercession of Jesus Christ: by which it could not but be made apparent, what was the great design of the blessed Trinity in this great work of redemption; with how vain an attempt and fruitless endeavour, it must needs be, to extend it beyond the bounds and limits assigned unto it by the principal agent therein. That arguments might also be produced, for the confirmation of the truth we assert, in opposition to the error opposed, and so the weak established, and dissenters convinced; was much in my wishes. The doctrine of the satisfaction of Christ, his merit, and the reconciliation wrought thereby, (understood aright by few, and of late oppugned by some) being so nearly related to the point of redemption, I desired also to have seen cleared, unfolded, vindicated, by some able pen. What the Lord hath enabled me to perform therein, must be left to the judgment of others: I hope the learned may find something for their contentment, and the weak for their strengthening and satisfaction: that in all, some glory may redound to him whose it is, and whose truth is here unfolded; by the unworthiest Labourer in his vineyard,

J. OWEN.

\* *Rutherford's Christ Dying, &c.*

THE  
DEATH OF DEATH  
IN THE  
DEATH OF CHRIST.

BOOK I.  
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CHAP. I.

*In general of the end of the Death of CHRIST, as it is  
in the Scripture proposed.*

I. **B**Y the *end* of the death of Christ, we mean, in general, both, *first*, that which his Father and himself intended in it; and, *secondly*, that which was effectually fulfilled and accomplished by it. Concerning either, we may take a brief view of the expressions used by the Holy Ghost.

*1st*, For the first: Will you know the *end* wherefore, and the intention wherewith Christ came into the world? Let us ask himself (who knew his own mind, as also all the secrets of his Father's bosom) and he will tell us, that the Son of man came to *save that which was lost*, Matth. xviii. 11. to recover and save poor lost sinners; that was his intent and design, as is again asserted, Luke xix. 10. Ask also his Apostles, who knew his mind, and they will tell you the same. So Paul, 1 Tim. i. 15. "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." Now, if you will ask who these sinners are, towards whom he hath this gracious intent and purpose; himself tells you, Matth. xx. 28. that he came to give his life a ransom for many; in other places called us, believers, distinguished from the world; for,  
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“ He gave himself for *our* sins, that he might deliver *us* from this present evil world, according to the will of God and our Father,” Gal. i. 4. That was the will and intention of God, that he should give himself for *us*, that we might be saved, being separated from the world. They are his church, Eph. v. 25, 26, 27. “ He loved the church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water, by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.” Which last words express also the very aim and end of Christ, in giving himself for any; even that they may be made *fit* for God, and brought nigh unto him: the like whereof is also asserted, Tit. ii. 14. “ He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Thus clear then and apparent, is the intention and design of Christ and his Father, in this great work; even what it was, and towards whom, *viz.* to save us, to deliver us from this evil world, to purge and wash us; to make us holy, zealous, fruitful in good works; to render us acceptable, and to bring us unto God: for, through him *we have access into this grace wherein we stand*, Rom. v. 2.

*2dly,* The effect also, and actual product of the work itself; or what is accomplished and fulfilled by the death, bloodshedding, or oblation of Jesus Christ; is no less clearly manifested, but is as fully, and very often more distinctly expressed.

*As, 1. Reconciliation with God*, by removing and slaying the enmity that was between him and us; for, when *we were enemies, we were reconciled unto God, by the death of his Son*, Rom. v. 10. God was in him *reconciling the world unto himself, not imputing their trespasses unto them*, 2 Cor. v. 19. yea, *He hath reconciled us to himself by Jesus Christ*, ver. 18. And if you would know how this reconciliation was effected, the Apostle will tell you, that “ He abolished in his

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flesh the enmity, the law of commandments, consisting in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God, in one body, by the cross; having slain the enmity thereby," Eph. ii. 15, 16. so that *He is our peace*, ver. 14.

2. *Justification*; by taking away the guilt of sins, procuring remission and pardon of them, redeeming us from their power, with the curse and wrath due unto us for them: for, "By his own blood he is entered into the holy place, having obtained eternal redemption for us," Heb. ix. 12. "He redeemed us from the curse, being made a curse for us," Gal. iii. 13. "His own self bare our sins in his own body on the tree," 1 Pet. ii. 24. "We have all sinned, and come short of the glory of God: but are justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins," Rom. iii. 23, 24, 25. For, in him, "We have redemption through his blood, even the forgiveness of sins," Col. i. 14.

3. *Sanctification*; by the purging away of the uncleanness and pollution of our sins, renewing in us the image of God, and supplying us with the graces of the Spirit of holiness: for the blood of Christ, "who thro' the eternal Spirit, offered himself without spot to God, purgeth our conscience from dead works, to serve the living God," Heb. ix. 14. yea, "The blood of Jesus Christ cleanseth us from all sin," 1 John i. 7. "By himself he purged our sins," Heb. i. 3. "That he might sanctify the people with his own blood, he suffered without the gate," Heb. xiii. 12. He gave himself for his church, to "sanctify and cleanse it, that it should be holy and without blemish," Eph. v. 25, 26, 27. peculiarly amongst the graces of the Spirit, *it is given to us* *ἐν Χριστῷ*, for Christ's sake, *to believe on him*, Phil. i. 29. "God blessing us in him, with all spiritual blessings in heavenly places," Eph. i. 3.

4. *Adoption*; with that evangelical liberty, and all those glorious privileges which appertain to the sons of God: "For God sent his Son, made of a woman, made under the law; to redeem them that were under the law, that we might receive the adoption of sons," Gal. iv. 4, 5.

5. Neither do the effects of the death of Christ rest here; they leave us not until we are settled in heaven, in glory and immortality for ever: Our inheritance is a *purchased possession*, Eph. i. 14. "And for this cause he is the Mediator of the New Testament; that, by by means of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance," Heb. ix. 15. The sum of all is, the death and bloodshedding of Jesus Christ hath wrought, and doth effectually procure, for all those that are concerned in it, eternal redemption, consisting in grace here, and glory hereafter.

II. Thus, full, clear and evident are the expressions in the Scripture, concerning the *end* and *effects* of the death of Christ; that a man would think, every one might run and read: but we must stay. Among all things in the Christian religion, there is scarce any thing more questioned than this; which seems to be a most fundamental principle: A spreading persuasion there is, of a *general ransom* paid by Christ for all; that he died to redeem *all and every one*; not only for many, his church, the elect of God, but for every one also of the posterity of Adam. Now, the masters of this opinion do see full well and easily, that if *that* be the *end* of the death of Christ, which we have from the Scripture asserted, if those before recounted be the immediate *fruits* and *products* thereof; that then one of these two things will necessarily follow: That either first, God and Christ failed of their end proposed, and did not accomplish that which they intended, the death of Christ being not a fitly proportioned *mean* for the attaining of that end (for any other cause of failing



applieth itself unto: that which any one aimeth at, and designeth in himself to attain, as a thing good and desirable unto him, in the state and condition wherein he is. So the end which Noah proposed unto himself, in building the ark, was the preservation of himself and others, according to the will of God; he made an ark to preserve himself and his family from the flood; *According to all that God commanded him, so did he*, Gen. vi. 22. That which the agent doth, or whereto he applieth himself, for the compassing his proposed end, is called the *means*; which two do complete the whole reason of working in free *intellectual* agents, for I speak only of such as work according to choice or election. So Absalom intending a revolt from his father, to procure the crown and kingdom for himself; *He prepared him horses and chariots, and fifty men to run before him*, 2 Sam. xv. 1. and farther, by fair words and glozing compliances, *he stole the hearts of the men of Israel*, ver. 6. then pretends a sacrifice at Hebron, where he makes a *strong conspiracy*, ver. 12. all which were the *means* he used for the attaining of his fore-proposed end.

II. Between both these, *end* and *means*, there is this relation; that (though in sundry kinds) they are mutually causes one of another. The *end* is the first principal *moving cause* of the whole: it is that, for whose sake the whole work is; no agent applies itself to action, but for an end: and were it not by that determined to some certain effect, thing, way, or manner of working, it would no more do one thing than another. The inhabitants of the old world, desiring and intending unity and cohabitation, with (perhaps) some reserves to provide for their safety against a second storm; they cry, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth," Gen. xi. 4. First they lay down their aim and design, and then let out the *means*, in their apprehension, conducing thereto.

And manifest then it is, that the whole reason and method of affairs, that a wise worker, or agent according to counsel, proposeth to himself, is taken from the *end* which he aims at; that is, in intention and contrivance, the beginning of all that order which is in working. Now, the means are all those things which are used for the attaining of the end proposed; (as meat, for the preservation of life; sailing in a ship, for him that would pass the sea; laws, for the quiet continuance of human society) and they are the procuring cause of the end, in one kind or another: their existence is for the end's sake, and the end hath its rise out of them; following them either *morally* as their desert; or *naturally* as their fruit and product.

*1st*, In a *moral* sense, when the action and the end are to be measured or considered in reference to a moral rule, or *law* prescribed to the agent; then the *means* are the deserving or meritorious cause of the end: as if Adam had continued in his innocency, and done all things according to the law given unto him; the end procured thereby, had been a blessed life to eternity; as now, the end of any sinful act, is death, the curse of the law.

*2dly*, When the means are considered only in their natural relation, then they are the instrumentally efficient cause of the end. So Joab intending the death of Abner, he smote him with his spear under the fifth rib, that he died, 2 Sam. iii. 27. And when Benajah, by the command of Solomon, fell upon Shimei; the wounds he gave him, were the efficient cause of his death, 1 Kings ii. 46. In which regard, there is no difference between the murdering of an innocent man; and the executing an offender: but as they are under a *moral* consideration, their ends follow their deservings, in respect of conformity to the rule; and so there is *χάσιμα μέτρα* between them.

III. The former consideration, by reason of the defect and perverseness of some agents (for otherwise these things are coincident) holds out a two-fold end

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of things: first, of the work; and secondly, of the workman: of the act, and the agent. For,

*1st*, When the means assigned for the attaining of any end, are not proportioned unto it, nor fitted for it, according to that rule which the agent is to work by; then it cannot be, but that he must aim at one thing, and another follow, in respect of the morality of the work. So Adam is inticed into a desire to be like God! this, now, he makes his aim; which to effect, he eats the forbidden fruit, and that contracts a guilt which he aimed not at. But,

*2dly*, When the agent acts aright, and as it should do; when it aims at an end that is proper to it, belonging to its proper perfection and condition, and worketh by such means as are fit and suitable to the end proposed; the end of the work, and the work-man, are one and the same. As when Abel intended the worship of the Lord, he offered a sacrifice, through faith, acceptable unto him; or, as a man desiring salvation through Christ, applieth himself to get an interest in him.

Now the sole reason of this diversity is, That secondary agents, such as men are, have an end set and appointed to their actions, by him who giveth them an external rule or law to work by; which shall always attend them in their working, whether they will or no. God only, whose will and good-pleasure is the sole rule of all those works which outwardly are of him, can never deviate in his actions, nor have any end attend or follow his acts, not precisely by him intended.

IV. Again: the end of every free agent, is either that which he effecteth, or that for whose sake he doth effect it. When a man builds a house, to let to hire; that which he effecteth, is the building of the house; that which moved him to do it, is love of gain. The physician cures the patient, and is moved to it by his reward. The end which Judas aimed at, in his going to the priests, bargaining with them, conducting the soldiers to the garden, killing Christ, was the betraying

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of his Master; but the end for whose sake the whole undertaking was set on foot, was the obtaining of the thirty pieces of silver; *What will you give me, and I will do it?* The end which God effected by the death of Christ, was the satisfaction of his justice; the end for whose sake he did it, was either supreme, his own glory; or subordinate, ours with him.

V. Moreover, the *means* are of two sorts:

*1st*, Such as have a true goodness in themselves, without reference to any further end; though not so considered, as we use them for means: no mean, as a mean, is considered as good in itself; but only as conducive to a further end. It is repugnant to the nature of means, as such, to be considered as good in themselves: study is in itself the most noble employment of the soul; but aiming at wisdom or knowledge, we consider it as good, only in as much as it conduceth to that end, otherwise as a weariness to the flesh, Eccl. xii. 12.

*2dly*, Such as have no good at all, in any kind, as in themselves considered; but merely as conducing to that end, which they are fit to attain: they receive all their goodness (which is but relative) from that whereunto they are appointed; in themselves, no way desirable: as the cutting off a leg or an arm, for the preservation of life; taking a bitter potion, for health's sake; throwing corn and lading into the sea, to prevent ship-wreck: of which nature is the death of Christ, as we shall afterwards declare.

VI. These things being thus proposed in general; our next task must be, to accommodate them to the present business in hand: which we shall do in order; by laying down the *agent* working, the *means wrought*, and the *end* effected in the great work of our redemption; for those three must be orderly considered, and distinctly, that we may have a right apprehension of the whole; into the first whereof *ch. 9. 26* we make an entrance.

## C H A P. III.

*Of the Agent, or chief Author of the Work of our Redemption; and of the first thing distinctly ascribed to the person of the Father.*

**T**HE agent in, and the chief author of this great work of our redemption, is the whole blessed Trinity; for all the works which outwardly are of the Deity, are undivided, and belong equally to each person; their distinct manner of substance and order, being observed. It is true, there were other sundry instrumental causes in the oblation, or rather passion of Christ; but the work cannot, in any sense, be ascribed unto them: for, in respect of God the Father, the issue of their endeavour was exceeding contrary to their own intentions; and, in the close, they did nothing but what the hand and counsel of *God had before determined should be done*, Acts iv. 28. And, in respect of Christ, they were no way able to accomplish what they aimed at; for he himself laid down his life, and none was able to take it from him, John x. 17, 18. so that they are to be excluded from this consideration. In the several persons of the holy Trinity, the joint Author of the whole work, the Scripture proposeth distinct and sundry acts or operations, peculiarly assigned unto them; which, according to our weak manner of apprehension, we are to consider severally and apart: which also we shall do, beginning with them that are ascribed to the Father.

Two peculiar acts there are, in this work of our redemption by the blood of Jesus, which may be and are properly assigned to the person of the Father: First, the sending of his Son into the world for this employment; secondly, a laying the punishment due to our sin upon him.

I. The Father loves the world, and sends his Son to die: *He sent his Son into the world, that the world through*

through him might be saved, John iii. 17. "He sent his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us," Rom. viii. 3. He set *him forth, to be a propitiation through faith in his blood*, Rom. iii. 25. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law; to redeem them that were under the law, that we might receive the adoption of sons," Gal. iv. 4, 5. So more than twenty times in the Gospel of John, there is mention of this *sending*; and our Saviour describes himself by this periphrasis, *Him whom the Father hath sent*, John x. 36. and the Father, by this, *He which hath sent me*, John v. 37. So that this action of sending, is appropriate to the Father; according to his promise, that he would send us a Saviour, a great *one*, to deliver us, Isa. xix. 20. and to the profession of our Saviour; "I have not spoken in secret, from the beginning, from the time that it was, there am I: and now the Lord God and his Spirit hath sent me," Isaiah xlvi. 16. Hence the Father himself is sometimes called *our Saviour*, 1 Tim. i. 1. *By the commandment Θεῷ σωτήρος ἡμῶν, of God our Saviour*. Some copies, indeed, read it, Θεῷ καὶ σωτήρος ἡμῶν *of God and our Saviour*; but the interposition of that *particle καὶ*, arose doubtless from a misprision, that Christ alone is called *Saviour*. But directly this is the same with that parallel place of Titus i. 3. *κατ' ἐπιταγήν τοῦ σωτήρος ἡμῶν Θεοῦ, according to the commandment of God our Saviour*; where no interposition of that conjunctive particle can have place: the same title being also in other places ascribed to him; as Luke i. 47. *My spirit hath rejoiced in God my Saviour*. As also, 1 Tim. iv. 10. *We trust in the living God, who is the Saviour of all men, especially of them that believe*: though in this last place, it be not ascribed unto him, with reference to his redeeming us by Christ, but his saving and preserving all by his providence. So also Titus ii. 10. and iii. 4. Deut. xxxii. 15. 1 Sam. x. 19. Psal. xxiv. 5. and xxv. 5. Isa. xii. 2. and ix. 11. and

and xlv. 5. Jer. xiv. 8. Mic. vii. 7. most of which places, have reference to his sending of Christ: which is also distinguished into three several acts; which in order we must lay down.

*1st,* An authoritative imposition of the office of Mediator; which Christ closed withal, by his voluntary susception of it, willingly undergoing the office: wherein, by dispensation, the Father had and exercised a kind of superiority; which the Son, though in the form of God, humbled himself unto, Phil. ii. 6, 7. And of this, there may be conceived two parts.

1. The proposed imposition of his counsel; or his eternal counsel for the setting apart of his Son, incarnate, to this office; saying unto him, "Thou art my Son, this day have I begotten thee: Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession," Psal. ii. 7, 8. He said unto him, "Sit thou at my right hand, until I make thine enemies thy foot-stool: For the Lord hath sworn, and will not repent, Thou art a Priest for ever, after the order of Melchisedek," Psal. cx. 1. 4. *He appointed him heir of all things,* Heb. i. 2. *having ordained him to be the judge of quick and dead,* Acts x. 42. *for unto this he was fore-ordained, before the foundation of the world,* 1 Pet. i. 20. *and determined, in ages to be the Son of God with power,* Rom. i. 4. *that he might be the first-born of many brethren,* Rom. viii. 29. I know that this is an act eternally established in the mind and will of God; and so not to be ranged in order with the other, which are all temporary, and had their beginning in the fulness of time; of all which, this first is the spring and fountain, according to that of James, Acts xv. 18. *Known unto God are all his works, from the beginning of the world:* But yet, it being no unusual form of speaking, that the purpose should also be comprehended in that which holds out the accomplishment of it; aiming at truth and not exactness, we pass it thus.

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2. The actual *inauguration*, or solemn admission of Christ unto his office; *committing all judgment unto the Son*, John. v. 22. *making him to be both Lord and Christ*, Acts ii. 36. *appointing him over his whole house*, Heb. iii. 1, 2, 3. which is that *anointing of the most holy*, Dan. ix. 24. *God anointing him with the oil of gladness above his fellows*, Psalm xlv. 7. For the actual setting apart of Christ to his office, is said to be by unction; because all those holy things which were types of him, as the *ark*, the *altar*, &c. were set apart and consecrated by anointing, Exod. xxx. 25, 26, 27, &c. To this also belongs that public testification by innumerable angels from heaven, of his nativity; declared by one of them to the shepherds: "Behold (saith he) I bring you good tidings of great joy, which shall be unto all people! for unto you is born, this day, in the city of David, a Saviour, which is Christ the Lord," Luke ii. 10, 11. Which message was attended by, and closed with that triumphant exultation of the host of heaven; *Glory to God in the highest, and on earth peace, good-will towards men*, ver. 14. with that redoubled voice which afterwards came from the excellent glory; *This is my beloved Son, in whom I am well pleased*, Matth. iii. 17. and chap. xvii. 5. 2 Pet. i. 17. If these things ought to be distinguished, and placed in their own order, they may be considered in these three several acts. (1.) The glorious proclamation which he made of his nativity, when he *prepared him a body*, Heb. x. 5. bringing his first-begotten into the world, and saying, *Let all the angels of God worship him*, Heb. i. 6. and sending them to proclaim the message which we before recounted. (2.) Sending the Spirit visibly, in the form of a dove, to light upon him, at the time of his baptism, Matth. iii. 16. when he was endued with a fulness thereof, for the accomplishment of the work, and discharge of the office whereunto he was designed; attended with that voice whereby he owned him from heaven as his only beloved. (3.) The crowning of him with glory and honour; in his resurrection,

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rection, ascension, and sitting down *on the right hand of the Majesty on high*, Heb. i. 3. setting *him as his King upon his holy hill of Sion*, Psal. ii. 8. when *all power was given unto him, in heaven and in earth*, Matth. xxviii. 18. *all things being put under his feet*, Heb. ii. 7, 8. himself highly exalted, and *a name given him above every name, &c.* Phil. ii. 9. Of which it pleased him to appoint witnesses of all sorts; angels from heaven, Luke xxiv. 4. Acts i. 10. the dead out of the graves, Matth. xxvii. 52. the Apostles among and unto the living, Acts ii. 32. with those more than five hundred brethren, to whom he appeared at once, 1 Cor. xv. 6. Thus gloriously was he inaugurated into his office, in the several acts and degrees thereof; God saying unto him, "It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth," Isa. xlix. 6.

Between these two acts, I confess, there interceeds a two-fold promise of God: one, of giving a Saviour to his people, a Mediator, according to his former purpose; as, Gen. iii. 15. That *the seed of the woman shall bruise the serpent's head; and the scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be*, Gen. xlix. 10. Which he also fore-signified by many sacrifices, and other types, with prophetic predictions: "For of this salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the spirit of Christ, which was in them, did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the

angels desire to look into," 1 Pet. i. 10, 11, 12. The other is, a promise of applying the benefits purchased by this Saviour, so designed, to them that should believe on him; to be given in the fulness of time, according to the former promises; telling Abraham, *that in his seed the nations of the earth should be blessed*, Gen. xxii. 18. and justifying himself by the same faith, Gen. xv. 6. But these things belong rather to the application wholly; which was equal both before and after his actual mission.

2dly, The second act of the Father's sending the Son, is the furnishing of him in his sending, with a fulness of all gifts and graces, that might any way be requisite for the office he was to undertake, the work he was to undergo, and the charge he had over the house of God. There was, indeed, in Christ, a two-fold fulness and perfection of all spiritual excellencies:

1. The natural all-sufficient perfection of his deity, as one with his Father, in respect of his divine nature: for his glory was *the glory of the only-begotten of the Father*, John i. 14. *He was in the form of God, and counted it no robbery to be equal with God*, Phil. ii. 6. being *the fellow of the Lord of hosts*, Zech. xiii. 7. whence that glorious appearance, Isa. vi. 3. when the cherubims "cried one unto another, and said, Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory! And the posts of the door moved at the voice of him that cried; and the house was filled with smoke!" And the prophet cried, *Mine eyes have seen the King, the Lord of hosts*, ver. 4. Even concerning this vision, the Apostle saith, *Isaiab saw his glory, and spake of him*, John xii. 41. Of which glory, ἐκένωσεν he, as it wer, emptied himself, for a season; when *He was found in the form, or condition, of a servant, humbling himself unto death*, Phil. ii. 7, 8. laying aside that glory which attended his deity; outwardly appearing to have neither form, nor beauty, nor comeliness, that he should be desired, Isa. liiii. 2. But this fulness we do not treat of; it being not



communicated to him, but essentially belonging to his person, which is eternally begotten of the person of his Father.

2. The second fulness that was in Christ, was a *communicated* fulness; which was in him by dispensation from his Father, bestowed upon him to fit him for his work and office, as he was and is the *Mediator between God and men, the man Christ Jesus*, 1 Tim. ii. 5. not as he is the Lord of hosts, but as he is *Immanuel, God with us*; as he was *a Son given to us, called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace*, upon whose shoulders the government was to be, Isa. ix. 6. It is a fulness of grace; not that essential, which is of the nature of the duty, but that which is habitual and infused into the humanity, as personally united to the other: which, though it be not absolutely infinite, as the other is; yet it extends itself to all perfections of grace, both in respect of parts and degrees. There is no grace that is not in Christ, and every grace is in him in the highest degree; so that whatsoever the perfection of grace, either for the several kinds, or respective advancements thereof, requireth, is in him habitually by the collation of his Father, for this very purpose, and for the accomplishment of the work designed: which, tho' (as before) it cannot properly be said to be infinite, yet it is boundless and endless; it is in him as the light in the beams of the sun, and as water in a living fountain, which can never fail; he is the candlestick, from whence the *golden pipes empty the golden oil out of themselves* (Zech. iv. 12.) into all that are his; for, "He is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.—For it pleased the Father, that in him should all fulness dwell," Col. i. 18, 19. in him he caused to be *bid all the treasures of wisdom and knowledge*, Col. ii. 3. and, *In him dwelleth all the fulness of the Godhead* *συναριστός*, substantially or personally, ver. 9. that of his fulness we might all receive, and grace for grace,

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(John i. 16.) in a continual supply. So that setting upon the work of redemption, he looks upon this, in the first place; "The Spirit of the Lord God (saith he) is upon me; because the Lord hath anointed me, to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," Isa. lxi. 1, 2. And this was the *anointing with the oil of gladness*, which he had above his fellows, Psal. xlv. 7. It was *upon his head, and ran down upon the beard, yea, down to the skirts of his cloathing*, Psalm cxxxiii. 2. that every one covered with the garment of his righteousness, might be made partaker of it. "The Spirit of the Lord did rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord," Isa. xi. 2. and that not in parcels and beginnings, as in us, proportioned to our measure and degrees of sanctification; but in a fulness, for he received not the *Spirit by measure*, John iii. 34. that is, it was not so with him, when he came to the full measure of the stature of his age, as Eph. iv. 13. for, otherwise, it was manifested in him, and collated on him by degrees; for he *increased in wisdom and stature, and favour with God and man*, Luke ii. 52. Hereunto was added *all power in heaven and in earth, which was given unto him*, Mat. xxviii. 18. *power over all flesh, to give eternal life to as many as the Father had given him*, John xvii. 2. Which we might branch into many particulars; but so much shall suffice, to set forth the second act of God, in sending his Son.

3dly, The third act of this sending, is, his entering into covenant and compact with his Son, concerning the work to be undertaken, and the issue or event thereof; of which there be two parts:

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1. His promise, to protect and assist him, in the accomplishment and perfect fulfilling of the whole business and dispensation about which he was employed, or which he was to undertake. The Father engaged himself, that for his part, upon his Son's undertaking this great work of redemption, he would not be wanting in any assistance in trials, strength against oppositions, encouragement against temptations, and strong consolation in the midst of terrors; which might be any way necessary or requisite, to carry him on through all difficulties, to the end of so great an employment. Upon which he undertakes this heavy burthen, so full of misery and trouble: for the Father, before this engagement, requires no less of him, than that he should become a *Saviour*, and be *afflicted in the afflictions* of his people, Isa. lxiii. 8, 9. yea, that although he were *the fellow of the Lord of hosts*, yet he should endure *the sword that was drawn against him, as the shepherd of the sheep*, Zech. xiii. 7. *treading the wine-press alone, until he became red in his apparel*, Isa. lxi. 2, 3. yea, to be "Stricken, smitten of God, and afflicted; wounded for our transgressions, and bruised for our iniquities: to be bruised and put to grief: to have his soul made an offering for sin; and to bear the sin of many," Isa. liii. 4, 5. 10. 12. to be destitute of comfort so far, as to cry, *My God! my God! why hast thou forsaken me?* Psalm xxii. 1. No wonder then, if upon this undertaking, the Lord promised to make "his mouth like a sharp sword; to hide him in the shadow of his hand; to make him a polished shaft, and to hide him in his quiver; to make him his servant, in whom he would be glorified," Isa. xlix. 2, 3. That though "the kings of the earth should set themselves, and the rulers take counsel together against him; yet he would laugh them to scorn, and set him as king upon his holy hill of Zion," Psalm ii. 2. 4, 5. Though "the builders did reject him, yet he should become the head of the corner, to the amazement and astonishment of all the world," Psalm cxviii. 22, 23. (Matth. xxi. 42. Mark xii. 10, 11. Luke

xx. 17. Acts iv. 11, 12. 1 Pet. ii. 7.) yea, "he would lay him for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation," Isa. xxviii. 16. that "whosoever should fall upon him, should be broken, but upon whomsoever he should fall, he should grind them to powder," Luke xx. 18. Hence arose that confidence of our Saviour, in his greatest and utmost trials; being assured, by virtue of his Father's engagement in this covenant, upon a treaty with him about the redemption of man, that he would never leave him nor forsake him: "I gave (saith he) my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting, Isa. l. 6. But with what confidence, blessed Saviour, didst thou undergo all this shame and sorrow! Why, "The Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint; and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let him come near to me! Behold! the Lord God will help me; who is he that shall condemn me? Lo! they all shall wax old as a garment; the moth shall consume them," ver. 7, 8, 9. With this assurance, he was brought as a "lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth," Isa. liii. 7. For, "When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously," 1 Pet. ii. 23. So that the ground of our Saviour's confidence and assurance, in this great undertaking, and a strong motive to exercise his graces received, in the utmost endurings, was this engagement of his Father, upon this compact of assistance and protection.

2. His promise of success; or a good issue out of all his sufferings, and a happy accomplishment and attainment of the end of his great undertaking. Now of all the rest this chiefly is to be considered, as directly conducing to the business proposed; which yet would not have been so clear, without the former considerations;

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for whatsoever it was that God promised his Son, should be fulfilled and attained by him, that certainly was it at which the Son aimed in the whole undertaking, and designed it as the end of the work that was committed to him; and which alone he could and did claim, upon the accomplishment of his Father's will. What this was, and the promises whereby it is at large set forth, ye have, Isa. xlix. "Thou shalt be my servant (saith the Lord) to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth: Kings shall see and arise, princes also shall worship; because of the Lord that is faithful." And he will certainly accomplish this engagement: "I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayst say to the prisoners, go forth, to them that are in darkness, shew yourselves; they shall feed in the ways, and their pastures shall be in all high places; they shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them, shall lead them, even by the springs of water shall he guide them; and I will make all my mountains a way, and my high-ways shall be exalted; behold these shall come from far, and lo these from the north, and from the west, and these from the land of Sinim," verses 6, 7, 8, 9, 10, 11, 12. By all which expressions, the Lord evidently and clearly engageth himself to his Son, that he should gather to himself a glorious church of believers, from among Jews and Gentiles thro' all the world; that should be brought unto him, and certainly fed in full pasture, and refreshed by the springs of water,—all the spiritual springs of living water, which flow from God in Christ, for their everlasting salvation. This then our Saviour certainly aimed at, as being the promise upon which he undertook the work; the gathering of the sons of God together, their bringing unto God, and passing to eternal salvation. Which being well considered, it will

utterly overthrow the general ransom, or universal redemption, as afterward will appear. In the 53d chap. of the same prophecy, the Lord is more express and punctual in these promises to his Son; assuring him, that when he "made his soul an offering for sin, he should see his seed, and prolong his days, and the pleasure of the Lord should prosper in his hand; that he should see of the travail of his soul and be satisfied; by his knowledge he should justify many; that he should divide a portion with the great, and the spoil with the strong," ver. 10, 11, 12. He was to see his seed by covenant, and to raise up a spiritual seed unto God; a faithful people, to be prolonged, and be preserved throughout all generations: which how well it consists with their persuasion, who in terms have affirmed, that the death of Christ might have had its full and utmost effect, and yet none be saved,—I cannot see; though some have boldly affirmed it, and all the assertors of universal redemption do tacitly grant, when they come to the assigning of the proper ends and effects of the death of Christ. *The pleasure also of the Lord was to prosper in his hand; which what it was he declares, Heb. ii. 10. even the bringing of many sons unto glory: for God sent his only-begotten Son into the world, that we might live through him, 1 John iv. 9. as we shall afterward more abundantly declare. But the promises of God made unto him in their agreement, and so consequently his own aim and intention, may be seen in nothing more manifestly, than in the request that our Saviour makes upon the accomplishment of the work about which he was sent; which certainly was neither for more nor less, than God had engaged himself to him for. I have (saith he) glorified thee on earth I have finished the work which thou gavest me to do, John xvii. 4. And, now, what doth he require, after the manifestation of his eternal glory, of which, for a season, he had emptied himself? ver. 5. clearly, a full confluence of the love of God, and the fruits of that love, upon all his elect; in faith, sanctification*

cation and glory. God gave them unto him, and he sanctified himself to be a sacrifice for their sake, praying for their sanctification, ver. 17. 19. their preservation in peace, or communion one with another, and union with God, ver. 20, 21. "I pray not for these alone, (that is, his apostles) but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us:" and lastly their glory, v. 24. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." All which several demands are no doubt grounded upon the forecited promises, which by his Father were made unto him; and in this, not one word concerning all and every one, but expressly the contrary, John xvii. 9. Let this then be diligently observed; that the promise of God unto his Son, and the request of the Son unto the Father, are directed to this peculiar end, of bringing sons unto God. And this is the first act, consisting of these three particulars.

II. The second is, of laying upon him the punishment of sins, every-where ascribed unto the Father: "Awake O sword against my shepherd, against the man that is my fellow, (saith the Lord of hosts), smite the shepherd, and the sheep shall be scattered," Zech. xiii. 7. What here is set down imperatively by way of command, is in the gospel indicatively expounded; "I will smite the shepherd, and the sheep of the flock shall be scattered abroad, Matth. xxvi. 31. He was stricken, smitten of God, and afflicted; yea, the Lord laid on him the iniquity of us all; yea, it pleased the Lord to bruise him, he hath put him to grief, Isa. liii. 4. 6. 10. He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. The adjunct, in both places, is put for the subject; as the opposition between his being made sin, and our being made righteousness declar-  
eth:

eth : him who knew no sin, that is, who deserved no punishment ; him hath he made to be sin, or laid the punishment due to sin upon him : or perhaps in the latter place, *sin* may be taken for an offering or sacrifice for the expiation of sin ; ἀμαρτία answering in this place to the Hebrew word in the Old Testament, which signifieth both *sin* and the *sacrifice* for it. And this the Lord did ; for as for *Herod, Pontius Pilate*, with the Gentiles and the people of *Israel*, when they were gathered together, they did nothing but *what his band and council determined before to be done*, Acts iv. 27, 28. Whence, the great shakings of our Saviour were in his close conflict with his Father's wrath, and that burden which by himself he immediately imposed on him ; when there was no hand or instrument outwardly appearing, to put him to any suffering or cruciating torment. Then *began he to be sorrowful even unto death*, Matth. xxvi. 37, 38. to wit, when he was in the garden with his three choice apostles, before the traitor or any of his accomplices appeared ; *then was he sore amazed and very heavy*, Mark xiv. 33. That was the time, *in the days of his flesh*, when he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, Heb. v. 7. which how he performed, the Apostle describeth, Luke xxii. 43, 44. " There appeared an angel unto him, from heaven, strengthening him ; and being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." Surely it was a close and strong trial, and that immediately from his Father, he now underwent : for how meekly and cheerfully doth he submit, without any regret or trouble of spirit, to all the cruelty of men, and violence offered to his body ; until this conflict being renewed again, he cries, *My God, my God ! why hast thou forsaken me ?* And this will be worth our observation, that we may know with whom our Saviour chiefly had to do, and what was that which he underwent for sinners ; which also will give



give some light to the grand *Query*, concerning the persons of them for whom he undertook all this. His sufferings were far from sitting in mere corporal p<sup>er</sup>fections and afflictions; with such impressions upon his soul and spirit, as were the effects and issues only of them: it was no more, nor less, than the curse of the law of God, which he underwent for us; *for he hath redeemed us from the curse, being made a curse*, Gal. iii. 13. which contained all the punishment that was due to sin, either in the severity of God's justice, or according to the exigence of that law which required obedience. That the execration of the law should be *only temporal death*, as the law was considered to be the instrument of the Jewish polity, and serving that *œconomy* or dispensation, is true; but that it should be no more, as it is the universal rule of obedience and the bond of the covenant between God and man, is a foolish dream. Nay, but in dying for us, Christ did not only aim at our good, but also directly died in our stead; the punishment due to our sin, and the chastisement of our peace, was upon him; which that it was the pains of hell in their nature and being, in their weight and pressure, though not in tendence and continuance, (it being impossible that he should be detained by death); who can deny, and not be injurious to the justice of God, which will inevitably inflict those pains to eternity upon sinners? It is true indeed, there is a relaxation of the law, in respect of the persons suffering, God admitted of commutation; as in the old law, when in their sacrifices the life of the beast was accepted (in respect to the carnal part of the ordinances) for the life of the man: this is fully revealed, and we believe it; but for any change of the punishment, in respect of the nature of it, where is the least intimation of any alteration? We conclude then this second act of God, in laying the punishment on him for us, with that of the prophet; "All we, like sheep, have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all," Isa.

liii. 6. And add thereunto this observation; that it seems strange to me, that Christ should undergo the pains of hell in their stead, who lay in the pains of hell before he underwent those pains, and shall continue in them to eternity; for *their worm dieth not, neither is their fire quenched!* To which I may add this dilemma to our *Universalists*: God imposeth his wrath due unto, and Christ underwent the pains of hell for, either all the sins of all men, or all the sins of some men, or some sins of all men. If the last, some sins of all men; then have all men some sins to answer for, and so shall no man be saved; for if God *should enter into judgment with us, though it were with all mankind, for one sin, no man living should be justified in his sight,* Psal. cxliiii. 2. *If the Lord should mark iniquities, who shall stand?* Psal. cxxx. 3. We might all go to cast all that we have, "to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his Majesty," Isa. ii. 20, 21. If the second, that is it which we affirm; that Christ, in their stead, and room, suffered for all the sins of all the elect in the world. If the first, why then are not all freed from the punishment of all their sins? You will say, because of their unbelief, they will not believe; but this unbelief, is it a sin or not? If not why should they be punished for it? If it be, then Christ underwent the punishment due to it, or not: if so, then why must that hinder them, more than their other sins for which he died, from partaking of the fruit of his death? If he did not, then did he not die for all their sins. Let them choose which party they will.

CHAP.

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## C H A P. IV.

*Of these things which, in the Work of Redemption, are peculiarly ascribed to the person of the Son.*

THE Son was an *agent* in this great work ; concurring by a voluntary susception, or willing undertaking of the office imposed on him : for when the Lord said, " Sacrifice and offerings he would not, in burnt-offerings and sacrifice for sin he had no pleasure ; then said Christ, Lo I come (in the volume of the book it is written of me) to do thy will, O God," Heb. x. 5, 6, 7. All other ways being rejected as insufficient, Christ undertaketh the task ; *in whom alone the Father was well pleased*, Matth. iii. 1. 7. Hence he professeth, that *he came not to do his own will, but the will of him that sent him*, John vi. 38. yea, that it was *his meat and drink, to do his Father's will, and to finish his work*, John iv. 34. The first words that we find recorded of him in Scripture, are to the same purpose ; *Wist you not, that I must be about my Father's business*, Luke ii. 49. And at the close of all, he saith, *I have glorified thee on the earth, I have finished the work which thou gavest me to do*, John xvii. 4. calling it every-where his Father's work that he did, or his Father's will which he came to accomplish ; with reference to the imposition, which we before treated of. Now this undertaking of the Son may be referred to three heads. The first being a common foundation for both the other, being as it were the means in respect of them as the end ; and yet in some sort partaking of the nature of a distinct action, with a goodness in itself, in reference to the main end proposed to all three ; we shall consider it apart. And that is,

I. His *incarnation*, as usually it is called : or his *taking of flesh*, and *pitching his tent amongst us*, John i. 14. His being made of a woman, (Gal. iv. 14.) is usually called his *ἐνανθρώπησις* or incarnation ; for this was the

the mystery of godliness, that *God should be manifest in the flesh*, 1 Tim. iii. 16. thereby assuming, not any singular person, but our human nature, into personal union with himself: for, “for as much as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil,” Heb. ii. 14. He considered the *children whom the Lord had given him*, ver. 13. Their participation in flesh and blood, moved him to partake of the same: not because all the world, all the posterity of *Adam*; but because the *children* were in that condition, for their sakes he sanctified himself. Now this emptying of the Deity, this humbling of himself, this dwelling amongst us, was the sole act of the second person, or the divine nature in the second person; the Father and the Spirit having no concurrence in it, but by liking, approbation, and eternal counsel.

II. His *oblation*, or offering himself up to God for us, *without spot, to purge our conscience from dead works*, Heb. ix. 14. *for he loved us, and washed us from our sins in his own blood*, Rev. i. 5. *he loved the church, and gave himself for it, that he might sanctify and cleanse it*, Eph. v. 25, 26. taking the cup of wrath at his Father's hands, due to us, and drinking it off, *but not for himself*, Dan. ix. 26. *for, for our sakes he sanctified himself*, John xvii. 19. that is, to be an offering, an oblation for sin, for *when we were yet without strength, in due time Christ died for the ungodly*, Rom. v. 6. This being that which was typified by all the institutions, ordinances and sacrifices of old; which when they were to have an end, then said Christ, *Lo I come to do thy will*. Now, though the perfecting or consummating of this oblation, be set out in the Scripture chiefly, in respect of what Christ suffered, and not so much in respect of what he did; because it is chiefly considered as the means used by these three blessed ages, for the attaining of a further end: yet in respect of his own voluntary giving up himself, to be so

an oblation and a sacrifice, without which it would not have been of any value, (for if the will of Christ had not been in it, it could never have purged our sins;) therefore in that regard, I refer it to his actions. He was the *Lamb of God, which taketh away the sin of the world*, John i. 29. the Lamb of God, which himself had provided for a sacrifice: and how did this Lamb behave himself in it? with unwillingness, and struggling? no; "he opened not his mouth, he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth," Isa. liii. 7. whence he saith, "I lay down my life, no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again," John x. 17, 18. He might have been cruciated on the part of God; but his death could not have been an oblation and offering, had not his will concurred: but *be loved me* (saith the apostle,) *and gave himself for me*, Gal. ii. 20. Now that alone deserves the name of a gift, which is from a free and a willing mind; as Christ's was, when *be loved us, and gave himself for us, an offering and a sacrifice to God for a sweet-smelling savour*, Eph. v. 2. He does it cheerfully; *Lo I come to do thy will, O my God*, Heb. x. 9. and so, *his own self bare our sins in his own body on the tree*, 1 Pet. ii. 24. Now this oblation or offering of Christ, I would not tie up to any one thing, action, or passion, performance or suffering; but it compriseth the whole œconomy and dispensation of God manifested in the flesh, and converging among us; with all those things which he performed in the days of his flesh, when he offered up prayers and supplications, with strong cries and tears, until *be had fully by himself purged our sins, and sat down on the right hand of the Majesty on high*, Heb. i. 3. *expecting till his enemies be made his footstool*, Heb. x. 13. All the whole dispensation of his coming and ministring, until he had given his soul a price of redemption for many, Matth. xxvi. 28. But for his entering into the holy of holies, sprinkled with his

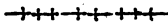
his own blood, and appearing so for us, before the majesty of God, by some accounted as the continuation of his oblation: we may refer unto,

III. His *intercession* for all and every one of those, for whom he gave himself an oblation. He did not suffer for them, and then refuse to intercede for them; he did not do the greater, and omit the less. The price of our redemption is more precious in the eyes of God and his Son, than that it should, as it were, be cast away on perishing souls, without any care taken of what becomes of them afterwards: Nay, this also is imposed on Christ, with a promise annexed; "Ask of me (saith the Lord) and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession," Psalm ii. 8. Who accordingly tells his disciples, that he had more work to do for them in heaven; "I go (saith he) to prepare a place for you, that I may come again and receive you unto myself," John xiv. 2, 3. For, as the high priest went into the second tabernacle alone, once every year, not without blood, which he offered for himself, and the errors of the people, Heb. ix. 7. so "Christ being come an high priest of good things to come, by his own blood entered in once into the holy place, having obtained for us eternal redemption," Heb. ix. 11, 12. Now, what was this holy place whereinto he entered, thus sprinkled with the blood of the covenant; and to what end did he enter into it? Why, "He is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us," ver. 24. And what doth he there appear for? Why, to be our Advocate, to plead our cause with God; for the application of the good things procured by his oblation, unto all them for whom he was an offering; as the apostle tells us, "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous," 1 John ii. 1. Why, how comes that to pass? He is a *propitiation for our sins*, ver. 2. his being *ἱλασμός*, a propitiatory

tiatory sacrifice for our sins, is the foundation of his interceding, the ground of it: and therefore they both belong to the same persons. Now, by the way, we know, that Christ refused to pray for the world, in opposition to his elect: "I pray for them (saith he) I pray not for the world, but for them which thou hast given me," John xvii. 9. And, therefore, there was no foundation for such an interceding for them, because he was not *ἱλαστήριος* for them. Again, we know the Father always heareth the Son; for, *I know*, saith he, *that thou bearest me always*, John xi. 42. that is, so as to grant his request, according to the fore-mentioned engagement, Psalm ii. 8. And, therefore, if he should intercede for all, all should undoubtedly be saved; "For he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25. Hence is that confidence of the apostle, upon that intercession of Christ; "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again; who is even at the right hand of God: who also maketh intercession for us," Rom. viii. 33, 34. Where also we cannot but observe, that those for whom he died, may assuredly conclude, he maketh intercession for them; and that none shall lay any thing to their charge: which breaks the neck of the general ransom; for, according to that, he died for millions that have no interest in his intercession, who shall have their sins laid to their charge, and perish under them. Which might be further cleared up, from the very nature of this intercession; which is not an humble, dejected supplication, which befits not that glorious state of advancement which he is possessed of, that sits at the right hand of the Majesty on high; but an authoritative presenting himself before the throne of his Father, sprinkled with his own blood, for the making out to his people all spiritual things that are procured by his oblation; saying, *Father, I will that those whom*

*thou*

about hath given me, be with me where I am, John xvii. 24. so that for whomsoever he suffered, he appears for them in heaven with his satisfaction and merit. Here, also, we must call to mind what the Father promised his Son, upon his undertaking of this employment; for there is no doubt, but that for that, and that alone, doth Christ, upon the accomplishment of the whole, intercede with him about: which was, in sum, that he might be the Captain of salvation to all that believe on him, and effectually bring many sons to glory. And hence it is, having such an high priest over the house of God, we may draw near with the full assurance of faith; for by one offering he hath perfected for ever them that are sanctified, Heb. i. 14. 21, 22. But of this more must be said afterwards.



## C H A P. V.

*The peculiar actions of the holy Spirit in this business.*

**I**N few words we may consider the actions of that agent, who in order is the third in that blessed One, whose all is the whole, the *holy Spirit*; who is evidently concurring in his own distinct operation, to all the several chief or grand parts of this work. We may refer them to three heads.

I. The *incarnation* of the Son, with his plenary assistance in the course of his conversation whilst he dwelt amongst us; for his mother was found *ἐν γαστρὶ ἱεροῦ*, to have conceived in her womb of the *holy Ghost*, Matth. i. 18. If you ask, with Mary, how that could be? The angel resolves both her and us, as far as it is lawful for us to be acquainted with these mysterious things, Luke i. 35. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God." It was an overshadowing power in the Spirit; so called by an allusion taken



taken from fowls that cover their eggs; that so by their warmth the young may be hatched: For, by the sole power of the Spirit was this conception; who did *incubare foetui*, as in the beginning of the world.— Now, in process, as this child was conceived by the power of, so he was *filled with the Spirit*, and waxed stronger in it; until having received a fulness thereof, and not by any limited measure in the gifts and graces of it, he was thoroughly furnished and fitted for his great undertaking.

II. In his *oblation* or passion (for they are both the same, in several respects; one to what he suffered, the other to what he did with, by, and under those sufferings) *through the eternal Spirit he offered himself without spot to God*, Heb. ix. 14. Whether it be meant of the offering himself a bloody sacrifice on the cross, or his presentation of himself continually before his Father; it is through the eternal Spirit. The willing offering himself through that Spirit, was the eternal fire under this sacrifice, which made it acceptable unto God. That which some contend, that by the eternal Spirit is here meant our Saviour's own deity, I see no great ground for. Some Greek and Latin copies read not, as we commonly, *πρὸς τοὺς αἰωνίους*, but *πρὸς ὑμᾶς αἰώνως*; and so the doubt is quite removed: And I see no reason, why he may not as well be said to *offer himself, through the holy Spirit*; as to be declared *to be the Son of God, according to the Spirit of holiness, by the resurrection from the dead*, as Rom. i. 4. as also *to be quickened by the Spirit*, 1 Pet. iii. 18. The working of the Spirit was required, as well in his oblation as resurrection, in his dying as quickening.

III. In his *resurrection*; of which the apostle speaks, Rom. viii. 11. "But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." And thus have we discovered the blessed agents and undertakers in this work; their several actions, and orderly concurrence



1st, By his *oblation*, we do not design only the particular offering of himself upon the cross, an offering to his Father, as the Lamb of God, without spot or blemish; when he bare our sins, or carried them up with him in his own body on the tree, which was the sum and complement of his oblation, and that wherein it did chiefly consist: but also his whole humiliation, or state of emptying himself; whether by yielding voluntary obedience unto the law, as being made under it, that he might be the end thereof to to them that believe, Rom. x. 4. or by his subjection to the curse of the law, in the antecedent misery and suffering of life, as well as by submitting to death, the death of the cross; for no action of his, as Mediator, is to be excluded from a concurrence to make up the whole means in this work.

2dly, Neither by his *intercession*, do I understand only that heavenly appearance of his in the most holy place, for the applying unto us all good things purchased and procured by his oblation; but also every act of his exaltation conducing thereunto, from his resurrection to his sitting down at the right hand of Majesty on high, angels, and principalities, and powers, being made subject unto him: Of all which, his resurrection (being the basis, as it were, and the foundation of the rest; "For, if he had not risen, then were our faith vain; and then are we yet in our sin;—of all men most miserable," 1 Cor. xv. 14. 17. 19.) is especially to be considered, as that to which a great part of the effect is often ascribed; "For he was delivered for our offences, and was raised again for our justification," Rom. iv. 25. Where, and in such other places, by his resurrection the whole following dispensation, and the perpetual intercession of Christ for us in heaven, is intended; for, "God raised up his son Jesus, to bless us, in turning away every one of us from his iniquities," Acts iii. 26.

II. Now, this whole dispensation, with especial regard to the death and bloodshedding of Christ, is

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the means we speak of; agreeable to what we said before, of such, in general. For it is not a thing in itself desirable, for its own sake: the death of Christ had nothing in it (we speak of his suffering distinguished from his obedience) that was good, but only as it conduced to a further end; even the end proposed, for the manifestation of God's glorious grace. What good was it, that Herod and Pontius Pilate, with the Gentiles and people of Israel, should, with such horrid villany and cruelty, gather themselves together, against God's holy child Jesus, whom he had anointed, Acts iv. 27.? Or what good was it, that the Son of God should be made sin and a curse; to be bruised, afflicted, and to undergo such wrath as the whole frame of nature, as it were, trembled to behold! what good, what beauty, and form, is in all this, that it should be desired in itself, and for itself? Doubtless none at all. It must then be looked upon, as a *mean* conducing to such an *end*; the glory and lustre whereof, must quite take away all the darknes and confusion that was about the thing itself. And even so it was intended by the blessed agents in it, by whose determinate counsel and fore-knowledge he was delivered and slain, Acts ii. 23. there being done unto him, whatsoever his hand and counsel had determined, Acts iv. 28. which, what it was, must be afterwards declared. Now, concerning the whole, some things are to be observed.

That though the *oblation* and *intercession* of Jesus Christ, are distinct acts in themselves, and have distinct immediate products and issues assigned, oft-times unto them (which I should now have laid down, but that I must take up this in another place) yet they are not, in any respect or regard, to be divided or separated, as that the one should have any respect to any persons, or any thing, which the other also doth not in its kind equally respect: but there is this manifold union between them, *viz.*

*1<sup>st</sup>, In*

1st, In that they are both alike intended, for the obtaining and accomplishing the same entire and compleat end proposed; to wit, the effectual bringing of many sons to glory, for the praise of God's grace; of which afterwards.

2dly, That what persons soever the one respecteth, in the good things it obtaineth, the same, all, and none else, doth the other respect, in applying the good things so obtained; for, "He was delivered for our offences, and raised again for our justification," Rom. iv. 25: That is, in brief, the object of the one, is of no larger extent than the object of the other: or, for whom Christ offered himself, for all those, and only those, doth he intercede; according to his own word, *For their sakes I sanctify myself (to be an oblation) that they also might be sanctified through the truth,* John xvii. 19.

3dly, That the oblation of Christ is, as it were, the foundation of his intercession; in as much as by the oblation was procured every thing, that by virtue of his intercession is bestowed; and that because the sole end why Christ procured any thing by his death, was, that it might be applied to them for whom it was so procured. The sum is, that the oblation and intercession of Christ, are one intire means for the producing of the same effect: the very end of the oblation being, that all those things which are bestowed by the intercession of Christ, and without whose application it should certainly fail of the end proposed in it, be effected accordingly: so that it cannot be affirmed, that the death or suffering of Christ concerned any one person or thing more, in respect of procuring any good, than his intercession doth for the collating of it. For he interceding above, for all good purchased, and prevailing in all his intercessions, (for the Father always hears his Son); it is evident, that every one for whom Christ died, must actually have applied unto him, all the good things purchased by his death: which, because it is evidently destructive to the adverse cause, we must a little stay to confirm it; only telling you, the main

proof

proof of it lies in our following proposal, of assigning the proper end intended and effected by the death of Christ, so that the chief proof must be deferred until then. I shall now only propose those reasons which may be handled apart, not merely depending upon that.

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## C H A P. VII.

*Containing reasons, to prove the oblation and intercession of Christ to be one intire mean, respecting the accomplishment of the same proposed end; and to have the same personal object.*

I. **O**UR first reason is taken from that perpetual union which the Scripture maketh of both these, almost always joining them together; and so manifesting those things to be most inseparable, which are looked upon as the distinct fruits and effects of them: "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities," Isa. liii. 11. The actual justification of sinners, which is the immediate fruit of his *intercession*, certainly follows his bearing of their iniquities. And in the next verse, they are of God so put together, that surely none ought to presume to put them asunder; *he bare the sin of many*, (behold his *oblation*); *and made intercession for the transgressors*; even for those many transgressors, whose sin he did bear. And there is one expression in that chapter, ver. 5. which makes it evident, that the utmost application of all good things for which he *intercedes*, is the immediate effect of his passion; *with his stripes we are healed*: our total healing, is the fruit and procurement of his stripes, or of the *oblation* consummated thereby. So also, Rom. iv. 25. "He was delivered for our offences, and was raised again for our justification;" for whole offences he died, for their justification he rose: and therefore if he died for all, all must also be justified, or the Lord faileth in his aim

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and design, both in the death and resurrection of his Son; which, tho' some have boldly affirmed, yet for my part I cannot but abhor the owning of so blasphemous a fancy. Rather let us close with that of the apostle, grounding the assurance of our eternal glory and freedom from all accusations upon the death of Christ, and that because his intercession also for us doth inseparably and necessarily follow it; *who* (saith he) *shall lay any thing to the charge of God's elect?* (it seems also, that it is only they for whom Christ died:) *it is God that justifieth; who is he that condemneth? it is Christ that died;* (shall none then be condemned for whom Christ died? what then becomes of the general ransom?) "yea rather who is risen again, who is even at the right hand of God, who also maketh intercession for us," Rom. viii. 33, 34. Here is an equal extent of the one, and the other; those persons who are concerned in the one, are all of them concerned in the other. That he died for *all*, and intercedeth only for *some*, will scarcely be squared to this text: especially considering the foundation of all this, which is (ver. 32.) that love of God which moved him to give up Christ to death for us all; upon which the apostle infers a kind of impossibility in not giving us all good things with him: which how it can be reconciled with their opinion, who affirm that he gave his Son for millions, to whom he will give neither grace nor glory, I cannot see. But we rest in that of the same apostle; "when we were yet without strength, in due time Christ died for the ungodly," so that "Being justified by his blood, we shall be saved from the wrath through him," Rom. v. 6. 9. The same connexion between the oblation and intercession of Christ, with their fruits and effects, being intimated in very many other places.

II. To *offer* and to *intercede*, to sacrifice and to pray, are both acts of the same sacerdotal office, and both required in him who is a *priest*; so that if he omit either of these, he cannot be a faithful *priest* for them; if either he doth not *offer* for them, or not *intercede* for

the success of his oblation on their behalf, he is wanting in the discharge of his office by him undertaken. Both these we find conjoined (as before) in Jesus Christ, 1 John ii. 1, 2. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins:" He must be an *advocate* to intercede, as well as offer a propitiatory sacrifice; if he will be such a merciful *high priest* over the house of God, as that the children should be encouraged to go to God by him. This the apostle exceedingly clears and evidently proves, in the epistle to the Hebrews; describing the priesthood of Christ, in the execution thereof, to consist, in these two acts, of offering up himself in and by the shedding of his blood, and interceding for us to the utmost: upon the performance of both which, he presseth an exhortation to draw near with confidence to the throne of grace; for, "He is come an high-priest of good things to come, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained for us eternal redemption," chap. ix. 11, 12. His bloody oblation gave him entrance into the holy place not made with hands, there to accomplish the remaining part of his office; the apostle comparing his entrance into heaven for us, with the entrance of the high priest into the holy place, with the blood of bulls and goats upon him, ver. 12, 13. (which doubtless was to pray for them in whose behalf he had offered, ver. 1.): so presenting himself before his Father, that his former oblation might have its efficacy. And hence it is said to have *ἀπαράβατον ἱερουργίαν*, an *unchangeable priesthood*, because he continueth ever, Heb. vii. 24. so being able to save them to the uttermost, that come unto God by him, ver. 25. wherefore, we have boldness to enter into the holiest, by the blood of Jesus, chap. x. 19. So, then it is evident, that both these are acts of the same priestly office in Christ; and if he perform either of them for any, he must of necessity perform the other for them also: for he will not exercise any act or duty of his



priestly function, in their behalf for whom he is not a priest; and for whom he is a priest, he must perform both, seeing he is faithful in the discharge of his function, to the utmost, in the behalf of the sinners for whom he undertakes. These two then, *oblation* and *intercession*, must in respect of their objects be of equal extent, and can by no means be separated. And here by the way, (the thing being by this argument in my apprehension made so clear), I cannot but demand of those who oppose us about the death of Christ, whether they will sustain that he intercedeth for all, or not? If not, then they make him but half a priest: if they will, they must be necessitated either to defend this error, that all shall be saved; or own this blasphemy, that Christ is not heard of his Father, nor can prevail in his intercession; which yet the saints on earth are sure to do, when they make their supplications according to the will of God, Rom. viii. 27. 1 John v. 14. Besides that of our Saviour it is expressly said, that the Father *always beareth him*, John xi. 42. And if that were true, when he was yet in the way, in the days of his flesh, and had not finished the great work he was sent about; how much more then *now*, when, having done the will and finished the work of God, he is set down on the right hand of Majesty on high, desiring and requesting the accomplishing of the promises that were made unto him upon his undertaking this work; of which before.

III. The *nature* of the intercession of Christ, will also prove no less than what we assert; requiring an unseparable conjunction between it and his oblation: for as it is now perfected in heaven, it is not an humble dejection of himself, with cries, tears, and supplications; nay it cannot be conceived to be *vocal*, by the way of intreaty; but merely *real*, by the presentation of himself sprinkled with the blood of the covenant before the throne of grace in our behalf, "For Christ (saith the apostle) is not entered into the holy place, made with hands, but into heaven itself, now to appear

appear in the presence of God for us," Heb. ix. 24. His intercession there, is an *appearing* for us in heaven, in the presence of God; a demonstration of his sacred body, wherein for us he suffered. For, (as we said before) the apostle, in the ninth of the *Hebrews*, compares his entrance into heaven for us, unto the entrance of the high-priest into the holy place, which was with the blood of bulls and goats upon him, ver. 12, 13. our Saviour's being with his own blood; so presenting himself, that his former oblation might have its perpetual efficacy, until the many sons given unto him are brought to glory. And herein his *intercession* consisteth; being nothing (as it were) but his *oblation* continued. He was a Lamb slain from the foundation of the world, Rev. xiii. 8. Now, his intercession before his actual oblation in the fulness of time, being nothing but a presenting of the engagement that was upon him for the work in due time to be accomplished; certainly that which follows it, is nothing but a presenting of what according to that engagement is fulfilled; so that it is nothing but a continuation of his oblation, in requiring, by remembrance and declaration of it, those things which by it were procured. How then is it possible, that the one of these should be of larger compass and extent than the other? Can he be said to *offer* for them for whom he doth not *intercede*? when his *intercession* is nothing but a presenting of his oblation in the behalf of them for whom he suffered, and for the bestowing of those good things which by that were purchased.

IV. Again, if the *oblation* and death of Christ procured and obtained that every good thing should be bestowed, which is actually conferred by the intervening of his *intercession*; then they have both of them the same aim, and are both means tending to one and the same end. Now, for the proof of this supposal, we must remember that which we delivered before, concerning the *compact* and agreement that was between the Father and his Son, upon his voluntary engaging

of himself unto this great work of redemption: for, upon that engagement, the Lord proposed unto him, as the end of his sufferings, and promised unto him, as the reward of his labours, the fruit of his deservings, every thing which he afterwards intercedeth for. Many particulars I before instanced in, and therefore now, to avoid repetition, will wholly omit them, referring the reader to chap. iii. for satisfaction. Only I shall demand, What is the ground and foundation of our Saviour's *intercession*? Understanding it to be by the way of intreaty, either virtual or formal, as it may be conceived to be either real or oral, for the obtaining of any thing; must it not rest upon some promise made unto him? Or is there any good bestowed, that is not promised? Is it not apparent, that the intercession of Christ doth rest on such a promise as Psalm ii. 8. *Ask of me, and I shall give thee the beaten for thine inheritance, &c.*? Now, upon what consideration was this promise and engagement made unto our Saviour? Was it not for his undergoing of that about which *the kings set themselves, and the rulers took counsel together against him*, ver. 2. which the apostles interpret of *Herod and Pontius Pilate, with the people of the Jews*, prosecuting him to death, and doing to him *whatsoever the band and counsel of God had determined before to be done*, Acts iv. 27, 28. The intercession of Christ, then, being founded on promises made unto him; and these promises being nothing but an engagement to bestow, and actually collate upon them for whom he suffered, all those good things which his death and *oblation* did merit and purchase: it cannot be, but that he intercedeth for all for whom he died, that his death procured all and every thing which upon his *intercession* is bestowed; and until they are bestowed, it hath not its full fruits and effects. For that which some say, *viz.* that the death of Christ doth procure that which is never granted; we shall see afterwards, whether it doth not contradict Scripture, yea, and common sense.

V. Further, what Christ hath put together, let no man presume to put asunder; distinguish between them they may, but separate them they may not. Now these things concerning which we treat (the *oblation* and *intercession* of Christ) are by himself conjoined, yea, united, John xvii. For there, and then, he did both offer and intercede; he did then as perfectly offer himself, in respect of his own will and intention (ver. 4.) as on the cross; and as perfectly intercede, as now in heaven. Who then can divide these things, or put them asunder? Especially considering, that the Scripture affirmeth, that the one of them without the other, would have been unprofitable, 1 Cor. xv. 17. For compleat remission and redemption could not be obtained for us, without the entering of our high Priest into the most holy place, Heb. ix. 12.

VI. Lastly, a separating and dividing of the death and intercession of Christ, in respect of the objects of them, cuts off all that consolation which any soul might hope to attain, by an assurance that Christ died for him. That the doctrine of the general ransom is an uncomfortable doctrine, cutting all the nerves and sinews of that strong consolation which God is so abundantly willing that we should receive, shall be afterwards declared: for the present I will only shew, how it cuts off our comfort in this particular. The main foundation of all the confidence and assurance, whereof in this life we may be made partakers (which amounts to joy unspeakable and full of glory) ariseth from this strict connection of the *oblation* and *intercession* of Jesus Christ; that by the one he hath procured all good things for us, and by the other he will procure them to be actually bestowed: whereby he doth never leave our sins, but follows them into every court, until they be fully pardoned, and clearly expiated, Heb. ix. 26. He will never leave us, until he hath saved, to the uttermost, them that come unto God by him. His death, without his resurrection, would have profited us nothing;

thing; all our *faith* in him had been in *vain*, 1 Cor. xv. 17. So that, separated from it, with the intercession following, either in his own intention, or in the several procurements of the one and the other; it will yield us but little consolation: but in this connection, it is a sure bottom for a soul to build upon, Heb. vii. 25. What good will it do me, to be persuaded that Christ died for my sins, if, notwithstanding that, my sins may appear against me for my condemnation, where and when Christ will not appear for my justification? If you will ask, with the apostle, *Who is he that condemneth: It is Christ that died?* Rom. viii. 34. It may easily be answered, Why, God, by his law, may condemn me, notwithstanding Christ's dying for me! Yea, but saith the apostle, *He is risen again, and sitteth at the right hand of God, making intercession for us.* He rests not in his death, but he will certainly make intercession for them for whom he died; and this alone gives firm consolation: our sins dare not appear, nor any of our accusers, against us, where he appeareth for us. Cavilling objections against this text, shall be afterwards considered; and so, I hope, I have sufficiently confirmed and proved, what in the beginning of this chapter I did propose, about the identity of the object of the oblation and intercession of Jesus Christ.



### C H A P. VIII.

*Objections against the former proposal, answered.*

**B**Y what was said in the last chapter, it clearly appeareth, That the *oblation* and *intercession* of Christ, are of equal compass and extent, in respect of their objects, or the persons for whom he once offered himself, and doth continually intercede; and so are to be looked on, as one joint *mean* for the attaining of a certain proposed *end*: which what it is, comes next to be considered. But because I find some objections laid

laid by some against the former truth, I must remove them before I proceed; which I shall do, as a man removeth dung, until it be all gone.

The sum of one of our former arguments was, that to sacrifice and intercede belong both to the same person as high-priest; which *name* none can answer, neither hath any performed that office, until both by him be accomplished: wherefore our Saviour being the most absolute, and indeed only true high-priest, in whom were really all those perfections which in others received a weak typical representation; doth perform both these in the behalf of them for whose sakes he was such.

An argument not unlike to this, I find by some undertaken to be answered; being in these words proposed: 'The ransom and mediation of Christ, is no larger than his office of priest, prophet, and king; but these offices pertain to his church and chosen; therefore his ransom pertains to them only.'

The intention and meaning of the argument, is the same with what we proposed, *viz.* That Christ offered not for them for whom he is no priest; and he is a priest only for them for whom he doth also intercede. If afterwards I shall have occasion to make use of this argument, I shall, by the Lord's assistance, give more weight and strength to it, than it seems to have in their proposal, whose interest it is to present it as slightly as possible, that they may seem fairly to have waved it; but the evasion, such as it is, let us look upon.

'This, saith the answerer, is a sober objection;' which friendly term, I imagined at first he had given this reason, because he found it kind and easy to be satisfied: but reading the answer, and finding that, so wide from yielding any colour or appearance of what was pretended, it only served him to vent some new, weak and false conceptions; I imagined that it must be some other kindness, that caused him to give this objection, as he calls it, so much milder an entertainment, than those others which equally gall him; which

which hear nothing but, 'This is horrid!—that blasphemy!—that detestable, abominable and false!' as being indeed, by those of his persuasion, neither to be endured nor avoided. And, at length, I conceived, that the reason of it was intimated in the first words of his pretended answer; which are, 'That this objection doth not deny the death of Christ for all men, but only his ransom and mediation for all men.' Now, truly, if it be so, I am not of his judgment; but so far from thinking it a *sober* objection, that I cannot be persuaded that any man in his right wits would once propose it. That Christ should die for all, and yet not be a ransom for all (himself affirming, that he came to *give his life a ransom for many*, Matth. xx. 28.) is, to me, a plain contradiction. The death of Christ, in the first most general notion and apprehension thereof, is a *ransom*. Nay, do not this answerer, and those who are of the same persuasion with him, make the ransom of as large extent, as any thing in or about, or following the death of Christ? Or have they yet some further distinction to make, or rather division, about the ends of the death of Christ? As we have heard already, 'For some he not only paid a ransom, but also intercedeth for them, which he doth not for all for whom he paid a ransom:' will they now go a step backwards, and say, That for some he not only died, but also paid a ransom for them, which he did not for all for whom he died? Who then were these that he thus died for? They must be some beyond all and every man; for, as they contend, for them he paid a ransom! But let us see what he says further; in so easy a cause as this, it is a shame to take advantages.

I. 'The answer to this objection, saith he, is easy and plain in the Scripture; for the mediation of Christ is both more general and more special: more general, as he is the one Mediator between God and men, 1 Tim. ii. 5. and more special, as he is the Mediator of the New Testament, *That they which are called, may receive the promise of eternal inheritance*, Heb.

ix. 15. According to that, it is said, *He is the Saviour of all men, especially of those that believe*, 1 Tim. iv. 10. So in all the offices of Christ, the priest, the prophet, the king; there is that which is more general, and that which is more special and peculiar.' And,

*Ist*, This is that, which he calls a clear and plain answer from the Scripture, leaving the application of it unto the argument, to other men's conjecture; which, as far as I can conceive, must be thus, *viz.* It is true, Christ paid a ransom for none but those for whom he is a mediator and priest; but Christ is to be considered two ways: First, as a general mediator and priest for all; Secondly, as a special mediator and priest for some: Now, he pays the ransom as a general mediator. This, I conceive, may be some part of his meaning; for, in itself, the whole is, in expression, so barbarous and remote from common sense; in substance, such a wild unchristian madness; as contempt would far better suit it, than a reply. The truth is, sense and expression, in men who, from their manual trades leap into the office of preaching, and employment of writing, I know no reason why we should expect: only it can never enough be lamented, that wildness, in such tattered raggs, should find entertainment, whilst sober truth is shut out of doors. For what, I pray you, is the meaning of this distinction; Christ is either a general mediator between God and man, or a special mediator of the New Testament? Was it ever heard before, that Christ was any way a mediator, but as he is so of the New Testament? A mediator is not of one; all mediation respects an agreement of several parties, and every mediator is the mediator of a covenant. Now, if Christ be a mediator more generally, than as he is so of a covenant; of what covenant, I beseech you, was that? — Of the covenant of works? Would not such an assertion overthrow the whole gospel? Would it not be derogatory to the honour of Jesus Christ, that he should be the mediator of a cancelled covenant? Is it not contrary to Scripture,

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affirming him to be *a surety* (not of the first, but) *of a better testament*, Heb. vii. 22.? Are not such bold asserters, fitter to be catechised than to preach? But we must not let it pass thus; the man harps upon something that he hath heard from some Arminian doctor, though he hath had the ill hap, so poorly to make out his conceptions. Wherefore, being in some measure acquainted with their evasions, which they colour with those texts of Scripture which are here produced; I shall briefly remove the poor shift, that so our former argument may stand unshaken.

The poverty of the answer, as before expressed, hath been sufficiently already declared. The fruits of Christ's mediation have been distinguished by some, into those that are more general, and those which are more peculiar; which, in some sense, may be tolerable: but that the offices of Christ should be said to be either general or peculiar, and himself, in relation to them, so considered; is a gross unshapen fancy.— I answer, then, to the thing intended, that we deny any such general mediation or function of office, in general, in Christ; as should extend itself beyond his church or chosen. It was his church which he *purchased with his own blood*, Acts xx. 28. His church that he “loved, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church,” Eph. v. 25, 26, 27. They were his *sheep* whom he laid down his life for, John x. 15. And, *He appeareth in heaven for us*, Heb. ix. 24. Not one word of mediating for any other, in the Scripture. Look upon his incarnation; it was because the children were partakers of flesh and blood, Heb. ii. 14. not because all the *world* were so. Look upon his oblation; *For their sakes* (saith he, those whom thou hast given me) *I sanctify myself*, John xvii. 19. that is, to be an oblation, which was the work he had then in hand. Look upon his resurrection; *He died for our sins, and rose for our justification*, Rom. iv. 25.

Look upon his ascension; *I go* (saith he) *to my Father, and your father*; and that to prepare a place for you, John xiv. 2. Look upon his perpetuated intercession; is it not to *save to the uttermost them that come unto God by him*, Heb. vii. 25. Not one word of this general mediation for all. Nay, if you will hear himself, he denies, in plain terms, to mediate for all; for *I pray not*, saith he, *for the world, but for them which thou hast given me*, John xvii. 9. But,

2dly, Let us see what is brought to confirm this distinction.

1. The text 1 Tim. ii. 5. is quoted for the maintenance thereof; "For there is one God and one Mediator between God and men, the man Christ Jesus." What then I pray? what will be concluded here? Cannot Christ be a mediator between God and men, but he must be a mediator for all men? are not the elect men? do not the children partake of flesh and blood? doth not the church consist of men? What reason is there, to assert out of an *indefinite* proposition an *universal* conclusion? because Christ was a mediator for men, (which were true, had he been so only for his apostles); shall we conclude therefore, he was so for *all* men? *apage nugas*.

2. But let us see another proof, which happily may give more strength to the uncouth distinction we oppose; and that is, 1 Tim. iv. 10. "Who is the Saviour of all men, especially of those that believe." Had it been, 'Who is the *Mediator* of all men,' &c. it had been more likely: but O the consciences, or at least the foreheads of these men! Is there any word here spoken of Christ as mediator? Is it not the *living God* in whom we trust, that is the Saviour here mentioned; as the words going before in the same verse, are? and is Christ called so, in respect of his mediation? That God the Father is often called *Saviour*, I shewed before; and that he is here intended, as is agreed upon by all sound interpreters: so also it is clear, from the matter in hand, which is the protecting providence of

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God; general towards all, special and peculiar to his church. Thus is he said to *save* man and beast, Psalm xxxvi. 6. *ἀνθρώπους καὶ κτήνη σώσεις κύριε*; rendering the Hebrew word by *sōretis*, thou shalt *save* or *preserve*. It is God, then, that is here called the Saviour of all; by deliverance and protection in danger, of which the apostle treats; and that by his providence, which is peculiar towards believers: and what this makes for an universal mediation, I know not.

Now, the very context in this place will not admit of any other interpretation. For the words render a reason why, notwithstanding all the injury and reproaches wherewith the people of God are continually assaulted, yet they should cheerfully go forward to run with joy the race that is set before them: even because, as God preserveth all, (*For in him we live and move, and have our being*, Acts xvii. 28. Psal. cxlv. 14, 15, 16.) so that he will not suffer any to be injured unrevenged, (Gen. ix. 5.) so is he especially the preserver of them that believe, for they are as *the apple of his eye*, Zech. ii. 8. Deut. xxxii. 10. So that if he should suffer them to be pressed for a season, yet let them not let go their hope and confidence, nor be weary of well-doing, but still rest on and trust in him. This encouragement, being that which the apostle was to lay down; what motive would it be hereunto, to tell believers, that God would have those saved, who neither do, nor ever will, or shall believe? That I say nothing how strange it seems, that Christ should be the Saviour of them who are never saved, to whom he never gives grace to believe; for some he denies to intercede, John xvii. 9. which yet is no small part of his mediation, whereby he saves sinners. Neither the subject then, nor the predicate of the proposition, (*He is the Saviour of all men*), is rightly apprehended, by them who would wrest it to the maintenance of *universal redemption*. For the subject *He*, it is God the Father, and not Christ the Mediator: and for the predicate, it is a *providential* preservation, and not a *purchased*

chafed salvation, that is intimated; that is, the providence of God, protecting and governing all, but watching in an especial manner for the good of them that are his, that they be not always unjustly and cruelly traduced and reviled, with other pressures, is what the apostle here rests upon; as also he shews that it was his courie to do, 2 Cor. i. 9, 10. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead; who delivered us from so great a death, and doth deliver, in whom we trust, that he will yet deliver us; For he is the Saviour of all men, especially of them that do believe."

If any shall conceive, that these words (*Because we trust in the living God, who is, &c.*) do not render an account of the ground of Paul's confidence, in going through with his labours and afflictions; but rather are an expression of the head and sum of that doctrine, for which he was so turmoiled and afflicted; I will not much oppose it: for then also, it includes nothing but an assertion of the true God, and dependence on him; in opposition to all the idols of the Gentiles, and other vain conceits, whereby they exalted themselves into the throne of the most High. But that Christ should be said to be a Saviour, (1.) Of those who are never saved from their sins, as he saves his people, Matth. i. 21. (2.) Of those who never hear one word of saving or a Saviour. (3.) That he should be a Saviour in a two-fold sense, [1.] For all. [2.] For believers. (4.) That to believe, is the condition whereby Christ becomes a Saviour in an especial manner unto any, and that condition not procured nor purchased by him: that is, I say, is the sense of this place, *credat Judæus Apella*. To me nothing is more certain, than that to whom Christ is in any sense a Saviour in the work of redemption, he saves them to the uttermost from all their sins of infidelity and disobedience; with the *saving* of grace here, and glory hereafter.

II. Further attempts also there are, to give strength to this evasion, and so to invalidate our former argument; which I must also remove:

“Christ (say they) \* in some sort intercedeth and putteth in for transgressors, even the sons of men, yet in and of the world; that the Spirit may so still unite and bless those that believe on him, and so go forth in their confessions and conversations, and in the ministration of his gospel by his servants, that those among whom they dwell and converse, might be convinced and brought to believe the report of the gospel, Isaiah liii. 12. As once, Luke xxiii. 34. As himself left a pattern to us, John xvii. 21. 23. That so, the men of the world might be convinced, and these convinced allured to Christ, and to God in him, Matth. v. 14, 15, 16. Yea so, as that he doth in some measure enlighten every man that cometh into the world, John i. 9. But in a more special manner doth he intercede,” &c.

Here is a two-fold intercession of Christ as mediator. 1. For all sinners, that they may believe (for that is it which is intended, by the many cloudy expressions wherein it is involved). 2. For believers, that they may be saved. It is the first member of the distinction, which we oppose; and therefore must insist a little upon it.

1<sup>st</sup>, Our author saith, it is an interceding in some sort: I ask, in what sort? Is it directly or indirectly? Is it by virtue of his blood shed for them, or otherwise? Is it with an intention and desire to obtain for them the good things interceded for, or with purpose that they shall go without them? Is it for all and every man, or only for those who live in the outward pale of the church? Is faith the thing required for them; or something else? Is that desired absolutely, or upon some condition? All which queries must be clearly answered, before this general intercession can be made intelligible.

\* *MORE's Universality of Grace.*

1. Whether it be directly, or indirectly and by consequence only, that this intercession after a sort is used? For that thing interceded for, is represented, not as the immediate issue or aim of the prayer of Christ; but as a reflex, arising from a blessing obtained by others: for the prayer set down, is, "That God would so bless believers, that those amongst whom they dwell, may believe the report of the gospel:" It is believers, that are the direct object of this intercession; and others only glanced at through them. The good also so desired for them, is considered, either as an accident that may come to pass, or follow the flourishing of believers, *κατα συνέπαινον*; or, as an end intended to be accomplished by it: if the first, then their good is no more intended than their evil; if the latter, why is it not effected? Why is not the intention of our Saviour accomplished? Is it for want of wisdom to choose suitable and proportionable means to the end proposed, or is it for want of power to effect what he intendeth?

2. Is it by virtue of his blood shed for them, or otherwise? If it be, then Christ intercedeth for them, that they may enjoy those things which, for them, by his oblation, he did procure: for this it is, to make his death and blood-shedding to be the foundation of his intercession. Then it follows, that Christ, by his death, procured faith for all; because he intercedeth that all may believe: grounding that intercession upon the merit of his death. But, (1.) This is more than the assertors of universal redemption will sustain: among all the ends of the death of Christ, by them assigned, the effectual and infallible bestowing of faith on those for whom he died, is none. (2.) If by his death, he hath purchased faith for all, and, by his intercession, intreateth for it; why is it not actually bestowed on them? Is not a concurrence of both these, sufficient for the making out of that one spiritual blessing? But, if it be not founded on his death and blood-shedding; then we desire, that they would de-

scribe unto us this intercession of Christ, differing from his appearing for us in heaven, sprinkled with his own blood.

3. Doth he intercede for them, that they should believe; with an intention or desire that they should do so; or not? If not, it is but a mock-intercession, and an intreaty for that which he would not have granted: if so, why is it not accomplished? Why do not all believe? Yea, if he died for all, and prayed for all, that they might believe; why are not all saved? For Christ is always heard of his Father, John xi. 42.

4. Is it for all and every one in the world, that Christ makes this intercession; or only for those who live within the pale of the church? If only for those latter; then this doth not prove a general intercession for all, but only one more large than that for believers: for, if he leaves out any one in the world, the present *hypothesis* falls to the ground. If for all; how can it consist in that petition, that the *Spirit would so lead, guide and bless believers, and so go forth in the ministration of the gospel by his servants, that others* (that is, all and every one in the world) *may be convinced and brought to believe?* How, I say, can this be spoken, with any reference to those millions of souls that never see a believer, that hear no report of the gospel?

5. If his intercession be for faith, then either Christ intercedeth for it *absolutely*, that they may certainly have it; or upon *condition*; and that, either on the part of God, or man. If *absolutely*, then all do actually believe; or that is not true, the Father *always bears* him, John xi. 42. If upon *condition*, on the part of God; it can be nothing but this, *if he will or please*. Now, the adding of this condition may denote, in our Saviour, two things: (1.) A nescience of what is his Father's will, in the thing interceded for; which cannot stand with the unity of his person, as now in glory; and cannot be, because he hath the assurance of a promise to be heard in whatever he asketh, Psalm ii. 8.

Or,

Or, (2.) An advancement of his Father's will, by submission to that, as the prime cause of the good to be bestowed; which may well stand with absolute intercession, by virtue whereof all must believe. But next, is it a condition on the part of those for whom he doth intercede? Now, I beseech you, what condition is that; where in the Scripture assigned? Where is it said, That Christ doth intercede for men, that they may have faith, if they do such and such things? Nay, what condition can rationally be assigned of this desire? Some often intimate that it is, *if they suffer the Spirit to have his work upon their hearts, and obey the grace of God*: Now, what is it to obey the grace of God? Is it not to believe? Therefore it seems, that Christ intercedeth for them, that they may believe, upon condition that they do believe. Others more cautiously assert the good using of the means of grace, that they do enjoy, to be the condition upon which the benefit of this intercession doth depend: but, again, (1.) What is the good using of the means of grace, but a submitting to them, which is believing; and so we are as before. (2.) All have not the means of grace, to use well or ill. (3.) Christ prays that they may use the means of grace well, or he doth not: if not, then how can he pray that they may believe; seeing to use well the means of grace, by yielding obedience unto them, is indeed to believe? If he do, then he doth it absolutely, or upon condition; and so the argument is renewed again, as in the entrance. Many more reasons might be easily produced, to shew the madness of this assertion; but those may suffice. Only, *2dly*, We must look upon the proof and confirmations of it.

1. The words of the prophet Isa. liii. 12. *He made intercession for the transgressors*, are insisted on. Now the transgressors here for whom our Saviour is said to make intercession, are either all the transgressors for whom he suffered; as is most likely, from the description we have of them, ver. 6. Or the transgressors



ors only *by whom* he suffered, that acted in his sufferings, as some suppose? If the first; then this place proves, that Christ intercedes for all those for whom he suffered: which differs not from that which we contend for. If the latter; then we may consider it as accomplished: how he then did it, so it is here foretold that he should; and thus,

2. The next place urged; is Luke xxiii. 24. *Then said Jesus, Father forgive them, for they know not what they do.* The conclusion which from these words is inferred, being, "Therefore there is a general intercession for all, that they may believe:" I might well leave the whole argument to the silent judgment of men, without any further opening and discovery of its invalidity and weakness; but because the ablest of that side, have usually insisted much on this place; for a general successful intercession, I will a little consider the inference, in its dependence on these words of the gospel, and search whether it have any appearance of strength in it; to which end we must observe that,

(1.) This prayer is not for all men, but only for that handful of the Jews by whom he was crucified: Now, from a prayer for them, to infer a prayer for all and every man, that ever were, are, or shall be, is a wild deduction.

(2.) It doth not appear that he prayed for all his crucifiers either, but only for those who did it out of ignorance; as appears by the reason annexed to his supplication, *For they know not what they do.* And though, Acts iii. 17. it is said, that *the rulers also did it ignorantly*; yet, that all of them did so, is not apparent. That some did, is certain from that place; and so it is, that some of them were converted afterwards: indefinite propositions must not, in such things, be made universal. Now doth it follow, that because Christ prayed for the pardon of their sins who crucified him out of ignorance, as some of them did; that therefore he intercedeth for all, that they may believe; yea such who never once heard of his crucifying.

(3.) Christ

(3.) Christ, in those words, doth not so much as pray for those men, that they might believe; but only, that that sin of them, in crucifying of him, might be forgiven, not laid to their charge: hence to conclude, therefore he intercedeth for all men, that they may believe, even because he prayed that the sin of crucifying himself might be forgiven them that did it, is a strange inference!

(4.) There is another evident limitation in the business; for among his crucifiers he prays only for them that were present at his death, amongst whom, doubtless, many came more out of curiosity to see and observe, as is usual in such cases, than out of malice and despight: so that whereas some urge, that notwithstanding this prayer, yet the chief of the priests continued in their unbelief; it is not to the purpose, for it cannot be proved that they were present at his crucifying.

(5.) It cannot be affirmed with any probability, that our Saviour should pray for all and every one of them, supposing some of them to be finally impenitent: for he himself *knew* full well *what was in man*, John ii. 25. yea, he *knew from the beginning who they were that believed not*, John vi. 64. Now it is contrary to the rule which we have, 1 John v. 16. *There is a sin unto death*, &c. to pray for them whom we know to be finally impenitent, and to sin unto death.

(6.) It seems to me that this supplication was effectual and successful, that the Son was heard in this request also; faith and forgiveness being granted to them for whom he prayed: so that this makes nothing for a general ineffectual intercession, it being both special and effectual. For of them whom Peter tells, that they *denied the holy One, and desired a murderer*, Acts iii. 14. and *killed the Prince of life*, ver. 15. of these, I say, five thousand believed, Acts iv. 4. *Many of them which heard the word, believed; and the number of the men was about five thousand*. And if any others were among them, whom our Saviour prayed for, they

they might be converted afterwards. Neither were the *rulers* without the compass of the fruits of this prayer; for *a great company of the priests were obedient to the faith*, Acts vi. 7. So that nothing can possibly be hence inferred, for the purpose intended.

(7.) We may, nay we must grant a two-fold praying in our Saviour; one by a virtue of his office as he was Mediator, the other in answer to his duty, as he was subject to the law and a private person. It is true, he who was Mediator was made a subject to the law; but yet those things which he did in obedience to the law, as a private person, were not acts of mediation, nor works of him as Mediator, though of him who was Mediator. Now, as he was subject to the law, our Saviour was bound to forgive offences and wrongs done unto him, and to pray for his enemies, as also he had taught us to do, whereof in this he gave us an example, Matth. v. 44. "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Which doubtless he inferreth from that law, Lev. xix. 18. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself;" quite contrary to the wicked gloss put upon it by the Pharisees. And in this sense our Saviour here, as a private person, to whom revenge was forbidden, pardon enjoined, prayer commanded, prays for his very enemies and crucifiers; which doth not at all concern his interceding for us as Mediator, wherein he was always heard; and so is nothing to the purpose in hand.

3. Again, John xvii. 21. 23. is urged, to confirm this general intercession which we have exploded; our Saviour prayeth that by the unity, concord, and flourishing of his servants, the *world* might believe and know that God had sent him: from which words tho' some make a seeming flourish, yet the thing pretended is no way confirmed. For,

(1.) If

(1.) If Christ really intended and desired, that the whole world, or all men in the world, should believe; he would also, no doubt, have prayed for more effectual means of grace to be granted unto them, than only a beholding of the blessed condition of his (which yet is granted to a small part of the world): at least the preaching of the word to them all, that by it, as the only ordinary way, they might come to the knowledge of him. But this we do not find that ever he prayed for, or that God hath granted it; nay he blessed his Father that so it was not, because so it seemed good in his sight, Matth. xi. 25, 26.

(1.) Such a gloss or interpretation must not be put upon the place, as should run cross to the express words of our Saviour, ver. 9. *I pray not for the world*: for if he here prayed, that the world should have true, holy, saving faith; he prayed for as great a blessing and privilege for the world, as any he procured, or interceded for, for his own. Wherefore,

(3.) Say some, the world is here taken for the world of the elect, the world to be saved, God's people throughout the world. Certain it is, that the world is not here taken properly, *pro mundo continente*, for the world containing; but figuratively, *pro mundo contento* for the world contained, or men in the world: neither can it be made appear, that it must be taken universally for all men in the world, as seldom it is in the Scripture, which afterwards we shall make appear; but may be understood indefinitely, for men in the world, few or more, as the elect are in their several generations. But this exposition, though it hath great authors, I cannot absolutely adhere unto: because, thro' this whole chapter, the world is taken, either for the world of reprobates, opposed to them that are given to Christ by his Father; or for the world of unbelievers, (the same men under another notion) opposed to them who are committed to his Father by Christ. Wherefore I answer,

(4.) That

(4.) That by *believing*, ver. 21. and *knowing*, ver. 23. is not meant believing in a strict sense, or a saving comprehension and receiving of Jesus Christ, and so becoming the sons of God, which neither ever was, nor ever will be fulfilled in every man in the world, nor was ever prayed for; but a conviction and acknowledgment, that the Lord Christ is not, what before they had taken him to be, a seducer and a false prophet, but indeed what he said, one that came out from God, able to protect and do good for and to his own: which kind of conviction and acknowledgment, that it is often termed believing in the Scripture, is more evident than that it should need to be proved; and that this is here meant, the evidence of the thing is such, that it is consented unto by expositors of all sorts. Now, this is not for any good of the world, but for the vindication of his people, and the exaltation of his own glory; and so proves not at all the thing in question. But of this word, *world*, afterward.

4. The following place, Matth. v. 14, 15, 16. (containing some instructions given by our Saviour to his apostles, so to improve the knowledge and light which of him they had, and were farther to receive, in the preaching of the word and holiness of life, that they might be a means to draw men to glorify God) is certainly brought in to make up a shew of a number: as very many other places are, the author not once considering, what is to be proved by them, nor to what end they are used: and therefore, without further inquiry, it may well be laid aside; as not at all belonging to the business in hand, nor to be dragged within many leagues of the conclusion, by all the strength and skill of Mr. More.

5. Neither is that other place, John i. 9. any thing more advisedly or seasonably urged, though wretchedly glossed, and rendered *in some measure enlightening every man that cometh into the world*. The Scripture says, that Christ is *the true light, which lighteth every man that cometh into the world*; in some measure,  
says

says Mr. More: now, I beseech you, in what measure is this? How far, into what degree, in what measure, is illumination from Christ? By whom, or by what means, separated from him, and independent of him, is the rest made up? Who supplies the defect of Christ? I know your aim is, to hug in your illumination by the light of nature, and I know not what common helps that you dream of, towards them who are utterly deprived of all gospel-means of grace; and that not only for the knowledge of God as Creator, but also of him as in Christ the Redeemer. But whether the calves of your own setting up, should be thus sacrificed unto, with wresting and perverting the word of God, and undervaluing the grace of Christ, you will one day, I hope, be convinced. It sufficeth us, that Christ is said to enlighten every one, because he is the only true light; and every one that is enlightened, receiveth his light from him, who is the sun, the fountain thereof. And so, the general defence of this general ineffectual intercession, is vanished: but yet, further, it is particularly replied concerning the priesthood of Christ, that,

III. "As a priest, in respect of one end, he offereth sacrifice, that is, *propitiation*, for all men, Heb. ix. 26. and ii. 9. John i. 29. 1 John ii. 2. In respect of all the ends, propitiation, and sealing the New Testament, and testification to the truth, and of the uttermost end in all, for his called and chosen ones," Heb. ix. 14, 15. Matth. xxvi. 26. (what follows after, being repeated out of another place, hath been already answered.) Now,

1<sup>st</sup>, These words, as here placed, have no tolerable sense in them; neither is it an easy thing to gather the mind of the author out of them, so far are they from being a clear answer to the argument, as was pretended. Words of Scripture, indeed, are used; but wrested and corrupted, not only to the countenance of error, but to bear a part in unreasonable expressions. For what, I pray, is the meaning of these

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these

these words; "He offered sacrifice in respect of one end, *then* of all ends, *then* of the uttermost end in all?" To inquire backwards,

1. What is this *uttermost end in all*? Is that *in all*, in or among all the ends proposed and accomplished? Or in all those for whom he offered sacrifice? Or is it the uttermost end and proposal of God and Christ, in his oblation? If this latter, that is the glory of God; now, there is no such thing once intimated, in the places of Scripture quoted, Heb. ix. 14, 15. Matth. xxvi. 26.

2. Do those places hold out the uttermost end of the death of Christ (subordinate to God's glory)? Why, in one of them it is the obtaining of redemption; and in the other, the shedding of his blood for the remission of sins, is expressed? Now, all this you affirm to be the first end of the death of Christ, in the first words used in this place; calling it propitiation, that is, an atonement for the remission of sins: which remission of sins, and redemption, are, for the substance, one and the same; both of them the immediate fruits and first end of the death of Christ, as is apparent, Eph. i. 7. Col. i. 14. So here you have confounded the first and last end of the death of Christ, spoiling, indeed, and casting down (as you may lawfully do, for it is your own) the whole frame and building; whose foundation is this, that there be several and diverse ends of the death of Christ, towards several persons; so that some of them belong unto all, and all of them only to some; which is the  $\mu\epsilon\tau\acute{\alpha}\tau\omega\tau\ \psi\acute{\upsilon}\delta\omicron\varsigma$  of the whole book.

3. Christ's offering himself to put away sin, out of Heb. ix. 26. you make to be the *first* end of the death of Christ; and his shedding of his blood for the remission of sins, from Matth. xxvi. 26. to be the *last*: pray, when you write next, give us the difference between these two.

4. You say, "He offered *sacrifice*, in respect of "one end, that is, *propitiation*, for all men:" Now, truly,

truly, if you know the meaning of *sacrifice* and *propitiation*, this will scarce appear sense unto you, upon a second view. But,

2dly, To leave your words, and take your meaning; it seems to be this: in respect of one end that Christ proposed to himself, in his sacrifice, he is a priest for all, he aimed to attain and accomplish it for them; but in respect of other ends, he is so only for his chosen and called. Now, truly, this is an easy kind of answering; by which, if it will pass for good and warrantable, you may easily disappoint all your adversaries: even, first, by laying down their arguments; then saying, your own opinion is otherwise: for the very thing that is here imposed on us for an answer, is the *το κρινομενον*, the chief matter in debate. We absolutely deny, that the several ends of the death of Christ, or the good things procured by his death, are thus distributed as is here pretended. To prove our assertion, and to give a reason of our denial of this dividing of these things, in respect of their objects; we produce the argument above proposed, concerning the priesthood of Christ, to which the answer given, is a bare repetition of the thing in question.

But you will say, divers places of Scripture are quoted for the confirmation of this answer. But these, as I told you before, are brought forth for pomp and shew, nothing at all being to be found in them, to the business in hand; such are Heb. ix. 26. John i. 29. For what consequence is there, from an affirmation indefinite, that Christ bare or took away sin; to this, that he is a priest for all and every one, in respect of propitiation? Besides, in that of John i. 29. there is a manifest allusion to the *pascual lamb*, by which there was a typical ceremonial purification and cleansing of sin; which was proper only to the people of Israel, the type of the elect of God, and not of all in the world, of all sorts, reprobates and unbelievers also. Those other two places, Heb. ii. 9. 1 John ii. 2. shall be considered apart, because they seem to have some



strength for the main of the cause; though apparently there is no word in them, that can be wrested to give the least colour to such an uncouth distinction, as that which we oppose. And thus, our argument from the *equal objective extent of the oblation and intercession* of Jesus Christ, is confirmed and vindicated; and, withal, the *means* used by the blessed Trinity for the accomplishment of the proposed end, unfolded: which end what it was, is next to be considered.



## B O O K II.



### C H A P. I.

*Some previous considerations, to a more particular inquiry after the proper end and effect of the Death of CHRIST.*

**T**HE main thing upon which the whole controversy about the death of Christ turneth, and upon which the greatest weight of the business dependeth, comes next to our consideration; being that which we have prepared the way unto, by all that hath been already said. It is about the proper end of the death of Christ; which whoso can rightly constitute and make manifest, may well be admitted for a days-man and umpire in the whole contestation: for, if that be the end of Christ's death, which most of our adversaries assign, we will not deny, but that Christ died for all and every one; and if that be the end of it, which we maintain so to be, they will not extend it beyond the elect, beyond believers. This then must be fully cleared and solidly confirmed, by them who hope for any success in these undertakings. The end of the death of Christ, we asserted in the beginning of our discourse, to be our approximation, or drawing nigh unto God; that being a general expression,

sion, for the whole reduction and recovery of sinners from the state of alienation, misery and wrath, into grace, peace, and eternal communion with him. Now there being a two-fold end in things, one of the worker, the other of the work wrought; we have manifested how that, unless it be either for want of wisdom and certitude of mind in the agent, in chusing and using unsuitable *means* for the attaining of the end proposed, or for want of skill and power, to make use of and rightly to improve well-proportioned means, to the best advantage; those things are always co-incident, the work effecteth what the workman intendeth. In the business in hand, the agent is the *blessed Three in One*, as was before declared: and the *means* whereby they collimed and aimed at the *end* proposed, was the oblation and intercession of Jesus Christ; which are united, intending the same object, as was also cleared. Now, unless we will blasphemously ascribe want of wisdom, power, perfection, and sufficiency in working, unto the agent; or affirm, that the death and intercession of Christ was not suitable and proportioned, for the attaining the end proposed by it to be effected; we must grant, that the end of these is one and the same: whatsoever the *blessed Trinity* intended by them, that was effected; and whatsoever we find in the issue ascribed unto them, that by them the *blessed Trinity* intended. So that we shall have no cause to consider these apart; unless it be, sometimes, to argue from the one to the other: as where we find any thing ascribed to the death of Christ, as the fruit thereof; we may conclude that, that God intended to effect by it; and so also on the contrary.

Now, the end of the death of Christ is either supreme and ultimate; or intermediate and subservient to that last end.

I. The first is, the glory of God, or the manifestation of his glorious attributes; especially of his justice, and mercy tempered with justice unto us. The Lord doth necessarily aim himself in the first place, as the

chiefest good; yea, indeed, that alone which is good, that is absolutely and simply so, and not by virtue of communication from another: and therefore in all his works, especially in this which we have in hand, the chiefest of all; he first intends the manifestation of his own glory; which also he fully accomplisheth in the close, to every point and degree by him intended. He maketh *all things for himself*, Prov. xvi. 4. and every thing, in the end, must *redound to the glory of God*, 2 Cor. iv. 15. Wherefore *Christ* himself is said to be *God's*, 1 Cor. iii. 23. serving to his glory, in that whole administration that was committed to him.— So, Eph. i. 6. the whole end of all this dispensation, both of choosing us from eternity, redeeming us by Christ, blessing us with all spiritual blessings in him; is affirmed to be, *the praise of the glory of his grace*; and ver. 13. *that we should be to the praise of his glory*. This is the end of all the benefits we receive by the death of Christ; for, “We are filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God,” Phil. i. 11. which also is fully asserted, chap. ii. 11. “That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” This the apostle fully clears, in the ninth to the Romans; where he asserts the supreme dominion and independency of God, in all his actions; his absolute freedom from taking rise, cause or occasion to his purposes, from any thing among us sons of men; doing all things for his own sake, and aiming only at his own glory. And this is that which, in the close of all, shall be accomplished; when every creature shall say, “Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever,” Rev. v. 13. But this is *ἀναμφισβήτητος*.

II. There is an *end* of the death of Christ, which is *intermediate*, and subservient to that other which is the last and most supreme; even the effects which it hath in respect of us: and that is it of which we now treat; which

which as we before affirmed, is, the *bringing of us unto God*. Now this, though in reference to the oblation and intercession of Christ, it be *one* intire end; yet in itself, and in respect of the relation which the several acts therein have one to another, it may be considered distinctly, in two parts; whereof one is the *end*, and the other the *mean* for the attaining of that end, both the compleat end of the mediation of Christ, in respect of us. The ground and cause of this, is, the appointment of the Lord, that there should be such a connection and coherence between the things purchased for us by Christ, that the one should be a mean and way of attaining the other; the one the condition, and the other the thing promised upon that condition; but both equally and alike procured for us by Jesus Christ: for if either be omitted in his purchase, the other would be vain and fruitless; as we shall afterwards declare. Now, both these consist in a communication of God and his goodness unto us, (and our participation of him by virtue thereof); and that either to *grace* or *glory*, holiness or blessedness, *faith* or *salvation*. In this last way, they are usually called; *faith* being the means of which we speak, and *salvation* the end; *faith* the condition, *salvation* the promised inheritance. Under the name of *faith*, we comprize all saving grace that accompanies it: and under the name *salvation*, the whole glory to be revealed; *the liberty of the glory of the children of God*, Rom. viii. 21. all that blessedness which consisteth in an eternal fruition of the blessed God. With *faith* go all the effectual means thereof, both external and internal; the Word, and almighty sanctifying Spirit: all advancement of state and condition attending it; as justification, reconciliation, and adoption into the family of God: all fruits flowing from it, in sanctification, and universal holiness; with all other privileges and enjoyments of believers, here, which follow the redemption and reconciliation purchased for them by the oblation of Christ. A real, effectual and infallible bestowing, and applying of all these

these things, (as well those that are the means, as those that are the end; the condition, as the thing conditioned about, faith and grace, as salvation and glory), unto all and every one, for whom he died; do we maintain to be the end proposed and effected, by the blood-shedding of Jesus Christ, with those other acts of his mediatorship, which we before declared to be therewith inseparably conjoined: so that every one for whom he died and offered up himself, hath, by virtue of his death or oblation, a right purchased for him unto all these things; which, in due time, he shall certainly and infallibly enjoy. Or, which is all one, the end of Christ's obtaining grace and glory with his Father, was, that they might be certainly bestowed upon all those for whom he died; some of them, upon condition that they do believe, but faith itself absolutely, upon no condition at all: all which we shall further illustrate and confirm; after we have removed some false ends assigned.

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## C H A P. II.

*Containing a removal of some mistakes, and false assignments of the End of the Death of CHRIST.*

**T**HAT the death, oblation and blood-shedding of Jesus Christ, is to be considered as the *mean* for, the compassing of an appointed *end*, was before abundantly declared; and that such a *mean*, as is not in itself any way desirable, but for the attaining of that end. Now, because that which is the *end* of any thing, must also be good (for unless it be so, it cannot be an end, for *bonum & finis convertuntur*) it must be either his Father's good, or his own good, or our good, which was the end proposed.

I. That it was not merely his own good, is exceedingly apparent: for, in his divine nature, he was eternally and essentially partaker of all that glory which is proper to the deity; which, though in respect of us,

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it be capable of more or less manifestation, yet in itself it is always alike eternally and absolutely perfect: and in this regard, at the close of all, he desires and requests no other glory, but that which he had with the Father *before the world was*, John xvii. 5. And in respect of his human nature, as he was eternally predestinated, without \* any foresight of doing or suffering, to be personally united, from the instant of his conception, with the second Person of the Trinity: so neither, while he was in the way, did he merit any thing for himself by his death and oblation. He needed not to suffer for himself, being perfectly and legally righteous: and the glory that he aimed at, by enduring the cross, and despising the shame, was not so much his own, in respect of possession, by the exaltation of his own nature, as the bringing of many children to glory; even as it was in the promise set before him, as we before at large declared. His own exaltation, indeed, and power over all flesh, and his appointment to be judge of the quick and the dead, was a *consequent* of his deep humiliation and suffering: but that it was the effect and product of it, procured *meritoriously* by it; that it was the *end* aimed at by him, in his making satisfaction for sin; that we deny Christ hath a power and dominion over all; but the foundation of this dominion is not in his death for all; for he hath dominion over *all things* being appointed *beir of them and upholding them all by the word of his power*, Heb. i. 2, 3. "He is set over the works of God's hands, and all things are put in subjection under him," Heb. ii. 7, 8. And what are those *all things*, or what are amongst them, you may see in the place of the Psalmist, from whence the apostle cited those words Psa. viii. 6, 7, 8. And did he die for all these things? Nay, hath he not power over the *angels*, are not principalities and powers made subject to him? shall he not, at the last day,

\* That is, not upon any foresight of his doing or suffering, as meritorious of his incarnation.

day, judge the angels? for with him the saints shall do it, by giving attestation to his righteous judgments, 1 Cor. vi. 3. And yet is it not expressly said, that the angels have no share in the whole dispensation of God manifested in the flesh, as if he had died for them to redeem them from their sins, (of which *some* had no need, and *others* are eternally excluded, Heb. ii. 16. "He took not on him the nature of angels, but he took on him the seed of Abraham?" God setteth him *king upon his holy hill of Zion*, in despite of his enemies, to bruise them and to rule them with a rod of iron, Psal. ii. 9. is not the immediate effect of his death for them: but rather all things are given into his hand, out of the immediate love of the Father to his Son, John iii. 35. Matth. xi. 27. That is the foundation of all his sovereignty and dominion over all creatures, with his power of judging, that is put into his hands.

Beside, be it granted (which cannot be proved) that Christ by his death did procure this power of judging; would any thing hence follow, that might be beneficial to the proving of the general ransom for all? No, doubtless: for this dominion and power of judging, is a power of condemning as well as saving; it is *all judgment* that is committed to him, John v. 22. "He hath authority given him to execute judgment, because he is the Son of man:" That is, at that hour "in the which all that are in their graves, shall hear his voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation," verses 27, 28, 29. 2 Cor. v. 10. Now, can it be reasonably asserted, that Christ died for men to redeem them, that he might have power to condemn? Nay, do not these two overthrow one another? If he redeemed them by his death, then he did not aim at the obtaining of any power to condemn them; if he did the latter, then that former was not in his intention.

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II. It was not his Father's good. I speak now of the proximate and immediate end and product of the death of Christ, not of the ultimate and remote; knowing that the supreme end of Christ's oblation, and of all the benefits purchased and procured by it, was the praise of his glorious grace: but for this other, it doth not directly tend to the obtaining of any thing unto God, but of all good things from God to us. Arminius, with his followers, and the other universalists of our days, affirm this to be the end proposed, that God might, his justice being satisfied, save sinners; the hindrance being removed by the satisfaction of Christ, he had, by his death, a right and liberty obtained, of pardoning sin upon what condition he pleased: so that after the satisfaction of Christ yielded and considered, *integrum Deo fuit*, as his words are, it was wholly in God's free disposal, whether he would save any or not; and upon what condition he would, whether of faith or of works. God, say they, had a good mind and will to do good to human kind; but could not, by reason of sin, his justice lying in the way: whereupon he sent Christ to remove that obstacle; that so he might, upon the prescribing of what condition he pleased, and its being by them fulfilled, have mercy on them. Now, because in this they place the chief, if not the sole end of the oblation of Christ; I must a little shew the falseness and folly of it, which may be done plainly by these following reasons, *viz.*

1<sup>st</sup>, The foundation of this whole assertion, seems to me to be false and erroneous, *viz.* That God could not have mercy on mankind, unless satisfaction were made by his Son. It is true indeed, supposing the decree, purpose, and constitution of God, that so it should be, that so he would manifest his glory by the way of vindicative justice, it was impossible that it should otherways be; for with the Lord there is neither change nor shadow of turning, James i. 17. 1 Sam. xv. 29. But to assert positively that, absolutely and



and antecedently to his constitution, he could not have done it, is to me an unwritten tradition, the Scripture affirming no such thing; neither can it be gathered from thence, in any good consequence. If any one shall deny this, we will try what the Lord will enable us to say unto it; and in the mean-time rest contented in that of Augustine, *viz.* Though other ways of saving us were not wanting to his infinite wisdom, yet certainly the way which he did proceed in, was the most convenient, because we find he proceeded therein\*.

2dly, This would make the cause of sending his Son to die, to be a common love; or rather a wilhing that he might do good, or shew mercy to all; and not an intire act of his will or purpose, of knowing, redeeming, and saving his elect: which we shall afterwards disprove.

3dly, If the end of the death of Christ, were to acquire a right to his Father, that notwithstanding his justice he might save sinners; then did he rather die to redeem a liberty unto God, than a liberty from evil unto us; that his Father might be enlarged from that estate, wherein it was impossible for him to do that which he desired, and which his nature inclined him to; and not that we might be free'd from that condition wherein, without this freedom purchased, it could not be but we must perish. If this be so, I see no reason why Christ should be said to come and redeem his people from their sins; but rather plainly, to purchase this right and liberty for his Father: now where is there any such assertion; where is any thing of this nature, in the Scripture? Doth the Lord say, that he sent his

\* It is here, though not without some dubiety, refused by Dr. Owen, that vindicative justice is essential to God, and necessary in its egress; so as to make a satisfaction for sin absolutely necessary, in order to the salvation of sinners: but five years afterwards, when he was led to a more close examination of this subject, he published a book (*viz.* *DIATRIBA DE JUSTITIA DIVINA*) of purpose to maintain the point which is here refused; and that without any detriment to the cause now defended.

his Son out of love to himself; or unto us? Is God, or men, made the immediate subject of good attained unto by this oblation?

But it is said, that although immediately and in the first place this right did arise unto God by the death of Christ, yet that it also was to tend to our good; Christ obtaining that right, that the Lord might now bestow mercy on us, if we fulfilled the condition that he would propose. But I answer, that this utterly overthrows all the merit of the death of Christ towards us, and leaves not so much as the nature of merit unto it: for that which is truly meritorious indeed, deserves that the thing merited, or procured and obtained by it, shall be done, or ought to be bestowed; and not only that it may be done. There is such an habitude and relation, between merit and the thing obtained by it, whether it be absolute or arising on contract; that there ariseth a real right to the thing procured by it, in them by whom or for whom it is procured. When the labourer hath wrought all day, do we say, Now his wages may be paid; or rather, Now they ought to be paid? Hath he not a right to them? Was ever such a merit heard of before, whose nature should consist in this, That the thing procured by it might be bestowed, and not that it ought to be! And shall Christ be said now to purchase by his meritorious oblation, this only at his Father's hand; that he might bestow upon, and apply the fulness of his death to some or all, and not that he should so do? *To him that worketh* (saith the apostle) *is the reward not reckoned of grace, but of debt,* Rom. iv. 4. Are not the fruits of the death of Christ, by his death as truly procured for us, as if they had been obtained by our own working? And if so, though in respect of the persons on whom they are bestowed, they are of free grace; yet in respect of the purchase, the bestowing of them is of debt.

4thly, That cannot be assigned as the compleat end of the death of Christ, which being accomplished, it

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had not only been possible that not one soul might be saved; but also impossible, that by virtue of it any sinful soul should be saved. For sure the Scripture is exceedingly full, in declaring that through Christ we have remission of sins, grace and glory (as afterwards). But now notwithstanding this, when Christ is said to have procured and purchased by his death, such a right and liberty to his Father, that he might bestow eternal life upon all, upon what conditions he would; it might very well stand, that not one of those should enjoy eternal life: for suppose the Father would not bestow it, as he is by no engagement, according to this persuasion, bound to do (he had a right to do it, it is true; but that which is any one's right, he may use or not use at his pleasure); again, suppose he had prescribed a condition of works, which it had been impossible for them to fulfil; the death of Christ might have had its full end, and yet not one been saved. Was this his coming to save sinners, to save that which was lost? Or could he, upon such an accomplishment as this, pray as he did; *Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory*, John xvii. 24.? Divers other reasons might be used, to evert this fancy, that would make the purchase of Christ, in respect of us, not to be the remission of sins, but a possibility of it; not salvation, but a salvability; not reconciliation and peace with God, but the opening of a door towards it: but I shall use them, in assigning the right end of the death of Christ.

Ask now of these, What it is that the Father can do, and will do, upon the death of Christ; by which means his justice, that before hindered the execution of his good-will towards them, is satisfied? And they tell you, It is the entering into a new covenant of grace with them; upon the performance of whose condition, they shall have all the benefits of the death of Christ applied to them. But to us it seemeth that Christ himself, with

with his death and passion, is the chief promise of the *new covenant* itself, as Gen. iii. 15. and so the covenant cannot be said to be procured by his death. Besides, the nature of the covenant overthrows this proposal; that they that are covenanted withal, shall have such and such good things, if they fulfil the condition: as though that all depended on this obedience; when that obedience itself, and the whole condition of it, is a promise of the covenant, Jer. xxxi. 33. which is confirmed and sealed by the blood of Christ. We deny not, but the death of Christ hath a proper end, in respect of God; to-wit, the manifestation of his glory; whence he calls him his *Servant, in whom he will be glorified*, Isaiah xlix. 3. And the bringing of many sons to glory, wherewith he was betruſted, was to the manifestation and praise of his glorious grace; that so his love to his elect might gloriously appear; his salvation being borne out, by Christ, to the utmost parts of the earth. And this full declaration of his glory, by the way of mercy tempered with justice; (“For he set forth Christ to be a propitiation, thro’ faith in his blood; that he might be just, and the justifier of him which believeth in Jesus,” Rom. iii. 25.) is all that which accrued to the Lord by the death of his Son; and not any right and liberty of doing that which before he would have done, but could not for his justice. In respect of us, the end of the oblation and blood-shedding of Jesus Christ was, not that God might, if he would; but that he should, by virtue of that compact and covenant which was the foundation of the merit of Christ, bestow upon us all the good things which Christ aimed at, and intended to purchase and procure, by his offering of himself for us unto God: which is in the next place to be declared.

## C H A P. III.

*More particularly, of the immediate End of the Death of CHRIST, with the several ways whereby it is designed.*

**W**HAT the Scripture affirms in this particular, we laid down in the entrance of the whole discourse: which now (having enlarged in explication of our sense and meaning therein) must be more particularly asserted, by an application of the particular places (which are many) to our Thesis. as before declared; whereof this is the sum: "Jesus Christ, according to the counsel and will of his Father, did offer himself upon the cross, to the procurement of those things before recounted, and maketh continual intercession; with this intent and purpose, that all the good things so procured by his death, might be actually and infallibly bestowed on, and applied to, all and every one for whom he died, according to the will and counsel of God." Let us now see what the Scripture saith hereunto; the sundry places whereof, we shall range under these heads, *viz.* 1<sup>st</sup>, Those that hold out the *intention and counsel of God*, with our Saviour's own mind; whose will was one with his Father's, in this business, 2<sup>dly</sup>, Those that lay down the *actual accomplishment or effect* of his oblation; what it did really procure, effect and produce. 3<sup>dly</sup>, Those that point out the *persons* for whom Christ died, as designed peculiarly to be the object of this work of redemption, in the end and purpose of God.

I. For the first; or those which hold out the counsel, purpose, mind, intention, and will of God, and of our Saviour, in this work: they are,

1<sup>st</sup>, Matth. xviii. 11. *The Son of man is come to save that which was lost*: which words he repeateth again upon another occasion, Luke xix. 10. In the first place, they are in the front of the parable of *seeking the lost sheep*; in the other place, they are in the cloie of the

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recovery of lost Zaccheus; and in both places, set forth the end of Christ's coming; which was to *do the will of his Father*, by the recovery of lost sinners: as Zaccheus was recovered by conversion, by bringing him into the free covenant, *making him a son of Abraham*; or as the lost sheep, which *he lays upon his shoulder, and bringeth home*: so that unless he findeth that which he seeketh for, unless he recover that which he cometh to save; he faileth of his purpose.

2dly, Matth. i. 21. where the angel declareth the end of Christ's coming in the flesh, and consequently of all his sufferings therein, is to the same purpose; he was *to save his people from their sins*. Whatsoever is required, for a compleat and perfect saving of his peculiar *people* from their sins, was intended by his coming: to say that he did but in a part, or in some regard effect the work of salvation, is of ill report to Christian ears.

3dly, The like expression is that also of Paul, 1 Tim. i. 15. evidently declaring the end of our Saviour's coming, according to the will and counsel of his Father, viz. *to save sinners*: not to open a door for them to come in, if they will or can; not to make a way passable, that they may be saved; not to purchase reconciliation and pardon of his Father, which perhaps they shall never enjoy; but actually to save them from all the guilt and power of sin, and from the wrath of God for sin; which if he doth not accomplish, he fails of the end of his coming: and if that ought not to be affirmed, surely he came for no more, than towards whom that effect is procured. The compact of his Father with him, and his promise made unto him, of *seeing his seed*, and carrying along *the pleasure of the Lord* prosperously, Isa. liii. 10, 11. I before declared: from which it is apparent, that the decree and purpose of giving actually unto Christ a believing generation, whom he calleth *the children which God gave him*, Heb. ii. 13. is inseparably annexed to the decree of Christ's *making his soul an offering for sin*, and is the end and aim thereof.

4thly, As the apostle further declareth, Heb. ii. 14, 15. "For as much as the children are partakers of flesh and blood, he himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage." Than which words, nothing can more clearly set forth the intire end of that whole dispensation of the incarnation and offering of Jesus Christ; even a deliverance of the *children whom God gave him*, from the power of death, hell, and the devil; so bringing them nigh unto God: nothing at all, of the purchasing of a possible deliverance for all and every one; nay *all* are not those *children* which God gave him, all are not delivered from death, and him that had the power of it; and therefore it was not all, for whom he then took flesh and blood.

5thly, The same purpose and intention we have, Eph. v. 25, 26, 27. "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish." As also, Titus ii. 14. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." I think nothing can be clearer than those two places; nor is it possible for the wit of man to invent expressions, so fully and lively, to set out the thing we intend, as it is in both these places by the Holy Ghost. What did Christ do? *He gave himself*, say both these places alike: For whom? *For his church*, saith one: *For us*, saith the other: both words of equal extent and force, as all men know. To what end did he this? *To sanctify and cleanse it; to present it to himself an holy and glorious church, without spot or wrinkle*, saith he to the Ephesians: *To redeem us from all iniquity, and to purify to himself a peculiar people, zealous of good works*, saith he to Titus.

Titus. I ask now, are all men of this church? Are all in that rank of men, among whom Paul placeth himself and Titus? Are all purged, purified, sanctified, made glorious, brought nigh unto Christ? Or doth Christ fail in his aim towards the greatest part of men? I dare not close with any of these.

6thly, Will you have our Saviour Christ himself expressing this, more evidently restraining the object, declaring his whole design and purpose, and affirming the end of his death? John xvii. 10. "For their sakes I sanctify myself, that they also might be sanctified through the truth." *For their sakes*: Whose, I pray? *The men which thou gave me out of the world*, ver. 6. not the whole world, whom he pray'd not for, ver. 9. *I sanctify myself*: Whereunto? To the work I am now going about; even to be an oblation: And to what end? *ἵνα καὶ αὐτοὶ ᾄσιν ἡγιασμένοι ἐν ἀληθείᾳ.* *That they also may be truly sanctified.* The *ἵνα* there (*that they*) signifies the intent and purpose of Christ; it designs out the end he aimed at, which our hope is, and that is the hope of the gospel, that he hath accomplished; (*for the deliverer that comes out of Sion, turns away ungodliness from Jacob*, Rom. xi. 26.): and that herein there was a concurrence of the will of his Father; yea, that this his purpose was, to fulfil the will of his Father, which he came to do.

7thly, And that this also was his counsel, is apparent, Gal. i. 3, 4. For, "our Lord Jesus gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father." Which will and purpose of his, the apostle further declares, chap. iv. 4, 5, 6. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Our deliverance from the law, and thereby our freedom from the guilt of sin; our adoption to be sons, receiving the Spirit,



Spirit, and drawing nigh unto God; are all of them in the purpose of the Father, giving his only Son for us.

*8tly*, I shall add but one place more, of the very many more that might be cited to this purpose; and that is 2 Cor. v. 21. "He hath made him to be sin for us, who knew no sin, that we might made the righteousness of God in him." The purpose of God in making his Son to be sin is, that those for whom he was made sin, might become righteousness: that was the end of God's sending Christ to be so, and Christ's willingness to become so. Now, if the Lord did ~~not~~ purpose what is not fulfilled, yea what he knew should never be fulfilled, and what he would not work at all, that it might be fulfilled, either of which are most atheistical expressions); then he made Christ sin for no more, than do in the effect become actually righteousness in him: so that the counsel and will of God, with the purpose and intention of Christ, by his oblation and blood-shedding, to fulfil that will and counsel; is from these places made apparent.

From all which, we draw this argument; that which the Father and the Son intended to accomplish, in and towards all those for whom Christ died, by his death; that is most certainly effected; (if any shall deny this proposition, I will at any time, by the Lord's assistance, take up the assertion of it): but the Father and his Son intended, by the death of Christ, to redeem, purge, sanctify, purify, deliver from death, Satan, the curse of the law, to quit of all sin, to make righteous in Christ, to bring nigh unto God, all those for whom he died, as was above proved: Therefore Christ died for all those, and only those, in and towards whom, all these things recounted are effected; which whether they are all and every one, I leave to all and every one to judge, that hath any knowledge in these things.

II. The second rank contains those places, which lay down the actual accomplishment and effect of this oblation; or what it doth really produce and effect, in and towards them for whom it is an oblation. Such are,

1st, Heb. ix. 12. 14. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us:—the blood of Christ, who through the eternal Spirit offered himself without spot to God, shall purge your conscience from dead works, to serve the living God." Two things are here ascribed to the blood of Christ; one referring to God, *It obtains eternal redemption*; the other respecting us, *It purgeth our consciences from dead works*: so that justification with God, by procuring for us an eternal redemption from the guilt of our sins, and his wrath due unto them, with sanctification in ourselves (or, as it is called, Heb. i. 3. a *purging our sin*); is the immediate product of that blood, by which he entered into the holy place, of that oblation which, through the eternal Spirit, he presented to God. Yea, this meritorious purging of our sins is peculiarly ascribed to his offering, as performed before his ascension, Heb. i. 3. "When he had by himself purged our sins, he sat down on the right hand of the Majesty on high." And again most expressly, Heb. ix. 26. "He hath appeared, to put away sin by the sacrifice of himself." Which expiation, and putting away of sin, by the way of sacrifice, must needs take in the actual sanctification of them for whom he was a sacrifice; even as, "The blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, ver. 13. Certain it is, that whosoever was either polluted or guilty, for whom there was an expiation or a sacrifice allowed, in those carnal ordinances which *had a shadow of good things to come*; that he had truly a legal cleansing and sanctifying, to the purifying of the flesh, and a freedom from the punishment which was due to the breach of the law, as it was the rule of conversation to God's people: so much this sacrifice carnally accomplished, for him that was admitted thereunto. Now, these things being but *a shadow of good things to come*; certainly the sacrifice of Christ did effect spiritually, for all them for whom

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it was a sacrifice, whatever the other could typify out: that is, spiritual cleansing by sanctification, and freedom from the guilt of sin; which the places produced do evidently prove. Now, whether this be accomplished in all, and for them all; let all that are able, judge. Again,

2dly, Christ, by his death, and in it, is said to *bear our sins*, 1 Pet. ii. 24. *His own self bare our sins*: where you have, both what he did, *bare our sins*, (*ἀνεβήκεν* he carried them up with him, upon the cross); and what he intended, *That we being dead to sin, should live unto righteousness*; and what was the effect, *by whose stripes ye were healed*. Which latter (as it is taken from the same place of the prophet, where our Saviour is affirmed to *bear our iniquities*, and to have them *laid on him*, Isa. liii. 6. 11. so it) is expository of the former; and will tell us what Christ did by *bearing our sins*; which phrase is more than once used in the Scripture to this purpose. Christ then so bare our iniquities by his death, that by virtue of the stripes and afflictions which he underwent, in his offering himself for us; this is certainly procured and effected, that we should go free, and not suffer any of those things which he underwent for us. To which also you may refer all those places, which evidently hold out a commutation, in this point of suffering, between Christ and us: Gal. iii. 13. *He hath redeemed us from the curse, being made a curse for us*. With divers others, which we shall have occasion afterwards to mention.

3dly, Peace also, and reconciliation with God; that is, actual peace by the removal of all enmity on both sides, with all the causes of it; is fully ascribed to this oblation; Col. i. 21. "And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death; to present you holy and unblameable, and unproveable in his sight." As also, Eph. ii. 13, 14, 15, 16. "Ye who sometimes were far off,

are made nigh by the blood of Christ; for he is our peace, having abolished in his flesh the enmity, even the law of commandments, that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." To which add all those places, wherein plenary deliverance from anger, wrath, death, and him that had the power of it, is likewise asserted as the fruit thereof, as Rom. v. 8, 9, 10. and ye have a further discovery made, of the immediate effect of the death of Christ. Peace and reconciliation, deliverance from wrath, enmity, and whatever lay against us, to keep us from enjoying the love and favour of God; all these he effected for his church, *with his own blood*, Acts xx. 28. Whence, all and every one for whom he died, may truly say, "Who shall lay any thing to our charge? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that is risen again; who is even at the right hand of God, who also maketh intercession for us," Rom. viii. 33, 34. Which, that they are procured for all and every one of the Sons of Adam, that they all may use that rejoicing in full assurance, cannot be made appear. And yet evident it is, that so it is with all for whom he died; that these are the effects of his death, in and towards them for whom he underwent it: for by his being slain, "He redeemed *them* to God by his blood, out of every tribe, and tongue, and people, and nation; and made *them* kings and priests unto our God," Rev. v. 9, 10. For, "He made an end of *their* sins; he made reconciliation for *their* iniquity; and brought in everlasting righteousness," Dan. ix. 24.

Truly, Add all those other places, where our *life* is ascribed to the death of Christ; and then this enumeration will be perfect. John vi. 33. "He came down from heaven, and giveth life unto the world:" sure enough, he giveth *life* to that world, for which he gave *his life*. It is the world of his *sheep* for which he *laid down his life*, John x. 15. even that he might *give unto them eternal life*, that they might *never perish*,  
ver.

ver. 28. So, he appeared to *abolish death, to bring life and immortality to light*, 2 Tim. i. 10. as also Rom. v. 6, 7, 8, 9, 10.

Now, there is none of all these places but will afford a sufficient strength against the general ransom, or the universality of the merit of Christ. My leisure will not serve for so large a prosecution of the subject, as the explaining of that would require; and therefore I shall take from the whole, this general argument, *viz.* If the death and oblation of Jesus Christ (as a sacrifice to his Father), doth sanctify all them for whom it was a sacrifice, doth purge away their sin, redeem them from wrath, curse, and guilt, work for them peace and reconciliation with God, procure for them life and immortality, bearing their iniquities and healing all their diseases; then died he only for those that are in the event sanctified, purged, redeemed, justified, freed from wrath and death, quickened and saved: but that all are not thus sanctified, freed, &c. is most apparent: and therefore, they cannot be said to be the proper object of the death of Christ. The supposal was confirmed before; the second proposition is plain from Scripture and experience; and the whole argument (if I mistake not) solid.

III. Many places there are, that point out the persons for whom Christ died, as designed peculiarly to be the object of this work of redemption, according to the aim and purpose of God; of which, some we will briefly recount. In some places they are called *many*: as Matth. xxvi. 28. "The blood of the New Testament is shed for many, for the remission of sins: And, by his knowledge shall my righteous servant justify many, for he shall bear their iniquities, Isa. liii. 11. For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Mark x. 45. and Matth. xx. 28. He was to *bring many sons unto glory*; and so was to be *the captain of their salvation, through suffering*, Heb. ii. 10. And though perhaps the word *many*, itself, be not sufficient to re-

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strain the object of Christ's death unto *some*, in opposition to *all*; because *many* is sometimes placed absolutely for *all*, as Rom. v. 19. yet, these *many* being described in other places, to be such, as it is most certain all are not; so it is a full and evident restriction of it. For those many are the sheep of Christ, John x. 15. *The children of God that were scattered abroad*, John xi. 52. those whom our Saviour calleth *brethren*, Heb. ii. 11. *The children which God gave him*, which were *partakers of flesh and blood*, ver. 13, 14. and frequently those who were given unto him of his Father, John xvii. 2. 6. 9. 11. who should certainly be preserved, ver. 12. *The sheep* whereof he was *the shepherd*, *through the blood of the covenant*, Heb. xiii. 20. *His elect*, Rom. viii. 33. and *his people*, Matth. i. 21. further explained to be his *visited and redeemed people*, Luke i. 68. even the people *which he foreknew*, Rom. xi. 2. even such a people as he is said to have at *Corinth* before their conversion; his people by election, Acts xviii. 10. *The people that he suffered for without the gate*, *that he might sanctify*, Heb. xiii. 12. *His church*, *which he purchased with his own blood*, Acts xx. 28. *which he loved*, and *gave himself for*, Eph. v. 25. *the many whose sins he did bear*, Heb. ix. 28. *with whom he confirmed the covenant*, Dan. ix. 27. Those *many* being thus described and set forth, with such qualifications as by no means are common to all, but proper only to the elect: do most evidently appear to be all and only those that are chosen of God, to obtain eternal life through the offering and blood-shedding of Jesus Christ. Many things are here excepted, with much confidence and clamour, that may easily be removed. And so you see the end of the death of Christ, as it is set out in the Scripture.

That we may have the clearer passage, we must remove the hindrances that are laid in the way, by some pretended answers and evasions; used to escape the force of the argument drawn from the Scripture, affirming Christ to have died for many, his sheep, his elect,

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and the like. Now to this it is replied; that this reason, as it is called, is weak and of no force, equivocal, ſubtle, fraudulent, falſe ungodly, deceitful and erroneous; for all theſe ſeveral epithets are accumulated, to adorn it withal, (*Morc's* Univerſality of free Grace, page 16.) Now this variety of terms, (as I conceive), ſerves only to declare, what *copia verborum* the anteaſſerted eloquence of the author is woven withal: for ſuch terrible names, impoſed on that which we know not well how to gainſay, are a ſtrong argument of a weak cauſe. When the Pharifees were not able to reſiſt the Spirit whereby our Saviour ſpoke, they call him devil and Samaritan. Waters that make a noiſe are uſually but ſhallow. It is a proverb among the Scythians, That the dogs which bark moſt, bite leaſt. But let us ſee, *Quid dignum tanto feret hic reſponſor biatu*; and hear him ſpeak in his own language. He ſays then,

1<sup>ſt</sup>, " This reaſon is weak, and of no force; for the word [*many*] is oft ſo uſed, that it both ſignifies all and every man, and alſo amplifieth or ſetteth forth the greatneſs of that number; as in Dan. xii. 2. Rom. v. 19. and in other places, where [*many*] cannot be, nor is by any Chriſtian underſtood, for leſs than all men." To which I reply, that,

1. If the proof and argument were taken merely from the word *many*, and not from the annexed deſcription of thoſe many, with the preſuppoſed diſtinction of all men into ſeveral ſorts by the purpoſe of God; this exception would bear ſome colour: but for this ſee our arguments following. Only by the way obſerve, that he that ſhall divide the inhabitants of any place, as at *London*, into poor and rich, thoſe that want, and thoſe that abound; afterward affirming, that he will beſtow his bounty on many at *London*, on the poor, on thoſe that want: he will eaſily be underſtood to give unto, and beſtow it upon them, only.

2. Neither of the places quoted prove directly, that *many* muſt neceſſarily in them be taken for *all*. In

Dan.

Dan. xii. 2. a distribution of the word to the several parts of the affirmation, must be allowed; and not an application of it to the whole, as such: and so the sense is, the dead shall rise, many to life, and many to shame; as in another language it would have been expressed; neither are such Hebraisms unusual: besides, perhaps, it is not improbable, that many are said to rise to life; because, as the apostle says, all shall not die. The like also may be said of Rom. v, 19. Though the many there seem to be all, yet certainly they are not called so; with any intent to denote all, with an amplification, (which that *many* should be to *all*, is not likely): for there is no comparison there instituted at all, between number and number, of those that died by Adam's disobedience, and those that are made alive by the righteousness of Christ; but only in the effects of the sin of Adam and the righteousness of Christ, together with the way and manner of communicating death and life from the one and the other; whereinto any consideration of the number of the participators of those effects, is not inserted.

3. The other places whereby this should be confirmed, I am confident our author cannot produce, notwithstanding his free inclination for such a reserve; these, these being the places which are in this case commonly urged by *Arminians*: but if he could, they would be no way material to infringe our argument; as appeareth by what was said before.

2dly, "This reason (he adds) is equivocal, subtile and fraudulent; seeing where all men and every man is affirmed of, the death of Christ, as the ransom and propitiation, and the fruits thereof only, is assumed for them; but where the word *many* is in any place used in this business, there are more ends of the death of Christ, than this one affirmed of."

*Reply*, 1. It is denied that the death of Christ, in any place of Scripture, is said to be for all men, or for every man; which with so much confidence is supposed and imposed on us, as a thing acknowledged.



2. That there is any other *end* of the death of Christ, besides the fruit of his ransom and propitiation, directly intended, and not by accident attending it; is utterly false: yea, what other *end* the ransom paid by Christ, and the atonement made by him, can have, but the fruits of them, is not imaginable. The *end* of any work, is the same with the fruit, effect, or product of it: so that this wild distinction, of the ransom and propitiation of Christ, with the fruits of them, to be for *all*, and other *ends* of his death to be only for *many*, is an assertion neither equivocal, subtle, nor fraudulent; but, I speak to what I conceive the meaning of the place, for the words themselves bear no tolerable sense.

3. The observation, that where the word *many* is used, many *ends* are designed; but where *all* are spoken of, there only the ransom is intimated; is, (1.) Disadvantageous to the author's persuasion, yielding the whole argument in hand; by acknowledging that where *many* are mentioned, there *all* cannot be understood; because more *ends* of the death of Christ, than do belong to *all*, are mentioned: and so confessedly all the other answers, to prove that by *many*, *all* are to be understood, are against the author's own light. (2.) It is frivolous; for it cannot be proved, that there are more *ends* of the death of Christ, besides the fruit of his ransom. (3.) It is false; for where the death of Christ is spoken of, as for *many*, he is said to give his life a ransom for them, Matth xx. 28. which are the very words, where he is said to die for *all*, 1 Tim. ii. 6. What difference is there in these, what ground for this observation? Even such as these, are divers others of that author's observations: as his whole 10th chapter is spent to prove, that where-ever there is mention of the redemption purchased by the oblation of Christ, there they for whom it is purchased are always spoken of in the third person, as by *all*, the *world*, or the like; when yet, in the 1st chapter of his book, himself produceth many places to prove this general

general redemption, where the persons for whom Christ is said to suffer, are mentioned in the first or second persons, as 1 Pet. ii. 24. and iii. 18. Isa. liii. 5, 6. 1 Cor. xv. 3. Gal. iii. 13, &c.

3dly, He proceeds; "This reason is false, and ungodly: for it is no-where in Scripture said, That Christ died or gave himself a ransom but for *many*, or only for *many*, or only for *his sheep*; and it is ungodliness to add to, or diminish from, the words of God in Scripture."

*Reply 1.* To pass by the loving terms of the author, and allowing a grain to make the sense current; I say, that Christ affirming that he gave his life for many, for his sheep, being said to die for his church; and innumerable places of Scripture witnessing, that all men are not of his sheep, of his church; we argue and conclude, by just and undeniable consequence, that he died not for those who are not so. If this be adding to the word of God (being only an exposition and unfolding of his mind therein); who ever spake from the word of God, and was guiltless? But it were easy to recriminate.

2. Let it be observed, that in the very place where our Saviour says, that he gave his life for his sheep; he presently adds, that some *are not* of his sheep, John x. 26. which if it be not equivalent to his sheep *only*, I know not which is.

4thly, "But, says he, the reason is deceitful and erroneous: for the Scripture doth no-where say, Those many he died for, are his sheep, (much less his elect, as the reason intends it). As for the place, John x. 15. usually instanced to this end, it is therein much abused: for our Saviour, John x. did not set forth the difference between such as he died for, and such as he died not for; or such as he died for, so and so, and not so and so; but the difference between those that believe on him, and those who believe not on him, ver. 4, 5. 14. 26, 27. The one hear his voice, and follow him, the other not. Nor

“ did our Saviour here set forth the privileges of all  
 “ he died for, or whom he died for so and so ; but of  
 “ those that believe on him through the ministration  
 “ of the gospel, and so to know him, and approach  
 “ to God, and enter the kingdom by him, ver. 3, 4.  
 “ 9. 27. Nor was our Saviour here setting forth the  
 “ excellency of those for whom he died, or died for  
 “ so only ; wherein they are preferred before others :  
 “ but the excellency of his own love, with the fruits  
 “ thereof, to those (not only that he died for, but also)  
 “ that are brought in by his ministration to believe  
 “ on him, ver. 11. 27. Nor was our Saviour here  
 “ treating so much of his ransom-giving and propitia-  
 “ tion-making, as of his ministration of the gospel ;  
 “ and so of his love and faithfulness therein ; wherein  
 “ he laid down his life, for those ministred to ; and  
 “ therein gave us example, not to make propitiation  
 “ for sin, but to testify love in suffering.”

*Reply,* I am persuaded that nothing but an acquaint-  
 edness with the condition of the times wherein we live,  
 can afford me sanctuary from the censure of the reader ;  
 to be lavish of precious hours, in considering and trans-  
 cribing such canting lines as these last repeated. But  
 yet, seeing better cannot be afforded, we must be con-  
 tent to view such evasions as these : all whose strength  
 is in incongruous expressions, incoherent structure,  
 cloudy and windy phrases ; all tending to raise such  
 a mighty fog, as that the business in hand might not  
 be perceived, being lost in this smoke and vapour, cast  
 out to darken the eyes and amuse the senses of poor  
 seduced souls. The argument undertaken to be an-  
 swered being, That Christ is said to die for many,  
 and those many are described and designed to be his  
 sheep, as John x. What answer, I pray, or any thing  
 like thereunto, is there to be picked out of this con-  
 fused heap of words which we have recited ? So that  
 I might safely pass the whole evasion by, without fur-  
 ther observation on it ; but only to desire the reader

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to observe, how much this one argument presseth, and what a nothing is that heap of confusion which is opposed to it. But yet, lest any thing should adhere, I will give a few annotations to the place; leaving the full vindication of them, until I come to the pressing of our arguments. I say then,

1. That the many Christ died for, were his sheep, was before declared; neither is the place of John x. at all abused, our Saviour evidently setting forth a difference between them for whom he died, and those for whom he would not die: calling the first his sheep, ver. 15. those to whom he would give eternal life, ver. 28. those given him by his Father, chap. xvii. evidently distinguishing them from others who were not so. Neither is it material, what was the primary intention of our Saviour in this place; from which we do not argue, but from the intention and aim of the words he uses, and the truths he reveals, for that end aimed at, which was the consolation of believers.

2. For the difference between them he died for, *so and so*, and those he died for *so and so*; we confess he puts none: for we suppose that this *so and so*, doth neither express nor intimate any thing, that may be suitable to any purpose of God, or intent of our Saviour in this business; to us, for whom he died in the same manner, and for the same end.

3. We deny, that the primary difference that here is made by our Saviour, is between believers and not believers; but it is between elect and not elect, sheep and not sheep: the thing wherein they are thus differenced, being, the believing of the one, called hearing of his voice and knowing him, and the not believing of the other; the foundation of these acts being their different condition, in respect of God's purpose, and Christ's love, as is apparent from the antithesis and opposition which ye have in ver. 26, and 27. *Ye believe not, because ye are not of my sheep: and, My sheep hear my voice.* First, there is a distinction put in, the act of believing and hearing: and then is the  
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foundation of this distinction asserted, from their distinguished state and condition; the one being not his sheep, the other being so, even them whom he loved, and gave his life for.

4. It is nothing to the business before us, what privileges our Saviour here expresseth; our question is, for whom he says he would give his life, and that only. Again, the frequent repetition of that useless *so and so*, serves for nothing but to puzzle the poor ignorant reader. Moreover we deny that Christ died for any, but those who shall certainly be brought unto him by the ministration of the gospel: so that there is not (*a not only those whom he died for, but also those that are brought in unto him*); for he died for his sheep, and his sheep hear his voice: they for whom he died, and those that come unto him, may receive different qualifications; but they are not several persons.

5. The question is not at all, To what end our Saviour here makes mention of his death; but for whom he died, who are expressly said to be his sheep, which all are not. His intention is, to declare the giving of his life for a ransom, and that according to the commandment received of his Father, ver. 18.

6. The love and faithfulness of Jesus Christ, in the ministration of the gospel; that is, his performing the office of the Mediator of the new covenant; is seen in nothing more, than in giving his life for a ransom, John xv. 13. Here is not one word of giving us an example: though in laying down his life, he did that also; yet here, it is not improved to that purpose.

From these brief annotations, I doubt not but that it is apparent, That that long discourse before recited, is nothing but a miserable mistaking of the text and question: which the author perhaps perceiving, he adds divers other evasions, which follow.

51bly. " Besides (saith he) the opposition appears here to be, not so much between elect and not elect; as between Jews called, and Gentiles uncalled."

*Rep.*

*Rep.* The opposition is between sheep and not sheep; and that with reference to their election, and not their vocation. Now, who would he have signified, by the *not sheep*? Those that were not called, the Gentiles: but that is against the text, terming them sheep; that is, in designation, though not as yet called, ver. 16. And who are the called? The Jews: True, they were then outwardly called; yet many of them were not sheep, ver. 26. Now, truly, such evasions from the force of truth, as this, by so foul corrupting of the word of God, is no small provocation of the eye of his glory. But he adds,

*Sibly*, “ Besides, there is in Scripture great difference between sheep, and sheep of his flock and pasture, of which he here speaketh, ver. 4, 5. 11. 15, 16.”

*Rep.* This unrighteous distinction, well explained, must needs no doubt (if any know how) give a great deal of light to the business in hand. If there be a distinction to be allowed, it can be nothing, but that the sheep who are simply so called, are those who are only so to Christ, from the donation of his Father; and the sheep of his pasture, those who by the effectual working of the Spirit are actually brought home to Christ: and then of both sorts we have mention in this chapter, ver. 16. 27. both making up the number of those sheep for whom he gave his life, to whom he giveth life. But he proceeds,

*Sibly*, “ Besides, sheep (ver. 4, 5. 11. 15.) are not mentioned, as all those for whom he died; but as those who by his ministration are brought in to believe; and enjoy the benefit of his death, and to whom he ministrereth and communicereth the Spirit.”

*Rep.* 1. The substance of this and the other exceptions, is, That by sheep is meant believers; which is contrary to ver. 16. calling them sheep who are not as yet gathered to his fold. 2. That his sheep are not mentioned, as those for whom he died, is in terms contradictory to ver. 15. *I lay down my life for the sheep.* 3. Between those for whom he died, and those whom

whom he brings in by the ministration of his Spirit, there is no more difference than is between Peter, James and John, and the three apostles, that were in the mount with our Saviour at his transfiguration. This is childish sophistry, to beg the thing in question; and thrust in the opinion controverted, into the room of an answer. 4. That bringing in, which is here mentioned, To believe, and enjoy the benefit of the death of Christ; is a most special fruit and benefit of that death, certainly to be conferred on all them for whom he died; or else, most certainly his death will do them no good at all. Once more, and we have done.

*8thly*, " Besides, here is more ends of his death mentioned, than ransom or propitiation only; and yet it is not said, only for his sheep; and when the ransom or propitiation only is mentioned, it is said for all men. So that this reason appears weak, fraudulent, ungodly and erroneous."

*Resp.* 1. Here is no word mentioned nor intimated, of the death of Christ; but only that which was accomplished by his being a propitiation, and making his death a ransom for us, with the fruits which certainly and infallibly spring therefrom. 2. If more ends than one, of the death of Christ, are here mentioned, and such as belong not unto all; why do you deny, that he speaks here of his sheep only? Take heed, or you will see the truth. 3. Where it is said of all men, I know not; but this I am sure of, that Christ is said to give his life a ransom, and that only mentioned, where it is not said for all, as Matth. xx. 28. Mark x. 45. And so, from those brief annotations, I hope, any indifferent reader will be able to judge, whether the reason opposed, or the exceptions against it devised, be to be accounted weak, fraudulent, ungodly and erroneous.

Although, I fear, that in this particular I have already entrenched upon the reader's patience; yet I cannot let pass the discourse immediately following in the same author, to those exceptions which we last removed,

inoved, (said by him against the arguments we had in hand), without an obelisk; as also an observation of his great abilities, to cast down a man of clouds, which himself had set up to manifest his skill in its destruction. To the preceding discourse, he adds another exception, which he imposeth on those that oppose universal redemption; as though it were laid by them, against the understanding of the general expressions in the Scripture, in that way and sense wherein he conceives them: and it is; that those words were fitted for the time of Christ and his apostles, having another meaning in them than they seem to import. Now, having thus gaily trimmed and set up this man of straw, to whose framing I dare boldly say, not one of his adversaries did ever contribute a penful of ink; to shew his rare skill, he chargeth it with I know not how many errors, blasphemies, lies, set on with exclamations and vehement outcries, until it tumble to the ground. Had he not sometimes answered an argument, he would have been thought a most unhappy disputant: now, to make sure that once he would do it, I believe he was very careful that the objection of his own framing should not be too strong for his own defacing. In the mean time, how blind are they who admire him for a combatant; who is skilful, only at fencing with his own shadow; and yet with such empty janglings as these, proving what none denies, answering what none objects; is the greatest part of Mr. *More's* book stuffed.

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C H A P. IV.

*Of the distinction of impetration and application: the use and abuse thereof; with the opinion of the adversaries, upon the whole matter in controversy, unfolded; and the question on both sides stated.*

**T**HE further reasons whereby the precedent discourse may be confirmed, I defer, until I come to oppose some arguments to the general ransom.

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For the present, I shall only take away that general answer which is usually given to the places of Scripture produced, to wave the sense of them; which is *φάρμακον πάντοθεν* to our adversaries, and serves them, as they suppose, to bear up all the weight wherewith in this case they are urged.

I. They say then, That in the oblation of Christ, and concerning the good things by him procured, two things are to be considered: first, the *impetration* or obtaining of them; and, secondly, the *application* of them to particular persons. The first (say they) is general, in respect of all; Christ obtained and procured all good things by his death, of his Father, reconciliation, redemption, forgiveness of sins, for all and every man in the world; if they will believe and lay hold upon him: but in respect of *application*, they are actually bestowed and conferred but on a few; because but a few believe, which is the condition on which they are bestowed. And in this latter sense are the texts of Scripture, which we have argued, all of them to be understood: so that they do no whit impeach the *universality of merit*, which they assert; but only the *universality of application*, which they also deny. Now this answer is commonly set forth by them in various terms, and divers dresses; according as it seems best to them that use it, and most subservient to their several opinions. For,

1<sup>st</sup>, Some of them say, that Christ by his death and passion did absolutely, according to the intention of God, purchase for all and every man, dying for them, remission of sins and reconciliation with God; or a restitution into a state of grace and favour: all which shall be actually beneficial to them, provided that they do believe. So the *Arminians*.

2<sup>dly</sup>, Some again; \* that Christ died for all indeed: but *conditionally* for some, if they do believe, or will so do, (which he knows they cannot of themselves); and

*abso-*

\* Camero, Testardus, Amiralus.

*absolutely* for his own, even them on whom he purposeth to bestow faith and grace, so actually to be made possessors of the good things by him purchased. So *Camero*, and the divines of *France*, which follow a new method by him devised.

3dly, Some † distinguish a twofold reconciliation and redemption; one wrought by Christ with God for man, which (say they) is general for all and every man; secondly, a reconciliation wrought by Christ in man unto God, bringing them actually into peace with him.

And sundry other ways there are, whereby men express their conceptions in this business. The sum of all comes to this, and the weight of all lies upon that distinction which we before recounted, *viz.* that in respect of *impetration*, Christ obtained redemption and reconciliation for all; in respect of application, it is bestowed only on them who do believe, and continue therein.

II. Their arguments whereby they prove the generality of the ransom and universality of the reconciliation, must afterwards be considered: for the present, we handle only the distinction itself, the meaning and misapplication whereof I shall briefly declare; which will appear, if we consider,

1st, The true nature and meaning of this distinction, and the true use thereof; for we do acknowledge, that it may be used in a sound sense and right meaning, which way soever you express it; either by *impetration* and application, or by procuring reconciliation with God, and a working of reconciliation in us. For by *impetration*, we mean the meritorious purchase of all good things made by Christ for us, with and of his Father; and by *application*, the actual enjoyment of those good things upon our believing: as if a man pay a price for the redeeming of captives; the paying of the price supplieth the room of *impetration* of which we

† MORE, with some others of late.

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we speak, and the freeing of the captives, is as the application of it. Yet then we must observe,

1. That this distinction hath no place in the *intention* and purpose of Christ, but only in respect of the things procured by him. For, in his purpose, they are both united; his full end and aim being, to deliver us from all evil, and to procure all good actually to be bestowed upon us: but in respect of the things themselves, they may be considered as either procured by Christ, or as bestowed on us.

2. That the will of God is not at all *conditional*, in this business; as though he gave Christ to obtain peace, reconciliation and forgiveness of sins, upon condition that we do believe. There is a condition in the things, but none in the will of God; that is absolute, that such things should be procured, and bestowed

3. That *all* the things which Christ obtained for us, are not bestowed upon condition; but some of them absolutely: and as for those that are bestowed upon condition; the condition on which they are bestowed, is actually purchased and procured for us, upon no condition, but only by virtue of the purchase. For instance; Christ hath purchased remission of sins, and eternal life for us, to be enjoyed on our believing, upon the condition of faith: but faith itself, which is the condition of them, on whose performance they are bestowed, that he hath procured for us absolutely, on no condition at all. For, what condition soever can be proposed, on which the Lord should bestow faith; I shall afterward shew it vain, and to run into a circle.

4. That both these, *impetration* and *application*, have for their objects the same individual persons: that for whomsoever Christ obtained any good thing by his death, unto them it shall certainly be applied, upon them it shall actually be bestowed; so that it cannot be said, that he obtained any thing for any one, which that *one* shall not, or doth not in due time enjoy. For whomsoever he wrought reconciliation with God, in them doth he work reconciliation unto God: the one

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is not extended to some, to whom the other doth not reach. Now, because this being established, the opposite interpretation and misapplication of this distinction vanisheth; I shall briefly confirm it with reasons.

(1.) If the *application* of the good things procured, be the end why they are procured, for whose sake alone Christ doth obtain them; then they must be applied to all for whom they are obtained: for otherwise Christ faileth of his end and aim; which must not be granted. But that this *application* was the *end* of the *obtaining* of all good things for us, appeareth, [1.] Because if it were otherwise, and Christ did not aim at the *applying* of them, but only at their *obtaining*; then might the death of Christ have had its full effect and issue, without the application of redemption and salvation to any one soul, that being not aimed at; and so notwithstanding all that he did for us, every soul in the world might have perished eternally: which, whether it can stand with the dignity and sufficiency of his oblation, with the purpose of his Father, and his own intention, who came into the world to save sinners, that which was lost, and to bring many sons unto glory; let all judge. [2.] God, in that action of sending his Son, laying the weight of iniquity upon him, and giving him up to an accursed death; must be affirmed to be altogether uncertain, what event all this should have, in respect of us. For, did he intend that we should be saved by it? Then the application of it, is that which he aimed at, as we assert: Did he not? Certainly, he was uncertain what end it should have; which is blasphemy, and exceeding contrary to Scripture and right reason. Did he appoint a Saviour, without thought of them that were to be saved? A Redeemer, not determining who should be redeemed? Did he resolve of a *mean*, not determining the *end*? It is an assertion opposite to all the glorious properties of God.

(2.) If that which is obtained by any, do, by virtue of that action whereby it is obtained, become his in right, for whom it is obtained; then for whomsoever

any thing is by Christ obtained, it is to them *applied*. For that must be made theirs in fact, which is theirs in right: but it is most certain, that whatsoever is obtained for any, is theirs by right for whom it is obtained. The very sense of the word, whether you call it merit, impenetration, purchase, acquisition or obtaining; doth bespeak a right in them for whose good the merit is effected, and the purchase made. Can that be said to be obtained for me, which is no ways mine? When I obtain any thing by prayer or intreaty of any one; it being obtained, it is mine own: that which is obtained by one, is granted by him of whom it is obtained; and if granted, it is granted by him to them for whom it is obtained. But they will say, it is obtained upon condition; and until the condition be fulfilled, no right doth accrue. I answer; if this condition be equally purchased and obtained, with other things that are to be bestowed on that condition; then this hinders not, but that every thing is to be applied that is procured: but if it be uncertain whether this condition will be fulfilled or not, then, [1.] This makes God uncertain what end the death of his Son will have. [2.] This doth not answer, but deny the thing we are proving; which is confirmed,

(3.) Because the Scripture perpetually conjoining these two things together, will not suffer us to sever them; as that the one should belong to some and not to others, as though they could have several persons for their objects: as Isa. liii. 11. *By his knowledge shall my righteous servant justify many*; there is the application of all good things: *for he shall bear their iniquities*; there is the impetration: he justified all whose iniquities he bore. As also, ver. 5. of that chapter, "But he was wounded for our transgressions, he was braild for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed:" His wounding and our healing, impetration and application, his chastisement and our peace, are inseparably associated. So Rom. iv. 25. "Who was

delivered for our offences, and was raised again for our justification." And Rom. v. 18. "By the righteousness of one (that is, his impetration); the free gift comes upon all men unto justification of life," in the application. See there who are called *all men*, most clearly. Also Rom. viii. 32, 33, 34. "He that spared not his own Son, but delivered him up to the death for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us." From which words, we have these several reasons of our assertion: [1.] That for whom God gives his Son, to them in him he freely gives all things; therefore all things obtained by his death, must be bestowed, and are, on them for whom he died, ver. 32. [2.] They for whom Christ died, are justified, are God's elect, cannot be condemned, nor can any thing be laid to their charge; all that he hath purchased for them, must be applied to them; for by virtue thereof it is that they are so saved, ver. 33, 34. [3.] For whom Christ died, for them he maketh intercession: now his intercession is for the application of those things, as is confessed, and therein he is always heard; those to whom the one belongs, theirs also is the other. So John x. 10. the coming of Christ is, that his sheep might have life, and have it abundantly. As also 1 John iv. 9. and Heb. x. 10. "By the which will we are sanctified;" that is the application: "through the offering of the body of Jesus Christ;" that is the means of impetration: "For by one offering he hath perfected, for ever, them that are sanctified," Heb. x. 14. In brief, it is proved, by all those places which we produced, rightly to assign the end of the death of Christ: So that this may be rested on, I conceive, as firm and immoveable; that the impetration of good things by Christ, and the application of them, respect the same individual persons.

2dly, We may consider the meaning of those who seek to maintain universal redemption by this distinction; and to what use they do apply it. Christ, say they, died for all men; and, by his death, purchased reconciliation with God for them, and forgiveness of sins; which to some is applied, and they become actually reconciled to God, and have their sins forgiven them: but to others not; who, therefore, perish in the state of irreconciliation and enmity, under the guilt of their sins. This application, say they, is not procured nor purchased by Christ; for then he dying for all, all must be actually reconciled, and have their sins forgiven them, and be saved: but it attends the fulfilling of the condition which God is pleased to prescribe unto them, that is, believing; which (say some, though not in terms, yet by direct consequence) they can do by their own strength; others say not, but God must give it. So that when it is said in the Scripture, Christ hath reconciled us to God, redeemed us, saved us by his blood, underwent the punishment of our sins, and so made satisfaction for us; they assert that no more is meant, but that Christ did that which, upon the fulfilling of the condition that is of us required, these things will follow. To the death of Christ, indeed, they assign many glorious things: but what they give on the one hand, they take away with the other; by suspending the enjoyment of them on a condition by us to be fulfilled, not by him procured; and in terms assert, that the proper and full end of the death of Christ was, the doing of that whereby God, his justice being satisfied, might save sinners, if he would, and on what condition it pleased him; that a door of grace might be opened to all that would come in; and not that actual justification and remission of sins, life and immortality, were procured by him, but only a possibility of those things, that so it might be. Now, that all the venom that lies under this exposition and abuse of the distinction, may the better appear; I shall set down

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the whole mind of them that use it, in a few assertions; that it may be clearly seen what we do oppose.

1. "God, say they, considering all mankind as fallen from that grace and favour in Adam, wherein they were created, and excluded utterly from the attainment of salvation, by virtue of the covenant of works, which was at the first made with him; yet, by his infinite goodness, was inclined to desire the happiness of them all and every one, that they might be delivered from misery, and be brought unto himself: which inclination of his, they call his universal love, and antecedent will, whereby he would desirously have them all to be saved; out of which love he sendeth Christ." As to which, observe,

(1.) That God hath any natural or necessary inclination, by his goodness or any other property, to do good to us or any of his creatures; we do deny: every thing that concerns us, is an act of his free-will and good pleasure, and not a natural, necessary act of his deity; as shall be declared.

(2.) The ascribing an antecedent conditional *will* unto God, whose fulfilling and accomplishment should depend on any free contingent act or work of ours, is injurious to his wisdom, power, and sovereignty; and cannot well be excused from blasphemy; and is contrary to Rom. ix. 19. *Who hath resisted his will?*

(3.) A common affection and inclination to do good to all, doth not seem to set out the freedom, fulness, and dimensions of that most intense love of God, which is asserted in the Scripture to be the cause of sending his Son: as John iii. 16. "God so loved the world, that he gave his only begotten Son." Rom. v. 8. "God commendeth his love towards us; in that while we were yet sinners, Christ died for us." These two I shall, by the Lord's assistance, fully clear, if the Lord give life and strength, to go through with the second part of this controversy.

(4.) We deny that all mankind is the object of that love of God, which moved him to send his Son to die: God



God having made some for the day of evil, Prov. xvi. 4. hated them before they were born, Rom. ix. 11. 13. Before of old ordained them to condemnation, Jude iv. Being fitted to destruction, Rom. ix. 22. made to be taken and destroyed, 2 Pet. ii. 12. appointed to wrath, 1 Thel. v. 9. to go to their own place, Acts i. 25.

2. "The justice of God being injured by sin, unless something might be done for the satisfaction thereof, that love of God, whereby he wouldeth good to all sinners, could no way be brought forth into act; but must have its eternal residence in the bosom of God, without any effect produced."

*Obs.* (1.) That neither Scripture nor right reason, will enforce nor prove an utter and absolute want of power in God, to save sinners by his own absolute will, without satisfaction to his justice. Supposing his purpose, that so it should be, indeed it could not be otherwise; but without the consideration of that, certainly he could have effected it; it doth not imply any violating of his holy nature. †

(2.) An actual and necessary velleity, for the doing of any thing which cannot possibly be accomplished without some work fulfilled outwardly of him, is opposite to his eternal blessedness and all-sufficiency.

3. "God, therefore, to fulfil that general love and good-will of his toward all, and that it might put forth itself in such a way as should seem good to him, to satisfy his justice, which stood in the way, and was the only hindrance; he sent his Son into the world to die."

*Obs.* The failing of this assertion we shall lay forth, when we come to declare that love, whereof the sending of Christ was the proper issue and effect.

4. "Wherefore the proper and immediate end and aim of the purpose of God, in sending his Son to die for all men, was, that he might, what way it pleased him, save sinners, his justice, which hindered, being satisfied, as Arminius: or that he might *will* to save sinners, as Corvinus: and the intention of Christ,

† See the note on page 96.

Christ, was, to make such satisfaction to the justice of God, as that he might obtain to himself a power of saving, upon what conditions it seemed good to his Father to prescribe."

*Obj.* Whether this was the intention of the Father, in sending his Son, or not; let it be judged. Something was said before, upon the examination of those places of Scripture which describe his purpose: let it be known from them, whether God, in sending of his Son, intended to procure to himself a liberty to save us, if he would; or to obtain certain salvation for his elect.

(2.) That such a possibility of salvation, or at the utmost, a velleity or willing of it, upon an uncertain condition to be by us fulfilled, should be the full, proper, and only immediate end of the death of Christ; will yet scarcely go down with tender spirits.

(3.) The expression of procuring to himself an *ability* to save, upon a condition to be prescribed, seems not to answer that certain purpose of our Saviour in laying down his life; which the Scripture saith was to save his sheep, and to bring many sons to glory, as before: nor hath it any ground in Scripture.

5. "Christ therefore obtained for all and every one, reconciliation with God, remission of sins, life and salvation: not that they should actually be partakers of these things; but that God (his justice not hindering) might and would prescribe a condition, to be by them fulfilled; whereupon he would actually apply it, and make them partake of all those things purchased by Christ." And here comes in their distinction of *impetration* and *application* which we before intimated; and thereabout, in the explication of this assertion, they are wonderously divided.

(1.) Some say, that this proceeds so far, that all men are thereby received into a new covenant; in which redemption Adam was as common person, as well as in his fall from the old, and all were again restored in him; so that none shall be damned, that do not sin actually against the condition wherein they are born,  
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and fall from the state wherein all men are assumed thro' the death of Christ. So *Borreus*, *Corvinus*, and one of late in plain terms; that all are reconciled, redeemed, saved and justified in Christ; though how, he would not understand, (*More*, page 10.) But others, more warily, deny this; and assert, that *by nature we are all children of wrath*, and that until we come to Christ *the wrath of God abides on all*; so that it is not actually removed from any: so the asserters of the universality of grace in France.

(2.) Some say, that Christ by this satisfaction removed *original sin in all*; and by consequent, that only; so that all infants, though of Turks and Pagans out of the covenant, dying before they come to the use of reason, must undoubtedly be saved; that being removed in all; even the calamity, guilt, and alienation contracted by our first fall, whereby God may save all upon a new condition. But others of them (more warily) observing, that the blood of Christ is said to purge all our sins, 1 John i. 7. 1 Pet. i. 18. Isa. liiii. 6. they say he died for all sins alike; absolutely for none, but conditionally for all. Further, some of them affirm, that after the satisfaction of Christ, or the consideration of it in God's prescience, it was absolutely undetermined what condition should be prescribed; so that the Lord might have reduced all again to the law and covenant of works: so *Corvinus*. Others, that a procuring of a new way of salvation, by faith, was a part of the fruit of the death of Christ: so *More*, page 35.

(3.) Again, some of them say, that the condition prescribed is by our own strength, (with the help of such means, as God at all times and in all places and unto all is ready to afford), to be performed. Others deny this; and affirm that effectual grace, flowing peculiarly from election, is necessary to believing: the first establishing the idol of free-will, to maintain their own assertion; others overthrowing their own assertion, for the establishment of grace. So *Amiraldus*, *Camero*, &c.

(4.) More-

(4.) Moreover, some say, that the love of God, in sending of Christ, is equal to all; others go a strain higher, and maintain an inequality in the love of God; although he send his Son to die for all, and though greater love there cannot be, than that whereby the Lord sent his Son to die for us, as Rom. viii. 32. and so they say, that Christ purchased a greater good for some, and less for others. And here they put themselves upon innumerable uncouth distinctions, or rather (as one calleth them) extinctions; blotting out all sense of reason, and true meaning of the Scripture; witness *Testardus Amiralde*: and as every one may see that can but read *English*, in *T. M.* Hence that multiplicity of the several ends of the death of Christ; some that are the fruits of his ransom and satisfaction, and some that are I know not what: besides his dying for some so and so, for others so and so, this way and that way; hiding themselves in innumerable unintelligible expressions, that it is a most difficult thing to know what they mean; and harder to find out their mind, than to answer their reasons.

(5.) In one particular they agree well enough, *viz.* in denying that *faith* is procured or merited for us, by the death of Christ. So far they are all of them constant to their own principles; for once to grant it, would overturn the whole fabric of universal redemption: but in assigning the cause of faith, they go aunder again.

Some say, that God sent Christ to die for all men; but only conditionally, if they did or would believe: as though, if they believed, Christ died for them, if not, he died not; and so make the *act*, the cause of its own object. Other some teach, that he died absolutely for all, to procure all good things for them; which yet they should not enjoy, until they fulfil the condition that was to be prescribed unto them. Yet all conclude, that in his death Christ had no more respect unto the elect than others; to sustain their persons,  
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or to be in their room; but that he was a public person, in the room of all mankind.

III. Concerning the close of all this, in respect of the event and immediate product of the death of Christ, divers have diversly expressed themselves: some placing in the ~~power~~ power, some in the will of God; some in the opening of a door of grace, some in a right purchased to himself of saving whom he pleased; some, that in respect of us he had no end at all, but that all mankind might have perished after he had done all. Others make divers and distinct ends, not almost to be reckoned of this one act of Christ; according to the diversity of the persons for whom he died, whom they grant to be distinguished and differenced by a foregoing decree: but to what purpose the Lord should send his Son to die for them, whom he himself had determined not to save, but at least to pass by and leave to irremediable ruin for their sins, I cannot see; nor the meaning of the twofold distinction, by some invented. Such is the powerful force and evidence of truth, that it scatters all its opposers, and makes them fly to several hiding corners; who if they are not willing to yield and submit themselves, they shall surely lye down in darkness and error. None of these or the like intricate and involved impede distinctions, hath truth itself any need of; into none of such poor shifts and devices, doth it compel its abettors; it needeth not any windings and turnings, to bring itself into a defensible posture; it is not liable to contradictions, in its own fundamentals: for without any further circumstances, the whole of it, in this business, may be thus summed up, *viz.*

“God, out of his infinite love to his elect, sent his dear Son in the fulness of time, whom he had promised in the beginning of the world, and made effectual by that promise, to die, pay a ransom of infinite value and dignity, for the purchasing of eternal redemption; and bringing unto himself, all and every one of these whom he had before ordained to eternal life, for

for the praise of his own glory:" so that freedom from all the evil from which we are delivered, and an enjoyment of all the good things that are bestowed on us, in our traduction from death to life, from hell and wrath, to heaven and glory; are the proper issues and effects of the death of Christ, as the meritorious cause of them all. Which may, in all the parts of it, be cleared by these few assertions, *viz.*

1<sup>st</sup>, The fountain and cause of God's sending Christ; is his eternal love to his elect; and to them alone: which I shall not now further confirm; reserving it for the second general head of this whole controversy.

2<sup>dly</sup>, The value, worth, and dignity of the ransom which Christ gave himself to be, and of the price which he paid, was infinite and unmeasurable; fit for the accomplishing of any end, and the procuring of any good, for all and every one for whom it was intended, had they been millions of men more than ever were created. Of this also afterwards. See Acts xx. 28. *God purchased the church with his own blood.* 1 Pet. i. 18, 19: *Redeemed, not with silver and gold; but with the precious blood of Christ:* and that answering the mind and intention of Almighty God, John xiv. 31. *As the Father gave me commandment, even so I do:* who would have such a price paid, as might be the foundation of that œconomy and dispensation of his love and grace which he intended, and of the way whereby he would have it dispensed; Acts xiii. 38, 39. "Through this man is preached unto you the forgiveness of sins; and by him, all that believe, are justified from all things, from which ye could not be justified by the law of Moses. 2 Cor. v. 20, 21. We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God: for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

3<sup>dly</sup>, The intention and aim of the Father, in this great work, was, a bringing of those many sons to glory, *viz.* his elect; whom by his free grace he had

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chosen from amongst all men, of all sorts, nations, and conditions, to take them into a new covenant of grace with himself; the former being, as to them, in respect of the event, null and abolished: of which covenant, **Jesus Christ** is the first and chief promise; as he that was to procure for them all other good things promised therein; — as shall be proved.

4thly, The things purchased or procured for those persons, which are the proper effects of the death and ransom of Christ, in due time certainly to become theirs, in possession and enjoyment; are remission of sin, freedom from wrath and the curse of the law, justification, sanctification, reconciliation with God, and eternal life: for the will of his Father sending him for these, his own intention in laying down his life for them, and the truth of the purchase made by him; is the foundation of his intercession, begun on earth and continued in heaven; whereby he, whom his Father always hears, desires and demands, that the good things procured by him may be actually bestowed, on them all, and every one for whom they were procured. So that the whole of what we assert in this great business, is exceedingly clear and apparent, without any intricacy or the least difficulty at all; not clouded with strange expressions, and unnecessary divisions and tearings of one thing from another, as is the opposite opinion: which in the next place shall be dealt withal by arguments; confirming the one, and everting the other. But because the whole strength thereof lyeth in, and the weight of all lyeth upon, that one distinction we before spake of, by our adversaries diversly expressed and held out; we will a little further consider that: and then come to our arguments; and so to the answering of the opposed objections.

## C H A P. V.

*Of Application and Impetration.*

**T**HE allowable use of this distinction, how it may be taken in a sound sense, the several ways whereby men have expressed the thing which in these words is intimated, and some arguments for the overthrowing of the false use of it, however expressed; we have before intimated and declared. Now, seeing that this is the *πρωτον ψυδης* of the opposite opinion, understood in the sense and according to the use they make of it: I shall give it one blow more, and leave it, I hope, a-dying.

I. I shall then briefly declare, that although these two things may admit of a distinction, yet they cannot of a separation; but that for whomsoever Christ obtained good, to them it must be applied; and for whomsoever he wrought reconciliation with God, they must actually unto God be reconciled: so that the blood of Christ, and his death, in the virtue of it, cannot be looked on, as some do, as a medicine in a box, laid up for all that shall come to have any of it; and so applied now to one, then to another, without any respect or difference; as though it should be intended no more for one than for another: so that, although he hath obtained all the good that he hath purchased for us; yet it is left indifferent and uncertain, whether it shall ever be ours or not. For it is well known, that notwithstanding those glorious things that are assigned, by the Arminians, to the death of Christ; which they say he purchased for all, as remission of sins, reconciliation with God, and the like: yet they for whom this purchase and procurement is made, may be damned; as the greatest part are, and certainly shall be. Now,

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1<sup>st</sup>, It is contrary to common sense, or our usual form of speaking; which must be wrested, and our understandings forced, to apprehend it. When a man hath obtained an office, or any other obtained it for him; can it be said, that it is uncertain whether he shall have it or not? If it be obtained for him; is it not his in right, though, perhaps, not in possession? That which is impetrated, or obtained by petition, is his by whom it is obtained. It is to offer violence to common sense, to say, a thing may be a man's, or it may not be his, when it is obtained for him; for in so saying, we say it is his: and so it is, in the purchase made by Jesus Christ, and the good things obtained by him; for all them for whom he died.

2<sup>dly</sup>, It is contrary to all reason in the world, that the death of Christ in God's intention should be applied to any one, that shall have no share in the merits of that death: God's will that Christ should die for any, is his intention that he shall have a share in the death of Christ, that it should belong to him, that is, be applied to him; for that is in this case said to be applied to any, that is his in any respect according to the will of God: but now the death of Christ, according to the opinion we oppose, is so applied to all; and yet, the fruits of this death are never so much as once made known to far the greatest part of those all.

3<sup>dly</sup>, That a ransom should be paid for captives, upon compact for their deliverance; and yet, upon the payment, those captives not be made free and set at liberty: (the death of Christ is a ransom, Matth. xx. 28. paid by compact for the deliverance of captives for whom it was a ransom; and the promise wherein his Father stood engaged to him, at his undertaking to be a Saviour, and undergoing the office imposed on him, was their deliverance, as was before declared; upon his performance of these things, that the greatest number of these captives should never be released;) seems strange and very improbable.

4<sup>thly</sup>, It

ably, It is contrary to Scripture, as was before, at large, declared. See also Book III. chap. 10th.

II. But now, all this our adversaries suppose they shall wipe away, with one slight distinction; that will make, as they say, all we affirm, in this kind, to vanish. And that is this: It is true, say they, all things that are absolutely procured and obtained for any, do presently become theirs in right, for whom they are obtained; but things that are obtained upon condition, become not theirs until the condition be fulfilled: now Christ hath purchased by his death, for all, all good things, not absolutely, but upon condition; and until that condition come to be fulfilled, unless they perform what is required, they have neither part nor portion, right unto, nor possession of them. Also, what this condition is, they give out in sundry terms: some call it, a *not refusing* of this redemption offered to them; some, a *yielding* to the invitation of the gospel; some in plain terms, *Faith*. Now be it so, that Christ purchaseth all things for us; to be bestowed on this condition, that we do believe it: then I affirm, that,

1<sup>st</sup>, Certainly this condition ought to be revealed, to all for whom this purchase is made; if it be intended for them in good earnest: all for whom he died, must have means to know that his death will do them good, if they believe; especially it being in his power alone to grant them these means, who intends good to them by his death. If I should intreat a physician, that could cure such a disease, to cure all that came unto him; but should let many rest ignorant of the grant which I had procured of the physician, and none but myself could acquaint them with it, whereby they might go to him and be healed; could I be supposed to intend the healing of those people? Doubtless no: the application is easy.

2<sup>dly</sup>, This condition of them to be required, is in their power to perform, or it is not: if it be, then have all men power to believe; which is false. If it

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be not; then, the Lord will grant them grace to perform it, or he will not: if he will, why then do not all believe? why are not all saved? If he will not; then this impetration or obtaining salvation and redemption for all, by the blood of Jesus Christ, comes at length to this: "God intendeth that he shall die for all, to procure for them remission of sins, reconciliation with him, eternal redemption and glory; but yet so, that they shall never have the least good by these glorious things, unless they perform that which he knows they are no ways able to do, and which none but himself can enable them to perform, and which concerning far the greatest part of them he is resolved not to do." Is this to intend that Christ should die for them, for their good? Or, rather, that he should die for them, to expose them to shame and misery? Is it not all one, as if a man should promise a blind man a thousand pounds, upon condition that he will see?

3dly, This condition of faith, is procured for us by the death of Christ; or it is not. If they say it be not; then the chief grace, and without which redemption itself, (expressed how you please) is of no value, doth not depend on the grace of Christ, as the meritorious procuring cause thereof: which is exceedingly injurious to our blessed Saviour, and serves only to diminish the honour and love due to him. And it is contrary to Scripture, Tit. iii. 5, 6. 2 Cor. v. 21. He became *sin for us, that we might be made the righteousness of God in him*: and how we can become the righteousness of God, but by believing; I know not. Yea, expressly saith the apostle; "It is given to us, in the behalf of Christ, to believe on him, Phil. i. 29. God blessing us, with all spiritual blessings in Christ," Eph. i. 3. whereof surely faith is not the least. If it be a fruit of the death of Christ; why is it not bestowed on all, since he died for all? especially since the whole impetration of redemption is altogether unprofitable without it. If they do vent a condition upon which this is bestowed; the vanity of that shall be

be afterwards discovered. For the present, if this condition be, *so they do not refuse or resist the means of grace*: then ask; if the fruit of the death of Christ shall be applied to all, that fulfil this condition of not refusing or not resisting the means of grace? If not; why is that produced? If so; then must all be saved, that have not or do not resist the means of grace: that is, all Pagans, Infidels, and those Infants to whom the gospel was never preached.

*4tly*, This whole assertion tends to make Christ but an half Mediator; that should procure the end, but not the means conducing thereunto. So that notwithstanding this exception and new distinction, our assertion stands firm; that the fruits of the death of Christ, in respect of impetration of good and application to us, ought not to be divided: and our arguments to confirm it, are unshaken.

For a close of all; that which in this cause we affirm, may be summed up in this: Christ did not die for any upon condition if they do believe; but he died for all God's elect, that they should believe, and believing unto eternal life. Faith itself, is among the principal effects and fruits of the death of Christ; as shall be declared. It is no-where said in Scripture, nor can it reasonably be affirmed, that if we believe, Christ died for us; as though our believing should make that to be, which otherwise was not, the act to create the object; but Christ died for us, that we might believe: salvation indeed is bestowed conditionally; but faith, which is the condition, is absolutely procured. The question being thus stated, the difference laid open, and the thing in controversy made known; we proceed, in the next place, to draw forth some of those arguments, demonstrations, testimonies and proofs, whereby the truth we maintain is established, in which it is contained, and upon which it is firmly founded: only desiring the reader to retain some notions in his mind, of those fundamentals which in general we laid down before; they standing in such  
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relation to the arguments which we shall use, that I am confident not one of them can be thoroughly answered, before they be everted.



## B O O K III.

### C H A P. I.

*Arguments against the Universality of Redemption. The two first, from the nature of the Covenant, and the dispensation thereof.*

#### ARGUMENT I.

**T**HE first argument may be taken from the nature of the covenant of grace; which was established, ratified and confirmed, in and by the death of Christ. That was the Testament whereof He was the Testator, which was ratified in his death; and whence his blood is called *the blood of the New Testament*, Matth. xxvi. 28. neither can any effects thereof be extended beyond the compass of this covenant: but now, this covenant was not made universally with all, but particularly only with some: and therefore, those alone were intended, in the benefits of the death of Christ.

The assumption appears, from the nature of the covenant itself; described clearly, Jer. xxxi. 31, 32. "I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, (which my covenant they brake, although I was an husband unto them, saith the Lord.)" And Heb. viii. 9, 10, 11. "Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land

land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord: for this is the covenant that I will make with the house of Israel after those days, (saith the Lord); I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." Wherein the condition of the covenant is not said to be required; but it is absolutely promised; *I will put my laws into their mind, and write them in their hearts.* And this is the main difference, between the old covenant of works, and the New one of grace: that in that, the Lord did only require the fulfilling of the condition prescribed; but in this, he promiseth to affect it in them himself, with whom the covenant is made. And without this spiritual efficacy, the truth is, the new covenant would be as weak and unprofitable for the end of a covenant, (the bringing of us and binding of us to God,) as the old. For in what consisted the weakness and unprofitableness of the old covenant, for which God in his mercy abolished it? Was it not in this; because, by reason of sin, we were no way able to fulfil the condition thereof, *Do this and live*; otherways the connection is still true, that *he that doth these things shall live.* And are we, of ourselves, any way more able to fulfil the condition of the new covenant? is it not as easy, for a man by his own strength, to fulfil the whole law, as to repent, and savingly believe the promise of the gospel? This then is one main difference of these two covenants: that the Lord did, in the old, only require the condition: but in the new, he will also effect it in all the federates, to whom this covenant is extended. And if the Lord should only exact obedience required in the covenant of us, and not work and affect it also in us; the new covenant would be a shew to increase our misery, and not a serious imparting  
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and communicating of grace and mercy. If then this be the nature of the New Testament, (as appears from the very words of it, and might abundantly be proved;) that the condition of the covenant shall certainly, by free grace, be wrought and accomplished in all that are taken into covenant: then no more are in this covenant, than in whom those conditions of it are effected.

But thus, as is apparent, it is not with all; for all men have not faith, it is of the elect of God; therefore it is not made with all; nor is the compass thereof to be extended beyond the remnant that are according to election. Yea, every blessing of the new covenant, being certainly common, and to be communicated to all the covenantees: either faith is none of them, or all must have it, if the covenant itself be general. But some may say; that it is true, God promiseth to write his law in our hearts, and put his fear in our inward parts: but it is upon condition. Give me that condition, and I will yield the cause. Is it, if they do believe? nothing else can be imagined: that is, if they have the law written in their hearts, (as every one that believes hath;) then God promiseth to write his law in their hearts; is this probable, friends? is it likely? I cannot then be persuaded, that God hath made a covenant of grace with all; especially those who never heard word of the covenant of grace, or condition of it; much less received grace for the fulfilling of the condition, without which the whole would be altogether unprofitable and useless. The covenant is made with Adam, and he is acquainted with it, Gen. iii. 15. renewed with Noah, and not hidden from him; again established with Abraham, accompanied with a full and rich declaration of the chief promises of it, Gen. xii. which is most certain not to be affected towards all, as afterwards will appear. Yea, that first distinction, between the seed of the woman and the seed of the serpent, is enough to overthrow the pretended universality of the covenant of grace: for who dares

dares affirm, that God entered into a covenant of grace with the seed of the serpent?

Most apparent then it is, that the new covenant of grace, and the promises thereof, are all of them of distinguishing mercy: restrained to the people whom God did foreknow, and so not extended universally to all. Now, the blood of Christ being the blood of this covenant, and his oblation intended only for the procurement of the good things intended and promised thereby, (for he was the Surety thereof, Heb. vii. 22. and of that only); it cannot be conceived to have respect unto all, or any, but only those that are intended in this covenant.

#### ARGUMENT. II.

If the Lord intended that he should, and he by his death did, procure pardon of sin and reconciliation with God, for all and every one; to be actually enjoyed, upon condition that they do believe; then ought this good will and intention of God, with this purchase in their behalf by Jesus Christ, to be made known to them by the word, that they might believe; *for faith comes by hearing, and hearing by the word of God, Rom. x. 17.* For if these things be not made known and revealed, to all and every one that is concerned in them, viz. to whom the Lord intends, and for whom he hath procured so great a good; then one of these things will follow: either, that they may be saved without faith in, and the knowledge of Christ, (which they cannot have, unless he be revealed to them;) which is false, and proved so: or else, that this good will of God, and this purchase made by Jesus Christ, is plainly in vain and frustrate, in respect of them; yea a plain mocking of them, that will neither do them any good to help them out of misery, nor serve the justice of God, to leave them inexcusable; for what blame can redound to them, for not embracing and well using a benefit which they never heard of in their lives?



lives? Doth it become the wisdom of God, to send Christ to die for men, that they might be saved; and never cause these men to hear of any such thing: and yet to purpose and declare, that unless they do hear it, and believe it, they shall never be saved? What wise man would pay a ransom, for the delivery of those captives, which he is sure shall never come to the knowledge of any such payment made: and so never be the better for it? Is it answerable to the goodness of God, to deal thus with his poor creatures? to hold out towards them all, in pretence, the most intense love imaginable, beyond all compare and illustration, as his love in sending his Son is set forth to be, and yet never let them know of any such thing, but in the end to damn them for not believing it? Is it answerable to the love and kindness of Christ to us; to assign unto him, at his death, such a resolution as this: "I will now, by the oblation of myself, obtain for all and every one, peace and reconciliation with God, redemption and everlasting salvation, eternal glory in the high heavens; even for all these poor miserable wretched worms, condemned caitiffs, that every hour ought to expect the sentence of condemnation; and all these shall truly and really be communicated to them, if they do believe: but yet withal I will so order things, that innumerable souls shall never hear one word of all this that I have done for them, never be persuaded to believe, nor have the object of faith that is to be believed proposed to them; whereby they might indeed possibly partake of these things? Was this the mind and will, this the design and purpose, of our merciful high priest? God forbid. It is all one, as if a prince should say and proclaim; that whereas there be a number of captives held in sore bondage in such a place, and he hath a full treasure, he is resolved to redeem them every one; so that every one of them shall come out of prison, that will thank him for his good will: and, in the mean time, never take care to let these poor captives know his mind and pleasure;

and yet be fully assured, that unless he effect it himself, it will never be done: would not this be conceived a vain and ostentatious flourish, without any good intent indeed towards the poor captives? Or as if a physician should say, that he hath a medicine that will cure all diseases, and he intends to cure the diseases of all; but lets but very few know his mind, or any thing of his medicine; and yet is assured that, without his relation and particular information, it will be known to very few: and shall he be supposed to desire, intend, or aim at the recovery of all?

Now, it is most clear, from the Scripture, and experience of all ages, both under the old dispensation of the covenant and the new; that innumerable men, whole nations, for a long season, are passed by, in the declaration of this mystery: the Lord doth not declare, that it shall by any means in the least measure be made out to all; they hear not so much as a rumour or report of any such thing. Under the Old Testament, "In Judah was God known, and his name was great in Israel; in Salem was his tabernacle, and his dwelling-place in Sion, Psalm lxxvi. 1, 2. He shewed his word unto Jacob, and his judgments unto Israel; he hath not dealt so with any nation, and as for his judgments they have not known them," Psal. cxlvii. 19, 20. Whence those appellations of the Heathen, and imprecations also; as Jer. x. 25. "Pour out thy fury upon the Heathen that know thee not, and upon the families that call not on thy name:" of whom you have a full description, Eph. ii. 12. "Without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in the world." And under the New Testament, tho' the church have confirmed her cords, and strengthened her stakes, and many nations are come in to the mountain of the Lord; so many, as to be called, *all people, all nations, yea, the world, the whole world*, in comparison of the small precinct of the church of the Jews: yet now also, Scripture and experience do make

it clear, that many are passed by, yea, millions of souls, that never hear a word of Christ nor reconciliation by him; of which we can give no other reason, but; *Even so, Father, for so it seemed good in thy sight, Matth. xi. 26.* For the Scripture; ye have the Holy Ghost expressly forbidding the apostles to go to sundry places with the word, but sending them another way, *Acts xvi. 6, 7. 9, 10.* answerable to the former dispensation in some particulars, wherein he *suffered all nations to walk in their own ways, Acts xiv. 16.* And for experience; not to multiply particulars, do but ask any of our brethren, who have been at any time in the Indies, and they will easily resolve you in the truth thereof.

The exceptions against this argument, are poor and frivolous; which we reserve for a reply. In brief; how is it revealed to those thousands of the off-spring of infidels, whom the Lord cuts off in their infancy, that they may not pester the world, persecute his church, nor disturb human society? How to their parents; of whom Paul affirms, that by the works of God they might be led to the knowledge of his eternal power and God-head; but that they should know any thing of redemption or a Redeemer, was utterly impossible?

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## C H A P. II.

*Containing three other Arguments.*

### ARGUMENT III.

**I**F Jesus Christ died for all men; that is, purchased and procured for them, according to the mind and will of God, all those things which we recounted, and the Scripture setteth forth, to be the effects and fruits of his death, which may be summed up in this one phrase, *eternal redemption*: then he did this, and that accord-

according to the purpose of God; either *absolutely*, or upon some *condition* by them to be fulfilled. If *absolutely*; then ought all and every one, absolutely and infallibly, to be made actual partakers of that eternal redemption so purchased: for what, I pray, should hinder the enjoyment of that to any, which God absolutely intended, and Christ absolutely purchased for them. If upon *condition*; then he did either procure this condition for them, or he did not? If he did procure this condition for them; that is, that it should be bestowed on them, and wrought within them; then he did it either absolutely again, or upon a condition. If *absolutely*; then are we, as we were before: for to procure any thing for another, to be conferred on him upon such a condition, and, withal, to procure that condition absolutely to be bestowed on them; is equivalent to the absolute procuring of the thing itself. For so we affirm in this very business: Christ procured salvation for us, to be bestowed conditionally, if we do believe; but faith itself, that he hath absolutely procured, without a prescribing of any condition. Whence we affirm, that the purchasing of salvation for us, is equivalent to what it would have been, if it had been so purchased, as to have been absolutely bestowed, in respect of the event and issue: so that thus also, must all be absolutely saved. But if this condition be procured upon *condition*, let that be assigned; and we will renew our *query* concerning the procuring of that, whether it were absolute or conditional; and so never rest, until they come to fix somewhere, or still run into a circle.

But, on the other side; is not this *condition* procured by him, on whose performance all the good things purchased by him, are to be actually enjoyed? Then, first, this condition must be made known to all, as *Arg. 2.* Secondly; all men are able, of themselves, to perform this condition, or they are not. If they are; then, seeing that condition is faith in the promises, as is on all sides confessed; all men are, of themselves, by

the power of their own free-will, able to believe: which is contrary to the Scriptures; as, by the Lord's assistance, shall be declared. If they cannot; but that this faith must be bestowed on them, and wrought within them, by the free grace of God: then, when God gave his Son to die for them, to procure eternal redemption for them all, upon condition that they did believe; he either purposed to work faith in them all, by his grace, that they might believe, or he did not? If he did; why doth he not actually perform it; seeing "He is of one mind, and who can turn him?" Why do not all believe? Why have not all men faith? Or, doth he fail of his purpose? If he did not purpose to bestow faith on them all, or, which is all one, if he purposed not to bestow faith on all, (for the will of God doth not consist in a pure negation of any thing; what he doth not will that it should be, he wills that it should not be); then the sum of it comes to this: that God gave Christ to die for all men; but upon this condition, that they perform that which of themselves without him they cannot perform, and purposed that for his part he would not accomplish it them.

Now, if this be not extreme madness; to assign a will unto God, of doing that which himself knows, and orders that it shall never be done, of granting a thing upon a condition which, without his help, cannot be fulfilled, and which help he purposed not to grant; let all judge. Is this any thing, but to delude poor creatures? Is it possible, that any good at all should arise to any, by such a purpose as this, such a giving of a Redeemer? Is it agreeable to the goodness of God, to intend so great a good as is the redemption purchased by Christ; and to pretend that he would have it profitable for them: when he knows that they can no more fulfil the condition which he requires, that it may be by them enjoyed; than Lazarus could, of himself, come out of the grave? Doth it beseem the wisdom of God, to purpose that which he knows shall never be fulfilled? If a man should promise to  
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give a thousand pounds to a blind man, upon condition that he will open his eyes and see; which he knows well enough he cannot do: were that promise to be supposed to come from an heart-pitying of his poverty; and not rather from a mind to illude and mock at his misery? If the king should promise to pay a ransom for the captives at Algiers, upon condition that they would conquer their tyrants, and come away, which he knows full well they cannot do: would this be a kingly act? Or, if a man should pay a price to redeem captives, but not that their chains may be taken away, without which they cannot come out of prison; or promise dead men great rewards, upon condition they live again of themselves: are not these to as much end, as the obtaining of salvation for men upon condition that they do believe; without obtaining that condition for them? Were not that the assigning such a will and purpose as this to Jesus Christ: "I will obtain eternal life, to be bestowed on men, and become theirs by the application of the benefits of my death, but upon this condition that they do believe; but as I will not reveal my mind and will in this business, nor this condition itself, to innumerable of them; so concerning the rest, I know they are no ways able of themselves, (no more than Lazarus was to rise, or a blind man is to see), to perform the condition that I do require, and without which none of the good things intended for them can ever become theirs; neither will I procure that condition ever to be fulfilled in them: that is, I do will that that shall be done, which I do not only know shall never be done, but that it cannot be done, because I will not do that, without which it can never be accomplished." Now whether such a will and purpose as this, besecms the wisdom and goodness of our Saviour; let the reader judge.

In brief, an intention of doing good unto any one, upon the performance of such a condition as the intender knows is absolutely above the strength of him of whom it is required, (especially if he know that it

can no way be done but by his concurrence, and he is resolved not to yield that assistance which is necessary to the actual accomplishment of it); is a vain fruitless flourish. That Christ then should obtain of his Father eternal redemption, and the Lord should through his Son intend it for them who shall never be made partakers of it, because they cannot perform, and God and Christ have purposed not to bestow, the condition on which alone it is to be made actually theirs; is unworthy of Christ, and unprofitable to them for whom it is obtained; which that any thing that Christ obtained for the sons of men, should be so unto them, is an hard saying indeed. Again, if God through Christ purposed to save all if they do believe, because he died for all; and this faith be not purchased by Christ, nor are men able of themselves to believe; how comes it to pass, that any are saved?

If it be answered; God bestows faith on some, not on others: I reply; is this distinguishing grace purchased for those some, comparatively, in respect of those that are passed by without it? If it be; then did not Christ die equally for all, for he died that some might have faith, not others: yea in comparison, he cannot be said to die for those other some at all; not dying that they might have faith, without which he knew that all the rest would be unprofitable and fruitless. But is it not purchased for them by Christ? then have those that be saved no more to thank Christ for, than those that are damned; which were strange, and contrary to Rev. i. 5, 6. "Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father," &c.

For my part, I do conceive that Christ hath obtained salvation for men; not upon condition if they would receive it, but so fully and perfectly, that certainly they should receive it: he purchased salvation, to be bestowed on them that do believe; but withal faith, that they might believe. Neither can it be objected,

objected, that, according to our doctrine, God requires any thing of men that they cannot do; yea faith, to believe in Christ: for, 1. Commands do not signify what is God's intention should be done, but what is our duty to do; which may be made known to us, whether we be able to perform it or not: it signifieth no intention or purpose of God. 2. For the promises, which are proposed, together with the command to believe; (1.) they do not hold out the intent and purpose of God, that Christ should die for us if we do believe; which is absurd, that the act should be the constituter of its own object, which must be before it: and is presupposed to be, before we are desired to believe it: nor, (2.) the purpose of God, that the death of Christ should be profitable to us, if we do believe; which we before confuted: but, (3.) only that faith is the way to salvation, which God hath appointed; so that all that do believe, shall undoubtedly be saved; these two things, faith and salvation, being inseparably linked together, as shall be declared.

#### ARGUMENT IV.

If all mankind be, in and by the eternal purpose of God, distinguished into two sorts and conditions, severally and distinctly described and set forth in the Scripture; and Christ be peculiarly affirmed to die for one of these sorts, and no where for them of the other: then did he not die, for all; for of the one sort he dies for all and every one, and of the other for no one at all. But,

1st, There is such a discriminating distinguishment among men, by the eternal purpose of God, as those whom he loves and those whom he hates, Rom. ix. 13. Those whom he knoweth, and whom he knoweth not; John x. 14. *I know my sheep*: 2 Tim. ii. 19. *The Lord knoweth them that are his*: Rom. viii. 29. *whom he did foreknow*: Rom. xi. 2. *His people which he foreknew*: Matth. xxv. 12. *I know you not*: so John xiii. 18. *I speak not of you all; I know whom I have*



*have chosen.* Those that are appointed to life and glory, and those that are appointed to and fitted for destruction; elect and reprobate: those that were ordained to eternal life, and those who before were of old ordained to condemnation: as Eph. i. 4. *He hath chosen us in him:* Acts xiii. 48. *ordained to eternal life:* Rom. viii. 30. "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." So on the other side; 1 Thes. v. 9. "God hath not appointed us to wrath, but to obtain salvation; appointed to wrath; Rom. ix. 18, 19, 20, 21. He hath mercy on whom he will have mercy, and whom he will he hardeneth; thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will? nay, but O man, who art thou that repliest against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?" Jude 4. *Ordained to this condemnation:* 2 Pet. ii. 12. *Made to be taken and destroyed:* Matth. xxv. 32. *sheep and goats:* John x. passim. Those that are his peculiar people and children according to promise, that are not of the world, his church; and those that in opposition to them are the world, not prayed for, not his people; as Tit. ii. 14. Gal. iv. 28. John xv. 19. and xvii. 9, 10. Col. i. 24. John xi. 52. Heb. ii. 10. 12, 13. Which distinction of men, is every-where ascribed to the purpose, will, and good pleasure of God: Prov. xvi. 4. "The Lord hath made all things for himself, even the wicked for the day of evil:" Matth. xi. 25, 26. "I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight:" Rom. ix. 11, 12. "The children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her,

her, The elder shall serve the younger: ver. 16, 17. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; for the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth: Rom. viii. 28, 29, 30. Who are called according to his purpose; for whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren; moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." So that the first part of the proposition is clear from the Scripture. Now,

2<sup>dly</sup>, Christ is said expressly and punctually to die for them on the one side; for his people, Matth. i. 21. his sheep, John x. 11, 12. 14. his church, Acts xx. 28. Eph. v. 25. as distinguished from the world, Rom. v. 8, 9. John xi. 51, 52. his elect, Rom. viii. 32, 33, 34. his children, Heb. ii. 13. as before more at large. Whence we may surely conclude, that Christ died not for all and every one; to wit, not for those he never knew, whom he hateth, whom he hardeneth, on whom he will not shew mercy, who were before of old ordained to condemnation; in a word, for a reprobate, for the world, for which he would not pray. That which some except, that though Christ be said to die for his sheep, for his elect, his chosen; yet he is not said to die for them only, that term is no-where exprest; is of no value: for is it not without any forced interpretation, in common sense, and according to the usual course of speaking, to distinguish men into two such opposite conditions, as elect and reprobate, sheep and goats; and then affirming that he died for his elect, to be equivalent to this, he died for his elect only? Is not the sense as clearly restrained, as if that restrictive term had been added; or is that term always added in the Scripture, in every indefinite assertion; which yet  
must

must of necessity be limited and restrained, as if it were expressly added? As where our Saviour saith, "I am the way, and the life, and the resurrection," John xiv. 6. and xi. 25. He doth not say, that he *only* is so; and and yet of necessity it must be so understood. As also in that, Col. i. 19. *It pleased the Father, that in him should all fulness dwell*; he doth not express the limitation *only*: and yet it were no less than blasphemy, to suppose a possibility of extending the affirmation to any other. So that this argument, notwithstanding this exception, is, as far as I can see, unanswerable: which also might be further urged, by a more large explication of God's purpose of election and reprobation; shewing how the death of Christ was a means, set apart and appointed, for the saving of his elect, and not at all undergone and suffered for those, which in his eternal counsel he did determine should perish for their sins, and so never be made partakers of the benefits thereof. But of this more must be spoken, if the Lord preserve us, and give assistance for the other part of this controversy, concerning the cause of sending Christ.

#### ARGUMENT V.

That is not to be asserted and affirmed, which the Scripture doth not any-where go before us in; but the Scripture no-where saith, Christ died *for all men*, much less for all and every man, (between which two, there is a wide difference, as shall be declared): therefore this is not to be asserted. It is true, Christ is said to give his life a ransom for *all*, but no-where for *all men*. And because it is affirmed expressly in other places, that he died for *many*, for his *church*, for them that *believe*, for the *children* that God gave him, for *us*; some of all *sorts*, though not expressly, yet clearly in terms equivalent, Rev. v. 9, 10. it must be clearly proved, that where *all* is mentioned, it cannot be taken for all believers, all his elect, his whole church, all the children that God gave him, some of all sorts; before an universal affirmative can be thence concluded: and



to be *Jesus, a surety of a better Testament*, Heb. vii. 22. that is, by being our priest, undergoing the chastisement of our peace, and the burthen of our iniquities; Isa. liii. 5. 7. He was *made sin for us, that we might be made the righteousness of God in him*, 2 Cor. v. 21. But now all are not freed from wrath and the guilt of death, and actually reconciled to God; which is to be justified, through an imputation of righteousness, and a non-imputation of iniquities: for until a man come to Christ, *the wrath of God abideth on him*, John iii. 36. which argueth and intimateth, a not-removal of wrath, by reason of not believing. He doth not say, it comes on them; as though, by Christ's death, they were freed from being under a state and condition of wrath, which we are all in by nature, Eph. ii. 3. but *remaineth* or *abideth*: it was never removed; and to them the gospel is a favour of death unto death; bringing a new death and a sore condemnation, by its being despised, unto that death, guilt whereof they before lay under. Some have indeed affirmed; that all and every one are redeemed, and made righteous in Christ, and by his death: but truly this is so wretched, I will not say perverting of the Scriptures, which gives no colour to any such assertion, but so direct an opposition to them; as I judge it fruitless and lost labour, to go about to remove such exceptions, *More*, page 45.

2dly, It follows, that Christ made satisfaction for the sins of all and every man; if he died for them: for the reason why he underwent death for us as a surety, was to make satisfaction to God's justice for our sins, so to redeem us to himself; neither can any other be assigned. But Christ hath not satisfied the justice of God, for all the sins of all and every man; which may be made evident by divers reasons: as,

1. For whose sins he made satisfaction to the justice of God, for their sins justice is satisfied; or else his satisfaction was rejected as insufficient: for no other reason can be assigned of such a fruitless attempt; which

which to aver, is blasphemy in the highest degree. But now, the justice of God is not satisfied for all the sins of all and every man; which also is no less apparent than the former: for they that must undergo eternal punishment themselves for their sins, that the justice of God may be satisfied for their sins; the justice of God was not satisfied without their own punishment, by the punishment of Christ; for they are not healed by his stripes. But that innumerable souls shall, to eternity, undergo the punishment due to their own sins; I hope needs with Christians no proving; now how can the justice of God require satisfaction of them for their sins; if it were before satisfied for them in Christ? To be satisfied, and to require satisfaction that it may be satisfied, are contradictory; and cannot be affirmed of the same, in respect of the same: but that the Lord will require of some the utmost farthing, is most clear, Matth. v. 26.

2. Christ, by undergoing the death for us as our surety, satisfied for no more than he intended so to do. So great a thing as satisfaction for the sins of men, could not accidentally happen besides his intention, will, and purpose; especially considering that his intention and good-will, sanctifying himself to be an oblation, was of absolute necessity to make his death an acceptable offering. But now, Christ did not intend to satisfy for the sins of all and every man: for innumerable souls were in hell, under the punishment and weight of their own sins, from whence there is no redemption; before, and actually then, when our Saviour made himself an oblation for sin. Now shall we suppose that Christ would make himself an offering for their sins, whom he knew to be past recovery; and that it was utterly impossible, that ever they should have any fruit or benefit by his offering? Shall we think, that the blood of the covenant was cast away upon them, for whom our Saviour intended no good at all: to intend good to them, he could not; without a direct opposition to the eternal decree of his Father, and therein

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of his own eternal deity. Did God send his Son, did Christ come to die for Cain and Pharaoh; damned so many ages before his suffering? *credat Apella*. The exception, that Christ died for them, and his death would have been available to them, if they had believed and fulfilled the condition required; is in my judgment of no force at all. For,

(1.) For the most part, they never heard of any such condition.

(2.) Christ at his death knew full well, that they had not fulfilled the condition; and were actually cut off from any possibility ever so to do: so that any intention to do them good, by his death, must needs be vain and frustrate; which must not be assigned to the Son of God.

(3.) This redemption conditionate, if they believe; we shall reject anon. Neither is that other exception, that Christ might as well satisfy for them that were eternally damned at the time of his suffering (for whom it could not be useful,) as for them that were then actually saved (for whom it was not needful;) of any more value. For,

[1.] Those that were saved, were saved upon this ground; that Christ should certainly suffer for them in due time: which suffering of his was as effectual in the purpose and promise, as in the execution and accomplishment. It was in the mind of God accounted for them as accomplished; the compact and covenant with Christ about it, being surely ratified upon mutual unchangeable promises, (according to our conception); and so our Saviour was to perform it; and so it was needful for them that were actually saved. But for those that were actually damned; there was no such inducement to it, or ground for it, or issue to be expected out of it.

[2.] A *simile* will clear the whole. If a man should send word to a place where captives were in prison, that he would pay the price and ransom that was due for their delivery; and to desire the prisoners to come forth, for he that detains them accepts of

his word and engagement: when he comes to make payment, according to his promise; if he find some to have gone forth according as was proposed; and others continued obstinate in their dungeon; some hearing of what he had done, others not, and that according to his own appointment, and were now long since dead: doth he, in the payment of his promised ransom, intend it for them that died stubbornly and obstinately in the prison? or only for them who went forth? Doubtless, only for these last. No more can the passion of Christ be supposed to be a price paid for them that died in the prison of sin and corruption, before the payment of his ransom: though it might full well be for them that were delivered, by virtue of his engagement for the payment of such a ransom.

3. If Christ died in the stead of all men, and made satisfaction for their sins; then he did it for all their sins, or only for some of their sins. If for some only, who then can be saved? if for all, why then are not all saved? They say, it is because of their unbelief; they will not believe, and therefore are not saved: that unbelief, is it a sin, or is it not? If it be not; how can it be a cause of damnation? If it be, Christ died for it, or he did not. If he did not; then he died not for all the sins of all men: if he did; why is this an obstacle to their salvation? Is there any new shift to be invented for this? or must we be contented with the old, *viz.* because they do not believe: that is, Christ did not die for their unbelief, or rather, did not by his death remove their unbelief; because they would not believe, or because they would not themselves remove their unbelief; or, he died for their unbelief conditionally, that they were not unbelievers. These do not seem to me to be sober assertions.

#### ARGUMENT VII.

For whom Christ died, for them he is a Mediator; which is apparent: for the oblation or offering of Christ, which he made of himself unto God, in the



shedding of his blood, was one of the chiefest acts of his mediation. But he is not a Mediator for all and every one; which also is no less evident: because, as Mediator, he is the priest for them for whom he is a Mediator. Now, to a priest it belongs, as was declared before, to sacrifice and intercede; to procure good things, and to apply them, to those for whom they are procured; as is evident, Heb. ix. and was proved before at large: which confessedly Christ doth not for all. Yea, that Christ is not a Mediator for everyone, needs no proof: experience sufficiently evinceth it, besides innumerable places of Scripture. It is, I confess, replied by some; that Christ is a Mediator for some, in respect of some acts, not in respect of others; but truly this, if I am able to judge, is a dishonest subterfuge; that hath no ground in Scripture, and would make our Saviour a half Mediator in respect of some, which is an unfavoury expression. But this argument was vindicated before.



#### C H A P. IV.

*Of Sanctification, and of the Cause of Faith; and the procurement thereof by the Death of CHRIST.*

#### ARGUMENT VIII.

**A**NOTHER argument may be taken, from the effect and fruit of the death of Christ unto *sanctification*; which we thus propose, *viz.* If the blood of Jesus Christ doth wash, purgè, cleanse and sanctify them for whom it was shed, or for whom he was a sacrifice; then certainly he died, shed his blood, or was a sacrifice, only for them that in the event are washed, purged, cleansed, and sanctified: which that all or every one are not, is most apparent; faith being  
the

the first principle of the heart's purification, Acts xv. 9. and all men have not faith, 2 Thes. iii. 2. it is of the elect of God, Tit. i. 1. The consequence I conceive is undeniable, and not to be avoided with any distinctions. But now we shall make it evident, that the blood of Christ is effectual for all those ends of washing, purging, and sanctifying, which we before recounted: and this we shall do, first from the types of it; and secondly, by plain expressions concerning the thing itself.

*1st,* For the type, that which we shall now consider is the sacrifice of expiation; which the Apostle so expressly compareth, with the sacrifice and oblation of Christ. Of this he affirmeth, Heb. ix. 13. that it legally *sanctified them*, for whom it was a sacrifice; for, saith he, "The blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifying to the purifying of the flesh:" now that which was done carnally and legally in the type, must be spiritually effected in the antitype, the sacrifice of Christ, typified by that bloody sacrifice of beasts. This the Apostle asserteth in the verse following; "How much more (saith he) shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" If I know any thing, that answer of Arminius and some others to this, *viz.* that the sacrifice did sanctify, not as offered, but as sprinkled; and the blood of Christ, not in respect of the oblation, but of its application, answereth it; is weak and unsatisfactory; for it only asserts, a division between the oblation and application of the blood of Christ; which though we allow to be distinguished, yet such division we are now disproving; and to weaken our argument, the same division which we disprove is proposed: which (if any) is an easy, facile way of answering. We grant that the blood of Christ sanctifieth, in respect of the application of the good things procured by it; but without prove, that it is so applied to all for whom it was an oblation: and that because it is said to sanctify and

purge;

purge; and must answer the type, which did sanctify to the purifying of the flesh.

2dly, It is expressly, in divers places, affirmed of the blood-shedding and death of our Saviour; that it doth effect these things, and that it was intended for that purpose. Many places, for the clearing of this, were before recounted. I shall now repeat so many of them, as shall be sufficient to give strength to the argument in hand; omitting those which before were produced: only desiring, that all those places which point out the end of the death of Christ, may be considered as of force to establish the truth of this argument.

1. Rom. vi. 5, 6. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The words of the latter verse, yield a reason of the former assertion in verse 5. viz. that a participation in the death of Christ, shall certainly be accompanied with conformity to him in his resurrection; that is, to life spiritual, as also to eternal: because *our old man is crucified with him, that the body of sin might be destroyed*; that is, our sinful corruption and depravation of nature, are by his death and crucifying, effectually and meritoriously slain, and disabled from such a rule and dominion over us, as that we should be servants any longer unto them: which is apparently the sense of the place; seeing it is laid as a foundation, to press forward unto all degrees of sanctification, and freedom from the power of sin.

2. The same apostle also tells us, 2 Cor. i. 20. *All the promises of God, in him, are yea and amen; unto the glory of God by us.* They are yea and amen; confirmed, ratified, unchangeably established, and irrevocably made over to us: now, this was done *in him*; that is, in his death and blood-shedding, for the confirmation of the Testament, whereof these promises are the conveyance of the legacies to us; confirmed

by the *death* of him *the Testator*, Heb. ix. 16. for he was the *Surety* of this *better Testament*, Heb. vii. 22. which Testament, or *Covenant*, *be confirmed with many*, by his being *cut off* for them, Dan. ix. 26, 27. Now, what are the promises that are thus confirmed unto us, and established by the blood of Christ? The sum of them you have, Jer. xxxi. 33, 34. Whence they are repeated by the apostle, Heb. viii. 10, 11, 12. to set out the nature of that covenant which was ratified in the blood of Jesus: in which you have the summary description of all that free grace towards us; both in sanctification, ver. 10, 11. and in justification, ver. 12. Amongst these promises also is that most famous one, of circumcising our hearts, and of giving new hearts and spirits unto us; as Deut. xxx. 6. Ezek. xxxvi. 26. So that our whole sanctification and holiness, with justification and reconciliation unto God; is procured by, and established unto us, with unchangeable promises in, the death and blood-shedding of Christ: *The heavenly, or spiritual things, being purified with that sacrifice* of his, Heb. ix. 23. For, "We have redemption through his blood, even the forgiveness of sins, Col. i. 14. Through death he destroyed him that had the power of death, that is, the devil; *that he might deliver them who through fear of death, were all their life-time subject to bondage,*" Heb. ii. 14, 15.

3. Do but take notice of those two most clear places, Tit. ii. 14. Eph. v. 25, 26. In both which, our cleansing and sanctification is assigned, to be the end and intendment of Christ the worker; and therefore the certain effect of his death and oblation, which was the work: as was before proved. And I shall add but one place more, to prove *that*, which I am sorry that I need produce any one to do; *viz.* that the blood of Christ purgeth us from all our sin: and it is 1 Cor. i. 30. *Who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption.* Of which, because it is clear enough, I need not spend time to prove, that he was thus made unto us of God, in as  
much

much as he *set him forth to be a propitiation, through faith in his blood*, Rom. iii. 25. So that our sanctification, with all other effects of free grace, are the immediate procurement of the death of Christ. And of the things that have been spoken, this is the sum: Sanctification and holiness is the certain fruit and effect of the death of Christ, in all them for whom he died; but all and every one are not partakers of this sanctification, this purging, cleansing and working of holiness. Therefore Christ died not for all and every one. *quod erat demonstrandum.*

It is altogether in vain to except, as some do; that the death of Christ is not the sole cause of these things, for they are not actually wrought in any, without the intervention of the Spirit's working in them, and faith apprehending the death of Christ. For,

(1.) Though many total causes of the same kind, cannot concur to the producing of the same effect; yet several causes of several kinds, may concur to one effect; and be the sole causes, in that kind wherein they are causes. The Spirit of God, is the cause of sanctification and holiness; but what kind of cause, I pray? Even such a one, as is immediately and really efficient of the effect. Faith is the cause of pardon of sin; but what cause? In what kind? Why, merely as an instrument, apprehending the righteousness of Christ. Now, do these causes, whereof one is efficient and the other instrumental, both natural and real, hinder that the blood of Christ may not only concur, but also be the sole cause, moral and meritorious, of these things? Doubtless they do not. Nay, they do suppose it so to be; or else they would, in this work, be neither instrumental nor efficient: that being the sole foundation of the Spirit's operation, and efficiency; and the sole cause of faith's being and existence. A man is detained captive by his enemy; and one goeth to him that detains him, and pays a ransom for his delivery; who thereupon grants a warrant to the keepers of the prison, that they shall knock off his shackles, take

take away his rags, let him have new cloaths, according to the agreement; saying, *Deliver him, for I have found a ransom*: because the jailor knocks off his shackles, and the warrant of the judge is brought for his discharge; shall he or we say, that the price and ransom which was paid, was not the cause, yea, the sole cause of his delivery? Considering that none of these latter had been, had not the ransom been paid; they are no less the effect of that ransom, than his own delivery. In our delivery from the bondage of sin, it is true, there are other things, in other kinds, which do concur, besides the death of Christ; as the operation of the Spirit, and the grace of God: but these being in one kind, and that in another; these also being no less the fruit and effect of the death of Christ, than our deliverance wrought by them; it is most apparent, that *that* is the only main cause of the whole.

(2.) To take off utterly this exception, with all of the like kind; we affirm, that faith itself is a proper immediate fruit and procurement of the death of Christ; in all them for whom he died: which (because if it be true, it utterly overthrows the general ransom, or universal redemption; and if it be not true, I will very willingly lay down this whole controversy, and be very indifferent which way it be determined; for go it which way it will, free-will must be established;) I will prove apart by itself, in the next argument.

#### ARGUMENT IX.

I. Before I come to press the argument intended, I must premise some few things: as,

1<sup>st</sup>, Whatever is freely bestowed upon us, in and through Christ; that is all wholly the procurement and merit of the death of Christ; nothing is bestowed through him, on those that are his; which he hath not purchased; the price whereby he made his purchase, being his own blood. For the covenant between his Father and him, of making out all spiritual blessings to them that were given unto him; was expressly founded

founded on this condition, that he should *make his soul an offering for sin*, Isa. liii. 10.

2dly, That confessedly on all sides, faith is, in men of understanding, of such absolute indispensable necessity unto salvation, there being no sacrifice to be admitted for the want of it in the new covenant; that whatsoever God hath done, in his love sending his Son, and whatever Christ hath done or doth, in his oblation or intercession for all or some, without this in us, is, in regard of the event, of no value, worth or profit unto us; but serveth only to increase and aggravate condemnation: for whatsoever is accomplished besides, that is most certainly true, *He that believeth not, shall be damned*, Mark xvi. 16. (So that if there is in ourselves a power of believing, and the act of it doth proceed from that power, and is our own also; then certainly and undeniably, it is in our power to make the love of God and death of Christ effectual towards us, or not; and that in believing we actually do the one, by an act of our own: which is so evident, that the most ingenious and perspicacious of our adversaries have in terms confessed it; as I have declared elsewhere.) This being then the absolute necessity of faith; it seems to me that the cause of that, must needs be the prime and principal cause of salvation: as being the cause of that without which the whole would not be; and by which the whole is, and is effectual.

3dly, I shall give those that to us in this are contrary minded, their choice and option; so that they will answer directly, categorically, and without uncouth insignificant cloudy distinctions, whether our Saviour, by his death and intercession (which we proved to be conjoined), did merit or procure faith for us; or not? Or, which is all one; whether faith be a fruit and effect of the death of Christ, or not? And according to their answer I will proceed.

If they answer affirmatively, that it is, or that Christ did procure it by his death: (provided always that they do not wilfully equivocate; and when I speak of faith,

as it is a grace in a particular person, taking it subjectively, understand faith as it is the doctrine of faith or the way of salvation declared in the gospel, taking it objectively; which is another thing, and besides the present question: although by the way I must tell them, that we deny the granting of that new way of salvation in bringing life and immortality to light by the gospel in Christ, to be procured for us by Christ; himself being the chiefest part of this way, yea the way itself; and that he should himself be procured by his own death and oblation, is a very strange contradictory assertion, befitting them who have used it (*More page 35.*) It is true indeed, a full and plenary carrying of his elect to life and glory by that way, we ascribe to him, and maintain it against all; but the granting of that way, was of the same free-grace and unprocured love, which was also the cause of granting himself unto us, Gen. iii. 15.): if, I say, they answer thus affirmatively; then I demand, whether Christ procured faith for all for whom he died absolutely, or upon some condition on their part to be fulfilled? If *absolutely*; then, surely, if he died for all, they must all absolutely believe: for that which is absolutely procured for any, is absolutely his, no doubt: he that hath absolutely procured an inheritance, by what means soever, who can hinder that it should not be his? But this is contrary to that of the apostle, *All men have not faith*, 2 Thef. iii. 2. and, *Faith is of God's elect*, Tit. i. 1. If they say, that he procured it for them; that is, to be bestowed on them *conditionally*: I desire that they would answer, *bona fide*; and roundly in terms, without equivocation, or blind distinctions, assign that condition, that we may know what it is, seeing it is a thing of so infinite concernment to all our souls: let me know this condition which ye will maintain; and *en herbam amici*, the cause is yours. Is it, as some say, If they do not resist the grace of God? Now, what is it not to resist the grace of God? Is it not to obey it? And what is it to obey the grace of God? Is it not to believe?

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So the condition of faith, is faith itself: *Christ procured that they should believe, upon condition that they do believe!* Are these things so? But they can assign a condition, on our part, required of faith, that is not faith itself. Can they do it? Let us hear it then; and we will renew our inquiry concerning that condition, whether it be procured by Christ or not. If not; then is the cause of faith still resolved into ourselves: Christ is not the author and finisher of it. If it be; then are we just where we were before, and must follow with our queries, whether that condition was procured absolutely, or upon condition: *Depinge ubi sistam.* But,

2. If they will answer negatively; as, agreeably to their own principles, they ought to do; and deny that faith is procured by the death of Christ: then,

(1.) They must maintain, that it is an act of our own wills; so our own, as not to be wrought in us by grace: and that it is wholly situated in our power, to perform that spiritual act; nothing being bestowed upon us by free grace, in and through Christ, (as was before declared,) but what by him, in his death and oblation, was procured. Which is contrary, [1.] to express scripture, in exceeding many places; which I shall not recount: [2.] to the very nature of the being of the new covenant; which doth not prescribe and require the condition of it, but effectually work it in all the covenantees, Jer. xxxi. 33, 34. Ezek. xxxvi. 26. Heb. viii. 10, 11. [3.] to the advancement of the free grace of God; in setting up the power of free-will in the state of corrupted nature, to the slighting and undervaluing thereof: [4.] to the received doctrine, of our natural depravedness and disability to any thing that is good; yea, by evident unstrained consequence, overthrowing that fundamental article of original sin: yea, [5.] to right reason; which will never grant that the natural faculty is able of itself, without some spiritual elevation, to produce an act purely spiritual; as 1 Cor. ii. 14.

(2.) They must resolve almost the sole cause of our salvation, into ourselves ultimately; it being in our own power, to make all that God and Christ do unto that end, effectual, or to frustrate their utmost endeavours for that purpose. For all that is done, whether in the Father's loving us and sending his Son to die for us, or in the Son's offering himself for an oblation in our stead, (or for us, in our behalf;) is confessedly (as before) of no value nor worth, in respect of any profitable issue, unless we believe: which that we shall do, Christ hath not effected nor procured by his death; neither can the Lord so work it in us, but that the sole casting voice (if I may so say) whether we will believe or no, is left to ourselves. Now whether this be not to assign unto ourselves the cause of our own happiness, and to make us the chief builders of our own glory, let all judge.

II. These things being thus premised, I shall briefly prove that which is denied, *viz.* That faith is procured for us by the death of Christ; and so consequently he died not for all and every one, for all men have not faith. And this we may do, by these following reasons.

*1st,* The death of Jesus Christ purchased holiness and sanctification for us; as was at large proved, *Arg.* 8th. but faith, as it is a grace of the Spirit inherent in us, is formally a part of our sanctification and holiness: therefore he procured faith for us. The assumption is most certain, and not denied; the proposition was sufficiently confirmed, in the foregoing argument: and I see not what may be excepted, against the truth of the whole. If any shall except, and say, That Christ might procure for us some part of holiness (for we speak of parts, and not of degrees and measure) but not all; as the sanctification of hope, love, meekness, and the like: I ask, First, What warrant have we for any such distinction, between the graces of the Spirit; that some of them should be of the purchasing of Christ, others of our own store? Secondly, Whether we are more prone of ourselves to believe, and more able  
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than to love, and hope? And where may we have a ground for that?

2dly, All the fruits of election are purchased for us by Jesus Christ; for we are *chosen in him*, Eph. i. 4. as the only cause and fountain of all those good things which the Lord chooseth us to, for the praise of his glorious grace, that in all things he might have the pre-eminence. I hope I need not be solicitous about the proving of this; that the Lord Jesus is the *only way and mean*, by and for whom the Lord will certainly and actually collate upon his elect, all the fruits and effects or intendments of that love whereby he chose them: but now, faith is a fruit, a principal fruit of our election; for, faith the apostle, We are *chosen in him, before the foundation of the world, that we should be holy*, Eph. i. 4. of which holiness, faith, purifying the heart, is a principal share. Moreover, *whom he did predestinate, them also he called*, Rom. viii. 30. that is, with that calling which is according to his purpose; effectually working faith in them, by the mighty operation of his Spirit, according to *the exceeding greatness of his power*, Eph. i. 19. And so they believe, (God making them differ from others, 1 Cor. iv. 7. in the enjoyment of the means), who are *ordained to eternal life*, Acts xiii. 48. their being ordained to eternal life, was the fountain from whence their faith did flow: and so, *the election hath obtained, and the rest were blinded*, Rom. xi. 7.

3dly, All the blessings of the new covenant are procured and purchased, by him in whom the promises thereof are ratified, and to whom they are made; for all the good things thereof are contained in and exhibited by those promises, through the working of the Spirit of God. Now, concerning the promises of the covenant, and their being confirmed in Christ, and made unto him, as Gal. iii. 16. with what is to be understood in those expressions; was before declared. Therefore all the good things of the covenant, are the effects, fruits, and purchase of the death of Christ:

he, and all things for him, being the substance and whole of it. Further, that faith is of the good things of the new covenant, is apparent from the description thereof, Jer. xxxi. 33. Heb. viii. 10, 11. Ezek. xxxvi. 26. with divers other places; as might clearly be manifested, if we affected copiousness *in causa facili*.

4thly, That without which it is utterly impossible that we should be saved, must of necessity be procured by him by whom we are fully and effectually saved: let them that can, declare how he can be said to procure salvation fully and effectually for us, and not be the author and purchaser of that, (for he is the author of our salvation, by way of purchase), without which it is utterly impossible we should attain salvation. Now, without faith it is utterly impossible that ever any should attain salvation, Heb. xi. 6. Mark xvi. 16. But Jesus Christ (according to his name) doth perfectly *save us*, Matth. i. 21. procuring for us *eternal redemption*, Heb. ix. 12. being *able to save to the uttermost, them that come unto God by him*, Heb. xvii. 25. And therefore must *faith* also be within the compass of those things that are procured by him.

5thly, The Scripture is clear in express terms, and such as are so equivalent that they are not liable to any evasion; as Phil. i. 29. *It is given unto us, ὑπὲρ Χριστοῦ in the behalf of Christ (for Christ's sake) to believe on him.* Faith, or belief, is the gift, and Christ the procurer of it: *God hath blessed us with all spiritual blessings, in heavenly places, in Christ*, Eph. i. 5. If faith be a spiritual blessing, it is bestowed on us in him; and so also for his sake; if it be not, it is not worth contending about, in this sense and way: so that, let others look which way they will, I desire to look to *Jesus as the author and finisher of our faith*, Heb. xii. 2.

Divers other reasons, arguments, and places of Scripture, might be added; for the confirmation of this truth: but I hope I have said enough, and do not desire to say all. The sum of the whole reasoning

may be reduced to this head, *viz.* If the fruit and effect procured and wrought by the death of Christ, absolutely, not depending on any condition in man to be fulfilled, be not common to all; then did not Christ die for all: but the supposal is true; as is evident in the grace of faith, which being procured by the death of Christ, to be absolutely bestowed on them for whom he died, is not common to all: therefore our Saviour did not die for all.

### ARGUMENT X.

We argue from the type to the antitype, or the thing signified by it; which will evidently restrain the oblation of Christ to God's elect. The people of Israel were certainly, in all remarkable things that happened unto them, typical of the church of God; as the apostle declares, 1 Cor. x. 11. Especially, their institutions and ordinances were all representative of the spiritual things of the gospel; their priests, altar, sacrifices, were but all shadows of the good things to come in Jesus Christ: their Canaan was a type of heaven, Heb. iv. 3. 9. as also Hierusalem, or Sion, Gal. iv. 26. Heb. xii. 22. The whole people itself, was a type of God's church, his elect, his chosen and called people: whence as they were called an holy people, a royal priesthood; so also, in allusion to them, are believers, 1 Pet. ii. 5. 9. yea, God's people are, in innumerable places, called his *Israel*; as it is further expounded, Heb. viii. 8. a *true Israelite* is as much as a true believer, John i. 47. and, "*He is a Jew* which is one inwardly, in the hidden man of the heart," Rom. iii. 29. I hope it needs not be proved, that that people, as delivered from bondage, preserved, taken nigh unto God, brought into Canaan; was typical of God's spiritual church, of elect, believers.— Whence we thus argue, Those only are really and spiritually redeemed by Jesus Christ, who were designed, signified, typified by the people of Israel, in their carnal, typical redemption; (for no reason in  
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the world can be rendered, why some should be typed out, in the same condition, partakers of the same good, and not others;) but by the people of the Jews, in their deliverance from Egypt, bringing into Canaan, with all their ordinances and institutions, only the elect, the church of God, was typed out; as was before proved. And, in truth, it is the most senseless thing in the world, to imagine that the Jews were under a type to all the whole world; or indeed to any but God's chosen ones, as is proved at large, Heb. ix. 10. Were the Jews and their ordinances, types to the seven nations whom they destroyed and supplanted in Canaan? Were they so to Egyptians, infidels, and haters of God and his Christ? We conclude, then, assuredly, from that just proportion that ought to be observed between the types and the things typified; that only the elect of God, his church and chosen ones, are redeemed by Jesus Christ.

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## C H A P. V.

*Being a continuance of Arguments, from the nature and description of the thing in hand: And first, of redemption.*

## ARGUMENT XI.

**T**HAT doctrine which will not by any means suit with, nor be made conformable to the thing signified by it, and the expressions literal and deductive, whereby in Scripture it is held out unto us, but implies evident contradictions unto them; cannot possibly be sound and sincere, as is the milk of the word: but now such is this persuasion of universal redemption; it can never be suited nor fitted to the thing itself, or redemption; nor to those expressions whereby in the Scripture it is held out unto us: universal  
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redemp-

Redemption, and yet many to die in captivity, is a contradiction irreconcilable in itself. To manifest this, let us consider some of the chiefest words and phrases, whereby the matter, concerning which we treat, is delivered in the Scripture: such as are redemption, reconciliation, satisfaction, merit, dying for us, bearing our sins, suretyship; his being God, a common person, a Jesus, saving to the utmost, a sacrifice putting away sin; and the like: to which we may add the importance of some propositions, and other words used in the original about this business; and doubt not but we shall easily find that the general ransom, or rather universal redemption, will hardly suit to any of them, but it is too long for the bed, and must be craped at head or heels.

I. Begin we with the word *redemption* itself; which we will consider, name and thing. Redemption, which in the Scripture is *λύτρωσις* sometimes, but most frequently *ἀπολύτρωσις*; is, *the delivery of any one from captivity and misery, by the intervention λυτῶ of a price or ransom.* That this ransom, or price of our deliverance, was the blood of Christ, is evident; he calls it *λύτρον*, Matth. xx. 28. and *ἀντίλυτρον*, 1 Tim. ii. 6. that is, the price of such a redemption; that which was received, as a valuable consideration for our dismissal. Now that which is aimed at, in the payment of this price, is the deliverance of those from the evil wherewith they were oppressed, for whom the price is paid: it being in this spiritual redemption, as it is in corporal and civil; only with the alteration of some circumstances, as the nature of the thing inforceth. This the holy Spirit manifesteth; by comparing the blood of Christ, in this work of redemption, with silver and gold, and such other things as are the interveining ransom in civil redemption, 1 Pet. i. 18, 19. The evil wherewith we were oppressed, was the punishment which we had deserved; that is the satisfaction required, when the debt is sin: which also we are, by the payment of this price, delivered from; so,

Gal.

Gal. iii. 13. For, we are "justified freely by his grace, through the redemption that is in Jesus Christ," Rom. iii. 24. *In whom we have redemption, through his blood, the forgiveness of sins*, Eph. i. 7. Col. i. 15. Free justification from the guilt, and pardon of sin, in the deliverance from the punishment due unto it; is the effect of the redemption procured, by the payment of the price we before mentioned: as if a man should have his friend in bondage; and he should go and lay out his estate to pay the price of his freedom, that is set upon his head by him that detains him; and so set him at liberty. Only, as was before intimated, this spiritual redemption hath some supereminent things in it, that are not to be found in other deliverances; as,

*1<sup>st</sup>*, He that receives the ransom, doth also give it: Christ is a propitiation, to appease and atone the Lord; but the Lord himself set him forth so to be, Rom. iii. 24, 25. Whence he himself is often said to redeem us; his love is the cause of the price in respect of its procurement, and his justice accepts of the price in respect of its merit, for Christ came down from heaven to do the will of him that sent him, John vi. 38. Heb. x. 9, 10. It is otherwise, in the redemption amongst men; where he that receives the ransom, hath no hand in the providing of it.

*2<sup>dly</sup>*, The captive or prisoner is not so much freed from his power who detains him, as brought into his favour. When a captive amongst men, is redeemed by the payment of a ransom; he is instantly to be set free from the power and authority of him that did detain him: but in this spiritual redemption, upon the payment of the ransom for us, which is the blood of Jesus; we are not removed from God, but are brought nigh unto him, Eph. ii. 13. not delivered from his power, but restored to his favour: our misery being a punishment by the way of banishment, as well as thralldom.

*3<sup>dly</sup>*, As



3dly, As the judge was to be satisfied, so the jailor was to be conquered. God the judge, giving him leave to fight for his dominion; which was wrongfully usurped, though that whereby he had it, was by the Lord justly inflicted, and his thralldom by us rightly deserved, Heb. ii. 14. Col. ii. 15. And he lost his power, as strong as he was, for striving to grasp more than he could hold: for the foundation of his kingdom being sin, assaulting Christ who did no sin, he lost his power over them that Christ came to redeem, having no part in him; so was the strong man bound, and his house spoiled.

In these and some other few circumstances, is our spiritual redemption diversified from civil; but for the main, it answers the word in the propriety thereof, according to the use that it hath amongst men. Now there is a twofold way, whereby this is in the Scripture expressed: for sometimes our Saviour is said, to die for our redemption, and sometimes for the redemption of our transgressions; both tending to the same purpose; yea, both expressions, as I conceive, signify the same thing. Of the latter you have an example, Heb. ix. 15. he died *εἰς ἀπολύτρωσιν παραβάσεων*: which, say some, is a metonymy, *transgressions* being put for *transgressors*; others, that it is a proper expression for the paying of a price, whereby we may be delivered from the evil of our transgressions. The other expression you have, Eph. i. 7. and in divers other places, where the words *λύτρον* and *ἀπολύτρω* do concur; as also Mat. xx. 28. and Mark x. 45. Now, these words, especially that of *ἀντίλυτρον*, 1 Tim. ii. 6. do always denote, by the (not to be wrested) genuine signification of them, the payment of a price; or an equal compensation, in lieu of something to be done, or grant made by him to whom that price is paid. Having given these few notions, concerning redemption in general; let us now see, how applicable it is unto general redemption.

Redemp-

*Redemption* is the freeing of a man from misery, by the intervention of a ransom; as appeareth: now, when a ransom is paid for the liberty of a prisoner, is it not all the justice in the world, that he should have and enjoy the liberty so purchased for him by a valuable consideration? If I should pay a thousand pounds for a man's deliverance from bondage, to him that detains him, who hath power to set him free, and is contented with the price I give; were it not injurious to me, and the poor prisoner, that his deliverance be not accomplished? Can it possibly be conceived, that there should be a redemption of men, and those men not redeemed? that a price should be paid, and the purchase not consummated? yet all this must be made true, and innumerable other absurdities, if universal redemption be asserted. A price is paid for all, yet few delivered; the redemption of all consummated, yet few of them redeemed: the judge satisfied, the jailor conquered; and yet the prisoner intralled. Doubtless, *universal* and *redemption*, where the greatest part of men perish, are as irreconcilable as *Roman* and *catholic*. If there be an universal redemption of all, then all men are redeemed; if they are redeemed, then are they delivered from all misery—virtually or actually whereunto they were enthralled, and that by the intervention of a ransom: why then are not all saved? In a word, the redemption wrought by Christ, being the full deliverance of the persons redeemed, from all misery wherein they were enwrapped, by the price of his blood; it cannot possibly be conceived to be universal, unless all be saved: so that the opinion of the universalists, is unsuitable to redemption.

## C H A P. VI.

*Of the nature of reconciliation ; and the argument taken from thence.*

## ARGUMENT XII.

II. **A** NOTHER thing ascribed to the death of Christ, and by the consent of all extending itself unto all for whom he died, is reconciliation. This, in Scripture, is clearly proposed under a double notion: first of God to us; secondly, of us to God: both usually ascribed to the death and blood-shedding of Jesus Christ; for those who *were enemies, he reconciled in the body of his flesh through death*, Col. i. 21, 22. And doubtless, these things do exactly answer one another; all those to whom he hath reconciled God, he doth also reconcile unto God: for unless both be effected, it cannot be said to be a perfect reconciliation. For how can it be, if peace be made only on the one side? yea, it is utterly impossible, that a division of these two can be rationally apprehended: for if God be reconciled, not man; why doth not he reconcile him, seeing it is confessedly in his power? And if man should be reconciled, not God; how can he be ready to receive all that come unto him? Now, that God, and all and every one in the world, are actually reconciled and made at peace in Jesus Christ, I hope will not be affirmed: but to clear this, we must a little consider the nature of *reconciliation*, as it is proposed to us in the gospel; unto which also some light may be given, from the nature of the thing itself, and the use of the word in civil things.

*Reconciliation* is the renewing of friendship between parties before at variance: both parties being properly said to be reconciled; even both he that offendeth, and

he that was offended. God and man were set at a distance, at enmity and variance, by sin; man was the party offending, God offended, and the alienation was mutual on either side: but yet with this difference, that man was alienated in respect of affections, the ground and cause of anger and enmity; God, in respect of the effects and issue of anger and enmity. The word, in the New Testament, is *καταλλαγή*, and the verb *reconciliation*, to *reconcile*; both from *αλλάττω*, to *change*, or to turn from one thing, one mind, to another: whence the first native signification of those words, is *permutatio* and *permutare*; so *Arist.* Eth. 3. τὸν βίον πρὸς μικραίερα: because most commonly those that are reconciled are changed, in respect of their affections, always in respect of the distance and variance, and in respect of the effects; thence it signifieth *reconciliation* and to *reconcile*. And the word may not be affirmed of any business, or of any men; until both parties are actually reconciled, and all differences removed, in respect of any former grudge and ill-will: if one be well-pleas'd with the other, and that other continue inappeas'd and implacable; there is no reconciliation. When our Saviour gives that command, That he that brought his gift to the altar, and there remembered that his brother had ought against him, were offended with him for any cause, he should go and be reconciled to him; fully intendeth a mutual returning of minds one to another, especially respecting the appeasing and atoning of him that was offended: neither are these words used among men in any other sense; but always denote, even in common speech, a full redintegration of friendship between dissenting parties; with reference, most times, to some compensation made to the offended party. The reconciling of one party and the other, may be distinguished; but both are requir'd, to make up an intire reconciliation.

As then the folly of Socinus, and his sectaries, is remarkable, who would have the reconciliation mentioned in the Scripture, to be nothing but our conversion

sion to God; without the appeasing of his anger, and turning away his wrath from us; which is a reconciliation hopping on one leg: so, that distinction of some, between the reconciliation of God to man, making that to be universal towards all; and the reconciliation of man to God, making that to be only of a small number of those to whom God is reconciled; is a no less monstrous figment. Mutual alienation, must have mutual reconciliation; seeing they are *correlata*. The state between God and man, before the reconciliation made by Christ, was a state of enmity; man was at enmity with God, *we were his enemies*, Col. i. 21. Rom. v. 10. hating him, and opposing ourselves to him, in the highest rebellion to the utmost of our power. God also was thus far an enemy to us, that his wrath was on us, Eph. ii. 3. which remaineth on us, until we do believe, John iii. 36. To make perfect reconciliation (which Christ is said, in many places, to do) it is required, first, that the wrath of God be turned away, his anger removed, and all the effects of enmity, on his part, toward us: Secondly, that we be turned away from our opposition to him, and brought into voluntary obedience: until both these be effected, reconciliation is not perfected. Now both these are in the Scripture assigned to our Saviour, as the effects of his death and sacrifice.

1<sup>st</sup>, He turned away the wrath of God from us, and so appeased him towards us; that was the reconciling of God by his death: *For when we were enemies, we were reconciled to God by the death of his Son*, Rom. v. 10. That here is meant the reconciling of God, as that part of reconciliation which consisteth in turning away his wrath from us, is most apparent; it being that whereby God chiefly commendeth his love to us, which certainly is in the forgiveness of sin, by the averſion of his anger due to it: as also being opposed to our being saved from the wrath to come, in the latter end of the verse; which comprizeth our conversion and whole reconciliation to God: Besides,

ver. 11. we are said to receive τὴν καταλλαγὴν, this *reconciliation* (which, I know not by what means, we have translated *atonement*); which cannot be meant of our reconciliation to God, or conversion, which we cannot properly be said to accept or receive; but of him to us, which we receive when it is apprehended by faith.

2dly, He turneth us away from our enmity towards God; redeeming and reconciling us to God, by the blood of his cross, Col. i. 20. viz. then meritoriously, satisfactorily, by the way of acquisition and purchase; accomplishing it in due time, actually and efficiently by his Spirit: both these ye have jointly mentioned, 2 Cor. v. 18, 19, 20. Where we may see, 1. God's being reconciled to us in Christ; which consisteth in a not imputation of iniquities, and is the subject-matter of the ministry, vers. 18, 19. and, 2. The reconciling of us to God, by accepting the pardon of our sins, which is the end of the ministry, ver. 20. as the same is also at large declared, Eph. ii. 13, 14, 15. The actual, then, and effectual accomplishment of both these, *simul & semel*, in respect of procurement, and by continuance, in process of time, in the ordinances of the gospel, in respect of final accomplishment on the part of men; do make up that reconciliation, which is the effect of the death of Christ: for so it is in many places assigned to be; "We are reconciled to God by the death of his Son, Rom. v. 10. And you that were sometimes alienated, hath he reconciled, in the body of his flesh through death," Col. i. 21, 22. Which is in sundry places so evident in the Scripture, that none can possibly deny reconciliation to be the immediate effect and product of the death of Christ.

Now, how this *reconciliation* can possibly be reconciled with universal redemption, I am no way able to discern: for, if *reconciliation* be the proper effect of the death of Christ, as is confessed by all; then, if he died for all, I ask, (1.) How cometh it to pass, that God is

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not reconciled to all? as he is not; for his wrath abideth on some, John iii. 36. and reconciliation is the aversion of wrath. (2.) That all are not reconciled to God? as they are not; *For, by nature, all are the children of wrath*, Eph. ii. 3. and some, all their lives, do nothing but *treasure up wrath against the day of wrath*, Rom. ii. 5. (3.) How then can it be, that reconciliation should be wrought between God and all men; and yet neither God reconciled to all, nor all reconciled to God? (4.) If God be reconciled to all, when doth he begin to be unreconciled towards them that perish? By what alteration is it; in his will or nature? (5.) If all be reconciled by the death of Christ, when do they begin to be unreconciled who perish, being born children of wrath? (6.) Seeing that reconciliation, on the part of God, consists in the turning away of his wrath, and not imputing of iniquity, 2 Cor. v. 18, 19. which is justification, rendering us blessed, Rom. iv. 6, 7, 8. Why, if God be reconciled to all, are not all justified and made blessed, through a non-imputation of their sin? They who have found out a redemption, where none are redeemed; and a reconciliation, where none are reconciled; can easily answer these and such other questions. Which to do, I leave them to their leisure; and, in the meantime, conclude this part of our argument, that reconciliation, which is the renewing of lost friendship, the slaying of enmity, the making up of peace, the appeasing of God, and turning away of his wrath, attended with a non-imputation of iniquities; and, on our part, conversion to God, by faith and repentance: this, I say, being that reconciliation which is the effect of the death and blood of Christ; it cannot be asserted, in reference to any, nor Christ said to die for any other, but only those concerning whom all the properties of it, and acts wherein it doth consist, may be truly affirmed; which, whether *they may be of all men, or no, let all men judge.*

## C H A P. VII.

*Of the Nature of the Satisfaction of CHRIST: with Arguments from thence.*

## ARGUMENT XIII.

III. **A** Third way, whereby the death of Christ, for sinners, is expressed, is *satisfaction*, viz. That, by his death, he made satisfaction to the justice of God, for their sins for whom he died, that so they might go free. It is true, the word *satisfaction* is not found, in the Latin or English Bibles, applied to the death of Christ: in the New Testament it is not at all; and in the Old but twice, Numb. xxxv. 31, 32. But the thing itself, intended by that word, is every-where ascribed to the death of our Saviour; there being also other words, in the original languages, equivalent to that whereby we express the thing in hand. Now, that Christ did thus make satisfaction for *all them*, or, rather, for *their sins* for whom he died, is, as far as I know, confessed by all that are but outwardly called after his name; the wretched Socinians excepted, with whom at this time we have not to do. Let us then first see, what this satisfaction is; then, how inconsistent it is with universal redemption.

1st, *Satisfaction* is a term borrowed from the law, applied properly to things; thence translated and accommodated unto persons: and it is *a full compensation of the creditor from the debtor*. To whom any thing is due from any man, he is, in that regard, that man's creditor, and the other is his debtor; upon whom there is an obligation to pay or restore what is so due from him, until he be freed by a lawful breaking of that obligation, by making it null and void: which must be done, by yielding *satisfaction* to what his creditor can require, by virtue of that obligation.



As, if I owe a man an hundred pounds, I am his debtor, by virtue of the bond wherein I am bound; until some such thing be done as recompenceth him, and moveth him to cancel the bond; which is called *satisfaction*. Hence, from things *real*, it was and is translated to things *personal*: personal debts, are injuries and faults; which, when a man hath committed, he is liable to punishment: he that is to inflict that punishment, or upon whom it lieth to see that it be done, is, or may be, the creditor; which he must do, unless satisfaction be made. Now, there may be a twofold satisfaction; *viz.* by a solution or paying the *very thing* that is in the obligation, either by the party himself, that is bound, or by some other in his stead; as, if I owe a man twenty pounds, my friend goeth and payeth it, my creditor is fully satisfied: or by a solution or paying of so much, although in another kind, not the same that is in the obligation; which, by the creditor's acceptation, stands in the lieu of it; upon which, also, freedom from the obligation followeth; not necessarily, but by virtue of an act of favour.

In the business in hand, the debtor is *man*; he oweth the ten thousand talents, Matth. xviii. 24. The debt is *sin*; *Forgive us our debts*, Matth. vi. 12. That which is required in lieu thereof, to make satisfaction for it, is *death*; *In the day that thou eatest thereof, thou shalt surely die*, Gen. ii. 17. *The wages of sin is death*, Rom. vi. 23. The *obligation*, whereby the debtor is tied and bound, is the *law*; "Cursed is every one that continueth not in all things which are written in the book of the law, to do them," Gal. iii. 10. the *justice* of God, Rom. i. 32. and the *truth* of God, Gen. iii. 3. The *creditor* that requireth this of us, is God; considered as the party offended, severe Judge, and supreme Lord of all things. And that which interveneth, to the destruction of the obligation, is the *ransom* paid by Christ, Rom. iii. 25. *God set him forth to be a propitiation, through faith in his blood.*

I shall not enter upon any long discourse, of the satisfaction made by Christ; but only so far clear it, as is necessary to give light to the matter in hand. To this end two things must be cleared; first, that Christ did make such satisfaction as whereof we entertain; as also wherein it doth consist: secondly, what is that act of God, towards man, the debtor, which doth and ought to follow the satisfaction made.

I. For the first: I told you, the word itself doth not occur in this business in the Scripture; the thing signified by it, being a compensation made to God by Christ for our debts, most frequently. For to make satisfaction to God for our sins, it is required only, that he undergo the *punishment* due to them; for that is the satisfaction required, where sin is the debt. Now, this Christ hath certainly effected; for, "His own self bare our sins in his own body on the tree, 1 Pet. ii. 24. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities," Isa. liii. 11. The Hebrew word *Nasa*, also, ver. 12. arguing a taking of the punishment of sin from us, and translating it to himself, signifieth as *much*, yea, *all* that we do mean by the word *satisfaction*. So, also, doth that of *ἀντιλαβών*, used by Peter in the room thereof; for to bear iniquity, in the Scripture language, is to undergo the punishment due to it, Lev. v. 1. which we call, to make satisfaction for it: which is further illustrated, by a declaration how he bare our sins; even by being *wounded for our transgressions, and bruised for our iniquities*, Isa. liii. 5. whereunto is added, in the close, that *the chastisement of our peace was upon him*. Every chastisement is either *ἡδυσμα*, for instruction, or *παραδουρατικὴ*, for example, punishment and correction: the first can have no place in our Saviour, the Son of God had no need to be taught with such thorns and briars; it must therefore be for punishment and correction, and that for our sins then upon him, whereby our peace or freedom from punishment was procured.

Moreover, in the New Testament there be divers words and expressions, concerning the death of our Saviour; holding out that thing which by satisfaction we intend: as when it is termed *προσφορά*, Eph. v. 2. *παρίδωκεν ἑαυτόν προσφοράν καὶ θυσίαν*, an oblation or sacrifice of expiation; as appeareth by that type of it, with which it is compared, Heb. ix. 13, 14. Of the same force, also, is the Hebrew word *Ascbam*, Isa. liii. 10. Lev. vii. 2. *He made his soul an offering for sin*; a piacular sacrifice for the removing of it away; which the apostle abundantly cleareth, in saying, that he was made *ἁμαρτία* sin itself, 2 Cor. v. 21. sin being there put for the adjunct of it, or the punishment due unto it. So also is he termed *πλασμός*, 1 John ii. 2. Whereunto answers the Hebrew, *Cbitte*, used Gen. xxxi. 39. (*Ego illud expiabam*) which is to undergo the debt, and to make compensation for it; which was the office of him, who was to be Job's *Goel*, Job xix. 25. All which, and divers other words, which, in part, shall be afterwards considered; do declare the very same thing which we intend by satisfaction: even a taking upon him the whole punishment due to sin; and in the offering of himself, doing that which God, who was offended, was more delighted and pleased withal, than he was displeased and offended with all the sins of all those that he suffered and offered himself for. And there can be no more complete satisfaction made to any, than by doing *that* which he is more contented with, than discontented and troubled with that for which he must be satisfied. God was more pleased with the obedience, offering, and sacrifice of his Son, than displeased with the sins and rebellions of all the elect. As, if a good king should have a company of his subjects stand out in rebellion against him, and he were thereby moved to destroy them, because they would not have him reign over them; and the only son of that king should put in for their pardon, making a tender to his father of some excellent conquest by him lately atchieved, beseeching him to accept of it, and be pleased with his poor sub-

jects, so as to receive them into favour again: or, which is nearer, should offer himself to undergo that punishment which his justice had allotted for the rebels, and should accordingly do it; he should properly make satisfaction for their offence, and in strict justice they ought to be pardoned. This was Christ; as that one *Hircus αποποιπίλος*, sent-away goat, that bare and carried away all the sins of the people of God, to fall himself under them; though with assurance to break all the bonds of death, and to live for ever. Now, whereas I said, that there is a twofold satisfaction, whereby the debtor is freed from the obligation that is upon him; the one being *solutio ejusdem*, payment of the same thing that was in the obligation; the other *solutio tantidem*, of that which is not the same, nor equivalent unto it, but only in the gracious acceptance of the creditor: it is worth our inquiry, which of these it was that our Saviour did perform.

He who is esteemed by many to have handled this argument with most exactness, denieth that the payment made by Christ for us (by the payment of the debt of sin, understand by analogy, the undergoing of the punishment due unto it) was *solutio ejusdem*, or of the same thing directly which was in the obligation: for which he giveth some reasons; *viz.* because such a solution, satisfaction or payment, is attended with actual freedom from the obligation: and because where such a solution is made, there is no room for remission or pardon. It is true (saith he) deliverance followeth upon it, but this deliverance cannot be by way of gracious pardon; for there needeth not the intervening of any such act of grace. But now (saith he) that satisfaction whereby some other thing is offered than that which was in the obligation, may be admitted or refused according as the creditor pleaseth; and being admitted for any, it is by an act of grace; and such was the satisfaction made by Christ. Now truly, none of these reasons seem of so much weight to me, as to draw me into that persuasion. For,

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(1.) The first reason rests upon that for the confirmation of it, which cannot be granted, *viz.* that actual freedom from the obligation, doth not follow the satisfaction made by Christ. For by his death he did deliver us from death, and that actually; so far as that the elect are said to die and rise with him: he did actually, or *ipso facto*, deliver us from the curse, by being made a curse for us; and the hand-writing that was against us, even the whole obligation, was taken out of the way and nailed to his cross. It is true, all for whom he did this, do not instantly actually apprehend and perceive it, which is impossible; but yet that hinders not, but that they have all the fruits of his death in actual right, though not in actual possession: which last they cannot have, until at least it be made known to them. As, if a man pay a ransom for a prisoner detained in a foreign country; the very day of the payment and acceptation of it, the prisoner hath right to his liberty; although he cannot enjoy it, until such time as tidings of it is brought unto him, and a warrant produced for his delivery: so that this reason is nothing but a begging  $\tau\acute{\alpha}\ \epsilon\iota\ \alpha\pi\lambda\eta$ .

(2.) The satisfaction of Christ, by the payment of the same thing that was required in the obligation, is no way prejudicial to that free gracious condonation of sin, so often mentioned. God's gracious pardoning of sin compriseth the whole dispensation of grace towards us in Christ, whereof there are two parts, *viz.* The laying of our sin on Christ, or making him to be sin for us; which was merely and purely an act of free grace, which he did for his own sake: and then, the gracious imputation of the righteousness of Christ to us, or making us the righteousness of God in him; which is no less of grace and mercy; and that because the very merit of Christ himself, hath its foundation in a free compact and covenant. However, that remission, grace and pardon, which is in God for sinners, is not opposed to Christ's merits, but ours: he pardoneth all to us; but he spared not his only Son, he  
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bated him not one farthing. The freedom then of pardon, hath not its foundation in any defect of the merit or satisfaction of Christ; but in three other things, *viz.* [1.] The will of God, freely appointing this satisfaction of Christ, John iii. 16. Rom. v. 8. 1 John iv. 9. [2.] In a gracious acceptation of that decreed satisfaction, in our steads; so many, no more. [3.] In a free application of the death of Christ unto us.

Remission, then, excludes not a full satisfaction, by the solution of the very thing in the obligation; but only the solution or satisfaction of him, to whom pardon and remission is granted: so that notwithstanding any thing said to the contrary, the death of Christ made satisfaction in the very thing that was required in the obligation. He took away the curse, by being made a curse, Gal. iii. 13. He delivered us from sin, being made sin, 2 Cor. v. 21. He underwent death, that we might be delivered from death: all our debt was in the curse of the law which he wholly underwent. Neither do we read of any relaxation of the punishment, in the Scripture; but only a commutation of the person: which being done, *God condemned sin in the flesh* of his Son, Rom. viii. 3. Christ standing in our stead; and so reparation was made unto God, and satisfaction given, for all the detriment that might accrue to him, by the sin and rebellion of them for whom this satisfaction was made. His justice was violated; and he sets forth Christ to be a propitiation for our sins; that he might be just, and the justifier of him which believeth in Jesus, Rom. iii. 25, 26. and never indeed was his justice more clearly demonstrated, than in causing the iniquity of us all to meet upon him. His law was broken; therefore Christ comes to be the end of the law for righteousness, Rom. x. 4. Our offence and disobedience was to him distasteful; in the obedience of Christ, he took full pleasure, Rom. v. 17. Matth. iii. 17.

Now from all this, thus much (to clear up the nature of the satisfaction made by Christ) appeareth, *viz.*

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it was a full valuable compensation, made to the justice of God, for all the sins of all those for whom he made satisfaction; by undergoing that *same* punishment which, by reason of the obligation that was upon them, they themselves were bound to undergo. When I say the *same*, I mean essentially the same, in weight and pressure, though not in all accidents, of duration and the like: for it was impossible that he should be detained by death. Now, whether this will stand in the justice of God, that any of these should perish eternally, for whom Jesus Christ made so full, perfect, and complete satisfaction; we shall presently enquire: and this is the first thing that we are to consider in this business.

2. We must look what act of God it is that is exercised, either toward us or our Saviour, in this business. That God, in the whole, is the party offended by our sins, is by all confessed; it is his law that is broken, his glory that is impaired, his honour that is abused by our sin; *If I be a Father, (saith he) where is mine honour?* Mal. i. 6. Now the law of nature and universal right requireth, that the party offended be recompensed, in whatsoever he is injured by the fault of another. Being thus offended, the Lord is to be considered under a twofold notion, *viz* (1.) In respect of us he is as a creator, and all we miserable debtors; to him we owe the ten thousand talents, Matth. xviii. 24. and our Saviour hath taught us, to call our sins our debts, Matth. vi. 12. and the payment of this debt, the Lord requireth and exacteth of us. (2.) In respect of Christ, (on whom he was pleased to lay the punishment of us all, to make our iniquity to meet upon him, not sparing him, but requiring the debt at his hands to the utmost farthing;) God is considered as the supreme Lord and governor of all, the only law-giver; who alone had power so far to relax his own law, as to have the name of a surety put into the obligation, which before was not there, and then

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to require the debt of that surety: for he alone hath power of life and death, James iv. 12.

Now these two acts are eminent in God, in this business; (1.) An act of severe justice, as a creditor; exacting the payment of the debt at the hand of the debtor: which, where sin is the debt, is punishment, as was before declared; the justice of God being repaired thereby, in whatsoever it was before violated. (2.) An act of sovereignty, or supreme dominion; in translating the punishment from the principal debtor, to the surety, which of his free grace he himself had given and bestowed on the debtor: He spared not his own Son, but delivered him up to the death for us all. Hence let these two things be observed.

(1.) That God accepteth of the punishment of Christ, as a creditor accepteth of his due debt; when he spares not the debtor, but requires the utmost farthing. It is true, of punishment as punishment, there is no creditor properly; for, *delicta puniri publici interest*: but this punishment being considered also as a price, as it is, 1 Cor. vi. 20. it must be paid in to the hands of some creditor; as this was into the hands of God: whence Christ is said to come to do God's will, Heb. x. 9. and to satisfy him, as John vi. 38. Neither indeed do the arguments that some have used, to prove that God as a creditor cannot inflict punishment, nor yet by virtue of supreme dominion; seem to me of any great weight. Divers I find urged by him, whose great skill in the law and such terms as these, might well give him sanctuary from such weak examiners as myself; but he that hath so foully betrayed the truth of God, in other things, and corrupted his word; deserves not our assent in any thing, but what by evidence of reason is extorted. Let us then see what there is of that, in this which we have now in hand.

[1.] He tells us, that, "The right of punishing in the rector or law-giver, can neither be a right of absolute dominion, nor a right of a creditor; because these things belong to him, and are exercised for his own sake,



fake, who hath them: but the right of punishing, is for the good of community.”

*Ans.* Refer this reason unto God, which is the aim of it; and it will appear to be of no value: for we deny that there is any thing in him, or done by him, primarily for the good of any but himself; his *αὐτάρκεια*, or self-sufficiency will not allow, that he should do any thing with an ultimate respect to any thing but himself. And whereas he saith, that the right of punishing is for the good of community; we answer, that *bonum universi*, the good of community, is the glory of God, and that only; so that these things in him cannot be distinguished.

[2.] He addeth, “Punishment is not in and for itself desirable, but only for community’s sake; now the right of dominion, and the right of a creditor, are things in themselves expetible and desirable, without the consideration of any public aim.”

*Ans.* That the comparison ought not to be, between punishment and the right of dominion; but between the right of punishment, and the right of dominion: the fact of one, is not to be compared with the right of the other. Again, God desireth nothing, neither is there any thing desirable to him, but only for himself: to suppose a good, desirable to God for its own sake, is intolerable. Moreover, there be some acts of supreme dominion, in themselves and for their own sake as little desirable, as any act of punishment: as the annihilation of an innocent creature, which Grocius will not deny but that God may do.

[3.] He proceedeth, “Any one may, without any wrong, go off from the right of supreme dominion or creditorship; but the Lord cannot omit the act of punishment to some sins, as of the impenitent.”

*Ans.* God may, by virtue of his supreme dominion, omit punishment, without any wrong or prejudice to his justice. It is as great a thing, to impute sin where it is not, and to inflict punishment upon that imputation; as not to impute sin where it is, and to remove

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or not to inflict punishment, upon that non-imputation: now, the first of these, God did, towards Christ; and, therefore, he may do the latter †. Moreover, the wrong, or injustice, of not punishing any sin or sins, doth not arise from any natural obligation; but the consideration of an affirmative, positive act of God's will, whereby he hath purposed that he will do it.

[4.] He adds, "None can be called just, for using his own right, or lordship; but God is called just, for punishing, or not remitting, sin," Rev. xvi. 5.

*Ans.* However it be in other causes, yet in this, God may certainly be said to be just, in exacting his debt, or using his dominion; because his own will is the only rule of justice. And we do not say, punishing is an act of dominion, but an act of exacting a due debt; the requiring this of Christ in our stead, supposing the intervention of an act of supreme dominion.

[5.] His last reason is, "Because that virtue, whereby one goeth off from his dominion, or remitteth his debt, is liberality; but that virtue, whereby a man abstaineth from punishing, is clemency: so that punishment, can be no act of exacting a debt, or acting a dominion."

*Ans.* The virtue, whereby a man goeth off from the exacting of that which is due, universally considered, is not always liberality; for, as *Grotius*, himself, confesseth, a debt may arise, and accrue to any, by the injury of his fame, credit, or name, by a lie, slander, or otherwise. Now, that virtue, whereby a man is moved, not to exact payment by way of reparation, is not, in this case, liberality; but, either clemency, or that grace of the gospel, for which moralists have no name: and so it is, with every party offended; so often as he hath a right of requiring punishment from his offender, which yet he doth not. So that, notwithstanding these exceptions, this is eminently seen, in this business of satisfaction; that God, as a creditor, doth exactly require the payment of the debt, by the way of punishment.

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(1.) The

† See the Note on Page 96.

(2.) The second thing eminent in it; is, An act of supreme sovereignty and dominion; requiring the punishment of Christ; for the full; complete answering of the obligation, and fulfilling of the law, Rom. viii. 3. Rom. x. 4.

Now, these things being thus, at large, unfolded; we may see, in brief, some natural consequences, following and attending them, as they are laid down: as, [1.] That the full and due debt, of all those for whom Jesus Christ was responsible, was fully paid in to God; according to the utmost extent of the obligation. [2.] That the Lord, who is a just creditor, ought, in all equity, to cancel the bond, to surcease all suits, actions and molestations, against the debtor; full payment being made unto him for the debt. [3.] That the debt thus paid, was not for this or that sin, but all the sins of all those for whom and in whose name this payment was made, 1 John. i. 7. as was before demonstrated. [4.] That a second payment of a debt, once paid, or a requiring of it, is not answerable to the justice which God demonstrated, in setting forth Christ to be a propitiation for our sins, Rom. iii. 25. [5.] That whereas to receive a discharge from further trouble, is equitably due to a debtor who hath been in obligation, his debt being paid; the Lord, having accepted of the payment from Christ in the stead of all them for whom he died, ought, in justice, according to that obligation which in free grace he hath put upon himself, to grant them a discharge. [6.] That, considering that relaxation of the law, which, by the supreme power of the law-giver, was effected, as to the persons suffering the punishment required; such actual satisfaction is made thereto, that it can lay no more to their charge, for whom Christ died, than if they had really fulfilled in the way of obedience whatsoever it did require, Rom. viii. 32, 33, 34.

2dly, Now, how consistent these things (in themselves evident and clearly following the doctrine of Christ's satisfaction before declared) are with universal redemp-

redemption, is easily discernable. For, 1. If the full debt of all be paid, to the utmost extent of the obligation; how comes it to pass, that so many are shut up in prison to eternity, never freed from their debts? 2. If the Lord, as a just creditor, ought to cancel all obligations, and surcease all suits against such as have their debts so paid; whence is it that his wrath smokes against some to all eternity? Let none tell me, that it is because they walk not worthy of the benefit bestowed; for that *not walking worthy*, is part of the debt which is fully paid; for (as it is in the third inference) the debt, so paid, is all our sins. 3. Is it probable that God calls any to a second payment, and requires satisfaction of them, for whom, by his own acknowledgement, Christ hath made that which is full and sufficient? Hath he an after reckoning, that he thought not of? For, for what was before him, he spared him not, Rom. viii. 3. 2. 4. How comes it, that God never gives a discharge to innumerable souls, though their debts be paid? 5. Whence is it, that any one soul lives and vdies under the condemning power of the law, never released; if that be fully satisfied in his behalf, so as it had been all one, as if they had done whatsoever it could require? Let them, that can, reconcile these things; I am no *Oedipus*, for them. The poor beggarly distinctions, whereby it is attempted, I have already discussed. And so much for satisfaction.

C. H. A. P. VIII.

*A Digression, containing the substance of an occasional Conference, concerning the Satisfaction of CHRIST.*

**M**UCH about the time that I was composing that part of the last argument, which is taken from the satisfaction of Christ; there came one (whose name, and all things else, concerning him, for the re-

spect I bear to his parts and modesty, shall be concealed) to the place where I live; and, in a private exercise, about the sufferings of Christ, seemed, to those that heard him, to enervate, yea, overthrow the satisfaction of Christ: which I, apprehending to be of dangerous consequence, to prevent a further inconvenience, set myself, briefly, to oppose; and, also, a little after, willingly entertained a conference and debate (desired by the gentleman) about the point in question. Which being carried along, with that quietness and sobriety of spirit, which befeemed lovers of, and searchers after truth; I easily perceived, not only what was his persuasion, in the thing in hand, but also what was the ground and sole cause of his misapprehension. And it was briefly this: That the eternal, unchangeable love of God, to his elect, did actually enstate them in such a condition, as wherein they were in an incapacity of having any satisfaction made for them: the end of that, being to remove the wrath due unto them, and to make an atonement for their sins; which, by reason of the former love of God, they stood in no need of: but only wanted a clear manifestation of that love unto their souls; whereby they might be delivered from all that dread, darkness, guilt, and fear, which was in and upon their consciences (by reason of a not-understanding of this love) which came upon them through the fall of Adam. Now, to remove this, Jesus Christ was sent to manifest this love, and declare this eternal good-will of God towards them; so bearing, and taking away their sins, by removing from their consciences that misapprehension of God and their own condition, which, by reason of sin, they had before: and not to make any satisfaction to the justice of God for their sins, he being eternally well-pleased with them. The sum is; election is asserted, to the overthrow of redemption. That which followed in our conference, with what success, by God's blessing, it did obtain, shall, for my part, rest in the minds and judgments of those that heard it, for whose sake, alone, it was intended. The things themselves

elves being of great weight and importance, of singular concernment to all Christians; as, also, containing in them a mixture of undoubted truth, and no less undoubted errors; true propositions, and false inferences; assertions of necessary verities; to the exclusion of others no less necessary; and likewise directly belonging to the business in hand; I shall, briefly, declare and confirm the whole truth in this business, so far as occasion was given by the exercise and debate before-mentioned:

I. Beginning with the first part of it; concerning the eternal love of God to his elect, with the state and condition they are placed in thereby: concerning which you may observe,

1<sup>st</sup>, That which is now, by some, made to be a new doctrine of free-grace, is indeed an old objection against it. That a non-necessity of satisfaction by Christ, as a consequent of eternal election; was more than once, for the substance of it, objected to Augustine, by the old Pelagian heretics, upon his clearing and vindicating that doctrine; is most apparent: the same objection renewed by others, is also answered by Calvin, *Institut. lib. ii. cap. 16.* as also divers school-men had before, in their way, proposed it to themselves, as *Thom. 3. 2. q. 49. a. 4.* Yet, notwithstanding the apparent senselessness of the thing itself; together with the many solid answers whereby it was long before removed; the Arminians, at the synod of Dort, greedily snatched it up again, and placed it in the very front of their arguments against the effectual redemption of the elect by Jesus Christ. Now, that which was in them only an objection, is taken up, by some amongst us, as a truth; the absurd inconsequent consequence of it, owned as just and good; and the conclusion deemed necessary, from the granting of election, to the denial of satisfaction.

2<sup>dly</sup>, Observe, that there is the same reason of election and reprobation (in things so opposed, so it must be); *Jacob have I loved; but Esau have I hated, Rom. ix. 13.* By the one, men are ordained to eternal life,

Acts xiii. 48. by the other, before, of old *ordained to condemnation*, Jude 4. Now, if the elect are justified, and sanctified, and saved, because of God's decree that so they shall be; whereby they need nothing but the manifestation thereof: then, likewise, are the reprobates, as soon as they are, finally impenitent, damned, burned; and want nothing but a manifestation thereof; which, whether it be true or no, consult the whole dispensation of God towards them.

3dly, Consider, what is the eternal love of God: Is it an affection in his eternal nature, as love is in ours? It were no less than blasphemy, once so to conceive. His pure and holy nature, wherein there is neither change, nor shadow of turning, is not subject to any such passion. It must be, then, an eternal act of his will; and that alone, in the Scripture, is called *His good pleasure*, Matth. xi. 26. *His purpose, according to election*, Rom. ix. 1. *The foundation of God*, 2 Tim. ii. 19. Now, every eternal act of God's will, is immanent in himself, not really distinguished from himself; whatever is so in God, is God: hence it puts nothing into the creature, concerning whom it is; nor alteration of its condition at all: producing, indeed, no effect, until some external act of God's power do make it out. For instance, God decreed, from eternity, that he would make the world; yet, we know, the world was not made, until about five thousand, five hundred years ago. But, ye will say, it was made in God's purpose; that is, say I, he purposed to make it. So, he purposeth there shall be a day of judgment: Is there, therefore, actually, an universal day of judgment already? God purposeth that he will, in, and through Christ, justify and save such and such certain persons: Are they, therefore, justified, because God purposeth it? It is true, they shall be so, because he hath purposed it; but that they are so, is denied. The consequence is good, from the divine purpose to the futurition of any thing, and the certainty of its event; not to its actual existence. As, when the Lord, in the beginning, went, actually, to make the world, there was no world; so,

when he comes to bestow faith, and actually to justify a man, until he hath so done, he is not justified. The sum is,

1. The eternal love of God towards his elect, is nothing but his purpose, good pleasure, a pure act of his will; whereby he determines to do such and such things for them, in his own time and way.

2. No purpose of God, no immanent eternal act of his will, doth produce any outward effect, or make any change in the nature and condition of that thing concerning which his purpose is; but only makes the event and success necessary, in respect of that purpose.

3. The wrath and anger of God, that sinners lie under, is not any passion in God; but only the outward effects of anger, as guilt, bondage, &c.

4. An act of God's eternal love, which is immanent in himself, doth not exempt the creature from the condition wherein he is under anger and wrath; until some temporal act of free grace do really change its state and condition. For God beholding the lump of mankind in his own power, as the clay in the hand of the potter; determining to make some vessels unto honour for the praise of his glorious grace, and others to dishonour, for the manifestation of his revenging justice; and to this end suffer them all to fall into sin and the guilt of condemnation, whereby they became all liable to his wrath and curse: his purpose to save some of these, doth not at all exempt or free them from the common condition of the rest, in respect of themselves and the truth of their estate; until some actual thing be accomplished, for the bringing of them nigh unto himself; so that notwithstanding his eternal purpose, his wrath, in respect of the effects, abideth on them; until that eternal purpose do make out itself, in some distinguishing act of free grace: which may receive further manifestation, by these ensuing arguments.

(1.) If the sinner want nothing to acceptation and peace, but a manifestation of God's eternal love; then evangelical justification is nothing but an apprehension of God's eternal decree and purpose: but this cannot



be made out from the Scripture, viz. that God's justifying of a person, is his making known unto him his decree of election; or man's justification, an apprehension of that decree, purpose or love. Where is any such thing in the book of God? It is true there is a discovery thereof made to justified believers, and therefore it is attainable by the saints; "God shedding abroad his love in their hearts, by the Holy Ghost, which is given unto them," Rom. v. 5. But it is after they are justified by faith, and have their peace with God, ver. 1. Believers are to give all diligence, to make their calling and election sure; but that justification should consist herein, is a strange notion. Justification in the Scripture, is an act of God; pronouncing an ungodly person, upon his believing, to be absolved from the guilt of sin, interested in the all-sufficient righteousness of Christ; so *God justifies the ungodly*, Rom. iv. 4. by the righteousness of God, which is by the faith of Christ unto them, Rom. iii. 22. making Christ to become righteousness to them, who were in themselves sin: but of this manifestation of eternal love, there is not the least foundation as to its being the form of justification; which is yet not without sense and perception of the love of God, in the improvement thereof.

(2.) The Scripture is exceeding clear, in making all men, before actual reconciliation, to be in the like state and condition; without any real difference at all: the Lord reserving to himself his distinguishing purpose, of the alteration which he will afterwards by his free grace effect. *There is none that doth good, no not one*, Rom. iii. 13. "For we have proved both Jews and Gentiles, that they are all under sin," ver. 9. All mankind is in the same condition, in respect of themselves and their own real state; which truth is not at all prejudiced, by the relation they are in to the eternal decrees. For every mouth is stopped, and all the world is become guilty before God, Rom. iii. 19. *videlicet*, obnoxious to his judgment. *Who maketh thee to dis-*  
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fer from another, and what hast thou that thou didst not receive? 1 Cor. iv. 7. All distinguishment, in respect of state and condition, is by God's actual grace; for even believers are by nature children of wrath even as others, Eph. ii. 3. The condition then of all men, during their unregeneracy, is one and the same; the purpose of God, concerning the difference that shall be, being referred to himself. Now I ask, whether reprobates in that condition lie under the effects of God's wrath, or not? If ye say not, who will believe you? if so, why not the elect also? The same condition hath the same qualifications; an actual distinguishment we have proved there is not: produce some difference, that hath a real existence; or the cause is lost.

(3.) Consider what it is to lie under the effects of God's wrath; according to the declaration of the Scripture; and then see how the elect are delivered therefrom, before their actual calling. Now this consists in divers things; as [1.] To be in such a state of alienation from God, as that none of their services are acceptable to him, the prayer of the wicked is an abomination to the Lord, Prov. xxviii. 9. [2.] To have no outward enjoyment sanctified, but to have all things unclean unto them, Tit. i. 15. [3.] To be under the power of Satan, who rules at his pleasure in the children of disobedience, Eph. ii. 2. [4.] To be in bondage unto death, Heb. ii. 15. [5.] To be under the curse and condemning power of the law, Gal. iii. 13. [6.] To be obnoxious to the judgment of God, and to be guilty of eternal death and damnation, Rom. iii. 19. [7.] To be under the power and dominion of sin, reigning in them, Rom. vi. 17. These and the like, are those which we call the effects of God's anger.

Let now any one tell me, what the reprobates in this life lie under more? and do not all the elect, until their actual reconciliation in and by Christ, lie under the very same? For, [1.] Are not their prayers an abomination to the Lord? Can they, without faith,  
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please God? Heb. xi. 6. : and faith we suppose them not to have ; for if they have, they are actually reconciled. [2.] Are their enjoyments sanctified unto them? hath any thing a sanctified relation, without faith? see 1 Cor. vii. 14. [3.] Are they not under the power of Satan? if not; how comes Christ in, and for them to destroy the works of the devil? did he not come to deliver his people from him that had the power of death, that is the devil? Heb. ii. 14. Eph. iii. 2. [4.] Are they not under bondage unto death? the apostle affirms plainly that they are for all their lives, until they are actually freed by Jesus Christ, Heb. ii. 14. [5.] Are they not under the curse of the law? how are they freed from it? by Christ being made a curse for them, Gal. iii. 13. [6.] Are they not obnoxious unto judgment, and guilty of eternal death? how is it then that Paul says, that there is no difference; but that all are subject to the judgment of God, and are guilty before him? Rom. iii. 9. and that Christ saves them from this wrath, which (in respect of merit) was to come upon them; Rom. v. 9. 1 Thes. i. 10. [7.] Are they not under the dominion of sin? *God be thanked, says Paul, ye were the servants of sin, but ye have obeyed, &c.* Rom. vi. 17. In brief, the Scripture is in nothing more plentiful, than in laying and charging all the misery and wrath of and due to an unreconciled condition, upon the elect, of God: until they actually partake of the deliverance by Christ.

But now, some men think to wipe away all that hath been said, in a word; and tell us, that all this is so, but only in their own apprehension: not that these things are so indeed, and in themselves. But, if these things be so to them, only in their apprehensions: why are they otherways, to the rest of the whole world? The Scripture gives us no difference nor distinction between them; and if it be so with all, then let all get this apprehension as fast as they can, and all shall be well with the whole world, now miserably captivated under a misapprehension of their own condition:

dition: that is, let them say the Scripture is a fable, and the terror of the Almighty, a scarecrow to fright children; that sin is only in conceit; and so square their conversation, to their blasphemous fancies. Some men's words eat as a canker.

(4.) Of particular places of Scripture, which might abundantly be produced to our purpose, I shall content myself with only one; John iii. 36. "He that believeth not the Son, the wrath of God abideth on him." It abideth; there it was, and there it shall remain, if unbelief be continued: but upon believing, is removed. But is not God's love unchangeable, by which we shall be freed from this wrath? who denies it? But is an apprentice free, because he shall be so at the end of seven years? Because God hath purposed to free his, in his own time, and will do it; are they therefore free, before he doth it? But are we not in Christ from all eternity? yes, chosen in him we are; therefore in some sense in him: but how? even as we are. Actually a man cannot be in Christ, until he be: now, how are we from eternity? are we eternal? no. Only God from eternity hath purposed that we shall be: doth this give us an eternal being? alas we are of yesterday. Our being in Christ, respecteth only the like purpose; and therefore from thence can be made only the like inference.

II. This being then cleared, it is, I hope, apparent to all, how miserable a strained consequence it is; to argue from God's decree of election, to the overthrow of Christ's merit and satisfaction; the redemption wrought by Jesus Christ, being indeed the chief means of carrying along that purpose unto execution; the pleasure of the Lord prospering in his hand. Yea, the argument may be retorted, *κατὰ τὸ βίαιον*; and will hold undeniably on the other side: the consequence being evident, from the purpose of God to save sinners; to the satisfaction of Christ for those sinners. The same act of God's will, which sets us apart from eternity for the enjoyment of all spiritual blessings in heavenly places,

places, sets also apart Jesus Christ to be the purchaser and procurer of all those spiritual blessings; as also to make satisfaction for all their sins: which, that he did (being the main thing proposed,) we prove by the ensuing arguments.

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## C H A P. IX.

*Being a second part of the former digression.*

*Arguments to prove the Satisfaction of CHRIST.*

ARG. I. **I**F Christ so took our sins, and had them, by God, so laid and imposed on him, as that he underwent the punishment, due unto them, in our stead; then, he made satisfaction, to the justice of God, for them; that the sinners might go free: but Christ so took and bare our sins, and had them so laid upon him, as that he underwent the punishment due unto them; and that in our stead: therefore, he made satisfaction to the justice of God for them. The consequent of the proposition, is apparent; and was before proved. Of the assumption there be three parts, severally to be confirmed: first, that Christ took and bare our sins, God laying them on him; secondly, that he so took them, as to undergo the punishment due unto them; thirdly, that he did this in our stead.

1st, For the first, that he took and bare our sins; ye have it, John i. 29. *ὁ ἀίρων, &c.* who *takes away the sin of the world.* 1 Pet. ii. 24. *ὅς ἀνέσχετο, who, his own self, bare our sins, in his own body.* Isa. liii. 11. *Their iniquities he shall bear.* And, ver. 12. *He bare the sin of many.* That God also laid or imposed our sins on him, is no less apparent; Isa. liii. 6. *The Lord made, Heb. to meet on him the iniquity of us all:* 2 Cor. v. 21. *ἀνατίνας ἡμῶν ἑαυτῷ, he made him to be sin for us.*

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2dly, The second branch is, That in thus doing, our Saviour underwent the punishment due to the sins which he bare, which were laid upon him: which may be thus made manifest. Death, and the curse of the law, contain the whole of the punishment due to sin, Gen. ii. 17. Heb. *Dying, thou shalt die*, is that which was threatened. Death was that which *entered by sin*, Rom. v. 12. which word, in those places, is comprehensive of all misery due to our transgression. Which also is held out in the curse of the law, Deut. xxvii. 26. *Cursed be he, that confirmeth not the words of this law, to do them*. That all evils of punishment, whatsoever, are comprised in these, is unquestionably evident: now, Jesus Christ, in bearing our sins, underwent both these: For, *By the grace of God; he tasted death*, Heb. ii. 9. *By death, delivering from death*, ver. 14. He was not spared, but given up to death, for us all, Rom. viii. 32. So also the curse of the law, Gal. iii. 13. *γνώριμος κατάρα*, He was made a curse for us; and, *ἰπικατάρατος*, cursed: and this, by the way of undergoing the punishment that was in death and curse; for, by these, *It pleased the Lord to bruise him, and put him to grief*, Isa. liii. 10. Yea, *ὐκ ἴφειλάτος*, He spared him not, Rom. viii. 32. but, *condemned sin in his flesh*, Rom. viii. 3.

3dly, It remaineth only to shew, that he did this in our steads; and the whole argument is confirmed. Now, this also, our Saviour himself maketh apparent, Matth. xx. 28. He came, *δῶσαι τὴν ψυχὴν λύτρον ἀντι πολλῶν*, to give himself a ransom for many. The word *ἀντι*, always supposeth a commutation and change, of one person, or thing, instead of another; as shall be afterwards declared: so, Matth. ii. 22. 1 Tim. ii. 6. Thus, 1 Pet. iii. 18. He died for us, *the just for the unjust*. And, Psal. lxxix. 4. *I restored (or, paid) that which I took not away*. viz. Our debt; so far, as that thereby we are discharged: as, Rom. viii. 34. where it is asserted, upon this very ground, That he died in our stead. And so, the several parts of this first argument, are confirmed.

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ARG. II. If Jesus Christ paid into his Father's hands, a valuable price and ransom for our sins, as our surety, so discharging the debt that we lay under, that we might go free; then did he bear the punishment due to our sins, and make satisfaction to the justice of God for them; (for, to pay such a ransom, is to make such satisfaction): but, Jesus Christ paid such a price and ransom, as our surety, into his Father's hands: *Ergo, &c.*

There are four things to be proved, in the assumption, or second proposition. First, That Christ paid such a price and ransom. Secondly, That he paid it into the hands of his Father. Thirdly, That he did it as our surety. And, Fourthly, That we might go free. All which we shall prove, in order.

1<sup>st</sup>, For the first, our Saviour, himself, affirms it, Matth. xx. 28. *He came to give his life λύτρον a ransom,* or price of redemption, *for many*: which the apostle terms, *ἀντίλυτρον*, 1 Tim. ii. 6. a ransom to be accepted in the stead of others; whence we are said to have deliverance, *διὰ τῆς ἀπολυτρώσεως*, by the ransom-paying of Christ, Rom. iii. 24. *He bought us with a price,* 1 Cor. vi. 20. which price, was *his own blood*, Acts xx. 28. being compared to, and exalted above silver and gold, in this work of redemption, 1 Pet. i. 18. So that this first part is most clear and evident.

2<sup>dly</sup>, He paid this price into the hands of his Father. A price must be paid to some body: in the case of deliverance from captivity by it, it must be paid to the judge or jailor; that is, to God, or the devil. To say the latter, were the highest blasphemy; Satan was to be conquered, not satisfied: for the former, the Scripture is clear; as it was his *wrath* that was on us, John iii. 36. It was he that had shut us all up under sin, Gal. iii. 22. He is the great King, to whom the debt is owing, Matth. xviii. 23, 24. He is the only *Lawgiver*, *who is able to save, and to destroy*, James iv. 12. Nay, the ways whereby this *ransom-paying* is, in the Scripture, expressed, abundantly inforce the pay-

payment of it into the hands of his Father: for his death and blood-shedding is said to be, *προσφορὰ*, and *θυσία*, an oblation and sacrifice, Eph. v. 2. and his soul to be, Heb. a sacrifice, or offering, for sin, Isa. liii. 10. Now, certainly, offerings and sacrifices are to be directed to God alone.

3dly, That he did this as our surety, we are assured, Heb. vii. 22. He was made *εγγυς*, a surety of a better testament: and, in performance of the duty which lay upon him as such, he paid that which he never took, Psa. lxxix. 4.

4thly, All which, could not possibly have any other end, but that we might go free.

ARG. III. To make an atonement for sin, and to reconcile God unto the sinners; is, in effect, to make satisfaction unto the justice of God, for sin; and all that we understand thereby: but Jesus Christ, by his death and oblation, did make an atonement for sin, and reconcile God unto sinners: *Ergo*, &c.

The first proposition is, in itself, evident. The assumption is confirmed, Rom. iii. 24, 25. We are justified freely, through the ransom-paying that is in Christ; whom God hath set forth to be *ἱλαστήριον*, a propitiation, an atonement, a mercy-seat, a covering of iniquity; and that *εἰς ἐνδειξὴν τῆς δικαιοσύνης αὐτοῦ*, for the manifestation of his justice, declared in the going forth and accomplishment thereof. So, likewise, Heb. ii. 17. He is said to be a merciful High-priest, *εἰς τὸ ἱλασθῆναι τὰς ἁμαρτίας τοῦ λαοῦ*, to make reconciliation for the sins of the people; to reconcile God unto the people: the meaning of the words being, *ἱλασθῆναι τὸν Θεὸν πρὸς τοὺς ἁμαρτιῶν τοῦ λαοῦ*, to reconcile God, who was offended with the sins of his people; which reconciliation we are said to receive, Rom. v. 11. (the word, *καταλλαγή*, there, in our common translation rendered atonement, is, in other places, in the same, rendered reconciliation; being, indeed, the only word used for it, in the New Testament.) And all this is said to be accomplished, *ἐκ ἑνὸς δικαιοσύνης*, Rom. v. 18. By one righteousness,



or satisfaction; that is, of Christ: (the words will not bear that sense, wherein they are usually rendered by *the righteousness of one*; for then must it have been, *ὅτι ἡ δικαιοσύνη ἑστέ*). And hereby were we delivered from that, from which it was impossible we should be otherwise delivered, Rom. viii. 3.

ARG. IV. That wherein the exercise of the priestly office of Jesus Christ whilst he was on earth doth consist, cannot be rejected or denied without damnable error: but the exercise of the priestly office of Jesus Christ whilst he was upon the earth, consisted in this, to bear the punishment due to our sins; to make atonement with God, by undergoing his wrath, reconciling him to sinners upon the satisfaction made to his justice: therefore cannot these things be denied, without damnable error. That in the things before recounted, and the exercise of Christ's priestly office did consist, is most apparent; 1<sup>st</sup>, From all the types and sacrifices whereby it was prefigured; their chief end being, propitiation and atonement. 2<sup>dly</sup>, From the very nature of the sacerdotal office, appointed for sacrificing; Christ having nothing to offer, but his own blood, through the eternal Spirit. 3<sup>dly</sup>, From divers, yea innumerable texts of Scripture affirming the same.

It would be too long a work, to prosecute those things severally and at large; and therefore I will content myself with one or two places, wherein all those testimonies are comprised; as Heb. ix. 13, 14. *If the blood of bulls and goats, &c. how much more shall the blood of Christ, who, through the eternal Spirit, offered himself, without spot unto God, &c.?* Here the death of Christ is compared to, exalted above, and in the antitype answered the sacrifices of expiation, which were made by the blood of bulls and goats: and so must, at least spiritually, effect what they did carnally accomplish and typically prefigure, *viz.* deliverance from the guilt of sin, by expiation and atonement. For as in them, the life and blood of the sacrifice was accepted in the stead of the offerer, who was to die for the breach of the law

law according to the rigour of it : so in this of Christ, was the blood accepted as an atonement and propitiation for us ; himself being priest, altar, and sacrifice: So Heb. x. 10. 12. he is said expressly, in the room of all old insufficient carnal sacrifices which could not make the comers thereunto perfect, to offer up his own *body*, a *sacrifice for sin* ; for the remission and pardon of sins, through that offering of himself, as it is ver. 18. And in the performance also, do we affirm, that our Saviour underwent the wrath of God, which was due unto us. This because it is by some questioned, I shall briefly confirm ; and that with these following reasons.

1. The punishment due to sin, is the wrath of God, Rom. i. 18. " The wrath of God is revealed against all ungodliness. Chap. ii. 5. the day of wrath, and revelation of the righteous judgment of God. Eph. ii. 3. children of wrath. John iii. 36. The wrath of God abideth on him." Now Jesus Christ underwent the punishment due to sin, 2 Cor. v. 21. " made sin for us. Isa. liii. 6. Iniquity was laid upon him. 1 Pet. ii. 24. He bare our sins in his own body on the tree." Therefore he underwent the wrath of God.

2. The curse of the law, is the wrath of God taken passively, Deut. xxix. 20, 21. But Jesus Christ underwent the curse of the law, Gal. iii. 13. *made a curse for us*: the curse that they lie under which are out of Christ, who *are of the works of the law*, ver. 10. Therefore he underwent the wrath of God.

3. The death that sinners are to undergo, is the wrath of God : but Jesus Christ did taste of that death, which sinners for themselves were to undergo ; for he died as our surety, Heb. vii. 22. and in our stead, Matth. xx. 28. Hence his fear, Heb. v. 7. agony, Luke xxii. 44. astonishment and amazement, Mark xi v. 33. dereliction, Matth. xxvi. 46. sorrow, heaviness, and unexpressible pressures.

ARG. V. That doctrine cannot be true nor agreeable to the gospel, which strikes at the root of gospel-faith;

faith; and plucks away the foundation of all that strong consolation, which God is so abundantly willing we should receive: but such is that of denying the satisfaction made by Christ; his answering the justice, and undergoing the wrath of his Father; it makes the poor soul to be like Noah's dove in its distress, not knowing where to rest the soles of her feet. When a soul is turned out of its self-righteousness, and begins to look abroad, and view heaven and earth for a resting-place; and perceives an ocean, a flood, an inundation of wrath to cover all the world; the wrath of God revealing itself from heaven against all ungodliness, so that it can obtain no rest nor abiding; heaven it cannot reach by its own flight, and to hell it is unwilling to fall: if now the Lord Jesus Christ do not appear as an ark in the midst of the waters, (upon whom the floods have fallen, and yet is got above them all), for a refuge; alas! what shall it do? When the flood fell, there were many mountains glorious in the eye, far higher than the ark; but yet those mountains were all drowned, whilst the ark still kept on the top of the waters. Many appearing hills and mountains of self-righteousness, and general mercy, at the first view seem to the soul much higher than Jesus Christ: but when the flood of wrath once comes and spreads itself, all those mountains are quickly covered; only the ark, the Lord Jesus Christ, though the flood fall on him also, yet he gets above it quite, and gives safety to them that rest upon him.

Let me now ask any of those poor souls, who ever have been wandering and tossed with the fear of the wrath to come; whether ever they found a resting-place, until they came to this; "God spared not his only Son, but gave him up to death for us all;" that he made him to be sin for us; that he put all the sins of all the elect into that cup which he was to drink of; that the wrath and flood which they feared, did fall upon Jesus Christ, though now as the ark he be above it, so that if they could get into him, they should be safe; the storm hath been his, and the safety shall be theirs:

as all the waters which would have fallen on them that were in the ark, fell upon the ark, they being dry and safe; so all the wrath that should have fallen upon them, fell on-Christ, which alone causeth their souls to dwell in safety? Hath not, I say, this been your bottom? your foundation? your resting-place? if not, (for the substance of it,) I fear you have but rotten bottoms. Now, what would you say, if a man should come and pull this ark from under you; and give you an old rotten post to swim upon, in the flood of wrath? It is too late to tell you, no wrath is due unto you: the word of truth, and your own consciences, have given you other information; you know, *The wages of sin is death*, in whomsoever it be: he must die, on whomsoever it is found. So that truly the soul may well say, bereave me of the satisfaction of Christ, and I am bereaved: if he satisfied not justice, I must; if he underwent not wrath, I must to eternity; O rob me not of my only pearl. Thus, a denying the satisfaction of Christ, destroys the foundation of faith and comfort.

ARG. VI. Another argument we may take, from two particular places of Scripture, which, instead of many, I shall produce.

*1st*, 2 Cor. v. 21. *He hath made him to be sin for us, who knew no sin.* He made him to be *sin for us*: How could that be? Are not the next words, "He knew no sin?" Was he not a Lamb without spot, and without blemish? Doubtless he did no sin, neither was guile found in his mouth. What then is this, God *made him to be sin*? It cannot be, that God made him sinful, or a sinner, by any inherent sin; that will not stand with the justice of God, nor with the holiness of the person of our Redeemer. What is it then; *He made him to be sin, who knew no sin*? Why, clearly, by dispensation and consent, he laid that to his charge, whereof he was not guilty. He charged upon him, and imputed unto him, all the sins of all the elect; and proceeded against him accordingly.

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He stood, as our surety, really charged with the whole debt; and was to pay the uttermost farthing, as a surety is to do, if it be required of him: though he borrow not the money, nor have one penny of that which is in the obligation; yet, if he be sued to an execution, he must pay all. The Lord Christ (if I may say so) was sued by his Father's justice, unto an execution; in answer whereunto, he underwent all that was due to sin; which we proved before to be death, wrath, and curse.

If it be excepted (as it is) that God was always well pleased with his Son, he testified it again and again from heaven: How, then, could he lay his wrath upon him? I answer: It is true, he was always well pleased with him; yet, *It pleased him to bruise him, and put him to grief.* He was always well pleased with the holiness of his person, the excellency and perfectness of his righteousness, and the sweetness of his obedience; but he was displeased with the sins that were charged on him: and, therefore, it pleased him to bruise and put him to grief, with whom he was always well pleased.

Nor is that other exception of any more value, That Christ underwent no more than the elect lay under; but they lay not under wrath and the punishment due to sin: because the proposition is most false; neither is there any more truth in the assumption. For Christ underwent, not only, that wrath (taking it passively) which the elect were under; but that, also, which they should have undergone, had not he borne it for them: he delivered them *from the wrath to come.* Moreover, the elect do, in their several generations, lie under all the wrath of God, in respect of merit, and procurement, though not in respect of actual endurance; in respect of guilt, not present punishment. So that, notwithstanding these exceptions, it stands firm, That he was *made sin for us; who knew no sin.*

2dly, Isa. liii. 5. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement

tisement of our peace was upon him, and with his stripes we are healed." Of this place something was said before; I shall add some small enlargements that conduce to discover the meaning of words. *The chastisement of our peace was upon him*; that is, he was chastised or punished, that we might have peace, that we might go free: our sins being the cause of his wounding, and our iniquities of his being bruised; all our sins meeting upon him, as ver. 6. that is, he bare our sins, in Peter's interpretation. He bare our sins, (not as some think, by declaring that we were never truly sinful: but) by being wounded for them, bruised for them; undergoing the chastisement due unto them, consisting in death, wrath, and curse; so making his soul an offering for sin. He bare our sins; that is, say some, he declared that we have an eternal righteousness in God; because of his eternal purpose to do us good: but is this, to interpret Scripture; or to corrupt the word of God? Ask the word, what it means by Christ bearing of sin? It will tell you; his being stricken for our transgressions, Isa. liii. 8. his being cut off for our sins, Dan. ix. 26. Neither hath the expression of bearing sins, any other signification in the word, Lev. v. 1. he that heareth swearing and doth not reveal it, shall bear his iniquity. What is that: he shall declare himself or others to be free from sin? No doubtless; but he shall undergo the punishment due to sin: as our Saviour did, in bearing our iniquities. He must be a cunning gamester indeed, that shall cheat a believer of this foundation.

More arguments or texts on this subject, I shall not urge or produce; though the cause itself will inforce the most unskilful to abound. I have proceeded as far, as the nature of a digression will well bear; neither shall I undertake, at this time, the answering of objections to the contrary. A full discussion of the whole business of the satisfaction of Christ, which should cause me to search for, draw forth, and confute all objections to the contrary; being not by me intended. And for those

those which were made, at that debate, which gave occasion to this discourse, I dare not produce them; lest haply I should not be able to restrain the conjectures of men, that I purposely framed such weak objections, that I might obtain an easy conquest over a man of straw, of mine own erection: so weak were they, and of so little force, to the shaking of so fundamental a truth, as that is, which we do maintain. So of this argument hitherto.

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## C H A P. X.

### *Of the Merit of CHRIST: with Arguments from thence.*

#### ARGUMENT XIV.

IV. **A** Fourth thing ascribed to the death of Christ, is *merit*; or that worth and value of his death, whereby he purchased and procured unto us and for us, all those good things, which we find in the Scripture, for his death, to be bestowed upon us. Of this, much I shall not speak; having considered the thing itself, under the notion of impetration, already: only I shall add some few observations, proper to that particular of the controversy which we have in hand. The word *merit*, is not at all to be found in the New Testament, in no translation out of the original that I have seen. The *vulgar Latin* once reads *promeretur*, Heb. xiii. 16. and the *Rhemists*, to preserve the sound, have rendered it *promerited*. But these words, in both languages, are uncouth and barbarous; besides, that they no way answer *μωραστια*, the word in the original, which gives no colour to merit, name or thing. Nay, I suppose it will prove a difficult thing, to find out any one word, in either of the languages, wherein the holy Scripture was writ-

written, that doth, properly and immediately, in its first native importance, signify *merit*; so that, about the name, we shall not trouble ourselves, if the thing itself, intended thereby, be made apparent; which it is, both in the Old and New Testament. As, Isa. liii. 5. *The chastisement of our peace was upon him, and with his stripes we are healed.* The procurement of our peace and healing, was the merit of his chastisement and stripes. So, Heb. ix. 12. *διὰ τοῦ ἵματός αἰωνίου λύτρωσιν ἡμετέρας, obtaining, by his blood, eternal redemption,* is as much as we intend to signify, by the *merit* of Christ. The word which comes nearest it, in signification, we have, Acts xx. 28. *πρὸς ἑαυτοῦ, purchased with his own blood;* purchase and impetration, merit and acquisition, being, in this business, terms equivalent: which latter word is used in divers other places, as, 1 Thes. v. 9. Eph. i. 14. 1 Pet. ii. 9: Now, that which, by this name, we understand, is, ‘The performance of such an action, as whereby the thing aimed at by the agent, is due unto him, according to the equity and equality required in justice; as, *To him that worketh, is the reward not reckoned of grace, but of debt,*’ Rom. iv. 4. That there is such a merit attending the death of Christ, is apparent from what was said before; neither is the weight of any operous proving of it, imposed on us, by our adversaries seeming to acknowledge it no less themselves: so that we may take it for granted, until our adversaries close with the Socinians in this also.

Christ, then, by his death, did merit and purchase, for all those for whom he died, all those things which, in the Scripture, are assigned to be the fruits and effects of his death. These are the things purchased and merited, by his blood-shedding and death: which may be referred unto two heads. 1<sup>st</sup>, Such as are privative; as, 1. Deliverance out of the hands of our enemies, Luke i. 74. From the wrath to come, 1 Thes. i. 10. 2. The destruction and abolition of death, in his power, Heb. i. 14. 3. Of the works of the devil,

1 John



1 John iii. 8. 4. Deliverance from the curse of the law, Gal. iii. 13. 5. From our vain conversation, 1 Pet. i. 18. 6. From the present evil world, Gal. i. 4. 7. From the earth, and from among men, Rev. xiv. 3, 4. 8. Purgings of our sins, Heb. i. 3. *2dly*, Such as are positive: as, 1. Reconciliation with God, Rom. v. 10. Ephes. ii. 16. Col. i. 20. 2. Appeasing, or atoning of God, by propitiation, Rom. iii. 25. 1 John ii. 2. 3. Peace-making, Eph. ii. 14. 4. Salvation, Mat. i. 21.

All these hath our Saviour by his death merited and purchased, for all them for whom he died; that is, so procured them of his Father, that they ought, in respect of that merit, according to the equity of justice, to be bestowed on them for whom they were so purchased and procured. It was absolutely of free grace, in God, that he would send Jesus Christ to die for any; it was of free grace, for whom he would send him to die; it is of free grace, that the good things procured by his death be bestowed on any person, in respect of those persons on whom they are bestowed: but considering his own appointment and constitution, that Jesus Christ by his death should merit and procure grace and glory for those for whom he died; it is of debt in respect of Christ that they be communicated to them. Now that which is thus merited, which is of debt to be bestowed; we do not say that it may be bestowed, but it ought so to be: and it is injustice, if it be not.

Having said this little of the nature of merit, and of the merit of Christ, the procurement of his death for them in whose stead he died; it will quickly be apparent, how unreconcilable the general ransom is therewith. For the demonstration whereof, we need no more but the proposing of this one question, *viz.* If Christ hath merited grace and glory, for all those for whom he died; if he died for all, how comes it to pass that these things are not communicated to and bestowed upon all? is the defect in the merit of Christ, or in the justice of God? How vain is it to except, that these things are not bestowed absolutely upon us, but upon

upon condition, and therefore were so procured; seeing that the very condition itself, is also merited and procured, (Eph. i. 3, 4. Phil. i. 29.) as hath been already declared.

#### ARGUMENT XV.

V. The very phrases of *dying for us, bearing our sins, being our surety*, and the like, whereby the death of Christ for us, is expressed; will not stand with the payment of a ransom for all. To *die for another*, is, in Scripture, to die in that other's stead, that he might go free; as Judah besought his brother Joseph to accept of him for a bondman, in stead of Benjamin, that he might be set at liberty, Gen. xlv. 33. and that to make good the engagement, wherein he stood bound to his father, to be a surety for him. He that is *surety* for another, (as Christ was for us, Heb. vii. 22.) is to undergo the danger, that the other may be delivered. So David wishing that he had died for his son Absalom, 2 Sam. xviii. 33. intended, doubtless, a commutation with him, and a substitution of his life for his; so that he might have lived. Paul, also, Rom. v. 7. intimates the same; supposing that such a thing might be found among men, that one should die for another: no doubt alluding to the Decii, Menecæus, Euryolus, and such others, whom we find mentioned in the stories of the Heathen; who voluntarily cast themselves unto death, for the deliverance of their country or friends; continuing their liberty and freedom from death, who were to undergo it, by taking it upon themselves, to whom it was not directly due. And this, plainly, is the meaning of that phrase, *Christ died for us*; that is, in the undergoing of death, there was a subrogation of his person, in the room and stead of ours.

Some, indeed, except, that where the word, *ἀντὶ πάντων*, is used in this phrase, as, Heb. ii. 9. *That he, by the grace of God, should taste death for every man*; there, only, the good and profit of them, for whom he died, is intended, not enforcing the necessity of any com-

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mutation. But why this exception should prevail, I see no great reason; for the same proposition being used in the like kind, in other cases, doth confessedly intimate a commutation, as, Rom. ix. 4. where Paul affirms, that he could wish himself accursed from Christ, ὑπὲρ τῶν ἀδελφῶν, for his brethren; that is, in *their stead*; so also, 2 Cor. v. 20. ὑπὲρ Χριστοῦ προσβαύομεν, "We are ambassadors in Christ's *stead*. So the same apostle, 1 Cor. i. 13. asking, and strongly denying, by way of interrogation; μὴ Πᾶντες ἐσταυρώθη ὑπὲρ ὑμῶν, *Was Paul crucified for you?* Plainly sheweth, that the word, ὑπὲρ, used about the crucifying of Christ, for his church, doth argue a commutation or change; and not only designs the good of them for whom he died: for, plainly, Paul might, himself, have been crucified; for the good of the church; but in the stead thereof, he abhorreth the least thought of it.

But, concerning the word ἀντί, which also is used, there is no doubt, nor can any exception be made: it always signifieth a commutation and change, whether it be applied to things or persons. So, Luke xi. 11. ὄφεις ἀντί ἰχθύος, *a serpent instead of a fish*. Matth. v. 38. ὄφθαλμὸς ἀντί ὄφθαλμοῦ, *an eye for an eye*. Heb. xii. 16. πρωτότοκον ἀντί βρώσιως, *his birth-right for meat*. And, for persons, Archelaus is said to reign ἀντί Ἡρώδου τοῦ πατρὸς, Matth. ii. 22. *in stead of his father*. Now, this word is used of the death of our Saviour, Matth. xx. 28. *The Son of man came, δῆναί τὴν ψυχὴν αὐτοῦ λύτρον ἀντι πολλῶν*, (which words are repeated again, Mark x. 45.) that is, *to give his life a ransom, in the stead of the lives of many*. So that, plainly, Christ's dying for us as a *surety*, Heb. vii. 22. and thereby and therein *bearing our sins in his own body*, 1 Pet. ii. 24. *being made a curse for us*; was an undergoing of death, punishment, curie, wrath, not only for our good, but directly in our stead: a commutation and subrogation of his person in the room and place of ours, being allowed, and of God accepted.

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This being cleared, I demand, *1st*, Whether Christ died thus for all? That is, Whether he died in the room and stead of all, so that his person was substituted in the room of theirs? As, whether he died in the stead of Cain and Pharaoh, and the rest; who, long before his death, were under the power of the second death, never to be delivered? *2dly*, Whether it be justice, that those, or any of them, in whose stead Christ died, bearing their iniquities, should, themselves, also die, and bear their own sins to eternity? *3dly*, What rule of equity is there, or example for it, that when the surety hath answered, and made satisfaction to the utmost, of what was required in the obligation, wherein he was a surety; that they, for whom he was a surety, should afterwards be proceeded against? *4thly*, Whether Christ hung upon the cross, in the room or stead of reprobates? *5thly*, Whether he underwent all that which was due unto them for whom he died? If not, how could he be said to die in their stead? If so, why are they not all delivered? I shall add no more but this; that to affirm Christ to die for all men, is the readiest way to prove that he died for no man, in the sense which Christians have hitherto believed; and to hurry poor souls into the bottom of Socinian blasphemies.

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## C H A P. XI.

### *The last general Argument.*

#### ARGUMENT XVI.

VI. **O**UR next argument is taken from some particular places of Scripture, clearly and distinctly in themselves holding out the truth of what we do affirm: out of the great number of them, I shall take a few to insist upon; and therewith to close our arguments.

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1st, The first that I shall begin withal, is, The first mentioning of Jesus Christ; and the first revelation of the mind of God, concerning a discrimination between the people of Christ and his enemies, viz. Gen. iii. 15. "I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed." By the seed of the *woman*, is meant the whole body of the elect; Christ, in the first place, as the head; and all the rest, as his members: by the seed of the serpent, the devil, with all the whole multitude of reprobates, making up the malignant state, in opposition to the kingdom and body of Jesus Christ.

1. That, by the first part, or the seed of the woman, is meant Christ, with all the elect, is most apparent: for they in whom all things that are here foretold of the seed of the woman do concur, they are the seed of the woman; (for the properties of any thing, do prove the thing itself;) but now, in the elect, believers, in and through Christ, are to be found all the properties of the seed of the woman; seeing for them, in them, and by them, is the head of the serpent broken, Satan trodden down under their feet, the devil disappointed in his temptations, and the devil's agents frustrated in their undertakings. Principally, and especially, this is spoken of Christ himself; collectively of his whole body, which beareth a continual hatred to the serpent and his seed.

2. By the seed of the serpent is meant, all the reprobate men of the world, impenitent, unbelievers. For,

(1.) The enmity of the serpent lives and exerciseth itself in them; they hate and oppose the seed of the woman, they have a perpetual enmity with it; and every thing that is said of the seed of the serpent, belongs properly to them.

(2.) They are often so called in the Scripture, Matth. iii. 7. *O generation of vipers*, or seed of the serpent; so also, Matth. xxiii. 33. and Christ telleth the reprobate Pharisees, *Ye are of your father the devil,*  
and

and his lusts ye will do, John viii. 44. so again, the child of the devil, Acts xiii. 10. that is, the seed of the serpent; For he that committeth sin, is of the devil, 1 John iii. 8.

These things being undeniable, we thus proceed: Christ died for no more, than God promised him unto, that he should die for them; but God did not promise him to all, as that he should die for them; ~~but God did not promise him to all, as that he should die for them~~ for he did not promise the seed of the woman to the seed of the serpent, Christ to reprobates; but, in the first word of him, he promiseth an enmity against them. In sum, the seed of the woman died not for the seed of the serpent.

2dly, Matth. vii. 23. *I will profess unto them, I never knew you.* Christ, at the last day, will profess to some, that he never knew them: Christ saith, directly, that he knows his own, whom he layeth down his life for, John x. 14, 15, 17. and, surely, he knows whom, and what he hath bought. Were it not strange, that Christ should die for them, and buy them, that he will not own, but profess he never knew them? If they are bought with a price, surely they are his own, 1 Cor. vi. 20. If Christ did so buy them, and lay out the price of his precious blood for them, and then, at last, deny that he ever knew them; might they not well reply, Ah, Lord! was not thy soul heavy unto death, for our sakes? Didst thou not, for us, undergo that wrath, that made thee sweat drops of blood? Didst thou not bath thyself in thine own blood, that our bloods might be spared? Didst thou not sanctify thyself, to be an offering for us, as well as for any of the apostles? Was not thy precious blood, by stripes, by sweat, by nails, by thorns, by spear, poured out for us? Didst thou not remember us, when thou hungst upon the cross? And now dost thou say, thou never knewest us? Good Lord, though we be unworthy sinners, yet thine own blood hath not deserved to be despised! Why is it, that none can lay any thing

to the charge of God's elect? Is it not, because thou didst for them? And didst thou not do the same for us? Why, then, are we thus charged, thus rejected? Could not thy blood satisfy thy Father, but we ourselves must be punished? Could not justice content itself with that sacrifice, but we must now hear, *Depart, I never knew you?* What can be answered to this plea, upon the granting of the general ransom, I know not.

3dly, Matth. xi. 25, 26. "I thank thee, O Father! Lord of heaven and earth, because thou hast hid these things from the wise and prudent; and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." Those men, from whom God, in his sovereignty, as Lord of heaven and earth, of his own good pleasure, hideth the gospel, either in respect of the outward preaching of it, or the inward revelation of the power of it in their hearts; those certainly Christ died not for. For to what end should the Father send his only Son, to die for the redemption of those, whom he, for his own good pleasure, had determined should be everlasting strangers from it, and never so much as hear of it, in the power thereof, revealed to them. Now, that such there are, our Saviour here affirms; and thanks his Father for that dispensation, at which so many do at this day repine.

4tly, John x. 11. 15, 16. 26, 27, 28, 29. This clear place, which, of itself, is sufficient to evert the general ransom, hath been a little considered before; and, therefore, I shall pass it over the more briefly.

1. That all men are not the sheep of Christ, is most apparent; for, (1.) He, himself, saith so, ver. 26. *Ye are not of my sheep.* (2.) The distinction at the last day, will make it evident; when the sheep and the goats shall be separated. (3.) The properties of the sheep here: That they hear the voice of Christ; that they know him, and the like; are not in all. 2. The sheep here mentioned, are all his elect; as well those that were to be called, as those that were then

then already called, ver. 16. Some *were not*, as yet, *of his fold*, of called ones; so that they are sheep by election, and not by believing. 3. Christ so says, that he laid down his life for his sheep, that plainly he excludes all others: for, (1.) He laid down his life for them as sheep: now, that which belongs to them as such, belongs only to such; if he lays down his life for sheep as sheep, certainly he doth it not for goats, and wolves, and dogs. (2.) He lays down his life as a shepherd, ver. 11. therefore for them as the sheep: what hath the shepherd to do with the wolves, unless it be to destroy them? (3.) Dividing all into sheep, and others, ver. 26. He saith, He lays down his life for his sheep; which is all one, as if he had said, he did it for them only. (4.) He describes them for whom he died, by this, *My Father gave them me*, ver. 29. As also, chap. xvii. 6. *Thine they were, and thou gavest them me*. Which are not all: for, *All that the Father giveth him, shall come to him*, John vi. 37. and he *gives unto them eternal life, and they shall never perish*, ver. 28. Let but the sheep of Christ keep close to this evidence, and all the world shall never deprive them of their inheritance. Further, to confirm this place, add Matth. xx. 28. John xi. 52.

5thly, Rom. viii. 32, 33, 34. The intention of the apostle in this place, is to hold out consolation to believers in affliction, or under any distress: which he doth, ver. 31. in general, from the assurance of the presence of God with them, and his assistance at all times; enough to conquer all oppositions, and to make all difficulty indeed contemptible, by the assurance of his loving-kindness, which is better than life itself; *If God be for us, who can be against us?* To manifest this his presence and kindness, the apostle minds them of that most excellent, transcendent, and singular act of love towards them, in sending his Son to die for them; not sparing him, but requiring their debt at his hand: whereupon he argues from the greater to the less, That if he have done that for us, surely he will



will do every thing else that shall be requisite; if he did the greater, will he not do the less? If he give his Son to death, will he not also, with him, *freely give us all things*? Whence we may observe, 1. That the greatest and most eximious expression of the love of God towards believers, is in sending his Son to die for them, not sparing him for their sake; this is made the chief of all. Now, if God sent his Son to die for all; he had as great love, and hath made as great a manifestation of it, to them that perish, as to those that are saved. 2. That for whomsoever he hath given, and not spared his Son; unto them he will, assuredly, freely give all things: but, now, he doth not give all things that are good for them unto all; as faith, grace, and glory. From whence we conclude, that Christ died not for all.

Again, ver. 33. he gives us a description of those that have a share in the consolation here intended, for whom God gave his Son, to whom he freely gives all things; and that is, that they are his elect: not all, but only those whom he hath chosen before the foundation of the world, that they should be holy; which gives another confirmation of the restraint of the death of Christ to them alone.

This he yet further confirms, ver. 34. by declaring that those of whom he speaks, shall be freely justified and freed from condemnation; whereof he gives two reasons: 1. Because Christ died for them. 2. Because he is risen, and makes intercession for them for whom he died: affording us two invincible arguments to the business in hand; (1.) From the infallible effects of the death of Christ; who shall lay any thing to their charge? who shall condemn them? Why? what reason is given? it is Christ that died: so that his death doth infallibly free all them from condemnation, for whom he died. (2.) From the connection that the apostle here makes, between the death and intercession of Jesus Christ: for whom he died, and for them he makes intercession; but he saveth to the uttermost, them

them for whom he intercedeth, Heb. vii. 25. From all which it is undeniably apparent, that the death of Christ, with the fruits and benefits thereof, belongeth only to the elect of God.

*6tibly* Eph. i. 7. *In whom we have redemption.* If his blood were shed for all, then all must have a share in those things that are to be had in his blood: now amongst these is that redemption that consists in the forgiveness of sins, which certainly all have not; for they that have are blessed, Rom. iv. 7. and shall be blessed for evermore; which blessing comes not upon all, but upon the seed of righteous Abraham, ver. 16.

*7tibly*, 2 Cor. v. 21. *He hath made him to be sin for us, that we might be made the righteousness of God in him.* It was in his death that Christ was made sin, or an offering for it: now for whomsoever he was made sin, they are made the righteousness of God in him; "With his stripes we are healed, Isa. liii. 5. And John xv. 13. Greater love hath no man than this, that a man lay down his life for his friends." To intercede therefore, is not of greater love than to die, or any thing else that he doth for his elect. If then he lay down his life for all, which is the greatest; why doth he not also the rest for them, and save them to the uttermost?

*8tibly*, John xvii. 9. "I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine. And verse 19. For their sakes, I sanctify myself.

*9tibly*, Eph. v. 25. "Husbands love your wives; even as Christ also loved the church, and gave himself for it." also Acts xx. 28. The object of Christ's love and his death, is here asserted to be his bride, his church; and that as properly, as a man's own wife is the only allowed object of his conjugal affections: and if Christ had a love to others, so as to die for them; then is there in the exhortation a latitude left unto men, in conjugal affections for other women besides their wives.

I thought to have added other arguments, as intending a clear discussing of the whole controversy: but upon a review of what hath been said, I do with confidence take up and conclude, that these which have been already urged, will be enough to satisfy them who will be satisfied with any thing; and those that are obstinate, will not be satisfied with more. So of our arguments here shall be an end.



## B O O K IV.



### C H A P. I.

*Things previously to be considered, to the solution of objections.*

**T**HERE being sundry places in holy Scripture, wherein the ransom and propitiation made by the blood of Christ, is set forth in general and indefinite expressions; as also a fruitfulness or want of success in respect of some, through their own default, for whom he died seemingly, intimated; with general profers, promises and exhortations made for the embracing of the fruits of the death of Christ, even to them who do never actually perform it; whence some have taken occasion to maintain *an universality of redemption*, equally respecting all and every one; and that with great confidence, affirming that the contrary opinion cannot possibly be reconciled with those places of Scripture, wherein the former things are proposed: these three heads, being the only fountains from whence are drawn (but with violence) all the arguments that are opposed to the peculiar effectual redemption

demption of the elect only ; I shall (before I come to the answering of objections, arising from a wrested interpretation of particular places) lay down some fundamental principles, as are agreeable to the word, and largely held forth in it, and no way disagreeable to our judgment in this particular ; which do and have given occasion to those general and indefinite affirmations, as they are laid down in the word, and upon which they are founded ; having their truth in them, and not in an universal ransom for all and every one : with some distinctions, conducing to the further clearing of the thing in question ; and waving of many false imputations of things and consequences, erroneously or maliciously imposed on us.

I. The first thing that we shall lay down, is concerning the dignity, worth, preciousness and infinite value of the blood and death of Jesus Christ. The maintaining and declaring of this, is doubtless especially to be considered : and every opinion that doth not seemingly clash against it, is exceedingly prejudiced, at least deservedly suspected, yea, presently to be rejected by Christians, if upon search it be found to do so really and indeed ; as that which is injurious and derogatory to the merit and honour of Jesus Christ. The Scripture also to this purpose is exceeding full and frequent, in setting forth the excellency and dignity of his death and sacrifice ; calling his blood, by reason of the unity of his person, *God's own blood*, Act. xx. 28. exalting it infinitely above all other sacrifices ; as having, for its principle, *the eternal Spirit*, and being, itself, *without spot*, Heb. ix. 14. transcendently more precious than *silver or gold, or corruptible things*, 1 Pet. i. 18. Able to give *justification from all things, from which, by the law, men could not be justified*, Acts xiii. 39. Now, such as was the sacrifice and offering of Christ, in itself ; such was it *intended*, by his Father, it should be : It was, then, the purpose and intention of God, that his Son should offer a sacrifice of infinite worth, value, and dignity ; sufficient, in itself, for the redeeming

ing of all and every man, if it had pleased the Lord to employ it to that purpose; yea, and of other worlds also, if the Lord should freely make them, and would redeem them. Sufficient, we say, then, was the sacrifice of Christ, for the redemption of the whole world; and for the expiation of all the sins, of all and every man in the world.

This sufficiency of his sacrifice, hath a twofold rise, *viz.* The dignity of the person that did offer and was offered; as also, the greatness of the pain he endured; by which he was able to bear, and did undergo, the whole curse of the law and wrath of God due to sin: and this sets out the innate real true worth and value of the blood-shedding of Jesus Christ; this is its own true, internal perfection and sufficiency. That it should be applied unto any, made a price for them, and become beneficial to them, according to the worth that is in it; is external to it, doth not arise from it, but merely depends upon the intention and will of God. It was in itself of infinite value and sufficiency to have been made a price, to have bought and purchased all and every man in the world: that it did formally become a price, for any, is solely to be ascribed to the purpose of God, intending their purchase and redemption by it. The intention of the offerer and acceptor, that it should be for *such, some, or any* is that which gives the formality of a price unto it; this is external: but the value and fitness of it to be made a price, ariseth from its own internal sufficiency.

Hence may appear, what is to be thought of that old distinction of the schoolmen, embraced and used by divers Protestant divines, though by others again rejected: *viz.* that Christ died for all, in respect of the sufficiency of the ransom he paid; but not in respect of the efficacy of its application; or, the blood of Christ was a sufficient price for the sins of all the world: which last expression is corrected by some, and thus asserted, *viz.* That the blood of Christ was sufficient to have been made a price for all; which is most true. For, its

its being a price for all, or some, doth not arise from its own sufficiency, worth, or dignity; but from the intention of God and Christ, using it to that purpose, as was declared; and therefore it is denied, that the blood of Christ was a sufficient price and ransom for all, and every one; not because it was not sufficient, but because it was not a ransom. And so it easily appears, what is to be owned in the distinction itself, before express. If it intend no more, but that the blood of our Saviour was of sufficient value for the redemption of all and every one, and that Christ intended to lay down a price which should be sufficient for their redemption; it is acknowledged as most true: but the truth is, that expression (*to die for them*) holds out the intention of our Saviour, in the laying down of the price, to have been their redemption, which we deny; and affirm, that then it could not be, but that they must be made actual partakers of the eternal redemption purchased for them; unless God failed in his design, through the defect of the ransom paid by Christ, his justice refusing to give a dismissal, upon the delivery of the ransom.

Now the infinite value and worth which we assert to be in the death of Christ, we conceive to be exceedingly undervalued by the assertors of universal redemption: for that it should be extended to this or that object, fewer or more, we shewed before to be extrinsecal to it; but its true worth consists in the immediate effects, products and issues of it; with what, in its own nature, it is fit and able to do: which they openly and apparently undervalue, yea, almost annihilate. For they use those expressions concerning it, viz. That by it a door of grace was opened for sinners; where, I suppose, they know not; but that any were effectually carried in at the door by it, that they deny. Also, That God might, if he would, and upon what condition he pleased, save those for whom Christ died: but that a right of salvation was by him purchased for any, they deny. Hence they grant, that after the

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death of Christ, God might have dealt with man upon a legal condition again: likewise, That all and every man might have been damned, and yet the death of Christ have had its full effect: as also, moreover, That faith and sanctification, are not purchased by his death; yea, no more purchased for any (as before) than what he may go to hell withal. And divers other ways do they express their low thoughts, and slight imaginati-  
 ons, concerning the innate value and sufficiency of the death and blood-shedding of Jesus Christ. To the honour, then, of Jesus Christ, our Mediator, God and man, our all-sufficient Redeemer, we affirm, That such, and so great, was the dignity and worth of his death and blood-shedding, of so precious a value, of such an infinite fulness and sufficiency, was this oblation of himself, that it was every way able and perfectly sufficient to redeem, justify, and reconcile, and save, all the sinners in the world, and to satisfy the justice of God for all the sins of all mankind, and to bring them every one to everlasting glory. Now, this fulness and sufficiency of the merit of the death of Christ, is a foundation unto two things, *viz.*

1<sup>st</sup>, The general publishing of the gospel unto all nations, with the right that it hath to be preached to every creature, Matth. xxviii. 19. Mark xvi. 15. Because the way of salvation which it declares, is wide enough for all to walk in; there is enough in the remedy it brings to light, to heal all their diseases, to deliver them from all their evils: if there were a thousand worlds, the gospel of Christ might, upon this ground, be preached to them all; there being enough in Christ for the salvation of them all, if so be they will derive virtue from him, by touching him in faith, the only way to draw refreshment from this fountain of salvation. It is then altogether in vain which some object; that the preaching of the gospel to all, is altogether needless and useles, if Christ died not for all; yea, that it is to make God call upon men to believe that which is not true, *viz.* that Christ died for them. For, 1. Besides that amongst those nations whither  
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the gospel is sent, there are some to be saved, (*I have much people in this city*, Acts xviii. 10.) which they cannot be, in the way that God hath appointed to do it, unless the gospel be preached to others, as well as themselves: And, 2. Besides, that in the œconomy and dispensation of the new covenant, (by which all external differences and privileges of people, tongues, and nations, are abolished and taken away), the word of grace was to be preached without distinction, and all men called every-where to repent: And, 3. That when God calleth upon men to believe, he doth not, in the first place, call upon them to believe that Christ died for them; but that, *There is none other name, under heaven, given among men, whereby we must be saved*, but only of *Jesus Christ*; through whom salvation is preached: I say, besides those certain truths, fully taking off that objection, this one thing, of which we speak, is a sufficient basis and ground for all those general precepts of preaching the gospel unto all men; even that sufficiency which we have described.

2dly, That the preachers of the gospel, in their particular congregations, being utterly unacquainted with the purpose and secret counsel of God, being also forbidden to pry or search into it, Deut. xxix. 29. may, from hence, justifiably call upon every man to believe, with assurance of salvation to every one, in particular, upon his so doing; knowing, and being fully persuaded of this, that there is enough in the death of Christ, to save every one that shall so do: leaving the purpose and counsel of God, on whom he will bestow faith, and for whom, in particular, Christ died, (even as they are commanded) to himself.

And this is one principal thing, which being well observed, will crush many of the vain flourishes of our adversaries; as will, in particular, hereafter appear:

II. A second thing to be considered, is the *œconomy or administration of the new covenant*, in the times of the gospel; with the amplitude and enlargement of the kingdom and dominion of Christ, after his appear-



ance in the flesh: whereby all external differences being taken away, the name of Gentiles removed, the partition-wall broken down; the promise to Abraham, that he should be heir of the world, as he was father of the faithful, was now fully to be accomplished. Now, this administration is so opposite to that dispensation, which was restrained to one people and family, who were God's peculiar, and all the rest of the world excluded; that it gives occasion to many general expressions in the Scripture, which are far enough from comprehending an universality of all individuals, but denote only a removal of all such restraining exceptions as were before in force. So that a consideration of the end whereunto these general expressions are used, and of what is aimed at by them, will clearly manifest their nature, and how they are to be understood; with who they are, that are intended by them, and comprehended in them. For it being only this enlargement of the visible kingdom of Christ, to all nations, in respect of right, and to many, in respect of fact, (God having elect in all those nations to be brought forth, in the several generations wherein the means of grace are in those places employed), that is intended; it is evident, that they import only a *distribution* of men through all differences whatsoever, and not an *universal collection* of all and every one; the thing intended by them, requiring the one, and not the other.

Hence those objections which are made against the particularity of the ransom of Christ, and the restraining of it only to the elect; from the terms of *all, all men, all nations, the world, the whole world*, and the like; are all of them exceeding weak and invalid, as wresting the general expressions of the Scripture beyond their aim and intent: they being used by the holy Ghost, only to evidence the removal of all personal and national distinction, the breaking up of all the narrow bounds of the Old Testament, the enlarging the kingdom of Christ beyond the bounds of Jewry and Salem; abolishing the old restrictions, and opening a way for the elect  
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amongst all people (called the falseness of the Gentiles) to come in, there being now neither *Greek, Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond or free, but Christ is all and in all*, Col. iii. 11. Hence the Lord promiseth to pour out *his Spirit upon all flesh*, Joel ii. 28. which Peter interpreteth to be accomplished, by the filling of the apostles with the gifts of of the Spirit, that they might be enabled to preach to several nations, Acts ii. 17. *having received grace and apostleship, for obedience to the faith among all nations*, Rom. i. 5. not the Jews only, but some among all nations; the gospel being *the power of God unto salvation, to every one that believeth, the Jew and also the Greek*, ver. 16. intending only as to salvation, the peculiar people bought by Christ; which he *redeemed out of every kindred, and tongue, and people, and nation*, Rev. v. 9. where ye have an evident distribution of that, which in other places is generally set down; the gospel being commanded to be preached to all these nations, Matth. xxviii. 19. that those\* bought and redeemed ones amongst them all, might be brought home to God, John xi. 52. And this is that which the apostle so largely sets forth, Eph. ii. 14, 15, 16, 17. Now in this sense which we have explained, and no other, are those many places to be taken, which are usually urged for universal grace and redemption; as shall afterwards be declared in particular.

III. We must exactly distinguish betwixt man's duty and God's purpose, there being no connection between them. The purpose and decree of God, is not the rule of our duty; neither is the performance of our duty, in doing what we are commanded, any declaration of what is God's purpose to do, or his decree that it should be done. Especially is this to be seen and considered, in the duty of the ministers of the gospel; in the dispensing of the word, in exhortations, invitations, precepts and threatenings, committed unto them: all which are perpetual declaratives of our duty; and do manifest the approbation of the thing exhorted and

invited to, with the truth of the connection between one thing and another; but not of the counsel and purpose of God, in respect of individual persons, in the ministry of the word. A minister is not to make inquiry after, nor to trouble himself about those secrets of the eternal mind of God, *viz.* whom he purposeth to save, and whom he hath sent Christ to die for in particular: it is enough for them to search his revealed will; and thence take their directions, from whence they have their commissions. Wherefore there is no sequel from the universal precepts of the word concerning the things, unto God's purpose in himself concerning persons: they command and invite all to repent and believe; but they know not in particular, on whom God will bestow repentance unto salvation, nor in whom he will effect the work of faith with power. When they make profers and tenders in the name of God to all, they do not say to all, it is the purpose and intention of God that ye should believe; who gave them any such power? but that it is his command which makes it their duty, to do what is required of them; and does not declare his mind, what himself in particular will do. The external offer is such, as from which every man may conclude his own duty: none, God's purpose; which yet may be known upon performance of his duty. Their objection then is vain, who affirm that God hath given Christ for all, to whom he offers Christ in the preaching of the gospel: for his offer in the preaching of the gospel, is not declarative to any in particular, neither of what God hath done, nor of what he will do, in reference to him; but of what he ought to do, if he would be approved of God, and obtain the good things promised: whence it will follow,

*1<sup>st</sup>,* That God always intends to save some, among them to whom he sends the gospel in its power: and the ministers of it being, 1. unacquainted with his particular purpose; 2. bound to seek the good of all and every one, as much as in them lies; 3. to hope and judge

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well of all, even as it is meet for them; they make a profer of Jesus Christ, with life and falvation in him; notwithstanding that the Lord hath given his Son only to his elect.

2dly, That this offer is neither vain nor fruitless, being declarative of their duty; and of what is acceptable to God, if it be performed as it ought to be, even as it is required: and if any ask, what it is of the mind and will of God that is declared and made known, when men are commanded to believe for whom Christ did not die? I answer, 1. what they ought to do, if they will do that which is acceptable to God; 2. the sufficiency of falvation that is in Jesus Christ, to all that believe on him; 3. the certain, infallible, inviolable connection that is between faith and falvation; so that whosoever performs the one, shall surely enjoy the other; for whoever come to Christ, he will in no ways cast out: of which more afterwards.

IV. The engrafted erroneous persuasion of the Jews, which for a while had a strong influence upon the apostles themselves, restraining falvation and deliverance by the Messiah or promised seed, to themselves alone, who were the offspring of Abraham according to the flesh; mult be considered as the ground of many general expressions and enlargements of the objects of redemption: which yet being so occasioned, give no colour of any unlimited universality. That the Jews were generally infected with this proud opinion, that all the promises belonged only to them and theirs, towards whom they had an universality; exclusive of all others, whom they called dogs, uncircumcised, and poured out curses on them; is most apparent. Hence, when they saw the multitude of the Gentiles coming to the preaching of Paul; they were filled with envy, contradicting, blaspheming, and stirring up persecution against them, Acts xiii. 45. 50. which the apostle again relates of them, 1 Thes. ii. 15, 16. "They please not God, saith he, and are contrary to all men; forbidding us to speak to the Gentiles, that they might be saved:"

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being not with any thing more enraged, in the preaching of our Saviour, than his predicting of letting out his vineyard to others.

That the Apostles themselves, also, had deeply drunk in this opinion, learned by tradition from their fathers, appeareth not only in their questioning about the restoration of the kingdom unto *Israel*, Acts i. 6. but also most evidently in this, that after they had received commission to *teach and baptize all nations*, Matth. xxviii. 19. or *every creature*, Mark xvi. 15. and were *endued with power from on high* so to do, according to the promise, Acts i. 8. yet they seem to have understood their commission, to have extended only to the lost sheep of the house of *Israel*; for they went about and preached *only to the Jews*, Acts xi. 19. And when the contrary was evidenced and demonstrated to them, they glorified God, saying, *Then hath God also, to the Gentiles, granted repentance unto life!* Acts xi. 18. admiring at it, as a thing which before they were not acquainted with. And no wonder that men were not easily nor soon persuaded to this; it being the great mystery which was not made known to other ages, as it was then revealed to God's holy apostles and prophets by the Spirit, viz. that the Gentiles should be fellow heirs and of the same body, and partakers of his promises in Christ, by the gospel, Eph. iii. 5, 6.

But now this being so made known unto them by the Spirit; and that the time was come wherein the little siter was to be considered, the prodigal brought home, and Japhet persuaded to dwell in the tents of Shem; they laboured by all means to root it out of the minds of their brethern according to the flesh, of whom they had a special care; as also to leave no scruple in the mind of the eunuch, that he was a dry tree; or of the Gentile, that he was cut off from the people of God: to which end they used divers general expressions; carrying a direct opposition to that former error, which was absolutely destructive to the kingdom of Jesus Christ. Hence are those terms of the *world, all*

men, all nations, every creature, and the like, used in the business of redemption, and preaching of the gospel: these things being not restrained, according as they supposed, to one certain nation and family; but extended to the universality of God's people, scattered abroad in every region under heaven. Especially are these expressions used by John: who living to see the first coming of the Lord, in that fearful judgment and vengeance which he executed upon the Jewish nation, some forty years, after his death; is very frequent in the asserting of the benefit of the world by Christ, in opposition, as I said before, to the Jewish nation: giving us a rule how to understand such phrases and locutions, John xi. 51. 52. "He prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one, the children of God, that were scattered abroad." Conformable whereunto, he tells the believing Jews, that Christ is not a propitiation for their sins only, but also for the sins of the whole world, 1 John ii. 2. or the people of God, scattered throughout the whole world; not tied to any one nation, as they sometime vainly imagined. And this may and doth give much light, into the sense and meaning of those places where the words *world* and *all* are used, in the business of redemption: they do not hold out a collective universality; but a general distribution into men of all sorts, in opposition to the before recounted erroneous persuasion.

V. The extent, nature and signification of those general terms, which we have frequently used indefinitely in the Scripture, to set out the object of the redemption by Christ; must seriously be weighed. Upon these expressions hangs the whole weight of the opposite cause: the chief, if not only argument for the universality of redemption, being taken from words which seem to be of a latitude in their signification, equal to such an assertion; as the *world*, the *whole world*, *all*, and the like: which terms, when they

have once fastened upon, they run with, *Lo, triumph!* as though the victory were surely theirs. The *world*, the *whole world*, *all*, *all men*, who can oppose it? Call them to the context, in the several places where the words are, appeal to rules of interpretation, mind them of the circumstances and scope of the place, the sense of the same words in other places; with other fore-named helps and assistances, which the Lord hath acquainted us with, for the discovery of his mind and will in his word; they presently cry out, the *bare word*, the letter is theirs; away with the gloss and interpretation, give us leave to believe what the word expressly saith: little (as I hope) imagining, being deluded with the love of their own darling, that if this assertion be general, and they will not allow us the gift of interpretation, agreeable to the proportion of faith; that at one clap they confirm the cursed madness of the Anthropomorphites, assigning a human body, form and shape unto GOD, who hath none; and the like cursed figment of *transubstantiation*, overthrowing the body of CHRIST, who hath one; with divers other most pernicious errors. Let them, then, as long as they please, continue such empty clamours; fit to terrify and shake weak and unstable men: for the truth's sake we will not be silent. And, I hope, we shall very easily make it appear, that the general terms that are used in this business, will, indeed, give no colour to any argument for universal redemption, whether absolute or conditionate.

Two words there are, that are mightily stuck upon, or stumbled at: first, the *world*; secondly, *all*. The particular places wherein they are, and from which the argument of our adversaries are urged, we shall afterwards consider; and for the present only shew that the words themselves, according to the Scripture use, do not necessarily hold out any collective universality of those concerning whom they are affirmed: but being words of various significations, must be interpreted according to the scope of the place where they

are

are used, and the subject-matter of which the Scripture treateth in those places.

1<sup>st</sup>, For the word *world*, which in the New Testament is called *κοσμος*, (for there is another word sometimes translated world, viz. *αιων*, that belongs not to this matter; noting rather the duration of time, than the thing, in that space continuing); he that doth not acknowledge it to be, *πολυσημον*, need say no more, to manifest his unacquaintedness in the book of God. I shall briefly give you so many various significations of it as shall make it apparent, that from the bare usage of a word, so exceedingly equivocal, no argument can be taken; until it be distinguished, and the meaning thereof, in that particular place, evinced, from whence the argument is taken.

**MUNDUS sumitur,**

**I. Subjective :**

1<sup>mo</sup>, *Ὀλιγκῶς*.

2<sup>do</sup>, *Μερικῶς*; pro,

1. Cælo aspectabili.

2. Terra habitabili.

**II. Adjunctive : ratiohe,**

1<sup>mo</sup>, *Incolarum*; idque,

1. Collective, *κατὰ*

*πάντας*.

2. Distributive; pro,

(1.) *Quibusvis*.

(2.) *Multis*.

3. Signanter; pro;

(1.) *Bonis*, seu electis.

(2.) *Malis*, seu reprobis.

4. *Ἀριστας*, seu communiter.

5. Restrictive, seu *συνεκ-*

*δηχικῶς*; pro,

(1.) *Præcipuis*.

(2.) *Romanis*.

2<sup>do</sup>, *Accidentium*;

1. *Corruptionis*,—unde sumitur pro,

**The WORLD is taken,**

**I. Subjectively :**

1<sup>st</sup>, *Totally*.

2<sup>dly</sup>, *Partially*; for,

1. The visible heaven.

2. The habitable earth.

**II. Adjunctively : in respect of,**

1<sup>st</sup>, *The inhabitants*; & that,

1. Collectively, for the whole.

2. Distributively; for,

(1.) *Any*.

(2.) *Many*.

3. Signally; for,

(1.) *The good*, or elect.

(2.) *The wicked*, or reprobate.

4. *Indifferently*, or in common.

5. *Restrictively*, or, synecdochically, for,

(1.) *The chief*.

(2.) *The Romans*.

2<sup>dly</sup>, *The accidents*;

1. *Of corruption*, whence it is taken for,

(1.) *Ipse*



- |                          |                              |
|--------------------------|------------------------------|
| (1.) Ipsa corruptione.   | (1.) Corruption itself.      |
| (2.) Sede corruptionis.  | (2.) The seat of corruption. |
| (3.) Terrena conditione. | (3.) The earthy condition.   |
| 2. Maledictionis.        | 2. Of the curse.             |

These distinctions of the use of the word, are made out in the following observations.

The word *World*, in the Scripture, is in general taken five ways, *viz.*

1. For the *world containing*: and that, (1.) generally, *ὅλως*, for the whole fabric of heaven and earth, with all things in them contained, which, in the beginning, were created of God; so, Job xxxiv. 13. Acts xvii. 24. Eph. i. 4. and in very many other places. (2.) distinctly, [1.] for the heavens, and all things belonging to them, distinguished from the earth, Psal. xc. 2. [2.] the habitable earth, and this very frequently, as Psal. xxiv. 1. and xcvi. 7. Matth. xiii. 38. John i. 9. and iii. 17. 19. and vi. 14. and xvii. 11. 1 Tim. i. 15. and vi. 7.

2. For the *world contained*, especially men in the world: and that either, (1.) universally, for all and every one, Rom. iii. 6. 19. and v. 12. (2.) indefinitely, for men, without restriction or enlargements, John vii. 4. Isa. xlii. 11. (3.) exegetically, for many; which is the most usual acceptation of the word, Matth. xviii. 7. John iv. 42. and xii. 19. and xvi. 8. and xvii. 21. 1 Cor. iv. 9. Rev. xiii. 3. (4.) comparatively, for a great part of the world, Rom. i. 8. Matth. xxiv. 14. and xxvi. 13. Rom. x. 18. (5.) restrictively, for the inhabitants of the Roman empire, Luke ii. 1. (6.) for men, distinguished in their several qualifications; as, [1.] for the good of God's people, either in designation, or possession, Psal. xxii. 27. John iii. 16. and vi. 33. 51. Rom. iv. 13. and xi. 12. 15. 2 Cor. v. 19. Col. i. 6. 1 John ii. 2. [2.] for the evil, wicked, rejected men of the world, John vii. 7. and xiv. 17. 22. and xv. 19. and xvii. 25. 1 Cor. vi. 2. and xi. 32. Heb. xi. 38. 2 Pet. ii. 5. 1 John v. 19. Rev. xiii. 3.

3. For

3. For the *world corrupted*, or that universal corruption which is in all things in it; as Gal. i. 4. and vi. 14. Eph ii. 2. James i 27. and iv. 4. 1 John ii. 15, 16, 17. 1 Cor. vii. 31. 33. Col. ii. 8. 2 Tim. iv. 10. Rom. xii. 2. 1 Cor. i. 20, 21. and iii. 18, 19.

4. For a *terrene worldly estate or condition* of men, or things, Psal. lxxiii. 12. Luke xvi. 8. John xviii. 36. 1 John iv. 5. and very many other places.

5. For the *world accursed*, as under the power of Satan, John. vii. 7. and xiv. 30. and xvi. 11. 33. 1 Cor. ii. 12. 2 Cor. iv. Eph. vi. 12.

And divers other significations hath this word in holy writ, which are needless to recount. These I have rehearsed, to shew the vanity of that clamour wherewith some men fill their mouths; and frighten unstable souls, with the Scripture mentioning (*world*) so often, in the business of redemption, as though some strength might be taken thence, for the upholding of the general ransom. *Parvas habet spes Troja, si tales habet*: if their greatest strength be but *sophistical craft, taken from the ambiguity of an equivocal word; their whole endeavour is like to prove fruitless*. Now, as I have declared, that it hath divers other acceptations in the Scripture; so when I come to a consideration of their objections, that use the word for this purpose, I hope, by God's assistance, to shew, that in no one place, wherein it is used in this business of redemption, that it is or can be taken for all and every man in the world: as indeed it is in very few places besides. So that concerning this word, our way will be clear; if, to what hath been said, ye add these observations.

(1.) That, as in other words, so in this, there is in the Scripture, usually, an *ἀντανάγκασις*; whereby the same word is ingeminated, in a different sense and acceptation, so Matth. viii. 22. *Let the dead bury their dead: dead*, in the first place, denoting them that are spiritually dead in sin; in the next, those that are naturally dead, by a dissolution of soul and body, So John i. 11. he came, *ἐἰς τὰ ἴδια, unto his own*; even all things that he had

had made: *Και ἰ' ἑαυτοῦ. his own*; that is, the greatest part of the people, *received him not*. So, again, John iii. 6. *That which is born of the Spirit is spirit. Spirit*, in the first place, is the Almighty Spirit of God; in the latter, a spiritual life of grace, received from him. Now, in such places as these, to argue that such is the signification of the word in one place, therefore in the other; were violently to pervert the mind of the Holy Ghost.

Thus, also, is the word, *world*, usually changed, in the meaning thereof; so, John i. 10. *He was in the world, and the world was made by him, and the world knew him not*. He that should force the same signification upon the word, in that triple mention of it, would be an egregious glosser: for, in the first, it plainly signifieth some part of the habitable earth, and is taken *subjective*, *μυκρῆς*; in the second, the whole frame of heaven and earth, and is taken *subjective*, *ὅλων*; and, in the third, for some men living in the earth, *viz.* unbelievers, who may be said to be the world *adjunctive*. So, again, John iii. 17. *God sent not his Son into the world, to condemn the world; but that the world, through him, might be saved*. Where, by the *world*, in the first, is necessarily to be understood, that part of the habitable world, wherein our Saviour conversed; in the second, all men in the world, as some suppose; (so, also, there is a truth in it, as our Saviour came not to condemn all men in the world; for condemnation of any, was not the prime aim of his coming: but he came to save his own people, and so not to condemn all); in the third, God's elect or believers living in the world, in their several generations; who were they whom he intended to save, and none else, or he faileth of his purpose, and the endeavour of Christ is insufficient for the accomplishment of that whereunto it is designed.

(2.) That no argument can be taken from a phrase of speech in the Scripture, in any particular place, if in other places thereof where it is used, the signifi-

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cation pressed from that place, is evidently denied; unless the scope of the place, or subject-matter, do enforce it. For instance, God is said to love the *world*, and send his Son: to be in Christ, reconciling the *world* to himself; and Christ to be a propitiation for the sins of the *whole world*: if the scope of the places where these assertions are, or the subject-matter of which they treat, will enforce an universality of all persons to be meant by the word *world*; so let it be, without controul. But, if not, if there be no enforcement of any such interpretation from the places themselves; why should the *world* there signify all and every one; more than in John i. 10. *The world knew him not?* Which, if it be meant of *all*, without exception, then no one did believe in Christ, which is contrary to verse 12. or, in Luke ii. 1. *That all the world should be taxed*; when none but the chief inhabitants of the Roman empire can be understood. or, in John viii. 26. *I speak to the world those things which I have heard of him*; understanding the Jews, to whom he spake, who then lived in the world; and not every one, to whom he was not sent: or, in John xii. 19. *Behold, the world is gone after him!* Which world; was nothing but a great multitude of one small nation: or, in 1 John v. 19. *The whole world lieth in wickedness*; from which, notwithstanding, all believers are to be understood as exempted: or, in Rev. xiii. 3. *All the world wondred after the beast*; which, whether it be affirmed of the whole universality of individuals in the world, let all judge. That *all nations*, an expression of equal extent with that of the *world*, is, in like manner, to be understood, is apparent, Rom. i. 5. Rev. xviii. 3. 23. Psa. cxviii. 10. 1 Chron. xiv. 17. Jer. xxvii. 7. And it being evident, that the words, *world*, *all the world*, *the whole world*, do, where taken adjunctively, for men in the world, usually, and almost always, denote only some; or many men in the world; distinguished into good or bad, believers or unbelievers, elect or reprobate; by what is immediately, in the

Several places affirmed of them: I see no reason in the world, why they should be wrested to any other meaning or sense, in the places that are in controversy between us and our opponents. The particular places we shall afterwards consider.

2dly, Now, as we have said of the word *world*, so we may of the word *all*; wherein much strength is placed, and many causeless boastings are raised from it. That it is no-where affirmed in the Scripture, that Christ died for *all men*, or gave himself a ransom for all men, much less for all and every man, we have before declared. That he *gave himself a ransom for all*, is expressly affirmed, 2 Tim. ii. 6. but, now, who this *all* should be, whether all believers, or all the elect, or some of all sorts, or all of every sort; is in debate. Our adversaries affirm the last; and the main reason they bring to assert their interpretation, is from the importance of the word itself: for, that the circumstances of the place, the analogy of faith, and other helps for exposition, do not at all favour their gloss, we shall shew, when we come to the particular places urged. For the present, let us look upon the word in its usual acceptation in the Scripture; and search whether it always necessarily requires such an interpretation.

That the word *all*, being used among all sorts of men, speaking and writing, or any way expressing themselves, but especially in holy writ; is to be taken either collectively, for all in general, without exception; or, distributively, for some of all sorts, excluding none; is more apparent, than that it can require any illustration. That it is sometimes taken in the first sense, for all collectively, is granted, and I need not prove it; they whom we oppose, affirming, that this is the only sense of the word: though I dare boldly say, it is not once in ten times so to be understood, in the usage of it through the whole Book of God; but that it is commonly, and, indeed, properly used in the latter sense, for some of all sorts, concerning  
what-

whatsoever it is affirmed; a few instances for many that might be urged, will make it clear. Thus, then, ye have it, John xii. 32. *And I, if I be lifted up from the earth, will draw all unto me.* That we translate it *all men*, as in other places, (for though I know the sense may be the same, yet the word *men* being not in the original, but only πάντας *all*) I cannot approve. But who, I pray, are these *all*? Are they all and every one? Then are all and every one drawn to Christ, made believers, and truly converted, and shall be certainly saved; for those that come unto him, by his and his Father's drawing, he *will in no ways cast out*, John vi. 37. *All*, then, can here be no more than *many*, some of *all sorts*, no sort excluded; according as the word is interpreted in Rev. v. 9. *Thou hast redeemed us out of every kindred, and tongue, and people, and nation.* These are the *all* he draws to him: which exposition of this phrase, is with me of more value and esteem, than a thousand glosses of the sons of men. So Luke xi. 42. where our translators have made the word to signify immediately and properly (for translators are to keep close to the propriety and native signification of every word) what we assert to be the right interpretation of it: for they render πᾶν λαχάνον, (which ἐν τῷ is *every herb*) *all manner of herbs*; taking the word (as it must be) distributively for herbs of all sorts, and not for every individual herb, which the Pharisees did not, could not tythe. And in the very same sense is the word used again, Luke xviii. 12. *I give tythes of all that I possess*; where it cannot signify every individual thing, as is apparent. Most evident, also, is this restrained signification of the word, Acts ii. 17. *I will pour out of my Spirit upon all flesh*, ἐπὶ πάντων σάρκα; which, whether it compriteth every man or no, let every man judge; and not rather men of several and sundry sorts. The same course of interpretation as formerly, is followed by our translators, Acts x. 12. rendering πάντα τὰ τετραπόδα. (literally *all beasts, or, four-footed creatures*) *all manner of beasts, or, beasts*

of sundry several sorts. In the same sense, also, must it be understood, Rom. xiv. 2. *One believeth that he may eat all things.* That is, what he pleaseth, of things to be eaten of: see, moreover, 1 Cor. i. 5. Yea, in that very chapter, where men so eagerly contend that the word *all* is to be taken for all and every one, (though fruitlessly and falsely, as shall be demonstrated); viz. 1 Tim. ii. 4. where it is said, that God *will have all men to be saved*: in that very chapter, confessedly, the word is to be expounded according to the sense we give, viz. verse 8: *I will, therefore, that men pray every where,* ἐν παντί τότῳ; which, that it cannot signify every individual place, in heaven, earth and hell, is of all confessed, and needeth no proof: no more than when our Saviour is said to cure *every disease*, as Matth. ix. 35. there is need to prove, that he did not cure *every disease* of every man, but only *all sorts* of diseases.

Sundry other instances might be given, to manifest that this is the most usual and frequent signification of the word *all* in holy Scripture; and therefore from the bare word nothing can be inferred, to enforce an absolute unlimited universality of all individuals to be intimated thereby. The particular places insisted on, we shall afterwards consider: I shall conclude all, concerning these general expressions that are used in the Scripture about this business, in these observations; viz.

1. The word *all*, is certainly and unquestionably sometimes restrained, and to be restrained to *all of some sorts*; although the qualification be not expressed, which is the bond of the limitation: so for all believers, 1 Cor. xv. 22. Ephes. iv. 6. and Rom. 5. 18. *The free gift came upon all men unto justification of life*: which *all men* that are so actually justified, are no more nor less then those that are Christ's; that is, believers; for certainly justification is not without faith 2. The word *all* is sometimes used for *some of all sorts*; as in Jer. xxxi. 34. where the Hebrew word is, by Paul, rendered, *all*, Heb. viii. 11. so John xii. 32. and 1 Tim.

1 Tim. ii. 1, 2, 3. which is made apparent by the mention of *kings*, as one sort of people there intended. And I make no doubt but it will appear to all, that the word must be taken in one of these senses, in every place where it is used in the business of redemption; as shall be proved.

3. Let a diligent comparison be made, between the general expressions of the New, with the predictions of the Old Testament; and they will be found to be answerable to, and expository of one-another: the Lord affirming in the New, that that was done, which in the Old he foretold should be done. Now in the predictions and prophecies of the Old Testament, (that *all nations, all flesh, all people, all the ends, families or kindreds of the earth, the world, the whole earth, the isles*, shall be converted, look up to Christ, come to the mountain of the Lord, and the like), none doubts but that the elect of God in all nations, are only signified; knowing that in them alone, those predictions have the truth of their accomplishment; and why should the same expressions used in the gospel, and many of them aiming directly to declare the fulfilling of the other, be wire-drawn to a larger extent, so contrary to the mind of the Holy Ghost? In fine, as when the Lord is said to wipe tears from all faces, it hinders not but the reprobates shall be cast out to eternity, where there is weeping and wailing: so when Christ is said to die for all, it hinders not, but those reprobates may perish to eternity for their sins; without any effectual remedy intended for them, though occasionally proposed to some of them.

VI. Observe, that the Scripture often speaketh of things and persons according to the appearance they have, and the account that is of them amongst men; or that esteem that they have of them, to whom it speaketh: frequently speaking of men and unto men, as in the condition wherein they are, according to outward appearance, upon which human judgment must proceed; and not what they are indeed. Thus, many are called



led, and said: to be *wise, just, and righteous*, according, as they are so esteemed; though the Lord know them to be foolish sinners. So, Jerusalem is called the holy city, Matth. xxvii. 53. because it was so in esteem and appearance; when indeed it was a very den of thieves. And 2 Chron. xxviii. 23. it is said of Ahaz that wicked king of Judah, that He sacrificed to the gods of Damascus which smote him: it was the Lord alone that smote him; and those idols to whom he sacrificed, were but stocks and stones, the work of men's hands, which could no way help themselves, much less smite their enemies; yet the Holy Ghost useth an expression answering his idolatrous persuasion; and saith, *They smote him*. Nay is it not said of Christ, John v. 18. that he *had broken the Sabbath*; which yet he only did, in the corrupt opinion of the blinded Pharisees.

Add moreover to what hath been said, that which is no less an undeniable truth, *viz.* that many things which are proper and peculiar to the children of God, are oft and frequently assigned to others who live in the same outward communion with them, and are partakers of the same external privileges; though indeed aliens, in respect of the participation of the grace of the promise. Put, I say, these two things, which are most evident, together; and it will easily appear, that those places which seem to express a possibility of perishing and eternal destruction to them who are said to be redeemed by the blood of Christ, are no ways advantageous to the adversaries of the effectual redemption of God's elect by the blood of Christ: because such may be said to be redeemed; *κατὰ τὴν δόξαν*, not *κατὰ τὴν ἀλήθειαν*; *κατὰ τὸ φαίνεσθαι* not *κατὰ τὸ εἶναι*; in respect of appearance, not reality, as is the use of the Scripture, in divers other things.

VII. That which is spoken according to the judgment of charity, on our parts, must not always be exactly squared and made answerable to verity, in respect of them of whom any thing is affirmed; for the rectitude of our judgment it sufficeth, that we proceed according

cording to the rules of judging that are given us: for what is out of our cognisance, whether that answers to our judgments or not, belongs not to us. Thus, oftentimes, the apostles, in the Scriptures, write unto men, and term them *boldy, saints, yea, elected*; but, from thence positively to conclude that they were so all indeed, we have no warrant. So Peter calls all the strangers to whom he wrote, scattered throughout Pontus, Galatia, Capadocia, Asia, and Bythinia, "Elected according to the fore-knowledge of God the Father," 1 Pet. i. 1, 2. and yet that I have any warrant to conclude, *de fide*, that all were such, none dare affirm. So Paul tells the Thessalonians, the whole church to whom he wrote, that he *knew their election of God*, 1 Theff. i. 4. and 2 Theff. ii. 13. he blesseth God, *who had chosen them to salvation*. Now, did not Paul make this judgment of them by the rule of charity? according as he affirms in another place, *It is meet for me to think this of you all*, Philip. i. 7. And can it, ought it hence to be infallibly concluded, that they were all elected? If some of these should be found to fall away from the gospel, and to have perished; would an argument from thence be valid, that the elect might perish? Would we not presently answer, that they were said to be elected according to the judgment of charity, not that they were so indeed? And why is not this answer as sufficient and satisfying, when it is given to the objection taken from the perishing of some, who were said to be redeemed merely in the judgment of charity; as they were said to be elected?

VIII. The *infallible connection*, according to God's purpose and will, of faith and salvation, which is frequently the thing intended in gospel proposals; must be considered. The Lord hath in his counsel established it, and revealed in his word, that there is an indissoluble bond between these two things, so that whosoever believeth shall be saved, Mark xvi. 16. which, indeed, is the substance of the gospel, in the outward promulgation thereof. This is the testimony of God, that  
 eternal

eternal life is in his Son; which, whoſo believeth, he ſets to his ſeal that God is true; he who believes not, doing what in him lieth to make God a liar, 1 John v. 9, 10, 11. Now, this connection of the *means* and the *end*, faith and life, is the only thing which is ſignified and held out to innumerable perſons to whom the goſpel is preached; all the commands, profeſs, and promiſes that are made to them, intimating no more than this will of God, that believers ſhall certainly be ſaved: which is an unqueſtionable divine verity, and a ſufficient object for ſupernatural faith to reſt upon; and which, being not cloſed with, is a ſufficient cauſe of damnation, John viii. 24. *If you believe not that I am he, (that is, the way, the truth, and the life) ye ſhall die in your ſins.*

It is a vain imagination of ſome, that when the command and promiſe of believing are given out to any man; that though he be of the number of them that ſhall certainly periſh; yet the Lord hath a conditional will of his ſalvation; and intends that he ſhall be ſaved; on condition that he will believe: when the condition lieth not at all in the will of God, which is always abſolute; but is only between the things to them propoſed, as was before declared. And thoſe poor deluded things, who will be ſtanding upon their own legs before they are well able to crawl, and might juſtly be perſuaded to hold by men of more ſtrength, do exceedingly betray their own conceited ignorance; when with great pomp they hold out the broken pieces of an old Arminian ſophiſm, with acclamations of grace to this new diſcovery, (for ſo they think of all that's new to them), viz. that, as is God's profeſs, ſo is his intention; but he calls to all to believe and be ſaved, therefore he intends it to all. For,

1ſt, God doth not profeſs life to *all*, upon the condition of faith; paſſing by a great part of mankind, without any ſuch profeſs made to them at all.

2dly, If by God's *profeſs*, they underſtand his command and promiſe; who told them that theſe things were

were declarative of his will and purpose, or intention? He commands Pharaoh to let his people go; but did he intend he should so do, according to his command? had he foretold, that he would so order things, that he should not let them go? I thought always that God's commands and promises had revealed our duty, and not his purpose; what God would have us to do, and not what he will do. His promises indeed, as particularly applied, hold out his mind to the persons to whom they are applied: but as indefinitely proposed, they reveal no other intentions of God but what we before discovered, which concerns things, not persons; even his determinate purpose infallibly to connect faith and salvation.

3dly, If the profer be (as they say) universal, and the intention of God be answerable thereunto; that is, he intends the salvation of them to whom the tender of it upon faith is made, or may be so: then, 1. What becomes of election and reprobation? neither of them, certainly, can consist with this universal purpose of saving of all. 2. If he intends it, why is it then not accomplished; doth not he fail in his purpose? *Dum vitant vitium stulti in contraria currunt*: is not this certain *Scylla*, worse than the other feared *Charybdis*?

But they say, *He intended it only upon condition; and the condition being not fulfilled, he fails not in his purpose, though the thing be not conferred.* But did the Lord foreknow, whether the condition would be fulfilled by them to whom the proposal was made, or not? if not; where is his prescience, his omniscience? If he did; how can he be said to intend salvation to them, of whom he certainly knew that they would never fulfil the condition on which it was to be attained; and, moreover, knew it with this circumstance, that the condition was not to be attained without his bestowing, and that he had determined not to bestow it? Would they ascribe such a will and purpose to a wise man, as they do ignorantly and presumptuously to the only wise God? viz. that he should intend to have a thing done,

done, upon the performance of such a condition as he knew full well, without him, could never be performed, and he had fully resolved, not to effect it: for instance, to give his daughter in marriage to such a one, upon condition he would give him such a jewel as he hath not, nor can have, unless he bestow it upon him; which he is resolved never to do. Oh! whither will blindness and ignorance, esteemed light and knowledge, carry poor deluded souls?

This then is the main thing demonstrated and held out in the promulgation of the gospel, especially for what concerns unbelievers: even the strict connexion between the duty of faith assigned, and the benefit of life promised: which hath a truth of universal extent; grounded upon the plenary sufficiency of the death of Christ, towards all that shall believe. And I see no reason why this should be termed *part of the mystery of the universalists*, (though the lowest part) as it is by M. S. page 202.) *that the gospel could not be preached to all, unless Christ died for all*: which, with what is mentioned before concerning another and higher part of it, is an old rotten, carnal and long since confuted sophism; arising out of the ignorance of the word and right reason, which are no way contrary.

IX. The mixt distribution of the elect and reprobates, believers and unbelievers, according to the purpose and mind of God, throughout the whole world, and in several places thereof, in all or most of the single congregations; is another ground of holding out a tender of the blood of Jesus Christ, to them for whom it was never shed, as is apparent in the event, by the ineffectualness of its proposals. The ministers of the gospel, who are stewards of the mysteries of Christ, to whom the word of reconciliation is committed, being acquainted only with revealed things, (the Lord lodging his purpose and intentions towards particular persons in the secret ark of his own bosom, not to be pryed into;) are bound to admonish all, and warn all men, to whom they are sent: giving out the same

commands, proposing the same promises, making tenders of Jesus Christ, in the same manner, to all; that the elect, whom they know not but by the event, may obtain, while the rest are hardened. Now these things being thus ordered by him who hath the supreme disposal of all, (*viz.* first, that there should be such a mixture of elect and reprobate, of tares and wheat, to the end of the world; and, secondly, that Christ, and reconciliation through him, should be preached by men ignorant of his eternal discriminating purposes) there is an absolute necessity of two other things: first, that the promises must have a kind of *unrestrained generality*, to be suitable to this dispensation before recounted; secondly, that they must be proposed to them, towards whom the Lord never intended the good things of the promises; they having a share in this proposal, by their mixture in this world with the elect of God. So that from the general proposition of Christ in the promises, nothing can be concluded concerning his death for all to whom he is proposed; as having another rife and occasion.

The sum is, The word of reconciliation being committed to men unacquainted with God's distinguishing counsels, to be preached to men of a various mixt condition in respect of his purpose; and the way whereby he hath determined to bring his own home to himself, being by exhortations, intreaties, promises, and the like means, accommodated to the reasonable nature, whereof all are partakers to whom the word is sent; which are suited also to the accomplishment of other ends, towards the rest, as conviction, restraint, hardening, inexcusableness: it cannot be, but the proposal and offer must necessarily be made to some upon condition; who, intentionally, and in respect of the purpose of God, have no right unto it, in the just aim and intendment thereof. Only for a close, observe these two things: first, that the profer itself neither is, nor ever was absolutely universal to all, but only indefinite, without respect to outward differences;

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secondly,

secondly, that Christ being not to be received without faith, and God giving faith to whom he pleaseth; it is manifest that he never intendeth Christ to them, on whom he will not bestow faith.

X. The faith which is enjoined and commanded in the gospel, hath divers several acts, and different degrees; in the exercise whereof it proceedeth orderly, according to the natural method of the proposal of the objects to be believed: the consideration whereof is of much use in the business in hand; our adversaries pretending, that if Christ died not for all, then in vain are they exhorted to believe; there being indeed no proper object for the faith of innumerable persons, because Christ did not die for them: as though the gospel did hold out this doctrine, in the very entrance of all, That Christ died for every one, elect and reprobate; or, as though that the first thing which any one living under the means of grace is exhorted to believe, were, That Christ died for him in particular; both which are notoriously false, as I hope, in the close of our undertaking, will be made manifest to all. For the present, I shall only intimate something of what I said before, concerning the order of *exercising the several acts of faith*; whereby it will appear, that no one in the world is commanded or invited to believe, but that he hath a sufficient object to fix the act of faith on, of truth enough for its foundation, and latitude enough for its utmost exercise which is enjoined him.

1st, The *first thing* which the gospel enjoineth sinners, and which it persuades and commands them to believe, is, That salvation is not to be had in themselves, in as much as all have sinned and come short of the glory of God; nor by the works of the law, by which no flesh living can be justified. Here is a saving gospel truth for sinners to believe, which the apostle dwells upon wholly, Rom. i. ii. iii. to prepare a way for justification by Christ. Now, what numberless numbers are they to whom the gospel is preached, who never come so far as to believe so much as this?

Amongst whom you may reckon almost the whole nation of the Jews, as is apparent, Rom. ix. x. 3, 4. Now, not to go one step further with any proposal, a contempt of this object of faith is the sin of infidelity.

2dly, The gospel requires faith to this, that there is salvation to be had in the promised seed, in him who was before ordained to be a captain of salvation to them that do believe: and here, also, at this trial, some millions of the great army of men, outwardly called, drop off; and do never believe, with true divine faith, that God hath provided a way for the saving of sinners.

3dly, That Jesus of Nazareth, who was crucified by the Jews, was this Saviour, promised before; and, that there is no name, under heaven, given, whereby they may be saved, besides his. And this was the main point upon which the Jews broke off; refusing to accept of Christ as the Saviour of men, but rather prosecuting him as an enemy of God; and are thereupon so oft charged with infidelity and damnable unbelief. The question was not between Christ and them, whether he died for them all or not; but whether he was that Messias promised; which they denied, and perished in their unbelief. Now, before these three acts of faith be performed, in vain is the soul exhorted further to climb the uppermost steps, and miss all the bottom foundation ones.

4thly, The gospel requires a resting upon this Christ, so discovered and believed on, to be the promised Redeemer, as an all-sufficient Saviour; with whom is plenteous redemption, and who is able to save to the utmost them that come to God by him, and to bear the burden of all weary labouring souls, that come by faith to him. In which proposal, there is a certain infallible truth, grounded upon the superabundant sufficiency of the oblation of Christ in itself, for whomsoever (fewer or more) it be intended. Now, much self-knowledge, much conviction, much sense of sin, of God's justice, and free grace, is required to the exercise



cise of this act of faith. Good Lord! how many thousand poor souls within the pale of the church can never be brought unto it? The truth is, without the help of God's Spirit, none of those three before, much less this last, can be performed; which worketh freely, when, how and in whom it pleaseth.

*5tly*, These things being firmly seated in the soul, and not before; we are, every one, called, in particular, to believe the efficacy of the redemption that is in the blood of Jesus, toward our own souls in particular: which every one may assuredly do, in whom the free grace of God hath wrought the former acts of faith, and doth work this also, without either doubt, or fear of want of a right object to believe, if they should so do; for certainly Christ died for every one, in whose hearts the Lord, by his almighty power, works effectually faith, to lay hold on him, and assent unto him, according to that orderly proposal that is held forth in the gospel.

Now, according to this order (as by some it is observed) are the articles of our faith disposed in the apostles' creed, (that ancient summary of the Christian religion, commonly so called); the remission of our sins, and life eternal, being in the last place proposed to be believed: for before we attain so far, the rest must be firmly rooted. So that it is a senseless vanity, to cry out of the nullity of the object to be believed, if Christ died not for all; there being an absolute truth in every thing which any is called to assent unto, according to the order of the gospel.

And so I have proposed the general foundations of those answers, which we shall give to the ensuing objections: whereunto, to make particular application of them, will be an easy task; as I hope will be made apparent unto all.

CHAP.

## C H A P. II.

*An entrance to the Answer unto particular Objections.*

**N**OW we come to the consideration of the objections, wherewith the doctrine we have, from the word of God, undeniably confirmed, is usually, with great noise and clamour, assaulted: concerning which, I must give you these three cautions, before I come to lay them down.

The first whereof is this, That, for my own part, I had rather they were all buried, than once brought to light, in opposition to the truth of God, which they seem to deface; and, therefore, were it left to my choice, I would not produce any one of them: not that there is any difficulty or weight in them, that the removal should be operous or burdensome; but only that I am not willing to be any way instrumental, to give breath or light to that which opposeth the truth of God. But because, in these times of liberty and error, I suppose the most of them have been objected to the reader already, by men lying in wait to deceive; or are likely to be: I shall therefore shew you the poison; and, withal, furnish you with an antidote against the venom of such self-seekers, as our days abound withal.

Secondly, I must desire you, that when ye hear an objection, ye would not be carried away with the sound of words, nor suffer it to take impression upon your spirits; remembering with how many demonstrations, and innumerable places of Scripture, the truth opposed by them, hath been confirmed: but rest yourselves until the places be well weighed, the arguments pondered, the answers set down; and then the Lord direct you to try all things, and hold fast that which is good.

Thirdly, That you would diligently observe, what comes near the streits of the controversy, and the thing

wherein the difference lieth; leaving all other flourishes and swelling words of vanity, as of no weight, of no importance.

Now the objections laid against the truth maintained, are of two sorts; the first, taken from the Scripture perverted, the other from reason abused: we begin with the first, *viz.*

### OBJECTIONS *from* SCRIPTURE.

All the places of Scripture that may any way seem to contradict our assertion, are by our \* *strongest adversaries* in their *greatest strength* referred to three heads: first, those places that affirm that Christ died for the *world*; or otherwise that make mention of the word *world*, in the business of redemption; secondly, those that mention *all*, and *every man*; either in the work of Christ's dying for them, or where God is said to will their salvation; thirdly, those which affirm Christ bought, or died for them that perish. Hence they draw out three principle arguments or sophisms, on which they much insist; all which we shall by the Lord's assistance consider in their several order, with the places of Scripture brought to confirm and strengthen them.

#### OBJECTION I.

The first is taken from the word *world*; and is thus proposed by them, to whom our poor pretenders are indeed very children, *viz.*

'He that is given out of the love wherewith God loved the world, as John iii. 16. that gave himself for the life of the world, as John vi. 51. and was a propitiation for the sins of the whole world, 1 John ii. 2. (to which add John i. 29. and iv. 42. 2 Cor. v. 19. cited by Armin. page 530, 531. and corvin. ad. Molin. page 442. chap. 29.) He was given and died for every man in the world: but the first is true of Christ, as appears by the places before alluded; therefore he died

\* Remonstrantium acta Synodalia.

died for all and every one.' Remon. act. Synod. p. 300. and to this, they say, their adversaries have not any colour of answer.

But granting them the liberty of boasting; we flatly deny, without seeking for colours, the consequent of the first proposition: and will by the Lord's help at any time put it to the trial, whether we have not just cause so to do, or not. There be two ways whereby they go about to prove this consequent from the word *world*; to *all* and *every one*: first, by reason and the sense of the word; secondly, from the consideration of the particular places of Scripture urged. We will try them in both.

I. If they will make it out by the way of reasoning, I conceive they must argue thus;

1<sup>st</sup>, 'The whole world contains all and every man in the world; Christ died for the whole world;' therefore, &c.

*Ans.* Here are manifestly four terms in this syllogism, arising from the ambiguity of the word *world*; and so no true medium on which the weight of the conclusion should hang: The *world*, in the first proposition, being taken for the world *containing*; in the second, for the world *contained*, or men in the world, as is too apparent, to be made a thing to be proved: so that unless ye render the conclusion, *therefore Christ died for that which contains all the men in the world*, and assert in the *assumption*, that Christ died for the *world containing*, or the fabric of the habitable earth, (which is a frenzy); this syllogism is most sophistically false. If then ye will take any proof from the word *world*; it must not be from the thing itself, but from the signification of the word in the Scripture: as thus;

2<sup>dly</sup>, This word *world* in the Scripture, signifieth all and every man in the world; but Christ is said to die for the world; ergo, &c.

*Ans.* The first proposition, concerning the signification and meaning of the word *world*, is either universal, comprehending all places where it is used; or

particular, intending only some. If the first, the proposition is apparently false, as was manifested before: if in the second way, then the argument must be thus formed;

3dly, In some places in Scripture, the word *world* signifieth all and every man in the world, of all ages, times and conditions; but Christ is said to die for the world; ergo, &c.

*Ans.* That this syllogism is no better than the former, is most evident; an universal conclusion being inferred from a particular proposition. But now, the first proposition being rightly formed; I have one question to demand concerning the second, or the assumption, *viz.* whether in every place, where there is mention made of the death of Christ, it is said he died for the world; or only in some places? If ye say, in every place; that is apparently false, as hath been already discovered by those many texts of Scripture before produced, restraining the death of Christ to his elect, his sheep, his church; in comparison whereof these other texts are but few: if the second, then the argument must run thus;

4thly, In some few places of Scripture, the word *world* doth signify all and every man in the world; but in some few places Christ is said to die for the world, (though not in express words, yet in terms equivalent); ergo, &c.

*Ans.* This argument is so weak, ridiculous and sophistically false; that it cannot but be evident to any one: and yet clearly from the word *world* itself, it will not be made any better; and none need desire that it should be worse. It concludes an universal, upon particular affirmatives; and besides, with four terms apparent in the syllogism; unless the *some places* in the *first proposition*, be proved to be the very *some places* in the assumption; which is the thing in question. So that if any strength be taken from this word, it must be an argument in this form;

If

If the word *world* doth signify all and every man, that ever were or shall be, in those places where Christ is said to die for the world; then Christ died for all and every man: but the word *world*, in all those places where Christ is said to die for the world, doth signify all and every man in the world: therefore Christ died for them.

*Answ.* 1. That it is but *in one place* said, that Christ gave his life for the world, or died for it: which holds out the intention of our Saviour: all the other places, seem only to hold out the sufficiency of his oblation for all; which we also maintain. 2. We absolutely deny the assumption; and appeal for trial, to a consideration of all those particular places wherein such mention is made.

Thus have I called this argument to rule and measure, that it might be evident where the great strength of it lieth; (which is indeed very weakness): and that for their sakes, who having caught hold of the word *world*, run presently away with the bait, as though all were clear for universal redemption; when yet, if ye desire them to lay out and manifest the strength of their reason, they know not what to say but the *world*, and the *whole world*; understanding, indeed, neither what they say, nor whereof they do affirm. And now, *quid dignum tanto?* What cause of the great boast mentioned in the entrance? A weaker argument, I dare say, was never by rational men produced, in so weighty a cause.

II. This will further be manifested, by the consideration of the several particular places produced to give it countenance; which we shall do in order.

*1<sup>st</sup>.* The first place we pitch upon, is that which by our adversaries is first propounded, and not a little rested upon; and yet, notwithstanding their clamorous claim, there are not a few who think that very text as fit and ready to overthrow their whole opinion, as Goliath's sword to cut off his own head: many unanswerable arguments against the universality of redemption,

demption, being easily deduced from the words of that text. The great peaceable King of his church, guide us to make good the interest of truth, to the place in controversy: which, through him, we shall attempt, first, by opening the words; and, secondly, by balancing of reasonings and arguments from them. And this place is John iii. 16. "God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life."

This place, I say, the universalists exceedingly boast in; for which we are persuaded they have so little cause, that we doubt not but, with the Lord's assistance, to demonstrate, that it is destructive to their whole defence. To which end I will give you, in brief, a double paraphrase on the words: the first containing their sense, the latter ours.

1. Thus, then, our adversaries explain these words: [*God so loved*] had such a natural inclination, velleity and propensity to the good of [*the world*] Adam, with all and every one of his posterity of all ages, times and conditions, (whereof some were in heaven, some in hell long before); [*that he gave his only begotten Son,*] causing him to be incarnate in the fulness of time, and to die; not with a purpose and resolution to save any; but [*that whosoever*] what person soever of those which he had propensity unto [*believeth in him, should not perish, but have everlasting life*] should have this fruit and issue, that he should escape death and hell, and live eternally.

In which explication of the sense of the place, these things are to be observed, *viz.* (1.) What is that *love*, which was the cause of sending or giving Christ, which they make to be *a natural propensity to the good of all.* (2.) Who are the object of this love, *all and every man of all generations.* (3.) Wherein this giving consisteth: of which I cannot find, whether they mean by it, the appointment of Christ to be a recoverer; or his actual exhibition in the flesh, for the accomplishment of his ministration. (4.) *Whosoever*, they make distributive

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of the persons in the world; and so not restrictive, in the intention, to some. (5.) That life eternal, *is the fruit obtained by believers*; but not the end intended by God.

2. Now, look a little, in the second place, what we conceive to be the mind of God in those words; whose aim we take to be the advancement and setting forth of the free love of God to lost sinners, in sending Christ to procure for them eternal redemption: as may appear in this following paraphrase, *viz.* [*God*] the Father [*so loved*] had such a peculiar transcendent love, being an unchangeable purpose and act of his will concerning their salvation, towards [*the world*] miserable, sinful, lost men, of all sorts, not only Jews but Gentiles also, whom he peculiarly loved; [*that*] intending their salvation, as in the last words, for the praise of his glorious grace; [*he gave*] he prepared a way to prevent their everlasting destruction, by appointing and sending [*his only begotten Son*] to be an all-sufficient Saviour to all that look up unto him: that [*whosoever believeth in him*] all believers whatsoever, and only they, [*should not perish, but have everlasting life*]; and so effectually be brought to the obtaining of those glorious things through him, which the Lord in his free love had designed for them.

In which enlargement of the words, for the setting forth of what we conceive to be the mind of the Holy Ghost in them, these things are to be observed, *viz.* (1.) What we understand by the *love* of God, even that act of his will, which was the cause of sending his Son Jesus Christ; being the most eminent act of love and favour to the creature: for love is *velle alicui bonum*, to will good to any; and never did God will greater good to the creature, than in appointing his Son for their redemption. Notwithstanding I would have it observed, that I do not make the purpose of sending or giving Christ, to be absolutely subordinate to God's love to his elect, as though that were the end of the other absolutely; but rather that they are both



co-ordinate to the same supreme end, or the manifestation of God's glory, by the way of mercy tempered with justice: but in respect of our apprehension, that is the relation wherein they stand one to another. Now this love we say to be that, greater than which there is none. (2.) By the *world*, we understand the elect of God only, though not considered in this place as such; but under such a notion, as being true of them, serves for the further exaltation of God's love towards them, which is the end here designed: and this is, as they are poor, miserable, lost creatures; in the world, of the world, scattered abroad in all places of the world, not tied to Jews or Greeks, but dispersed in any nation, kindred and language under heaven. (3.) *ἵνα πᾶς ὁ πιστῶν*, is to us, *that every believer*; and is declarative of the intention of God, in sending or giving his Son: containing no distribution of the world beloved, but a direction to the persons whose good was intended: that love being an unchangeable intention of the chiefest good. (4.) *Should not perish, but have everlasting life*, contains an expression of the particular aim and intention of God in this business, which is the certain salvation of believers by Christ. And this, in general, is the interpretation of the words which we adhere unto; which will yield us sundry arguments, sufficient each of them to evert the general ransom: which, that they may be the better bottomed, and the more clearly convincing;

3. We will lay down and compare the several words and expressions of this place, about whose interpretation we differ; with the reason of our rejecting the one sense and embracing the other. The first difference in the interpretation of this place, is about the cause of sending Christ, called here *love*: the second, about the object of this love, called here *the world*: thirdly, concerning the intention of God, in sending his Son; said to be, that believers might be saved. And,

1.) By

1.) By *love*, in this place, all our adversaries agree, That a natural affection and propensity in God, to the good of the creature, lost under sin, in general, which moved him to take some way whereby it might possibly be remedied; is intended. We, on the contrary, say, That by *love*, here, is not meant, an inclination or propensity of his nature, but an act of his will (where we conceive his love to be seated) and eternal purpose, to do good to man; being the most transcendent and eminent act of God's love to the creature.

That both these may be weighed, to see which is most agreeable to the mind of the holy Ghost; I shall give you, first, some of the reasons whereby we oppose the former interpretation; and, secondly, those whereby we confirm our own.

(1. If *no natural affection*, whereby he should necessarily be carried to any thing without himself, can, or ought to be ascribed unto God; then no such thing is here intended in the word *love*; for that cannot be here intended, which is not in God at all: but now, that there neither is, nor can be, any such natural affection in God, is most apparent; and may be evidenced by many demonstrations. I shall briefly recount a few of them.

(1.) Nothing that includes any imperfection, is to be assigned to Almighty God. *He is God all-sufficient.* He is our *rock and his work is perfect.* But a natural affection in God, to the good and salvation of all, being never compleated nor perfected, carrieth along with it a great deal of imperfection and weakness: and, not only so, but it must also needs be exceedingly prejudicial to the absolute blessedness and happiness of Almighty God. Look how much any thing wants, of the fulfilling of that whereunto it is carried out with any desire natural or voluntary; so much it wanteth of blessedness and happiness: so that, without impairing of the infinite blessedness of the ever blessed God, no natural affection unto any thing never to be accomplished, can

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be

be ascribed unto him; such as this general love to all, is supposed to be.

(2.) If the Lord hath a natural affection to all, as to love them so far as to send his Son to die for them; whence is it, that this affection of his, doth not receive accomplishment? Whence is it, that it is hindred, and doth not produce its effects? Why doth not the Lord engage his power for the fulfilling of his desire? It doth not seem good to his infinite wisdom, say they, so to do. Then is there an affection in God to that which, in his wisdom, he cannot prosecute: this, among the sons of men, the worms of the earth, would be called a brutish affection.

(3.) No affection, or natural propensity, to good, is to be ascribed to God; which the Scripture nowhere assigns to him, and is contrary to what the Scripture doth assign to him. Now, the Scripture doth no-where assign unto God any natural affection, whereby he should be naturally inclined to the good of the creature: the place, to prove it clearly, is yet to be produced. And, that it is contrary to what the Scripture assigns him, is apparent; for it describes him to be free, in shewing mercy: every act of it, being by him performed freely, even as he pleaseth; for, "He hath mercy on whom he will have mercy." Now, if every act of mercy shewed unto any, do proceed from the free distinguishing will of God, (as is apparent); certainly there can be in him no such natural affection: and the truth is, if the Lord should not shew mercy, and be carried out towards the creature, merely upon his own distinguishing will, but should naturally be moved to shew mercy to the miserable; he should be no more merciful to men than to devils, nor to those that are saved than to those that are damned; for that which is natural must be equal in all its operations, and that which is natural to God, must be eternal. Many more effectual reasons are produced by our divines, for the denial of this natural affection in God, in the resolution of the Arminian distinction

(I call it so, as now by them abused) of God's antecedent and consequent will; to whom the learned reader may repair for satisfaction. So that the love mentioned in this place, is not that natural affection to all in general, which is not: But,

(2. It is the *special love of God to his elect*, as we affirm; and so, consequently, not any such thing as our adversaries suppose to be intended by it, *viz.* a velleicity or natural inclination to the good of all. For,

(1.) The love here intimated, is absolutely the most eminent and transcendent love that ever God shewed, or bore towards any miserable creature: yea, the intention of our Saviour, is so to set it forth; as is apparent by the emphatical expressions of it used in this place. The particles (*so, that,*) declare no less; pointing out an eximiousness, peculiarly remarkable in the thing whereof the affirmation is, above any other thing in the same kind.

Expositors usually lay weight upon almost every particular word of the verse, for the exaltation and demonstration of the love here mentioned. (*So*) that is, in such a degree, to such a remarkable astonishing height: (*God*) the glorious all-sufficient God, that could have manifested his justice to eternity in the condemnation of all sinners; and no way wanted them, to be partakers of his blessedness: (*loved*) with such an earnest, intense affection; consisting in an eternal, unchangeable act and purpose of his will, for the bestowing of the chiefest good (the choicest effectual love): (*the world*) men in the world, of the world, subject to the iniquities and miseries of the world, lying in their blood; having nothing to render them commendable to his eyes, or before him: (*that he gave*) did not, as he made all the world at first, speak the word, and it was done; but proceeded higher, to the performance of a great deal more and longer work; wherein he was to do more than exercise an act of his almighty power, as before: and therefore gave (*his Son*); not any favourite or other well-pleasing

creature, not sun, moon, or stars, not the rich treasure of his creation; all too mean, and coming short of expressing this love: but his Son, (*begotten Son*); and that not so called, by reason of some near approaches to him, and filial obediential reverence of him, as the angels are called the sons of God; for it was not an angel that he gave, which yet had been an expression of most intense love, nor yet any son by adoption, as believers are the sons of God; but his begotten Son, begotten of his own person from eternity: and that (*his only begotten Son*) not any one of his sons; but whereas he had or hath but one only begotten Son, always in his bosom, his Isaac,—he gave him; than which, how could the infinite wisdom of God make or give any higher testimony of his love? Especially, if ye will add what is here evidently included, though the time was not as yet come that it should be openly expressed, *viz.* whereunto he gave his Son, his only one; not to be a King, and worshipped in the first place; but he spared him not, but *delivered him up to death for us all*, Rom. viii. 32.

Whereunto, for a close of all, cast your eyes upon his design and purpose in this whole business; and ye shall find that it was, that believers, those whom he thus loved, might not perish, that is, undergo the utmost misery and wrath to eternity which they had deserved; but have everlasting life, eternal glory with himself, which of themselves they could no way attain: and ye will easily grant, that greater love hath no man than this. Now if the love here mentioned be the greatest, highest and chiefest of all; certainly it cannot be that common affection towards all, that we discussed before: for the love whereby men are actually and eternally saved, is greater than that which may consist with the perishing of men to eternity.

(2.) The Scripture positively asserts this very love, as the chiefest act of the love of God; and that which he would have us take notice of in the first place, Rom. v. viii. *God commendeth his love towards us, in that,*  
*while*

while we were yet sinners, Christ died for us: and fully, 1 John iv. 9, 10. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins:" In both which places, the eminency of this love, is set forth exceeding emphatically, to believers; with such expressions, as can no way be accommodated to a natural velleity to the good of all.

(3.) That seeing all love in God, is but *velle alicui bonum*, to will good to them that are beloved; they certainly are the object of his love, to whom he intends that good which is the issue and effect of that love: but now the issue of this love, or good intended, being *not perishing* and *obtaining eternal life* through Christ, happens alone to, and is bestowed on, only elect, believers: therefore they certainly are the object of this love, and they alone; which was the thing we had to declare.

(4.) That love which is the cause of giving Christ, is also always the cause of the bestowing of all other good things. Rom. viii. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not, with him, give us all things?* Therefore, if the love there mentioned; be the cause of sending Christ, as it is; it must also cause all other things to be given with him; and so can be towards none but those who have those things bestowed on them, which are only the elect, only believers: who else have grace here, or glory hereafter?

(5.) The word here, which is *ἀγαπᾷ*, signifieth, in its native importance, *valde dilexit*; to love, so as to rest in that love: which, how it can stand with hatred, and an eternal purpose of not bestowing effectual grace, which is in the Lord towards some, will not easily be made apparent. And, now, let the Christian reader judge, whether by the love of God in this place mentioned, be to be understood a natural velleity or inclination in God to the good of all, both elect and reprobate; or the peculiar love of God to his elect: being

the fountain of the chiefest good that ever was bestowed on the sons of men. This is the first difference, about the interpretation of these words.

2.) The second thing controverted, is the *object of this love*, expressed by the word *world*; which our adversaries would have to signify all and every man; we, the elect of God, scattered abroad in the world; with a tacite opposition to the nation of the Jews; who alone, excluding all other nations (some few profelytes excepted), before the actual exhibition of Christ in the flesh, had all the benefits of the promises appropriated to them, Rom. ix. 4. in which privilege; now, all nations were to have an equal share. To confirm the exposition of the word used by the universalists, nothing of weight, that ever yet I could see; is brought forth, but only the word itself: for neither the love mentioned in the beginning, nor the design pointed at, in the end of the verse, will possibly agree with the sense which they impose on that word in the middle. Besides, how weak and infirm an inference from the word *world*, by reason of its ambiguous and wonderful various acceptations, is; we have, at large, declared before.

Three poor shifts I find in the great champions of this cause, to prove that the word *world* doth not signify the *elect*. Justly we might have expected some reasons to prove, that it signified or implied *all and every man* in the world; which was their own assertion: but of this ye have a deep silence; being conscious, no doubt, of their disability for any such performance. Only, as I said, three pretended arguments they bring to disprove that, which none went about to prove, *viz.* that by the *world*, is meant the *elect*, *as such*: for though we conceive the persons here designed, directly men in and of the world, to be all and only God's elect; yet we do not say, that they are here so considered, but rather under another notion, as men scattered over all the world, in themselves subject to misery and sin. . . So that whosoever will

will oppose our exposition of this place, must either first prove, that by the *world*, here, must be necessarily understood, all and every man in the world; or, secondly, that it cannot be taken indefinitely, for men in the world, which materially are elect, though not considered under that formality: so that all those vain flourishes which some men make with these words, by putting the word *elect* into the room of the word *world*, and then coining absurd consequences; are quite beside the business in hand. Yet, further, we deny, that by a supply of the word *elect* into the text, any absurdity or untruth will justly follow; yea, and that flourish, which is usually so made, is but a bugbear to frighten weak ones. For suppose we should read it thus, "God so loved the elect, that he gave his only begotten Son; that whosoever believeth in him, should not perish:" what inconvenience will now follow? Why, say they, (1. That some of the elect, whom God so loved as to send his Son for, may perish. Why, I pray? Is it because he sent his Son, that they might not perish? or what other cause? no; but, (2. Because it is said, that whosoever of them believeth on him, should not perish: which intimates that some of them might not believe. Very good: but where is any such intimation? God designs the salvation of all them in express words, for whom he sends his Son; and certainly all that shall be saved, shall believe. But, (3. It is in the word *whosoever*; which is distributive of the world, into those that believe, and those that believe not. I answer, if this word *whosoever* be distributive, then it is restrictive of the love of God to some, and not to others; to one part of the distribution, and not to the other: and if it do not restrain the love of God, intending the salvation of some, then it is not distributive of the forementioned object of it; and if it do restrain it, then all are not intended in the love which moved God to give his Son. Moreover, I deny that the word here is distributive of the object of God's love; but only declarative of his end and aim in giving  
Christ,



Christ, in the pursuit of that love, to wit, that all believers might be saved: so that the sense is; God so loved his elect throughout the world, that he gave his Son with this intention, that by him believers might be saved.

And this is all that is by any (besides a few worthless cavils) objected from this place, to disprove our interpretation; which we shall now confirm, both positively and negatively.

(1.) Our first reason is taken from what was before proved, concerning the nature of that love which is here said to have the world for its object; which cannot be extended to all and every one in the world, as will be confessed by all. Now such is the world here, as is beloved with that love which we have described, and proved to be here intended: even such a love as is, [1.] the most transcendent and remarkable; [2.] an eternal act of the will of God; [3.] the cause of sending Christ; [4.] of giving all good things in and with him; [5.] an assured fountain and spring of salvation, to all beloved with it: so that the world beloved with this love, cannot possibly be all and every one in the world.

(2.) The word *world* in the next verse, which carries along the sense of this, and is a continuation of the same matter, being a discovery of the intention of God in giving his Son), must needs signify the elect and believers, at least only those who in the event are saved; therefore so also in this. It is true, the word *world* is three times used in that verse, in a dissonant sense; by an inversion not unusual in Scripture, as was before declared. It is the latter place that this hath reference to, and is of the same signification with the world in verse, 16. *that the world through him might be saved; ἵνα σωθῆν* that it should be saved; it discovers the aim, purpose, and intention of God, what it was toward the world that he so loved, even its salvation: now if this be understood of any but believers, God fails

fails in his aim and intention; which as yet we dare not grant.

(3.) It is not unusual with the Scripture, to call God's chosen people by the name of the *world*; and also; of *all flesh, all nations, all families of the earth*, and the like general expressions: and therefore no wonder if here they are so called; the intention of the place being, to exalt and magnify the love of God towards them, which receives no small advancement, from their being set forth as a world. So are they termed, where Christ is said to be their Saviour, John iv. 42. which certainly he is, only of them who are saved: A Saviour of men not saved, is strange. Also John vi. 51. where he is said to give himself *for the life of the world*; clearly verse 33. of the same chapter, he *giveth life unto the world*: which whether it be any but his elect, let all men judge; for Christ himself affirms that he gives life only to his sheep, and that those to whom he gives life, shall never perish, John x. 27, 28. so Rom. iv. 13. Abraham is said by faith to be the heir of the world; which verse 11. is called to be the father of all them that believe; and Rom. xi. 12. the fall of the Jews is said to be the riches of the world; which *world* compriseth only believers of all sorts in the world; as the apostle affirmed, that the word bare fruit in all the world, Col. i. 6. This is that world which God reconcilcth to himself, not imputing their trespasses unto them, 2 Cor. v. 19. which is attended with blessedness, in all them to whom that non-imputation belongeth, Rom. iv. 8.

And for divers evident reasons is it, that they have this appellation. As [1.] to distinguish the object of this love of God, from the nature angelical, which utterly perished in all the fallen individuals; which the Scripture also doth in express terms, Heb. ii. 16. and by calling this love of God, *φιλανθρωπία*, *mankind-love*, Tit. iii. 4. [2.] To evert and reject the boasting of the Jews; as though all the means of grace, and all the benefits intended, were to them appropriated.

[3.] To

[3.] To denote that great difference and distinction between the old administration of the covenant, when it was tied up to one people, family and nation; and the new, when all boundaries being broken up, the fulness of the Gentiles and the corners of the world were to be made obedient to the Scepter of Christ.

[4.] To manifest the condition of the elect themselves who are thus beloved, for the declaration of the free grace of God towards them; they being divested of all qualifications, but only those that bespeak them *terrene, earthly, lost, miserable, corrupted.* So that thus much at least may easily be obtained, that from the word itself nothing can be opposed justly to our exposition of this place; as hath been already declared, and shall be further made manifest.

(4.) If every one in the world be intended; why doth not the Lord, in the pursuit of this love, reveal Jesus Christ to every one whom he so loved? Strange! that the Lord should so love men as to give his only begotten Son for them; and yet not once by any means signify this his love to them; as to innumerable he doth not: that he should love them, and yet order things so in his wise dispensation, that this love should be altogether in vain and fruitless; love them, and yet determine that they shall receive no good by his love; tho' his love, indeed, be a willing of the greatest good to them.

(5.) Unless ye will grant, [1.] some to be beloved and hated also from eternity; [2.] the love of God towards innumerable, to be fruitless and vain; [3.] the Son of God to be given to them who never hear word of him, and have no power granted to believe in him; [4.] that God is mutable in his love, or else still loveth those that be in hell; [5.] that he doth not give all things to them to whom he gives his Son, contrary to Rom. viii. 32. [6.] that he knows not certainly before hand, who shall believe and be saved: unless, I say, all these blasphemies and absurdities be granted, it cannot be maintained, that by the *world* here is meant

all

all and every one of mankind; but only men in common, scattered throughout the world, which are the elect.

3.) The third difference about these words, is concerning the *mean* whereby this love of the Father, whose object is said to be the *world*, is made out unto them: now, this is by believing *ἵνα πάντες πιστεύσωσιν, ὅτι ὁποῦσδήποτε πιστεύσῃ*, or, that every believer. The intention of these words, we take to be the designing or manifesting of the *way*, whereby the elect of God come to be partakers of the fruits of the love here set forth, *viz.* by *faith* in Christ; God having appointed that, for the only way whereby he will communicate unto us the life that is in his Son. To this something was said before; having proved that the term *whosoever*, is not distributive of the object of the love of God: to which, also, we may add these following reasons, *viz.*

(1. If the object be here restrained, so that some only believe and are saved, of them for whose sake Christ is sent; then, this restriction and determination of the fruits of this love, dependeth on the will of God, or on the persons themselves. If on the persons themselves; then make they themselves to differ from others, contrary to 1 Cor. iv. 7. If on the will of God; then you make the sense of the place, as to this particular, to be, "God so loved all, as that but some of them should partake of the fruits of his love." To what end then, I pray, did he love those other some? Is not this, Out with the sword, and run the dragon through with the spear?

(2. Seeing these words, *that whosoever believeth*, do peculiarly point out the aim and intention of God in this business; if it do restrain the object beloved, then *the salvation of believers* is confessedly the aim of God in this business, and that distinguished from others. And if so, the general ransom is an empty sound, having no dependance on the purpose of God; his intention being carried out in the giving of his Son only to the salvation of believers, and that determinately: unless

unless you will assign unto him, a *nescience* of them that should believe.

These words, then, *whosoever believeth*, containing a designation of *the mean* whereby the Lord will bring us to a participation of life, through his Son, whom he gave for us; and the following words, of *having life everlasting*, making out the whole counsel of God, in that matter; subordinate to his own glory: it followeth, that God gave not his Son, [1.] for them who never do believe; [2.] much less for them who never hear of him, and so invincibly want means of faith; [3.] for them on whom he hath determined not to bestow effectual grace, that they might believe.

Let now the reader take up the several parts of these opposite expositions, weigh all, try all things; especially that which is chiefly to be considered, the *love of God*; and so enquire seriously, whether it be only a general affection, and a natural velleity to the good of all, which may stand with the perishing of all and every one so beloved; or the peculiar transcendent love of the Father to his elect, as before laid down: and then determine, whether a general ransom, fruitless in respect of the most for whom it was paid, or the effectual redemption of the elect only; have the firmest and strongest foundation in these words of our Saviour: withal remembering, that they are produced as the strongest supportment of the adverse cause; with which, it is most apparent, both the cause of sending Christ, and the end intended by the Lord in so doing, as they are here expressed, are altogether inconsistent.

CHAP.

## C H A P. III.

*An unfolding of the remaining texts of Scripture, produced for the confirmation of the first general Objection, or Argument for Universal Redemption.*

**N**EXT to the place before considered; that which is urged with most confidence, and pressed with most importunity, for the defence of the general ransom, in the prosecution of the former argument, is, *2dly*, 1 John ii. 1, 2. "If any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Now these words, and the deductions from thence, have been set out in various dresses; with great variety of observations, to make them appear advantageous to the cause in hand. The weight of the whole hangs upon this, that the apostle affirms Christ to be a *propitiation for the sins of the whole world*; which, say they, manifestly appears to be all and every one in the world: and that First, — *From the words themselves, without any wresting; for what can be signified by the whole world, but all men in the world?* Secondly, *From the opposition that is made between world and believers; all believers being comprized in the first part of the apostle's assertion, that Christ is the propitiation for our sins; and therefore by the world opposed unto them, all others are understood.* If there be any thing of moment further excepted, we shall meet with it, in our following opening of the place.

Before I come to the further clearing of the mind of the holy Ghost in these words, I must tell you; that I might answer the objection from hence very briefly, and yet so solidly, as quite to cut off the cavilling exceptions of our adversaries, *viz.* that as by the world in other places, men living in the world are denoted; so, by whole world in this, can nothing be understood

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but men living throughout the whole world in all parts and regions thereof, (in opposition to the inhabitants of any one nation, place, or country as such), as the redeemed of Christ are said to be, Rev. v. 9. But because they much boast of this place, I shall by God's assistance so open the sense and meaning of it, that it shall appear to all, how little reason they have to place any confidence in their wrested interpretation thereof.

To make out the sense of this place, three things are to be considered, *viz.* 1. to whom the apostle writes; 2. what is his purpose and aim in this particular place; 3. the meaning of those two expressions, (1.) Christ being a *propitiation* (2.) the *whole world*: which having done, according to the analogy of faith, and the scope of this and other parallel places, with reference to the things and use of the words themselves; we shall easily manifest by undeniable reasons, that the text cannot rightly be so understood as it is urged and wrested for universal redemption.

1. A discovery of them to whom the epistle was peculiarly directed, will give some light into the meaning of the apostle. This is one of those things which, in the investigation of the right sense of any place, is exceeding considerable: for although this, and all other parts, of divine Scripture, were given for the use, benefit, and direction of the whole church; yet that many parts of it were directed to peculiar churches and particular persons, and some distinct sorts of persons, and so immediately aiming at some things to be taught, reprov'd, or established, with direct reference to those peculiar persons and churches, needs no labour to prove. Now tho' we have nothing written, expressly nominating them to whom this epistle was primarily directed, to make an assertion thereof infallibly true and *de fide*; yet by clear and evident deduction, it may be made more than probable, that it was intended to the Jews or believers of the circumcision.

For,

(1.) John was in a peculiar manner, a minister and an apostle to the Jews; and therefore they were the most immediate and proper objects of his care: "James, Cephas, and John, gave to Paul and Barnabas the right hands of fellowship; that they should go unto the heathen, and themselves unto the circumcision, Gal. ii. 9. Now as Peter and James, (for it was that James of whom Paul here speaks who wrote the epistle, the brother of John being slain before in the prosecution of their apostleship towards the Jews, wrote epistles unto them in their dispersion, James i. 1. 1 Pet. i. 1. as Paul did to all the chief churches among the Gentiles by him planted: so it is more than probable, that John writing this epistle, directed it chiefly, and in the first place, to them, who chiefly and in the first place were the objects of his care and apostleship.

(2.) He frequently intimates, that those to whom he wrote were of them, who heard of and received the word from the beginning; so twice together in this chap. v. 7. "I write an old commandment which ye had from the beginning, which ye heard from the beginning." Now that the promulgation of the gospel had its beginning among the Jews, and its first entrance with them, before the conversion of any of the Gentiles, which was a mystery for a season; is apparent from the story of the acts of the apostles, chap. i. ii. iii. iv. v. vi. xii. *To the Jew first, and also to the Greek,* was the order divinely appointed, Rom. i. 16.

(3.) The opposition that the apostles makes between *us* and the *world*, in this very place, is sufficient to manifest unto whom he wrote. As a Jew, he reckoned himself with and among the believing Jews, to whom he wrote; and sets himself with them in opposition to the residue of believers in the world: and this is usual with this apostle; wherein, how he is to be understood, he declares in his gospel, John xi. 51, 52.

(4.) The frequent mention, and cautions, that he makes and gives, *of falsa teachers, seducers, antichrists,* (which in those first days were, if not all of them, yet



for the greatest part, of the circumcision, as is manifest from Scripture and ecclesiastical story; of whom the apostle said, that they went out from them, chap. ii. 19. and iv. 1.). evidently declares that to them in special was this epistle directed, who lay more open, and were more obnoxious to the seducements of their countrymen, than others.

Now this being thus cleared; if withal ye will remind what was said before, concerning the inveterate hatred of that people towards the Gentiles, and the ingrafted opinion they had, concerning *their own sole interest* in the redemption procured and purchased by their Messiah; it will be no difficult thing for any, to discern the aim of the apostle in this place, in the expression so much stuck at. *He (saith he) is the propitiation for our sins*; that is, our sins who are believers of the Jews: and lest by this assertion, they should take occasion to confirm themselves in their former error; he adds, *and not for our's only, but also for the sins of the whole world*; or the children of God throughout the world, as John xi. 51, 52. of what nation, kindred tongue, or language soever they were. So that we have not here an opposition, between the effectual salvation of all believers, and the ineffectual redemption which belonged to the Jews believers, to all other believers, or children of God throughout the whole world.

2. For the aim and intention of the apostle in these words, it is to give consolation to believers, against their sins and failings: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is a propitiation for our sins." The very order and series of the words, without further enlargement proves this to be so: and that they were believers only to whom he intended this consolation, that they should not despair nor utterly faint under their infirmities, because of a sufficient yea effectual remedy provided, is no less evident; for, (1.) They only have an *advocate*; it is confessed, that believers only have an interest in  
Christ's

Christ's advocacy. (2.) Comfort in such a case, belongs to none but them; unto others in a state and condition of alienation, wrath is to be denounced, John iii. 36. (3.) They are the little children to whom he writes, vers. 1. whom he describes, vers. 12, 13. to have their sins forgiven them for his name's sake, and to have known the Father. So that the aim of the apostle being, to make out consolation to believers in their failings; he can speak of none but them only: and if he should extend that whereof he speaks, (*viz.* that Christ was a propitiation), to all and every one; I cannot perceive, how this can possibly make any thing to the end proposed, or the consolation of believers. For what comfort can arise from hence to them, by telling them that *Christ died* for innumerable persons that shall be damned? Will that be any refreshment unto me, which is common unto me with them that perish eternally? is not this rather a pumice-stone, than a breast of consolation? If you ask, how comfort can be given to all and every one, unless Christ died for them? I say, if by all and every one, you mean all believers; Christ is, as in the text asserted, a propitiation and an advocate for them all: if all others, reprobates and unbelievers; we say, that there is neither in the death of Christ, nor in the word of God, any solid spiritual consolation prepared for them; the children's bread must not be cast to dogs.

3. The meaning and purport of the word propitiation, which Christ is said to be, *for us, and the whole world*; is next to be considered. The word in the original, is only twice used in the New Testament; here, and chap. iv. 10. The verb also is as often used, *viz.* Heb. ii. 17. translated there, (and that properly, considering the construction it is in), to make reconciliation: and Luke xviii. 13. it is the word of the publican, *be merciful to me*. There is also another word of the same original, and a like signification, twice also used, Rom. iii. 25. there translated *propitiation*: and Heb. ix. 5. where it is used for,

and also rendered the *mercy-seat*; which will give some light into the meaning of the word. That which in Exodus xxv. 17. is called *Capporetb*, from *Capbar*, properly *to cover*; is here (Heb. ix. 5.) called ἰλαστήριον; that which Christ is said to be, Rom. iii. 25. This *mercy-seat*, was a plate of pure gold, two cubits and a half long, and a cubit and a half broad; like the uppermost plate or board of a table; that was laid upon the ark shadowed over with the wings of the cherubim.

Now, the Hebrew word, as was said, whose first native and genuine sense is to *cover*, is most commonly used to *expiate*. This plate or *mercy-seat*, was so called, because it was placed upon the *ark*, and covered it; as the wings of the cherubim hovered over that: the mystical use hereof being, to hide (as it were) the law, or rigid tenure of the covenant of works, which was in the ark; God thereby declaring himself to be pacified or reconciled, the cause of anger and enmity being hidden. Hence the word cometh to have its second acceptation; even that which is rendered by the apostle (Rom. iii. 25.) *placamen*, or *placamentum*, that whereby God is *appeased*. This it did plainly signify: being shadowed with the wings of the cherubim, (denoting God's presence in power and goodness), which were made crouching over it, as the wings of an hen over her chickens. Hence is that expression of David, to *trust under the shadow of God's wings*, Psal. xxxvi. 7. lvi. 1. lxi. 4. lxiii. 7. xci. 4. (and perhaps that allusion of our Saviour, Matth. xxiii. 37.): intimating the favourable protection of God, in mercy; denoted by the wings of the cherubim covering the propitiatory, embracing that which covered the bill of accusation; which typically was that table or golden plate, or covering before described; truly and really Jesus Christ, as is expressly affirmed, Rom. iii. 25.

Now all this will give us some light into the meaning of the word; and so consequently into the sense of this place, with the mind of the holy Ghost therein: and

translated a *propitiation*, with the verb of the same original, (the bottom of them all being not used in the New Testament; which, according to *Eustatbius*, is intently and with care to look upon any thing, like the oracle on the mercy-seat), do signify that which was done or typically effected by the mercy-seat), *viz.* to appease, pacify and reconcile God in respect of averſation for ſin. Hence that phraſe, Heb. ii. 17. which the Latinists renders *expiare peccata populi*, to expiate the ſins of the people: (*expiare*, in this buſineſs is to turn away anger by an atonement; ſo the hiſtorian *Solere Reges protenta coeleſtia cade aliqua illuſtri expiare, et a ſemet in capita procerum depellere* Suet, in. Neron.); we render it *to make reconciliation for the ſins of the people*. The word will bear both: the meaning being, to appeaſe or pacify, or ſatisfy God for ſin, that it might not be imputed to them towards whom he was ſo appeaſed; is as much as to pacify God concerning ſin. Hence the word receiveth another ſignification; that wherein it is uſed by the Publican, Luke xviii. 13. *be merciful to me*; that is, let me enjoy that mercy from whence flows the pardon of ſin; by thy being appeaſed towards me, and reconciled unto me. From all which it appeareth, that the meaning of the Greek word is *propitiation*, which Chriſt is ſaid to be, is that whereby the law is covered, God appeaſed and reconciled; ſin expiated, and the ſinner pardoned: whence pardon and remiſſion of ſin, is ſo often placed as the product and fruit of his blood-ſhedding, whereby he was a propitiation, Matth. xxvi. 28. Eph. i. 7. Col. i. 14. Heb. ix. 22. Rom. iii. 25. Rom. v. 9. 1 John i. 7. 1 Pet. i. 2. Rev. i. 5.

From that which hath been ſaid, the ſenſe of the place is evident to be, that Chriſt hath ſo expiated ſin and reconciled to God, that the ſinner is pardoned and received to mercy for his ſake; and that the law ſhall never be produced, or brought forth for his condemnation. Now whether this can be tolerably applied to the whole world, (taking it for all and every man

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 man in the world); let all the men in the world, that are able, judge. Are the sins of every one expiated? is God reconciled to every one; is every sinner pardoned, shall no one have the transgression of the law charged on him? Why then is not every one saved? Doubtless all these are true of every believer, and of none else in the whole world: for them, the apostle affirmed that Christ is a propitiation; that he might shew from whence ariseth, and wherein chiefly if not only consists, that advocacy for them which he premiseth as the fountain of their consolation, even in a presentation of the atonement made by his blood. He is also a propitiation only through faith, Rom. iii. 25. and surely none have faith, but believers: and therefore certainly it is they only throughout the world, for whom alone Christ is a propitiation. Unto them alone God says, *I will be propitious*; the great word of the new covenant, Heb. viii. 12. they alone being covenantees.

4. Let us consider the phrase, *of the whole world*. I shall not declare how the word *world* is in the Scripture, of diverse significations; partly, because I have in some measure already performed it; partly because it is not in itself so much here insisted on, but only with reference to its general adjunct *whole*, the *whole world*: and therefore we must speak to the whole phrase together. Now, concerning this expression, I say,

(1.) That whereas, (with that which is equivalent unto it, *all the world*) it is used seven or eight times in the New Testament; it cannot be made appear clearly and undeniably, that in any place (save perhaps one, where it is used *in re necessaria*) it comprizeth all and every man in the world: so that unless some circumstance in this place inforce that sense, (which it doth not), it will be a plain wresting of the words, to force that interpretation upon them.

Let us then briefly look upon the places: beginning with the last, and so ascending: now that is, Rev. iii.

10. "I will keep thee from the hour of temptation, which shall come upon the whole world;" (the word *world* is other in the original here, than in the place we have before us; there being divers words to express the same thing, considered under several notions); where that it cannot signify all and every one is evident, because some are promised to be preserved from that which is said to come upon it. Passing the place of which we treat, the next is Col. i. 6. *which is come unto you, as in all the world*, where all and every man cannot be understood, for they had not all then received the gospel: but only believers are here signified, living abroad in the world, because the gospel is said to bring forth fruit to them to whom it comes, and there is no true gospel-fruit without faith and repentance. Another place is, Rom. i. 8. *Your faith is spoken of, throughout the whole world*; did every one in the world hear, and speak of the Roman faith? You have it also, Luke ii. 1. *There went out a decree from Cesar Augustus, that the whole world should be taxed*; which yet was but the Roman empire, short enough of comprising all singular persons in the world. It were needless to repeat the rest, being all of the same indefinite importance and signification.

If then the expression itself, doth not hold out any such universality as is pretended; unless the matter concerning which it is used, and circumstances of the place, do require it, (neither of which inforcements have any appearance in this place): there is no colour to fasten such an acceptation upon it. Rather may we conclude, that all the world and the whole world, being in other places taken indefinitely for men of all sorts, throughout the world; the same words are no otherways here to be understood; so that it is here no more than the catholic church.

(2.) The *whole world*, can signify no more than, *all nations, all the families of the earth, all flesh, all men, all the ends of the world*. These surely are expressions equivalent unto, and as comprehensive of par-

particulars as *the whole world*: but now all these expressions we find frequently to bear out believers only, but as of all sorts and throughout the world; and why should not this phrase also be affirmed to be, in the same matter, of the same and no other importance? We may instance in some places, viz. *All the ends of the earth have seen the salvation of our God*, Psal. xcvi. 3, *All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee*, Psal. xxii. 27. *All nations shall serve him*, Psal. lxxii. 11. which general expressions, do yet denote no more, but only the believers of all the several nations of the world; who alone see the salvation of God, remember and turn to him, and serve him. So Joel ii. 28. *I will pour out my Spirit upon all flesh*: and the words are again repeated, on the accomplishment of the promise, Acts ii. 17, also Luke iii. 6, using the same expression, as part of a sermon of John Baptist; *All flesh shall see the salvation of God*. What a conquest should we have had proclaimed, if it had been any-where affirmed, that Christ died for all flesh, all nations, all kindreds, &c.? which yet are but liveries of believers; though garments as wide and large as this expression, *the whole world*. Believers are called *all nations*, Isa. ii. 2, and lxxvi. 18. yea, *all men*, Tit. ii. 11. for to them alone, the salvation-bringing-grace of God is manifest. If they then, the children of God, be, as is apparent, in the Scripture phrase, "all flesh, all nations, all kindreds, all the ends of the world, all the ends of the earth, all men;" why not also, the whole world?

(3.) The *whala world*, doth sometimes signify the worse part of the world; and why may it not, by a like synecdoche, signify the better part thereof; Rev. xii. 9. "The devil and Satan which deceiveth the whole world, was cast out;" that is, the wicked and reprobate in the world; others rejoicing in his overthrow, ver. 10. Also 1 John v. 19. *The whole world lieth in wickedness*: where the *whole world*, is opposed

to them which are of God, in the beginning of the verse. The contrary sense you have, Col. i. 6.

This then being spoken, to clear the signification of the expression here insisted on, will make it evident that there is nothing at all in the words themselves, that should enforce any to conceive that all and every man in the world are denoted by them; but rather believers, even all that did or should believe, throughout the whole world, in opposition only to believers of the Jewish nation. Which that it is the meaning of the place, besides what hath been clearly demonstrated, I prove by these reasons, *viz.*

[1.] This place treateth not of the ransom of Christ, in respect of *impetration*, but of *application*: for it affirms Christ to be that by his death, which he is only by faith; as was manifested from Rom. iii. 25. Also from application only, ariseth consolation. Now never any said, that the application of the death of Christ was universal; therefore this place cannot have regard to all and every one.

[2.] Christ is here said to be a propitiation, only for such as are intended in the place; which is apparent: but now believers only are intended; for it is to give them consolation in their failings: in which case, consolation belongeth to them alone. Therefore it is believers only, though of all sorts, times, places and conditions, for whom Christ is said to be a propitiation.

[3.] This kind of phrase and expression in other places, cannot possibly be tortured to such an extension, as to comprehend all and every one; as was apparent from the places before alledged. To which add, Matth. iii. 5. *Then went out to him all Judea and all the region round about Jordan*; and whom, notwithstanding, the Parisees rejected his baptism. Why then should it be so understood here; especially all circumstances, (as hath been shewed), being contrary to such an interpretation?

[4.] The



[4.] The most clear parallel places in the Scripture, are opposite to such a sense as is imposed: see Col. i. 6. John xi. 51, 52.

[5.] If the words are to be understood, to signify all and every one in the world; then is the whole assertion useless, as to the chief end intended, *viz.* to administer consolation to believers. For what consolation can arise from hence unto any believer, that Christ was a propitiation for them that perish? Yea, to say that he was a sufficient propitiation for them though not effectual, will yield them no more comfort, than it would have done Jacob and his sons, to have heard from Joseph that he had corn enough sufficient to sustain them; but that he would do so, was altogether uncertain: for had he told them, he would sustain them sufficiently, though not effectually; they might have starved, notwithstanding his curtesy. The whole world then in this place, is the whole people of God (opposed to the Jewish nation) scattered abroad throughout the whole world, of what nation, kindred, tongue or family soever; who are some of all sorts, not all of every sort: so that this place makes nothing for general redemption.

Some few objections there are, which are usually laid against our interpretation of this passage of the apostle; but they are all prevented or removed in the explication itself: so that it shall suffice us to name one or two of them, *viz.*

*Object.* 1. It is the intention of the apostle to comfort all, in their fears and doubts; but every one in the world may be in fears and doubts: therefore he proposeth this, that they all may be comforted.

*Ans.* The *all* that may be in fears and doubts, in the business of consolation, must of necessity be restrained to believers; as was before declared.

*Object.* 2. All believers are comprehended in the first branch, *for our sins*; and therefore in the increase and extension of the assertion, by adding *for the sins of the whole world* all others are intended.

*Ans.*

*Ans.* 1. In the first part, the believing Jews alone are intended; of whom John was one: and the addition is not an extending of the propitiation of Christ, to others than believers, but only to other believers. 2. If it might be granted, that, in the first branch, all believers, then living, were comprehended, who might presently be made partakers of this comfort by truth; yet the encrease or accession must be, by analogy, only those who were to be in after ages, and in remoter places than the name of Christ had then reached unto; even all those who, according to the prayer of our Saviour, John. xviii. 20. should believe on his name, to the end of the world. And thus the two main places, produced for the confirmation of the first argument, are vindicated from the false glosses and violent wrestlings of our adversaries; the rest will be easily cleared.

3<sup>dly</sup>, The next place urged in the argument, is John vi. 51. where our Saviour affirms, that he will give his flesh for the life of the world. This giving of himself, was the sanctifying and offering up himself an acceptable oblation, for the sins of them for whom he suffered; his intention being that they, for whom in dying he so offered himself, might have life eternal thereby: which, because it was not for the Jews only, but also for all the elect of God every where; he calleth them *the world*. That the *world* here cannot signify all and every one that ever were or should be, is as manifest as if it were written with the beams of the sun; and that because it is made the object of Christ's intendments, to purchase for them and bestow upon them life and salvation. Now I ask whether any man, not bereaved of all spiritual and natural sense, can imagine, that Christ in his oblation intended to purchase life and salvation, for all them whom he knew to be damned many ages before; the irreversible decree of wrath being gone forth against them? Or who dares once affirm, that Christ gave himself for the life of them who, notwithstanding that, by his disappointment, do come short of it to eternity? So that if

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we had no other place, to manifest that the word *world* doth not always signify *all*, but only some of all sorts, as the elect of God are, but this one produced by our adversaries to the contrary; I hope with all equitable readers, our defence would receive no prejudice.

4thly, Divers other places I find produced by T. M. chap. xiv. *of the universality of free grace*; to the pretended end in hand: which with that whole chapter, shall be briefly considered. And,

1. The first insisted on by him, is 2 Cor. v. 19. *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.*

*Ans.* (1.) Really, he must have no small confidence of his own strength, and his reader's weakness, who from this place shall undertake to conclude the universality of redemption; and that the *world* doth here signify all and every one therein. They who are called the *world*, verse 19, are termed *us*, verse 18, he *hath reconciled us to himself by Christ*: as also verse 21. where they are further described, by Christ's being *made sin for them*, and their being *made the righteousness of God in him*. Are these things true of all in the world? If this text may receive any light, from what is antecedent and consequent unto it; if the word, any interpretation from those expressions which are directly expository of it; by the *world* here, can be meant none but elect believers.

(2.) God's *reconciling the world unto himself*, is described evidently either to consist in—or necessarily to infer, a *non-imputation of sin* to them, or to that *world*; which is further interpreted to be an imputation of the righteousness of Christ, verse 21. Now in these two things consisteth the blessedness of justification in Christ, Rom. iv. 6, 7. Therefore this whole *world*, which God in Christ reconcileth to himself, is a blessed justified world: not all and every one of the sons of men that ever were, are, or shall be in the world; the greatest part of whom *lie in evil*.

(3.)

(3.) This, *God in Christ reconciling*, holdeth out an actual work of reconciliation: now this must be either an absolute reconciliation, or a conditionate. If *absolute*, why are not all actually and absolutely reconciled, pardoned, justified? If *conditionate*; then, 1.] how can a *conditionate reconciliation*—be reconciled with that which is *actual*? 2.] Why is no condition here mentioned? 3.] What is that condition? Is it faith and believing? Then the sense of the words must be, either, [1.] God was in Christ reconciling a believing world unto himself; of which there is no need, for believers are reconciled: or, [2.] God was in Christ, reconciling an unbelieving world unto himself, upon condition that it do believe; that is, upon condition that it be not unbelieving; that is, that it be reconciled: is this the mind of the holy Spirit?

(4.) If this reconciliation of the world consist (as it doth) in a not-imputation of sin; then this is either of all their sins, or only of some sins: if of some only; then Christ saves only from some sins; if of all, then of unbelief also, or it is no sin; then all the men in the world must needs be saved, as whose unbelief is pardoned. The *world* here then, is only the world of blessed pardoned believers, who are made the righteousness of God in Christ.

That which *T. M.* bringeth to inforce the opposite signification of the word, is in many words very little. Much time he spends, with many uncouth expressions, to prove a two-fold reconciliation intimated in the text; the first of God to us by Christ, the other of us to God by the Spirit: which we also grant; though we do not divide them, but make them several parts of the same reconciliation, the former being the rule of the latter. For to whomsoever God is reconciled in and by Christ; they shall certainly, every one of them, be reconciled to God by the Spirit: God's reconciliation to them, consisting in a not-imputation of their sins; their reconciliation unto him, in an acceptance of that non-imputation in Jesus Christ. And as the former is the

rule of, so it is the chief motive unto, the latter; being the subject or matter of the message in the gospel, whereby it is effected. So the assertion of this twofold reconciliation, or rather two branches of the same compleat work of reconciliation, establisheth our persuasion, that the world can be taken only for the elect therein.

But he brings farther light from the context, to strengthen his interpretation. For (saith he) those of the world here, are called *men*, verse 11. men that must appear before the judgment-seat of Christ, ver. 10. that were dead, ver. 14. that ought to live unto Christ, verse 15. therefore *all men*. *Answ.* Now *homini homo quid interest?* How easy is it for some men to prove what they please? Only let me tell you, one thing more is to be done, that the cause may be yours; *viz.* a proving that the elect of God are not men, that they must not appear before the judgment-seat of Christ, that they were not dead, that they ought not to live to Christ: this do, or you lose the reward.

But he adds, *of these some are reconciled to God*, ver. 18. *Answ.* Most false, that there is any limitation or restriction of reconciliation, to some of those concerning whom the apostle treats: it is rather evidently extended to all of them. *But*, says he, *some are not reconciled*, verse 11. *Answ.* Not a word of any such thing in the text; nor can the least colour be possibly wretted thence, for any such assertion. *Many corrupt the word of God.*

2. A second place he urgeth, is John i. 9. "That was the true light which lighteth every man that cometh into the world." This *world* (saith he) is the world of mankind, verse 4. made by Christ, verse 3. which was his own, by creation, mercy, and purchase; yet received him not, verse 3. 10, 11; therefore it is manifest, that there is life, and that Christ died for all.

*Answ.* That by the *world* here is meant, not men in world, all, or some; but the habitable part of the earth;

earth; is more apparent, than can well admit of proof or illustration. The phrase of *coming into the world*, cannot possibly be otherwise apprehended: it is as much as *born*, and coming to breathe the common air. Now, among the expositions of this place, that seems most consonant and agreeable to the discourse of the apostle, with other expressions here used, which refers the word *coming*, unto *light*; and not to *man*, with which it is vulgarly esteemed to agree: so that the words should be rendered, *That was the true light which, coming into the world, lighteth every man.* Thus John iii. 19. *Light is come into the world*; and John xii. 46. *I am come a light into the world*; parallel expressions unto this. - So that from the word *world*, nothing can hence be extorted, for the universality of grace or ransom. The whole weight then must lye on the words, *every man*; which yet *T. M.* doth not at all insit upon: and if any other should, the word holding out actual illumination, can be extended, in its subject, to no more than indeed are illuminated.

Christ then, coming into the world, is said to enlighten every man: partly, because every one that hath any light, hath it from him; partly, because he is the only true light and fountain of illumination, so that he doth enlighten every one that is enlightened; which is all the text avers, and is by none denied. But whether all and every one in the world, before and after his incarnation; were, are, and shall be actually enlightened with the knowledge of Christ, by his coming into the world; let scripture, experience, reason, and sense, determine. And this in brief may suffice to manifest the weakness of the argument for universal redemption, from this place: waving for the present, not denying or opposing, another interpretation of the words; rendering the enlightening here mentioned, to be that of reason and understanding communicated to all; Christ being proposed, as in his divine nature the light of all, even the eternal wisdom of his Father.

3. A third place is John i. 29. *Behold the Lamb of God which taketh away the sin of the world:* and this (saith he) is spoken of the world in general.

*Ans.* (1.) If it should be spoken of the world in general; yet nothing could thence be inferred, to an universality of individuals. (2.) That Christ is he, *which taketh away*, (beareth, purgeth, pardoneth (as the word is used, 2 Sam. xxiv. 10.) taketh away by justification that it should not condemn, by sanctification that it should not reign, by glorification that it should not be,) *the sin*, (great sin, original sin) *of the world*, (common to all), is most certain: but that he taketh it away from, beareth it for, pardoneth it unto, purgeth it out of all and every man in the world; is not in the least manner intimated in the text, and is in itself exceeding false.

4. John iii. 17. is by him in the next place urged; "God sent not his Son into the world to condemn the world, but that the world through him might be saved."

*Ans.* (1.) A notable or eminent inversion of the word *world*, in this place; was before observed: like that of chap. i. 10. *he was in the world*, or on the earth, a part of it; *and the world was made by him*, the whole world, with all things therein contained; *and the world knew him not*, or the most of men living in the world. So here, by the *world*, in the first clause, that part of the world wherein our Saviour conversed, hath the name of the whole assigned unto it: in the second, you may take it for all and every one in the world, if you please (though from the text it cannot be enforced); for the prime end of our Saviour's coming, was not to condemn any, but to save his own; much less to condemn all and every one in the world, out of which he was to save his elect: in the third clause, they only are designed, whom God sent his Son on purpose to save; as the words evidently hold out. The saving then of them who are called the *world*, was the very purpose and design of God's sending his son. Now that these

these are not all men, but only believers of Jews and Gentiles throughout the world, is evident; [1.] Because all are not saved; and the Lord hath said he will do all his pleasure, and his purpose shall stand. [2.] Because the most of men were at the instant actually damned: did he send his Son that they might be saved? [3.] Because Christ was appointed for the fall of some, Luke ii. 34. and therefore not that and every one might be saved. [4.] The end of Christ's actual exhibition and sending in the flesh, is not opposite to any of God's eternal decrees; which were eternally fixed, concerning the condemnation of some for their sins: did he send his Son to save such? doth he act contrary to his own purposes, or fail in his undertakings? *The saved world, is the people of God scattered abroad throughout the world.*

5. John iv. 42. and 1 John iv. 14. with John vi. 51. (which was before considered) are also produced by *T. M.* in all which places Christ is called the *Saviour of the world.*

*Ans.* Christ is said to be the Saviour of the world; either first, because there is no other Saviour for any in the world, and because he saves all that are saved, even the people of God (not the Jews only) all over the world: or secondly, because he doth actually save all the world, and every one in it. If in this latter way, *vicisti* Mr. More; if in the former, we are still where we were.

The urging of John xii. 46. *I am come a light into the world,* in this business, deserves to be noted, but not answered. The following places, John iii. 16, 17. 1 John ii. 1. 2. have been already considered. Some other texts are produced; but so exceedingly wrested, strangely perverted, and so extremely useles to the business in hand, that I dare not make so bold with the reader's patience, as once to give him a repetition of them.

And this is our defence and answer, to the first principal argument of our opposers; with our explanation



cation of all those texts of scripture, which they have wrested to support it: the bottom of their strength being but the ambiguity of one word. Let the Christian reader try all things, and hold fast that which is good.



#### C H A P. IV.

*Answer to the second general objection, or argument for the universality of redemption.*

**T**HE second *argument*, wherewith our adversaries make no less flourish than with the former, is raised from those places of Scripture, where there is mention made of *all men* and *every man*, in the business of redemption. With those bare and naked words, attended with swelling vain expressions of their own; they commonly rather proclaim a victory, than study how to prevail. Their argument needs not to be drawn to any head or form, seeing they pretend to plead from express words of Scripture: wherefore we shall only consider the several places by them in this kind usually produced; with such enforcements of their sense from them, as by the ablest of that persuasion have been used. The chief places insisted on are, 1 Tim. ii. 4. 6. 2 Pet. iii. 9. Heb. ii. 9. 2 Cor. v. 14, 15. 1 Cor. xv. 22. Rom. v. 18.

For the use and signification of the word *all* in Scripture, so much hath been said already by many, that it were needless for me to insist upon it: something also to this purpose, hath been spoken before; and that abundantly sufficient to manifest, that no strength of argument can be taken from the word itself. Wherefore, I shall apply myself only to the examination of the particular places urged; and the objections from them raised.

I. The first and chief place is, 1 Tim. ii. 4, 6. "God will have all men to be saved, and to come un-

to the knowledge of the truth; Christ gave himself a ransom for all, to be testified in due time:" hence they draw this argument, (*Rem. acta synod.*) viz. If God will have all men to be saved, then Christ died for all; but God will have all men to be saved, and come to the knowledge of the truth: therefore Christ died for all men.

*Answ.* 1st, The whole strength of this argument, lies in the ambiguity of the word *all*: which being of various significations, and to be interpreted suitably to the matter in hand, and the things and persons whereof it is spoken; the whole may be granted, or several propositions denied, according as the acceptance of the word is enforced on us. That *all* or *all men*, do not always comprehend all and every man that were, or shall be, may be made apparent by near five hundred instances from the Scripture. Taking then *all* and *all men*, *distributively* for some of all sorts; we grant the whole: taking them *collectively* for all of all sorts, we deny the *minor*, viz. that God will have them all to be saved. To make our denial of this appear to be an evident truth, and agreeable to the mind of the holy Ghost in this place; two things must be considered, viz. what is that *will* of God here mentioned, whereby he willeth all to be saved; and who are the *all*, of whom the apostle is in this place treating.

1. The *will* of God is usually distinguished into his *will intending*, and his *will commanding*: or rather that word is used in reference unto God, in this two-fold notion, viz. for his purpose, what he will do; and for his approbation of what we do, with his command thereof. Let now our opposers take their option, in whether signification the will of God shall be here understood, or how he willeth the salvation of all.

(1.) If they say he doth it, *voluntate signi*, with his will commanding, requiring, approving; then the sense of the words is this: God commandeth all men to use the means whereby they may obtain the end, or sal-  
vation

vation, the performance whereof is acceptable to God, in any or all; and so it is the same with that of the apostle in another place, *God commandeth all men every where to repent*. Now if this be the way whereby God willeth the salvation of all, here mentioned; then certainly those *all* can possibly be no more, than to whom he granteth and revealeth the means of grace: which are indeed a great many, but yet not the one hundredth part of the posterity of Adam. Besides, taking God's *willing* the salvation of men in this sense, we deny the *sequel* of the first proposition, *viz.* that Christ died for as many, as God thus willeth should be saved. The foundation of God's command unto men, to use the *means* granted them, is not Christ's dying for them in particular; but the *connexion* which himself by his decree hath fixed between these two things, faith and salvation: the death of Christ being abundantly sufficient, for the holding out of that *connexion* unto all; there being enough in it, to save all believers.

(2.) If the will of God, be taken for his efficacious will; the will of his purpose and good pleasure: (as truly to me it seems exceedingly evident, that this is here intended; because the will of God is made the ground and bottom of our supplications; as if in these our prayers, we should say only, Thy will be done, which is to have them all to be saved: now we have a promise to receive of God, whatsoever we ask according to his will, 1 John iii. 22. and v. 14. and therefore this will of God, which is here proposed as the ground of our prayers, must needs be his effectual or rather efficacious will, which is always accomplished): if it be, (I say) thus taken, then certainly it must be fulfilled, and all those saved, whom he would have saved; for whatsoever God can do, and will do, that shall certainly come to pass and be effected. That God can save all, (not considering his decree), none doubts; and that he will save all, is here affirmed; therefore if these all here, be all and every one, all and every

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one shall certainly be saved: *for who hath resisted his will?* Rom. ix. 19. "He hath done whatsoever he pleased, Psal. cxv. 3. He doth according to his will, in the army of heaven, and among the inhabitants of the earth," Dan. iv. 35. If *all* then here, be to be understood of all men universally, one of these two things must of necessity follow; either that God faileth of his purpose and intention, or else that all men universally shall be saved; which puts us upon the second thing, considerable in the words, *viz.*

2. Who are meant by *all men*, in this place. By *all men*, the apostle here intendeth all sorts of men indefinitely living under the gospel, or in these latter times under the enlarged dispensation of the means of grace. That men of these times only, are intended, is the acknowledgment of Arminius himself, treating with Perkins about this place. The scope of the apostle; treating of the amplitude, enlargement and extent of grace, in the outward administration thereof under the gospel; will not suffer it to be denied. This he lays down as a foundation of our praying for all; because the means of grace, and the habitation of the church, are now no longer confined to the narrow bounds of one nation: but promiscuously and indefinitely extended unto all people, tongues, and languages; and to all sorts of men amongst them, high and low, rich and poor, one with another. We say, then, that by the words, *all men*, are here intended, only of all sorts of men; suitable to the purpose of the apostle, which was to shew that all external difference between the sons of men is now taken away: which, *ex abundantia*, we further confirm by the following reasons.

(1.) The word *all*, being in the Scripture most commonly used in this sense, (that is, for many of all sorts); and there being nothing in the subject-matter, of which it is here affirmed, that should in the least measure impel to another acceptation of the word, especially for an universal collection of every individual; we hold it safe, to cleave to the most usual sense and

and meaning of it. Thus our Saviour is said to cure *all diseases*; and the Pharisees to tithe *every herb*, Luke xi. 42.

(2.) Paul himself plainly leadeth us to this interpretation of it: for after he hath enjoined us to pray for all, because the Lord will have all to be saved; he expressly intimates, that by *all men*, he understandeth men of all sorts, ranks, conditions and orders; by distributing those *all* into several kinds, expressly mentioning some of them, as *kings, and all in authority*. Not unlike that expression we have, Jer. xxix. 1, 2. "Nebuchadnezzar carried away all the people captive to Babylon; Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters and the smiths:" where *all the people*, is interpreted to be some of all sorts; by a distribution of them into the several orders, cases and conditions whereof they were. No otherwise doth the apostle interpret the *all men* by him mentioned; in giving us the names of some of those orders and conditions whom he intendeth: *pray for all men*, saith he; that is, all sorts of men, as magistrates, all that are in authority; the time being now come, wherein, without such distinctions as formerly have been observed, the Lord will save some of all sorts and nations.

(3.) We are bound to pray for all, whom God would have to be saved; now, we ought not to pray for all and every one, as knowing that some are reprobates, and sin unto death; concerning whom, we have an express caution not to pray for them.

(4.) All shall be saved, whom God will have to be saved; this we dare not deny, *for who hath resisted his will?* Seeing then it is most certain that all shall not be saved, (for some shall stand on the left hand); it cannot be, that the universality of men should be intended in this place.

(5.) God would have no more to be saved, than he would have come to the knowledge of the truth; these

these two things are of equal latitude, and conjoined in the text: but it is not the will of the Lord, that all and every one in all ages, should come to the knowledge of the truth. Of old, "He shewed his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them," Psal. cxlvii. 19, 20. If he would have them *all* come to the knowledge of the truth; why did he shew his word to some, and not to others, without which they could not attain thereunto? He suffered all nations, in former ages, to walk in their own ways, Acts xiv. 16. and winked at the times of this ignorance, Acts xvii. 30. hiding the mystery of salvation from those former ages, Col. i. 26. And he continues the same dispensation, even until this day, in respect of some; and that because so it seemed good in his sight, Mat. xi. 25, 26. It is then evident, that God doth not will, that all and every one in the world, of all ages and times, should come to the knowledge of the truth; but only all sorts of men without difference: and therefore they only are here intended.

These, and the like reasons, which compel us to understand by *all men*, ver. 4. whom God would have to be saved, *men of all sorts*; do also prevail, for the same acceptation of the word *all*, ver. 6. where Christ is said to give *himself a ransom for all*. Whereunto you may also add all those reasons whereby we before declared, that it is of absolute necessity and just equity, that all they for whom a ransom was paid, should have a part and portion in that ransom; and, if that be accepted as sufficient, be set at liberty: paying and accepting of a ransom, intimate a commutation, and setting free of all them for whom the ransom is paid and accepted. By *all* then, can none be understood but the redeemed, the ransomed ones of Jesus Christ; such as, for him and by virtue of the price of his blood, are vindicated into the glorious liberty of the children of God: which as some of all sorts are expressly said to

be, Rev. v. 9. (which place is interpretative of this); so, that in all the world universally are so, is confessedly false.

2dly, Having thus made evident the meaning of the words, our answer to the objection (whose strength is a mere fallacy from the ambiguous sense of the word *all*) is easy and facile. For if by *all men*, you mean the *all* in the text, that is, all sorts of men; we grant the whole, *viz.* that Christ died for *all*; but if by *all men*, you mean all universally, we absolutely deny the *minor* or assumption; having sufficiently proved that there is no *such all* in the text.

The inforcing of an objection from this place, T. M. in his *universality of grace*, makes the subject of one whole chapter. It is also *one* of the two places, which he lays for the bottom and foundation of the whole building; and whereunto, as a dead list, he always retires. Wherefore I thought to have considered that chapter of his, at large; but, upon second considerations, have laid aside that resolution; and that for three reasons, *viz.*

1. Because I desired not *actum agere*; to do that which hath already been done: especially the thing itself being such, as scarce deserveth to be meddled with at all. Now, much about the time that I was proceeding in this particular, the learned work of Mr. Rutherford, about the death of Christ, and the drawing of sinners thereby, came to my hand; wherein he hath fully answered that chapter of Mr. M. his book, whither I remit the reader.

2. I find that he hath not once attempted to meddle with any of those reasons and arguments, whereby we confirm our answer to the objection from the place; and prove undeniably, that by *all men* is meant only *men of all sorts*.

3. Because, setting aside those bare naked assertions of his own, whereby he seeks to strengthen his argument from and interpretation of this place; the residue wherewith he flourisheth, is a poor fallacy

running through the whole: the strength of all his arguments consulting in this, that by *all* we are to pray for, are not meant only *all who are* (at present) *believers*: which, as no man in his right wits will affirm; so he that will conclude from thence, that because they are not only all present believers, therefore they are all the individuals of mankind, is not to be esteemed very sober. Proceed we then to the next place urged for the general ransom, from the word *all*; which is,

II. 2 Pet. iii. 9. "The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. The will of God, say some, for the salvation of *all*, is here set down, both, negatively, that he would not have any perish; and, positively, that he would have all come to repentance. Now, seeing there is no coming to repentance, nor escaping destruction, but only by the blood of Christ; it is manifest, that that blood was shed for *all*."

*Ans.* Many words need not be spent in answer to this objection; wrested from the misunderstanding, and palpable corrupting of the sense of these words of the apostle. That indefinite and general expressions, are to be interpreted in an answerable proportion to the things whereof they are affirmed; is a rule in the opening of the Scripture. See then of whom the apostle is here speaking; "The Lord (saith he) is long-suffering to us-ward, not willing that any should perish:" will not common sense teach us, that (*us*) is to be repeated in both the following clauses, to make them up compleat and full? *viz.* not willing that any of *us* should perish, but that all of *us* should come to repentance? Now, who are these of whom the apostle speaks, to whom he writes? Such as had received *great and precious promises*, chap. i. 4. whom he calls *beloved*, chap. iii. 1. whom he opposeth to the *scoffers of the last days*, ver. 3. to whom the Lord hath respect in the disposal of these days, who are said to be *elect*, Matth. xxiv. 22. Now, truly to argue, that because God would have none of those to perish, but



all of them to come to repentance, therefore he hath the same will and mind towards all and every one in the world, (even those to whom he never makes known his will, nor ever calls to repentance, and never once hear of his way of salvation); comes not much short of extreme madness and folly. Neither is it of any weight to the contrary, that they were not all elect to whom Peter wrote: for, in the judgment of charity he esteemed them so, desiring them to *give all diligence to make their calling and election sure*, chap. i. 10. even as he expressly calleth those to whom he wrote his former epistle, *elect*, chap. i. 2. and *a chosen generation*, as well as *a purchased people*, chap. ii. 9.

I shall not need to add any thing, concerning the contradictions and inextricable difficulties, wherewith the opposite interpretation is accompanied: (as, that God should will such to come to repentance, whom he cuts off in their infancy out of the covenant; such as he hateth from eternity, from whom he hideth the means of grace; to whom he will not give repentance, and yet knoweth that it is utterly impossible they should have it without his bestowing). The text is clear, that it is all, and only the elect, whom he would not have to perish. A place supposed parallel to this, we have in Ezek. xviii. 23. 32. which shall be afterwards considered. The next is,

III. Heb. ii. 9. *That he, by the grace of God, should taste death for every man.*

*Obser.* That *ὑπὲρ πάντων*, for every one, is here used for *ὑπὲρ πάντων*, for all, by an enallage of the number, is by all acknowledged. The whole question is, who these all are; whether all men universally, or only all those of whom the apostle there treateth. That this expression, *every man*, is commonly, in the Scripture, used to signify men under some restriction, cannot be denied. So in that of the apostle, *Warning every man, and teaching every man*, Col. i. 28. that is, all those to whom he preached the gospel, of whom he is there speaking: also, “The manifestation of the Spirit is given

given to every man to profit withal," 1 Cor. xii. 7. *viz.* to all and every one of those, who were endued with the gifts there mentioned; whether in the church at Corinth, or elsewhere. The present place I have frequently met withal, produced in the behalf of universal redemption: but never once had the happiness to find any endeavour to prove from the text, or any other way, that *all* here, is to be taken for all and every one: although they cannot but know, that the usual acceptation of the word is against their purpose. Mr. M. spends a whole chapter about this place; which I seriously considered, to see if I could pick out any thing which might seem in the least measure to tend that way, *viz.* to the proving that all and every one, are in that place by the apostle intended; but concerning any such endeavour you have deep silence; so that with abundance of smooth words, he doth nothing in that chapter but humbly and heartily beg the thing in question: unto which his petition, though he be exceeding earnest, we cannot consent; and that because of these following reasons, *viz.*

1<sup>st</sup>, To *taste death*, being to *drink out the cup* due to sinners; certainly for whomsoever our Saviour did taste of it, he left not one drop for them to drink after him: he tasted, or underwent death in their stead; that the cup might pass from them, which passed not from him. Now the cup of death passeth only from the elect, from believers; for whomsoever our Saviour tasted death, he swallowed it up unto victory.

2<sup>dly</sup>, We see an evident appearing cause that should move the apostle here, to call those for whom Christ died *all*, *viz.* because he wrote to the Hebrews; who were deeply tainted with an erroneous persuasion, that all the benefits purchased by the Messiah, belonged alone to men of their nation, excluding all others: to root out which pernicious opinion, it behoved the apostle to mention the extent of free-grace under the gospel; and to hold out an universality of God's elect throughout the world.

3dly, The present description of the *all*, for whom Christ tasted death by the grace of God, will not suit to all and every one; or any but only the elect of God: for, verse 10. they are called, *many sons to be brought unto glory*; verse 11. those that *are sanctified, his brethren*; verse 13. *the children, which God hath given him*; verse 15. those that are *delivered from the bondage of death*; none of which can be affirmed of them, who are born, live and die the children of the wicked one. Christ is not a *Captain of salvation*, as he is here styled, to any but *them that obey him*, Heb. v. 9. righteousness coming by him, *unto all, and upon all that believe*, Rom. iii. 22. For these and the like reasons, we cannot be induced to hearken to our adversary's petition; being fully persuaded that by *every one* here, is meant all and only God's elect; in whose stead Christ, by *the grace of God*, tasted death.

IV. Another place is, 2 Cor. v. 14, 15. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them." Here, say they, verse 14. you have two *alls*, which must be both of an equal extent; if *all* were dead, then Christ died for *all*: that is, for as many as were dead. Again, he died for *all* that must live unto him; but that is the duty of every one in the world; and therefore he died for them all. Further, that *all* are all individuals, is clear from verse 10. where they are affirmed to be all that must appear before the judgment-seat of Christ; from which appearance, not any shall be exempted.

*Answ. 1st*, Taking the words, as to this particular, in the sense of some of our adversaries; yet, it doth not appear from the texture of the apostle's arguing, that the *two* *alls* of verse 14. are of equal extent. He doth not say, that *Christ died for all that were dead*; but only, that *all were dead whom Christ died for*: which proves no more but this, that all they whom

Christ died for, were dead; with that kind of death, of which he speaks. The extent of the words is to be taken from the first *all*, and not the latter. The apostle affirms so many to be dead, as Christ died for; not that Christ died for so many as were dead. This the words plainly teach us; *if he died for all, then were all dead*; that is, *all* he died for: so that the *all that were dead*, can give no light to the extent of the *all* that Christ died for; being merely regulated by this.

2dly, That all and every one, are *morally* bound to live unto Christ, *virtute præcepti*, we deny. Only they are bound to live to him, to whom he is revealed; indeed only they who live by him, that have a spiritual life in and with him: all others are under previous obligations.

3dly, It is true, all and every one must appear before the judgment-seat of Christ; he is ordained to be judge of the world: but that they are intended, verse 10. of this chapter, is not true: for the apostle speaks of *us all, all believers*, especially all preachers of the gospel; neither of which, all men are. Notwithstanding then any thing that hath been said, it no way appears, that by *all* here is meant any but the elect of God, *all believers*: and that they only are intended, I prove by these following reasons drawn from the text.

1. The resurrection of Christ, is here conjoined with his death; *he died for them, and rose again*. Now for whomsoever Christ riseth, he riseth for their *justification*, Rom. iv. 25. and they must be justified, Rom. viii. 34. Yea our adversaries themselves have always confessed, that the fruits of the resurrection of Christ are peculiar to believers.

2. He speaks only of those who, by virtue of the death of Christ, *live unto him*, ver. 15. Who are *new creatures*, verse 17. to whom the Lord *imputeth not their trespasses*, verse 19. Who *become the righteousness of God in Christ*, verse 21. which are only believers. All do not attain hereunto.

3. The article *ὅς* joined with *πάντες*, evidently restraineth

straineth that *all*, to all of some sort; *then were they all* (or rather *all these*) dead: *these all*; what all? even all these believers of whom he treats, as above.

4. All those of whom the apostle treats, are proved to be dead, because Christ died for them; *if one died for all, then were all dead*. What death is it, which here is spoken of? not a death natural, but spiritual; and of death which comes under that name, not that which is *in sin*, but that which is *unto sin*: for, (1.) The greatest champions of the Arminian cause, as Vorstius, and Grotius (on the place) convinced by the evidence of truth, acknowledge, that it is a death unto sin by virtue of the death of Christ, that is here spoken of; and accordingly hold out that for the sense of the place. (2.) It is apparent from the text; the intention of the apostle being to prove, that those for whom Christ died are so dead to sin, that henceforth they should live no more thereunto, but to him that died for them. The subject he hath in hand, is the same with that which he handleth more at large, Rom. vi. 5, 6, 7, 8, 11. where we are said to be *dead unto sin*, by being planted together in the likeness of the death of Christ: from whence, *there as here*, he preseth them to newness of life. These words then, *if Christ died for all, then were all dead*; are concerning the death of them unto sin for whom Christ died, at least of those concerning whom he there speaketh: and what is this to the general ransom?

5. The apostle speaks of the death of Christ, in respect of application: the effectualness thereof, towards those for whom he died, to cause them to live unto him, is insisted on. That Christ died for all in respect of application, hath not yet by any been affirmed. Then must all live unto him, yea live with him for evermore; if there be any virtue or efficacy in his applied oblation, for that end. In sum, here is no mention of Christ's dying for any, but those that are dead to sin and live to him.

V. A fifth place urged, to prove universal redemption

tion from the word *all*, is, 1 Cor. xv. 22. *For as in Adam all die, even so in Christ shall all be made alive.*

*Ans.* There being another place, hereafter to be considered, wherein the whole strength of the argument usually drawn from these words, is contained; I shall not need to speak much to this: neither will I at all turn from the common exposition of the place. Those concerning whom Paul speaketh in this chapter are in this verse called *all*: those are they who are implanted into Christ, joined to him as the members to the head, receiving a glorious resurrection by virtue of his; thus are they by the apostle described. That Paul in this whole chapter discourseth of the resurrection of believers, is manifest from the arguments which he bringeth to confirm it; being such as are of force only with believers. Taken they are from the resurrection of Christ, the hope, faith, customs, and expected rewards of Christians: all which, as they are of unconquerable power to confirm and establish believers in the faith of the resurrection; so they would have been, all and every one of them, exceedingly ridiculous, had they been held out to the men of the world, to prove the resurrection of the dead in general. Further, the very word  $\zetaωοποιήθησονται$ , denotes such a living again, as is to a good life and glory; a blessed resurrection, and not the quickning of them who are raised to a second death. The *Son* is said John v. 21. to *quicken* and *make alive* (not all, but) *whom he will*. So he useth the word again, chap. vi. 63. *it is the Spirit that* (thus) *maketh alive*; in like manner, Rom. iv. 17. and not any-where it is used, to shew forth that common resurrection which all shall have at the last day.

*All* then, who by virtue of the resurrection of Christ shall be made alive, are all those who are partakers of the nature of Christ; who, verse 23. are expressly called, *they that are Christ's*: and of whom, verse 20. Christ is said to be the *first-fruits*; and certainly, Christ is not the *first-fruits* of the damned. Yea though  
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it be true, that all and every one died in Adam; yet that this is here asserted, (the apostle speaking of none but believers), is not true: and yet, if it were so to be taken here, it could not prove the thing intended; because of the express limitation of the sense, in the clause following. Lastly, granting all that can be desired, *viz.* the universality of the world *all* in both places, yet I am no way able to discern a *medium*, that may serve for an argument to prove the general ransom.

VI. Rom. v. 18. is the last place urged in this kind, and by some most insisted on: "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free-gift came upon all men unto justification of life." It might suffice briefly to declare, that by *all men* in the latter place, can none be understood, but those upon whom the free-gift actually comes unto justification of life: who are said, verse 17. to receive abundance of grace, and the free-gift of righteousness; and so to reign in life, by one Jesus Christ; and by his obedience to be made righteous, ver. 19. which certainly, if any thing be true and certain in the truth of God, all are not: for some believe not, all men have not faith; on some the wrath of God abideth, John iii. 36. upon whom surely grace doth not reign through righteousness to eternal life, by Jesus Christ; as it doth upon *all* those, on whom the free-gift comes to justification, verse 17. We might, I say, thus answer only: but seeing some, contrary to the clear manifest intention of the apostle, (comparing Adam and Christ, in the efficacy of the sin of the one unto condemnation, and of the righteousness of the other unto justification and life, in respect of those who are the natural seed of the one by propagation, and the spiritual seed of the other by regeneration, have laboured to wrest this place, to the maintenance of the error we oppose, with more than ordinary endeavours and confidence of success; it may not be

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unnecessary to consider, what is brought by them to this end and purpose.

Verse 14. Adam is called *τύπος*, the *type* and *figure* of him that was to come: not that he was an *instituted type*, ordained for that only end and purpose; but only that in what he was, and what he did, with what followed thereupon, there was a *resemblance* between him and Jesus Christ. Hence, by him and what he did, by reason of the resemblance; many things by way of opposition, concerning the obedience of Christ and the efficacy of his death, may be well represented. That which the apostle here prosecuteth this resemblance in, (with the shewing of many diversities, in all which he exalteth Christ above his type), is this: that an alike, though not an equal efficacy, (for there is more merit and efficacy required to save one, than to lose thousands) of the demerit, sin, disobedience, guilt, transgression of the one, to condemn, or bring the guilt of condemnation upon all them in whose room he was a public person, (being the head and natural fountain of them all, they all being wrapped up in the same condition with him by divine institution); and of the righteousness, obedience, and death of the other, for the absolution, justification, and salvation of all them to whom he was a spiritual head by divine institution, and in whose room he was a public person; is by him in divers particulars asserted. That these last, were all and every one of the *first*, there is not the least mention. The comparison is solely to be considered *intensively*, in respect of efficacy; not *extensively* in respect of object: though the *all* of Adam be called his *many*; and the *many* of Christ be called his *all*, as indeed they are, even all the seed which is given unto him.

T. M. in his *universality of free grace*, chap. 8. p. 41. lays down this comparison instituted by the apostle between Adam and Christ, as one of the main foundations of his universal redemption: and this (after some strange mixtures of truth and errors premised;



fed; which, to avoid tediousness, we let pass) he affirmeth to consist in four things.

*1st*, "That Adam, in his first sin and transgression, was a public person in the room and place of all mankind, by virtue of the covenant between God and him; so that whatever he did therein, all were alike sharers with him: so also was Christ a public person, in his obedience and death, in the room and place of all mankind represented by him; even every one of the posterity of Adam."

*Ans.* To that which concerneth Adam, we grant he was a public person in respect of all his seed, that were to proceed from him by natural propagation: that Christ also was a public person in the room of his seed; and herein prefigured by Adam. But that Christ in his obedience, death and sacrifice, was a public person for, and stood in the room and stead of all and every one in the world, of all ages and times; (that is, not only of his elect or those who were given unto him of God, but also of reprobate persons hated of God from eternity, of those whom he never knew, concerning whom in the days of his flesh, he thanked his Father that he had hid from them the mysteries of salvation, whom he refused to pray for; who were the greatest part of them already damned in hell, and irrevocably gone beyond the limits of redemption, before he actually yielded any obedience); is to us such a monstrous assertion, as cannot once be apprehended or thought on, without horror and detestation. That any should perish, in whose room or stead the Son of God appeared before his Father with his perfect obedience; that any of those for whom he is a Mediator and Advocate, to whom he is a King and Priest and Prophet, (for all this he is, as he was a public person, a sponsor, a surety and undertaker for them), should be taken from him, or plucked out of his arms, his satisfaction and advocacy in their behalf being refused; I suppose is a doctrine that will scarce be  
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owned among those, who strive to preserve the witness and testimony of the Lord Jesus.

But let us a little consider the reasons, whereby Mr. More undertakes to maintain this strange assertion; which, as far as I can gather, are these, p. 44. viz. "1. He stood not in the room only of the elect; because Adam lost not election, being not entrusted with it. 2. If he stood not in the room of all, then he had come short of his figure. 3. It is said he was to restore all men lost by Adam, Heb. ii. 9. 4. He took flesh, was subjected to mortality, became under the law, and bare the sins of mankind. 5. He did it in the room of all mankind, once given unto him, Rom. xiv. 9. Phil. ii. 8. 11. 6. Because he is called the last Adam. And, 7. He is said to be a public person in the room of all, ever since the first Adam, 1 Cor. xv. 45. 47. 1 Tim. ii. 5."

*Ans.* Never, surely, was a rotten conclusion bottomed upon more loose and tottering principles; nor the word of God more boldly corrupted for the maintenance of any error, since the name of Christian was known. A man would think it quite lost, but that it is so very easy a labour, to remove such hay and stubble. I answer then, (1.) That though Adam lost not election, and the eternal decrees of the Almighty are not committed to the keeping of the sons of men; yet in him all the elect were lost, whom Christ came to seek, whom he found, in whose room he was a public person. (2.) Christ is no-where compared to Adam, in respect of the extent of the object of his death; but only of the efficacy of his obedience. (3.) The third is a false assertion; see our foregoing consideration of Heb. ii. 9. (4.) For his taking of flesh, &c. it was necessary he should do all this, for the saving of his elect; he took flesh and blood, because the children were partakers of the same. (5.) No such thing is once affirmed in the whole book of God, that all the sons of men were given unto Christ to redeem, so that he should be a public person in their

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room; nay, himself plainly affirms the contrary, John xvii. 6. 9. Some only are given him out of the world; and those he saved, not one of them perisheth. The places urged hold out no such thing, nor any thing like it; they will also afterwards come under further consideration. (6.) He is called the last Adam, in respect of the efficacy of his death, unto the justification of the seed promised and given unto him; as the sin of the first Adam, was effectual to bring the guilt of condemnation on the seed propagated from him: which proves not at all, that he stood in the room of all those to whom his death was never known, nor any ways profitable. (7.) That he was a public person, is confessed: that he was so in the room of all, is not proved; neither by what hath been already said, nor by the texts that there are alledged, all which have been considered.

This being all that is produced by Mr. More, to justify his assertion: it may be an instance of what weighty inferences he usually asserts, from such weak and invalid premises. We cannot also but take notice, by the way, of one or two strange passages, which he inserts into this discourse: whereof the first is, that Christ by his death brought all men out of that death whereinto they were fallen by Adam. Now, the death whereunto all fell in Adam, being a death in sin, Eph. ii. 1, 2, 3. and the guilt of condemnation thereupon: if Christ freed all from this death, then must all and every one be made alive with life spiritual, which only is to be had and obtained by Jesus Christ; which whether that be so or not, whether to live by Christ be not the peculiar privilege of believers, the gospel hath already declared, and God will one day determine. Another strange assertion is, his affirming the end of the death of Christ, to be his presenting himself alive and just before his Father; as though this were the ultimate thing by him intended: the Holy Ghost expressly affirming, that he *loved the church,*  
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and gave himself for it; that he might present it a glorious church unto himself, Eph. v. 25, 27.

2dly, The following parallels which he instituteth between Adam and Christ, having nothing of proof in them to the business in hand, viz. that Christ was a public person, standing in his obedience in the room of all and every one that were concerned in the disobedience of Adam. There is, I say, nothing at all of proof in them; being a confused medley of some truths, and divers unfavoury heresies. I shall only give the reader a taste of some of them, whereby he may judge of the rest; not troubling myself or others, with the transcribing and reading of such empty vanities, as no way relate to the business in hand. And,

1. In the second part of his *parallel*, he affirms, that when Christ finished his obedience in dying and rising, and offering himself a sacrifice and making satisfaction; it was, by virtue of the account of God in Christ and for Christ, with God (that is accepted with God for Christ's sake), the death and resurrection, the sacrifice and satisfaction, and the redemption of *all*; that is, all and every one: and therein he compares Christ to Adam, in the performance of the business by him undertaken. Now, were it not that I cannot but with trembling consider what the apostle affirms, 2 Thes. ii. 11, 12. I should be exceedingly amazed, that any man in the world should be so far forsaken of sense, reason, faith, and all reverence of God and man; as to publish, maintain, and seek to prepagate, such abominable, blasphemous, senseless, contradictory errors. That the death of Christ should be accepted of, and accounted before God, as the death of all; and yet the greatest part of these all, be adjudged to eternal death in their own persons by the same righteous God: that all and every one should arise in and with Jesus Christ; and yet most of them continue dead in their sins, and die for sin, eternally: that satisfaction should be made and accepted for them, who are never spared, nor shall be, one farthing of their debt: that atonement should

be made by sacrifice. for such as ever lie undelivered under wrath: that all the reprobates, Cain, Pharaoh, Ahab, and the rest; who were actually damned in hell, and under death and torments: then, when Christ died, suffered, made satisfaction, and rose again; should be esteemed with God, to have died, suffered, made satisfaction and risen again with Christ: that (I say) such senseless contradictions, horrid errors, and abominable assertions, should be thus nakedly thrust upon Christians; without the least colour, pretence, or shew of proof, but the naked authority of him who hath already embraced such things as these; were enough to make any man admire, and be amazed; but that we know the judgments of God are oft-times hid, and far above out of our sight.

2. In the third of his *parallels*, he goeth one step higher; comparing Christ with Adam, in respect of the efficacy, effect, and fruit of his obedience. He affirms, that as by the sin of Adam, all his posterity were deprived of life, and fell under sin and death, whence judgment and condemnation passed upon all; though this be done secretly and invisibly, and in some sort unexpressibly: (what he means by *secretly and invisibly*, well I know not, surely he doth not suppose, that these things might possibly be made the objects of our senses; and for *unexpressibly*, how that is, let Romans v. 12. with other places, where all this and more is clearly, plainly, and fully expressed, be judge whether it be so or no): so, saith he, by the efficacy of the obedience of Christ, all men without exception are redeemed, restored, made righteous; justified freely by the grace of Christ, through the redemption that is in Jesus Christ, the righteousness that is by the faith of Jesus Christ, being *unto all*, Rom. iii. 22. (where the impostor wickedly corrupteth the word of God, like the devil, Matth. iv. by cutting off the following words, *and upon all them that believe*: both *alls* answering to believers). What remains now, but that *all* also should be *saved*? the Holy Ghost expressly af-  
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firming, that those whom God justifieth, be also glorified, Rom. viii. 30. *Solvite mortales animas, curisque levate.* Such assertions as these, without all colour of proof, doth this author labour to obtrude upon us. Now that men should be restored, and yet continue lost; that they should be made righteous, and yet remain detestably wicked and wholly abominable; that they should be justified freely by the grace of God, and always lie under the condemning sentence of the law of God; that the righteousness of God by the faith of Jesus Christ, should be upon all unbelievers: these are not only things exceedingly opposite to the gospel of Jesus Christ; but so absolutely at variance and distance one with another, that the poor salve of Mr. More's following cautions, will not serve to heal their mutual wounds. I cannot but fear that it would be tedious and offensive, to rake any longer in such a dung-hill: let them that have a mind to be captivated to error and falsehood, by corruption of Scripture and denial of common sense and reason, because they cannot receive the truth in the love thereof; delight themselves with such husks as these.

What weak arguments we have had, to maintain that Christ in his obedience to the death, was a public person in the room of all and every one; hath been already demonstrated. I shall now, by the reader's leave, a little transgress the rule of disputation: and taking up the opposite part of the argument, produce some few reasons and testimonies to demonstrate, that our Saviour Christ, in his obedience unto death, in the *redemption* which he wrought, and *satisfaction* which he made, and *sacrifice* which he offered, was not a public person in the room of *all and every man* in the world, elect and reprobate, believers and infidels or unbelievers; which are briefly these.

(1.) *The seed of the woman*, was not to be a public person in the place, stead, and room of the *seed of the serpent*. Jesus Christ is the seed of the woman, all the reprobates (as was before proved) are the seed of

the serpent: therefore Jesus Christ was not, in his oblation and suffering, when he brake the head of the father of that seed, a public person in their room.

(2.) Christ, as a public person, representeth only them for whose sake he set himself apart, to that office and employment wherein he was such a *representative*: but upon his own testimony which we have John xvii. 19. he set himself apart to the service and employment wherein he was a public person, for the sakes only of some that were given him out of the world; and not of all and every one: therefore he was not a public person in the room of all.

(3.) Christ was a surety, as he was a public person, Heb. vii. 22. But he was not surety for all: for, [1.] All are not taken into that covenant, whereof he was a surety; whose conditions are effected in all the covenantees, as before. [2.] None can perish for whom Christ is a surety, unless he be not able to pay the debt; therefore he was not a public person in the room of all.

(4.) For whom he was a public person, in their rooms he suffered, and for them he made satisfaction, Isa. liii. 5, 6. But he suffered not in the stead of all, nor made satisfaction for all: for, [1.] Some must suffer themselves; which makes it evident that Christ did not suffer for them, Rom. viii. 33, 34. and, [2.] The justice of God requireth satisfaction from themselves, to the payment of the utmost farthing.

(5.) Jesus Christ, as a public person, did nothing in vain, in respect of any for whom he was a public person: but many things which Christ as a public person did perform, were altogether in vain and fruitless, in respect of the greatest part of the sons of men, being under an incapability of receiving any good by any thing he did, *viz.* all that then were actually damned; in respect of whom, redemption, reconciliation, satisfaction, and the like, could possibly be no other than empty names.

(6.) If God were well-pleased with his Son, in what he

he did as a public person in his representation of others, (as he was Eph. v. 2.); then must he also be well-pleas'd with them whom he did represent, either absolutely or conditionally: but with many of the sons of men, God in the representation of his Son was not well pleas'd, neither absolutely nor conditionally, *viz.* with Cain, Pharaoh, Saul, Ahab, and others dead and damn'd before: therefore Christ did not, as a public person, represent all.

(7.) For testimonies, see John xvii. 9. Matth. xx. 28. and xxvi. 26. 28. Mark x. 45. Heb. vi. 20. Isa. liii. 12. John x. 15. Heb. xiii. 20. Matth. i. 21. Heb. ii. 17. John xi. 51, 52. Acts xx. 28. Eph. v. 2. 23, 24, 25. Rom. viii. 33, 34.

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## C H A P. V.

*The last objection, or argument from Scripture, answered.*

**I** Come in the next place, to the third and last argument drawn from the Scripture; wherewith the Arminians, and their (as to this point) successors, do strive to maintain their figment of universal redemption: and it is taken from such texts of Scripture, as seem to hold out the perishing of some of them for whom Christ died, and the fruitlessnes of his blood, in respect of divers for whom it was shed. On this theme, their wits are wonderfully luxuriant; and they are full of rhetorical strains, to set out the unsuccessfulness and fruitlessnes of the blood of Christ, in respect of the most for whom it was shed; with the perishing of bought, purged, reconciled sinners. "Who can but believe, that this persuasion tends to the consolation of poor souls; whose strongest defence lieth, in making vile the precious blood of the Lamb; yea trampling upon it, and esteeming it as a common thing?"



thing?" But friends, let me tell you, I am persuaded it was not so unvaluable in the eyes of his Father, as to cause it to be poured out in vain, in respect of any one soul. Yet, seeing we must be put to this defence, wherein we cannot but rejoice, it tending so evidently to the honour of our blessed Saviour; let us consider what can be said by Christians (at least in name) to enervate the efficacy of the blood-shedding, of the death of him, after whose name they desired to be called.

Thus then they argue, *viz.* If Christ died for reprobates and those that perish, then he died for all and every one; for confessedly he died for the elect, and those that are saved: but he died for reprobates, and them that perish; therefore, &c.

*Ans.* For the *assumption*, or second proposition of this argument, we shall do what we conceive was fit for all the elect of God to do, positively deny it; (taking the death of Christ, here said to be for them that perish, to be considered not in respect of its own internal worth and sufficiency, but as it was intended by the Father and Son in respect of them for whom he died): we deny then (I say) that Christ, by the command of his Father, and with intention to make satisfaction for sins, did lay down his life for reprobates, and them that perish.

But this they pretend to prove from Rom. xiv. 15. 1 Cor. viii. 11. 2 Pet. ii. 1. Heb. x. 29. Now that no such thing as is pretended, is proved from any of the places alledged, we shall shew, by the consideration of them, in the order they are laid down in,

1<sup>st</sup>, The first is Rom. xiv. 15. "But if thy brother be grieved with thy meat, then walkest thou not charitably; destroy not him with thy meat, for whom Christ died."

*Ans.* Had we not experience of the nimbleness of our adversaries, in framing arguments for their cause; I should despair to find their conclusion pressed out of this place. For what coherence or dependence, I beseech you, is here to be discerned: the apostle exhorteth

horteth strong and sound believers, to such a moderate use of Christian liberty, that they do not grieve the spirit of the weak ones, that were believers also, (professors, all called saints, elect, believers, redeemed, and so in charity esteemed); and so give them occasion of stumbling, and falling off from the gospel; therefore Jesus Christ died for all reprobates; even all those that never heard a word nor syllable of him, or the doctrine of the gospel? Must he not be very quick-sighted, that can see the dependence of this inference, on that exhortation of the apostle?

But ye will say, is it not affirmed, *that he may perish for whom Christ died?* *Ans.* In this place there is no such thing at all once mentioned, or intimated; only others are commanded not to do that which goeth in a direct way to destroy him, by grieving him with their uncharitable walking. But (ye will say further) Why should the apostle exhort him not to do that, which he could no way do, if he that Christ died for could not perish? *Ans.* Though the one could not perish, in respect of the event; the other might sinfully give occasion of perishing, in respect of a precurring cause. May not a man be exhorted, from attempting of that, which yet if he should attempt, he could not effect? no thanks to the soldier, who ran a spear into the side of our dead Redeemer; that therewith he brake none of his bones. Besides, is every one damned, that one attempts to destroy, by grieving him with uncharitable walking? such arguments as these, are poor men of straw.

And yet notwithstanding, we do not deny, but that many may perish and that utterly, whom we, in our walking towards them and converse with them, are bound to conceive redeemed by Christ; even all being to be thought so, who are to be esteemed saints and brethren, as the language of the Scripture is, concerning the professors of the gospel: and this is most certain, that no one place makes mention of such to be bought or redeemed by our Saviour, but those which had

had the qualifications of being members of his visible church; which come infinitely short of all and every one.

2dly, But let us see a second place, which is 1 Cor. viii. 10, 11. *And through thy knowledge shall the weak brother perish, for whom Christ died.* Answ. This seemeth to have more colour; but really yieldeth no more strength to the persuasion for whose confirmation it is produced, than the former. A brother is said to *perish, for whom Christ died*: but,

1. That by *perishing* here, is understood eternal destruction and damnation, I cannot apprehend. That which the apostle intimates, whereby it is done, is eating of things offered to an idol, with conscience or regard of an idol; by the example of others, who pretended to know that an idol was nothing, and so to eat freely of the things offered to them. That so doing was a sin, in its own nature damnable, none can doubt; all sin is so: every time we sin, for any thing that lieth in us, we perish, we are destroyed; so did the eater of things offered to idols: but that God always revengeth sin with damnation, on all in whom it is, we deny; he hath otherways revealed himself, in the blood of Jesus. That every such a one, did actually perish eternally, as well as meritoriously, cannot be proved. Besides,

2. He that is said to perish, is called a *brother*; that is, a believer: we are brethren only by faith, whereby we come to have one father: and as he is said to be a brother, so Christ is said to die for him. But, that a true believer cannot finally perish, may easily be proved; therefore he who doth perish, is manifestly declared never to have been any: *They went out from us, because they were not of us.* If any perish, then he was never a true believer. How then is he called a brother? Because he is so in profession, so in our judgment and persuasion; it being meet for us to think so of them all.

3. As he is said to be a *brother*, so Christ is said to *die for him*; even in that judgment, which the Scripture allows to us of men. We cannot count a man a brother, and not esteem that Christ died for him; we have no brother-hood with reprobates. But Christ died for all believers; so we esteem all men walking in the due profession of the gospel, not manifesting the contrary: yet of these that many may perish, none ever denied. Further, this *so shall he perish*, referreth to the sin of him that layeth the offence; for ought that lieth in him, he ruins him irrecoverably.

Hence see their argument, *viz.* The apostle telleth persons walking offensively, that by thus abusing their liberty, others will follow them, to the wounding of their conscience and ruin; who are brethren, acknowledged so by you, and such as for whom Christ died: therefore Christ died for all the reprobates in the world. Is it just and equal, saith the apostle, that ye should do such things as will be stumbling-blocks in the way of the weak brother, at which he might stumble and fall? Therefore Christ died for all. We do not deny, but that some may perish and that eternally, concerning whom we ought to judge that Christ died for them: whilst they live and converse with us, according to the rule of the gospel.

3dly, The next place is much insisted on, *viz.* 2 Pet. ii. 1. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

*Answer.* All things here, as to any proof of the business in hand, are exceedingly dark, uncertain and doubtful: uncertain, that by the *Lord* is meant the *Lord Christ*; the word in the original being seldom or never ascribed to him: uncertain, whether the purchase or buying of these false teachers, refer to the eternal redemption by the blood of Christ; or a deliverance by God's goodness from the defilement of the world in idolatry, or the like, through the know-  
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ledge of the truth; which last the text expressly affirms: and uncertain, whether the apostle speaketh of this purchase, according to the reality of the thing; or according to their apprehension, and their profession.

On the other side, it is most certain, that there are no spiritual distinguishing fruits of redemption ascribed to those false teachers; but only common gifts of light and knowledge; which Christ hath purchased for many, for whom he did not make his soul a ransom †: and most certain, that, even according to our adversaries, the redemption of any by the blood of Christ, cannot be a peculiar aggravation of the sins of any, because they say he died for all: and yet this buying of the false teachers is held out, as an aggravation of their sin in particular.

Of the former uncertainties, whereon our adversaries build their inference of universal redemption, (which yet can by no means be wire-drawn thence, were they most certain in their sense) I shall give a brief account; and so speak something, as to the proper intendment of the place. And,

I. It is most uncertain, whether Christ, as Mediator, be here intended by *Lord*, or not: There is not any thing in the text, to enforce us so to conceive: nay, the contrary seems apparent: (1.) Because in the following verses, God only as God, with his dealings towards such as these, is mentioned: of Christ, not a word. (2.) The name *δευπότης*, properly *berus*, attended by dominion and sovereignty; is not usually, if at all, given to our Saviour in the New Testament: he is every-where called *κύριος*. no-where clearly *δευπότης*, as is the Father, Luke ii. 29. Acts iv. 25. and in

† This cannot be meant, of purchasing these common gifts for such persons, as the objects of intended benefit thereby; but only for them as the subjects of these gifts, for the intended benefit of the church; so that still, all the intended benefit, and the formal objective respect of the purchase, is only towards those for whom Christ did make his soul a ransom.

in divers other places. Besides, (3.) If it should appear, that this name were given our Saviour in any one place, doth it therefore follow, that it must be so here? Nay, (4.) Is this the name proper for our Saviour, in the work of redemption? *δυνατός* is such a lord or master, as refers to servants and subjection; the end of Christ's purchasing any by his blood, being in the Scripture always and constantly expressed, in other terms of more endearment. It is then most uncertain, that Christ should be here understood by the word Lord. But suppose he should,

2. It is most uncertain, that by buying of these false teachers, is meant his purchasing of them with the ransom of his blood; for, (1.) The apostle insisteth on a comparison with the times of the Old Testament, and the false prophets that were then amongst the people; backing his assertion with divers examples out of the Old Testament, in the whole chapter following: now the word, *ἀγοράζω*, here used, signifieth, primarily, the *buying of things*; translatitiously, the *redemption of persons*; and the Hebrew word in the Old Testament answering thereunto, signifieth any deliverance, as Deut. vii. 8. and xv. 5. Jer. xv. 21. with innumerable other places; and therefore some such deliverance is here only intimated. (2.) Because here is no mention of blood, death, price, or offering of Jesus Christ; as in other places, where proper redemption is treated of: especially some such expression is added, where the word *ἀγοράζω* is used to express it; as 1 Cor. vi. 20. Rev. v. 9. which otherwise holds out of itself, deliverance in common from any trouble. (3.) The apostle setting forth at large the deliverance they had, and the means thereof, ver. 20. affirms it to consist in the escaping of the pollutions of the world, (as idolatry, false worship, and the like), by the knowledge of our Lord and Saviour Jesus Christ; plainly declaring, that their buying was only in respect of their separation from the world, in respect of the enjoyment of the knowledge of the truth: but of wash-

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ing in the blood of the Lamb, he is there wholly silent.

Plainly, there is no purchase mentioned of these false teachers; but a deliverance by God's dispensations towards them, from the blindness of Judaism or Paganism, by the knowledge of the gospel; whereby the Lord bought them to be servants to him, as their supreme head. So that our adversaries' argument from the place is this: God the Lord, by imparting the knowledge of the gospel, and working them to a professed acknowledgment of it and subjection unto it, separated and delivered from the world, divers that were fainths in shew; really wolves and hypocrites, of old ordained to condemnation; therefore Jesus Christ shed his blood for the redemption and salvation of all reprobates and damned persons in the whole world. Who would not admire our adversaries' chymistry!

3. Neither is it more certain, that the apostle speaketh of the purchase of the wolves and hypocrites, in respect of the reality of the purchase; and not rather in respect of that estimation which others had of them, and (by reason of their outward seeming profession) ought to have had; and of the profession that themselves made, to be purchased by him whom they pretended to preach to others; as the Scripture saith of Ahaz, that *the gods of Damascus smote him*, 2 Chron. xxviii. 23. because he himself so imagined and professed. The latter hath this also to render it probable, *viz.* That it is the perpetual course of the Scripture, to ascribe all those things to every one that is in the fellowship of the church, which are proper to them only who are true spiritual members of the same; as to be saints, elect, redeemed, &c. Now the truth is, from this their profession that they were bought by Christ, might the apostle justly (and that according to the opinion of our adversaries) press these false teachers, by the way of aggravating their sin: for, as to the thing itself, their being bought, it could be no more

more urged to them, than to heathens and infidels that never heard of the name of the Lord Jesus.

Now, after all this, if our adversaries can prove universal redemption from this text, let them never despair of success in any thing they undertake; be it never so absurd, fond or foolish. But when they have wrought out the work already cut out for them, and proved, (1.) that the *Lord* is meant of Christ, as Mediator: (2.) that by *buying*, is meant spiritual redemption by the blood of the Lamb: (3.) that these false teachers were really and effectually so redeemed, and not only so accounted, because they were of the church: (4.) that those who are so redeemed, may perish; contrary to the express Scripture, Rev. xiv. 4. and, (5.) when they manifest the strength of this inference, viz. Some, in the church, who have acknowledged Christ to be their purchaser, fall away to blaspheme him, and perish for ever; therefore Christ bought and redeemed all that ever did or shall perish: (6.) that that which is common to all, is a peculiar aggravation to the sin of any one more than others: I will assure them they shall have more work provided for them; which themselves know, for a good part already, where to find †.

† It seems not improper to subjoin here, an extract from what Dr. Gill says ("The cause of God and Truth," part 1. numb. 54.) upon this same text, 2 Pet. ii. 1. viz.

The word BUYING, regards temporal deliverance; and particularly the redemption of the people of Israel out of Egypt; who are therefore called, "The people the Lord had purchased. The phrase is borrowed from Deut. xxxii. 6. "Do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that bought thee? Hath he not made thee and established thee?" Nor is this the only place the apostle Peter refers to in this chapter; see ver. 12, 13. compared with Deut. xxxii. 5. Now, the persons the apostle writes to, were Jews; "The strangers scattered throughout Pontus, Galatia, Capadocia, Asia and Bithynia;" a people who, in all ages, valued themselves upon, and boasted mightily of their being the "bought, purchased people of the Lord." Wherefore Peter makes use of this phrase, much in the same manner as Moses had done before him, to aggravate the ingratitude and impiety of these false teachers among the Jews; that they should deny, if not in words, at least



4tly, The last place produced, for the confirmation of the argument in hand, is Heb. x. 29. "Of how much forer punishment, suppose ye, shall he be thought worthy; who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing; and hath done despite unto the Spirit of grace." Nothing, say our adversaries, could be affirmed of all this, concerning apostates, *viz.* That they *have trodden under foot, &c.* unless the blood of Christ was, in some sense, shed for them.

*Ans.* The intention of the apostle in this place, is the same with the general aim and scope of the whole epistle; to persuade and urge the Jews, who had embraced the doctrine of the gospel, to perseverance and continuance therein. This, as he doth perform in other places (with divers and various arguments; the most of them taken from a comparison at large instituted, between the gospel in its administration, and those legal shadows, which before their profession of the gospel they lived under, and were in bondage unto); so, here, he urgeth a strong argument to the same purpose, *ab incommodo seu effectu pernicioso*; from the miserable, dangerous effects and consequences of the sin of backsliding, and wilful renunciation of the truth known and professed, upon any motives and inducements whatsoever: which he assureth to be no less than a total casting off and depriving themselves of all hopes and means of recovery, with dreadful horror of conscience, in expectation of judgment to come, ver. 26, 27.

Now, this he confirms, as his manner is, in this epistle, from some thing, way and practice, which was known to them, and wherewith they were all acquainted,

in works, that mighty JEHOVAH, who had of old redeemed the fathers out of Egypt with a stretched-out arm, and in successive ages had distinguished them with peculiar favours: being "ungodly men, turning the grace (the doctrine of the grace) of God into lasciviousness."

ted, by that administration of the covenant under which they had before lived in their Judaism; and so makes up his inference from a comparison of the lefs: taking his example from the punishment due by God's own appointment, to all them who transgressed Moses' law, in such a manner as apostates sin against the gospel; that is, with an high hand and contemptuously: for such a one was to die without mercy, Numb. xv. 30, 31. Whereupon, having abundantly proved that the gospel and the manifestation of grace therein, is exceedingly preferred to, and exalted above the old ceremonies of the law; he concludes, that certainly a much sorer punishment (which he leaves to their own judgment to suppose) awaits for them who wilfully violate the holy gospel, despising the declaration of grace therein contained, and by it revealed. Which further, also, to manifest, he sets forth the nature and quality of this sin, in all such as, professing redemption and deliverance by the blood of Christ, shall wilfully cast themselves thereinto: it is, saith he, no less than to tread under foot or contemn the Son of God; to esteem the blood of the covenant, by which he was set apart, and sanctified in the profession of the gospel, to be as the blood of a vile man; and thereby to do despite to the Spirit of grace.

This being (as is confessed) the plain meaning and aim of the apostle; we may observe sundry things, for the vindication of this place from the abuse of our adversaries: as,

1. He speaketh here only of those that were professors of the faith of the gospel; separated from the world, brought into a church-state and fellowship, professing themselves to be sanctified by the blood of Christ, receiving and owning Jesus Christ as the Son of God, and endued with the gifts of the holy Spirit, as chap. vi. 4, 5. Now it is most certain, that these things are peculiar only to some, yea to a very few, in comparison of the universality of the sons of men: so that what is affirmed of such only, can by no means

be so extended as to be applied unto all. But if any one may be exempted, universal redemption falleth to the ground: from the condition of a very few, with such qualifications as the multitude have not, nothing can be concluded concerning all.

2. The apostle doth neither declare what hath been, nor assert what may be; but only adds a commination, upon a supposition of a thing: his main aim being to deter from the thing, rather than to signify that it may be; by shewing the misery that must needs follow, if it should so come to pass. When Paul told the soldiers, Acts xxvii. 31. that if the mariners fled away in the boat, they could not be saved; he did not intend to signify to them, that, in respect of the event, they should be drowned; for God had declared the contrary unto him in the night before, and he to them: but only to exhort them to prevent that, which of itself was a likely way for their ruin and perishing. Neither shall the Remonstrants, with all their rhetoric, ever persuade us, that it is in vain, and altogether fruitless, to forewarn men of an evil, and to exhort them to take heed of those ways whereby it is naturally and according to the order among the things themselves, to be incurred; although in respect of the purpose of God, the thing itself have no futurition, nor shall ever come to pass. A commination of the judgment due to apostacy, being an appointed means for the preserving of the saints from that sin, may be held out to them; though it be impossible the elect should be seduced.

Now that Paul here deals only upon a supposition, (not giving being to the thing, but only shewing the connection between apostacy and condemnation; thereby to stir up all the saints to take heed, lest there should be in any of them an evil heart of unbelief, departing from the living God); is apparent from ver. 26. where he makes an entrance upon this argument and motive to perseverance: *For, if we sin wilfully, &c.* That believers may do so, he speaks not one word; but if they should do so, he shews what would

would be the event: as that the soldiers in the ship should perish, Paul told them not; but yet shewed what must needs come to pass, if the means of prevention were not used. Now, if this be the intention of the apostle, (as it is most likely, by his speaking in the first person, *If we sin wilfully*); then not any thing in the world can be hence concluded, either for the universality of redemption or the apostacy of saints, to both which ends this place is usually urged: for, *suppositio nil ponit in esse.*

3. It is most certain, that these of whom he speaks, did make profession of all these things whereof here is mention, *viz.* that Jesus Christ was the Son of God, that they were sanctified by the blood of the covenant, and enlightened by the Spirit of grace; yea, as is apparent from the parallel place, Heb. vi. 4, 5, had many gifts of illumination; besides their initiation by baptism, wherein open profession and demonstration was made of those things: so that a renunciation of all these, with open detestation of them, as was the manner of apostates, cursing the name of Christ; was a sin of so deep an abomination, attended with so many aggravations, as might well have annexed to it this remarkable commination; though the apostates never had themselves any true effectual interest in the blood of Jesus.

4. That it was the manner of the saints, and the apostles themselves, to esteem of all baptized initiated persons, ingrafted into the church, as sanctified persons: so that, speaking of backsliders, he could not make mention of them any otherwise, than as they were commonly esteemed to be, and at that time, in the judgment of charity were to be considered. Whether they were true believers or not (but only temporary), to whom this argument against apostacy is proposed; according to the usual manner of speech used by the holy Ghost, they could not be otherwise described.

5. If the text be interpreted positively, and according to the truth of the thing itself, in both parts thereof

of, viz. that these, of whom the apostle speaketh, were truly sanctified, and that such may totally perish: then these two things will inevitably follow; (1.) that faith and sanctification is not the fruit of election: (2.) that believers may fall finally from Christ: neither of which I as yet find to be owned by our new universalists, though both contended for by our old Arminians.

6. There is nothing in the text of force to persuade that the persons here spoken of, must needs be truly justified and regenerated believers; much less, that Christ died for them, which comes in only by strained consequences. One expression only, seems to give any colour hereunto; that they were said to be *sanctified by the blood of the covenant*. Now, concerning this, if we do but consider, (1.) the manner and custom of the apostles in writing to the churches, calling them all saints that were called, ascribing that to every one that belonged only to some: (2.) that these persons were baptized; (which ordinance among the antients was sometimes called *illumination*, sometimes *sanctification*) wherein, by a solemn aspersion of the symbol of the blood of Christ, they were externally sanctified, separated and set apart, and were by all esteemed as saints and believers; (3.) the various signification of the word (here used) in the Scripture, whereof one most frequent is, to consecrate and set apart to any holy use, as 2 Chron. xix. 33. Lev. xvi. 4. (4.) that Paul useth, in this epistle, many words and phrases in a temple-sense, alluding, in the things and ways of the Christian church, unto the old legal observances; (5.) that supposed and professed sanctity, is often called so, and esteemed to be so indeed: If, I say, we shall consider these things, it will be most apparent, that here is indeed no true, real, internal, effectual sanctification, proper to God's elect, at all intimated; but only a common external setting apart (with repute and esteem of real holiness) from the ways of the world and customs of the old synagogue, to an enjoyment of the ordinance of Christ, representing the blood of the

covenant. So that this commination being made to all, so externally and apparently sanctified; to them that were truly so, it declared the certain connection between apostacy and condemnation, thereby warning them to avoid it: as Joseph was warned to fly into Egypt, lest Herod should slay the child; which yet, in respect of God's purpose, could not be effected: but as to them that were only apparently so, it held out the odiousness of the sin, with their own certain inevitable destruction, if they fell into it; which it was possible they might do.

And thus by the Lord's assistance, have I given you (as I hope) a clear solution of all the arguments which heretofore the Arminians pretended to draw from the Scripture in the defence of their cause: some other sophisms shall hereafter be removed. But because of late we have had a multiplication of arguments on this subject; some whereof, at least in form, appear to be new, and may cause some trouble to the unskilful: I shall in the next place remove all those objections which T. M. in his book of the universality of free grace, hath gathered together against our main thesis, of Christ's dying only for the elect; which himself puts together in one bundle, chap. 26. and calleth them *reasons*.

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## C H A P. VI.

*An Answer to the twentieth Chapter of the Book intitled, The Universality of God's Free Grace, &c. Being a collection of all the arguments used by the author, throughout the whole book, to prove the universality of redemption.*

**T**HE *title* pretends satisfaction to them who desire to have reason satisfied; which that it is a great undertaking, I easily grant: but for the performance of it, *bis labor, boc opus*. That ever Christian-reason, rightly informed by the word of God, should be satisfied,

fied, with any doctrine so discrepant from the word, so full of contradiction in itself and to its own principles, as the doctrine of universal redemption is; I should much marvel: therefore I am persuaded that the author of the arguments following, (which lest you should mistake them for others he calleth reason), will fail of his intention, with all that have so much reason as to know how to make use of reason, and so much grace as not to love darkness more than light. The only reason, as far as I can conceive, why he calls this collection of all the arguments and texts of Scripture which he had before cited and produced at large, so many reasons, being a supposal that he hath given them a logical argumentative form in this place: I shall briefly consider them: and by the way take notice of his skill in a regular framing of arguments, to which he evidently pretends. His first reason then is as followeth, *viz.*

ARG. I. "That which the Scripture oft and plainly affirmeth in plain words, is certainly true and to be believed, *Pro. xxii. 20, 21. Isa. viii, 20. 2 Pet. i. 19, 20.* But that Jesus Christ gave himself a ransom, and by the grace of God tasted death, for every man, is oft and plainly affirmed in Scripture; as is before shewn, chap. vii. to the xiii. Therefore the same is certainly a truth to be believed, *John xx. 31. Acts xxvi. 27.*"

*Ans. 1st,* The proposition of this argument is clear, evident, and acknowledged by all professing the name of Christ; but yet universally with this caution and proviso; that by the Scripture affirming any thing in plain words, that is to be believed, you understand the plain sense of those words which is clear by rules of interpretation so to be. It is the thing signified, that is to be believed; and not the words only, which are the sign thereof: and therefore the plain sense and meaning is that which we must enquire after; and is intended, when we speak of believing plain words of the Scripture. But now if, by plain words, you understand the literal importance of the words, which may

may perhaps be figurative or at least of various signification, and capable of extent or restriction in the interpretation; then there is nothing more false than this assertion: for how can you then avoid the blasphemous folly of the Anthropomorphites, assigning a body and human shape unto God; the plain words of the Scripture often mentioning his eyes, hands, ears, &c. it being apparent to every child, that the true importance of those expressions answer not at all their gross carnal conception? Will not also transubstantiation, or its younger brother consubstantiation, be an article of our creed? With this limitation then we pass the proposition, and the places of Scripture brought to confirm it; only with this observation, that there is not one of them to the purpose in hand; which, because they do not relate to the argument in consideration, we only leave to men's silent judgments.

2dly, The assumption or minor proposition, we absolutely deny as to some part of it, that Christ should be said to give himself a ransom for every man; it being neither often, nor once, nor plainly, nor obscurely affirmed in the Scripture, nor at all proved in the place referred unto: so that this is but an empty flourishing. For the other expression, of *tasting death for every man*, we grant that the words are found, Heb. ii. 9. but we deny that *every man* doth always necessarily signify all and every man in the world: Col. i. 28. *Warning every man, and teaching every man*; every man, is not there every man in the world: neither are we to believe that Paul warned and taught every particular man, for it is false and impossible. So that (*every man*) in the Scripture, is not universally collective of all of all sorts; but either distributive for some of all sorts; or collective, with a restriction to all of some sorts: as in that of Paul, (*every man*) was only of those to whom he had preached the gospel. Moreover, in the original there is only *for every*, without the substantive *man*; which might be supplied by other words as well as *man*, as *elect*, or *believer*.

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3dly, That every one is there clearly restrained to all the brethren of Christ, and the sons by him brought to glory, we have befort declared; so that this place is no way useful for the confirmation of the assumption: which we deny in the sense intended; and are sure we shall never see a clear, or so much as a probable testimony, for the confirming of it.

To the conclusion of the syllogism, the author (to manifest his skill in disputing such an argumentative way as he undertaketh) addeth some further proofs. Conscious it seem he was to himself, that it had little strength from the oppositions from which it is enforced; and therefore thought to give some new supportments to it: although with very ill success; as will easily appear to any one that shall but consult the places quoted, and consider the the business in hand. In the mean time this new logic, (of filling up proofs to the conclusion which are suitable to neither proposition, and striving to give strength to that by new testimonies, which it hath not from the premises), deserves our notice, in this age of learned writers: *heu quantum est sapere*; such logice is fit to maintain such divinity. And so much for the first argument.

ARG. II. "Those whom Jesus Christ and his apostles in plain terms, without any exception or restraint, affirm that Christ came to save, and to that end died, and gave himself a ransom for, and is a propitiation for their sin; he certainly did come to save, and gave himself a ransom for them, and is the propitiation for their sins, Matth. xxvi. 24. John vi. 38. 1 Cor. xv. 3, 4. Heb. x. 7. John viii. 38. 45. 2 Pet. i. 16. Heb. ii. 3, 4. But Jesus Christ and his apostles have, in plain terms, affirmed, that Christ came to save sinners, 1 Tim. i. 15. the world, John iii. 17. that he died for the unjust, 1 Pet. iii. 18. the ungodly, Rom. v. 6. for every man, Heb. ii. 9. gave himself a ransom for all men, 1 Tim. ii. 6. and is the propitiation for the sins of the whole world, 1 John ii. 2. And every of these affirmations, without any exception or restraint;

straint; all being unjust, ungodly, sinners, and men, and of the world, Rom. iii. 10. 19, 20. 23. Eph. ii. 1, 2, 3. Tit. iii. 3. John iii. 4. 6. Therefore Jesus Christ came to save, died and gave himself a ransom for all men, and is the propitiation for their sins, John i. 29.

*Ans.* 1st, To the proposition of this argument, I desire only to observe; that we do not affirm, that the Scripture doth in any place lay an exception or restraint upon those persons for whom Christ is said to die: as though in one place it should be affirmed he died for all men, and in another some exception against it; as though some of those all men were excluded, which were to feign a repugnancy and contradiction in the word of God. Only we say, one place of Scripture interprets another; and declares that sense, which before in one place was ambiguous and doubtful. For instance, when the Scripture sheweth that Christ died or gave himself a ransom *for all*, we believe it: and when in another place it declares *that all* to be his church, his elect, his sheep, all believers, some of all sorts, *out of all kindreds, and nations, and tongues, under heaven*; this is not to lay an exception or restraint upon what was said of *all* before, but only to declare that the *all* for which he gave himself a ransom, were all his church, all his elect, all his sheep, some of all sorts; and so we believe, that he died for all.

With this observation we let pass the proposition; taking out its meaning, as well as the phrase whereby it is expressed will afford it: together with the vain flourish and pompous shew of many texts of Scripture brought to confirm it, whereof not one is any thing to the purpose; so that I am persuaded he put down names and figures at a venture, without once consulting the texts; having no small cause to be confident, that none would trace him in his flourish, and yet that some eyes might dazzle at his supernumerary quotations. Let me desire the reader to turn to those places; and if any one of them be any thing to the purpose or business in hand, let the author's credit be of

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weight with him another time. O let us not be as many who corrupt the word of God. But perhaps it is a mistake in the impressiō: and that for Matth. xxvi. 24. he intends verse 28. where Christ is said to shed his blood for many; as also that in John vi. he mistook verse 38. for 39. where our Saviour affirms that he came to save that which his Father gave him, that none should be lost, which certainly are the elect. In 1 Cor. xv. 3, 4. he was not much amiss; the apostle conjoining in those verses, the death and resurrection of Christ, which he saith was for us: and how far this advantageth his cause in hand, we have before declared. By Heb. x. 7. I suppose he meant ver. 10. of the chapter, affirming that by the will of God, which Christ came to do, we are sanctified; even through the offering of the body of Jesus, ascribing our sanctification to his death, which is not effected in all and every one: though perhaps he may suppose the last clause of the verse, *once for all*, to make for him; but some charitable man, I hope, will undeceive him, by letting him know the meaning of the word *ἐπάται\**. The like may be observed of the other places, that in them is nothing at all to the proposition in hand; and nigh them, at least, is enough to evert it: and so his proposition in sum is, all those for whom the Scripture affirms that Christ did die, for them he died; which is granted to be true and doubtless.

2dly, The assumption affirms, that Christ and his apostles, in the Scriptures, say that he died to save sinners; unjust, ungodly, the world, all: whereupon the conclusion ought barely to be; therefore Christ died for sinners, unjust, ungodly, the world, and the like. To which we say,

1. That this is the very same argument for substance, with that which went before; as also are some of those that follow: only some words are varied, to change

\* An adverb signifying ONCE ONLY, with an emphasis; FOR ALL, not being in the Greek.

change the outward appearance; and so to make shew of a number.

2. That the whole strength of this argument lies, in turning indefinite propositions into universals: concluding, that because Christ died for sinners, therefore he died for all sinners; because he died for the unjust, ungodly, and the world, that therefore he died for every one that is unjust or ungodly, and for every one in the world: because he died for all, therefore for all and every one of all sorts of men. Now if this be good arguing, I will furnish you with some more such arguments, against you have occasion to use them. As (1.) *God justifieth the ungodly*, Rom. iv. 5. therefore he justifieth every one that is ungodly; now whom he justifieth he glorifieth; and therefore every ungodly person shall be glorified. (2.) *When Christ came, men loved darkness rather than light*, John iii. 19. therefore all men did so, and so none believed. (3.) *The world knew not Christ*, John i. 10. therefore no man in the world knew him. (4.) *The whole world lieth in wickedness*, 1 John v. 19. therefore every one in the world doth so. Such arguments as these, by turning indefinite propositions into universals, I could easily furnish you withal, for any purpose that you will use them to.

3. If you extend the words in the conclusion, no further than the intention of them in the places of Scripture recited in the assumption; we may safely grant the whole, *viz.* that Christ died for sinners and the world, for sinful men in their several generations living therein: but if you intend an universality collective of all, in the conclusion; then the syllogism is sophistical and false; no place of Scripture that is produced, affirming so much. . The assignation of the object of the death of Christ in them, being in terms indefinite; receiveth light and clearness, for a more restrained sense, in those places where they are expounded to be meant of all his own people, and the children of God scattered throughout the world.

4. The particular places of Scripture urged, *viz.* 1 Tim. i. 15. 1 Pet. iii. 18. Rom. v. 6. in the beginning of the assumption, are not at all to the purpose in hand: and John iii. 17. Heb. ii. 9. 1 Tim. ii. 6. 1 John ii. 2. (with John i. 29.) have been already considered. Rom. iii. 10. 19, 20. 23. Eph. ii. 1, 2, 3. Tit. iii. 3. John iii. 4. 6. added in the close of the same proposition, prove that all are sinners and children of wrath; but of Christ's dying for all sinners, or for all those children of wrath, there is not the least intimation. And this may suffice, in answer to the two first arguments; which might easily be retorted upon the author of them: the Scripture being full and plain, to the confirmation of the position which he intends to oppose.

*Arg. III.* That which the Scripture layeth forth, as one end of the death of Christ, and one ground and cause of God's exalting Christ to be the Lord and judge of all, and of the equity of his judging; that is certainly to be believed, Psal. xii. 6. and xviii. 130. and cxix. 4. But the Scripture layeth forth this for one end of the death and resurrection of Christ, that he might be the Lord of all, Rom. xiv. 9. 2 Cor. v. 14, 15. and for that cause, (even his death and resurrection) hath God exalted him to be the Lord and judge of all men, and his judgments shall be just, Rom. xiv. 9. 11, 12. 2 Cor. v. 10. Philip. ii. 7. 11. Acts xvii. 31. Rom. ii. 16. Therefore that Christ so died, and rose again for all, is a truth to be believed, 1 Tim. ii. 6.

*Ans. 1st,* The unlearned framing of this argument, the uncouth expressions of the thing intended, and failing in particulars by the by, being to be ascribed to the person, and not the cause; I shall not much trouble myself withal: as, 1. His artificial regularity, in bringing his *minor* proposition (*viz.* Christ's being made Lord and judge of all) into the *major*; so continuing one *term* in all the three propositions, and making the whole almost unintelligible. 2. His interpreting,

ing, *that cause for which God exalted Christ*, to be his death and resurrection; when his resurrection, wherein he was *declared to be the Son of God with power*, Rom. i. 4. was a glorious part of his exaltation. To examine and lay open the weakness and folly of innumerable such things as these, which every-where occur, were to be lavish of precious moments: those that have the least taste of learning, or the way of reasoning, do easily see their vanity. And for the rest, especially the poor admirers of these foggy sophisms, I shall not say, *Quoniam hic populus vult decipi, desipientur*; but God give them understanding and repentance, to the acknowledgment of the truth.

2dly, To this whole argument as it lies before us, I have nothing to say; but only to entreat Mr. More, that if the misery of our times should be calling upon him to be writing again, that he would cease expressing his mind by syllogisms, (and to speak in his own manner); which by its confusion, in innumerable tautologies, may a little puzzle his reader. For truly this kind of arguing here used, (for want of logic, whereby he is himself deceived, and by delight in *sophistry*, whereby he deceiveth others); is exceedingly ridiculous: for none can be so blind, but that at first reading of the argument he will see, that he asserts and infers that in the conclusion (strengthening it with a new testimony) which was not once dreamed of in either of the premises; they speaking of the exaltation of Christ to be judge of all, which refers to his own glory; the conclusion of his dying for all, which necessarily aims at and intends their good. Were it not a noble design, to banish all human learning, and to establish such a way of arguing in the room thereof. *Hoc Itacus velit, hoc magno mercentur Atridae.*

3dly, The force and sum of the argument is this: Christ died and rose again, that he might be the Lord and judge of all; therefore Christ died for all. Now ask what he means by dying for all: and the whole treatise answers, that it is a paying a ransom for them

all, that they might be saved. But how this can be extorted out of Christ's dominion over all, with his power of judging all committed to him, (which also is extended to the angels for whom he died not); let them that can understand it, rejoice in their quick apprehension; I confess it flies my thoughts.

4tly, The manner of arguing being so vain, let us see a little, whether there be any more weight in the matter of the argument. Many texts of Scripture are heaped up, and distributed to the several propositions: in those out of Psal. xii. 6. xviii. 30. (as I suppose it should be, not 130. as it is printed) cxix. 4. there is some mention of the precepts of God, with the purity and perfection of his word; which that they are any thing to the business in hand, I cannot perceive. That of 1 Tim. ii. 6. added to the conclusion, is one of those places which are brought forth upon every occasion, as being the supposed foundation of the whole assertion; but causelessly, as hath been shewed oft. Of those which are annexed to the *minor* proposition, is 2 Cor. v. 14, 15. but as I have already cleared the mind of the Holy Ghost in it, and made it manifest that no such thing as universal redemption can be wrested from it; so unto this present argument it hath no reference at all: not containing one syllable, concerning the judging of Christ, and his power over all; which was the *medium* insisted on. Phil. ii. 7. 11. Acts xvii. 31. Rom. ii. 16. 2 Cor. v. 10. make mention indeed of Christ's exaltation, and his judging all at the last day: but because he shall judge all at the last day, therefore he died for all; will ask more pains to prove, than our adversary intends to take in this cause.

The weight of the whole must depend on Rom. xiv. 9. 11, 12. which being the only place that gives any colour to this kind of arguing, shall a little be considered. It is the lordship and dominion of Christ over all, which the apostle in that place at large insists on and evidenceth to believers; that they might thereby be provoked to walk blameless, and without offence

one towards another: knowing the terror of the Lord; and how that all men, even themselves and others, must come to appear before his judgment-seat, when it will be but a sad thing, to have an account to make of scandals and offences. Further, to ingraft and fasten this upon them, he declares unto them the way whereby the Lord Christ attained and came to this dominion and power of judging; all things being put under his feet: together with what design he had as to this particular, in undertaking the office of mediation, there expressed by dying, rising, and reviving; to wit, that he might have the execution of judging over all, committed to him; that being part of the glory set before him, which caused him to endure the cross and despise the shame, Heb. xii. 2.

So that all which is here intimated concerning the death of Christ, is about the end, effects, and issue that it had towards himself; not any thing of what was his intention towards them for whom he died. To die for others, does at least denote to die for their good; and in the Scripture always, to die in their stead: now that any such thing can be hence deducted, that Christ died for all; because, by his death, himself made way for the enjoyment of that power whereby he is Lord over all, and will judge them all, casting the greatest part of men into hell, by the sentence of his righteous judgment; I profess sincerely, that I am no way able to perceive. If men will contend and have it so, that Christ must be said to die for all, because by his death and resurrection he attained the power of judging all; then I shall only leave with them these three things, *viz.* 1. That innumerable souls shall be judged by him, for not walking according to the light of nature left unto them, directing them to seek after the eternal power and Godhead of their Creator; without the least rumour of the gospel, to direct them to a Redeemer, once arriving at their ears, Rom. ii. 12. and of what good will it be for such, that Christ so died for them? 2. That then he also died for  
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the devils; because he hath, by his death and resurrection, attained a power of judging them also. 3. That the whole assertion is nothing to the business in hand; our inquiry being about them whom our Saviour intended to redeem and save by his blood, but this return being about those he will one day judge: *questio est de aliis, responsio de cæpis.*

*Arg. IV.* That which the Scripture so sets forth in general for the world of mankind, as a truth for them all, that whosoever of the particulars so believe as to come into Christ and receive the same, shall not perish but have everlasting life; is certainly a truth to be believed, Acts v. 20. But that God sent forth his Son to be the Saviour of the world, is in Scripture so set forth in general for all men, that whosoever of the particulars so believe as they come into Christ and receive the same, they shall not perish, but have everlasting life, John iii. 16, 17, 18. 36. and i. 4. 11, 12. Therefore that God sent his Son to be the Saviour of the world, is a certain truth, 1 John iv. 14.

*Ans.* I hope no ingenuous man, that knows any thing of the controversy in hand, and to what head it is driven between us and our adversary, or is in any measure acquainted with the way of arguing; will expect that we should spend many words about such poor flourishes, vain repetitions, confused expressions, and illogical deductions and argumentations, as in this pretended new argument, (indeed the same with the two first, and with almost all that follow); or that I should cast away much time or pains about them. For my own part, I were no way able to undergo the tediousness of the review of such things as these; but that *eundem est quo trabunt fata ecclesie.*

Not then any more to trouble the reader with a declaration of that in particulars, which he cannot but be sufficiently convinced of by a bare overlooking of these reasons, *viz.* that this author is utterly ignorant of the way of reasoning, and knows not how tolerably to express his own conceptions, nor to infer one thing

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from another in any regular way; I answer. 1. That whatsoever the Scripture holds forth as a truth to be believed, is certainly so; and to be embraced. 2. That the Scripture sets forth the death of Christ, to all whom the gospel is preached unto, as an all-sufficient mean for the bringing of sinners unto God; so as that whosoever believe it and come in unto him, shall certainly be saved. 3. What can be concluded hence, but that the death of Christ is of such infinite value, as that it is able to save to the utmost every one to whom it is made known; if by true faith they obtain an interest therein, and a right thereunto, we cannot perceive. This truth we have formerly confirmed by many testimonies of Scripture; and do conceive that this innate sufficiency of the death of Christ, is the foundation of its promiscuous proposal to elect and reprobate. 4. That the conclusion, (if he would have the reason to have any colour or shew of an argument) should at least include and express the whole and intire assertion contained in the proposition, viz. that Christ is set forth to be the Saviour of the world, that whosoever of the particulars believe, &c. And then it is by us fully granted, as making nothing for the universality of redemption; but only for the fulness and sufficiency of his satisfaction. Of the word *world*, enough hath been said before.

*Arg. V.* "That which God will one day cause every man confess to the glory of God, is certainly a truth; for God will own no lie for his glory, John xiii. 3, 9. † Rom. iii. 3, 4. But God will one day cause every man to confess Jesus (by virtue of his death and ransom given) to be the Lord, even to the glory of God, Phil. ii. 7, 8, 9, 10, 11. Isa. xlv. 22, 23. Rom. xiv. 9. 12. Psal. lxxxvi. 9. Therefore it is certainly a truth, that Jesus Christ hath given himself a ransom for all men, and hath thereby the right and lordship over them; and if any will not believe, and come into  
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† It would seem, that this ought to be John iii. 33.

his government, yet he abideth faithful, and cannot deny himself; but will one day bring them before him, and cause them to confess him Lord, to the glory of God; when they shall be denied by him, for denying him in the days of his patience, 2 Tim. ii. 12, 13, 14. Matth. x. 32, 33. 2 Cor. v. 10.

*Ans.* The conclusion of this argument ought to be thus, and no otherwise, if you intend it should receive any strength from the premises, *viz.* therefore, that Jesus Christ is the Lord; and to be confessed, to the glory of God, is certainly truth. This, I say, is all the conclusion that this argument ought to have had; unless, instead of a syllogism, you intend three independent propositions, every one standing upon his own strength. That which is inserted concerning his giving himself a ransom for all; and that which follows, of the conviction and condemnation of them who believe not, nor obey the gospel, confirmed from 2 Tim. ii. 12, 13, 14. is altogether heterogeneous to the business in hand.

Now this being the conclusion intended; if our author suppose that the deniers of universal redemption, do question the truth of it, I wonder not at all, why he left all other employment to fall a-writing of controversies; having such apparent advantages against his adversaries, as such small mistakes as this are able to furnish his conceit withal. But it may be an act of charity, to part him and his own shadow, so terribly at variance, as here and in other places: wherefore I beseech him to hear a word in his heat, and to take notice, 1. That though we do not ascribe a fruitless ineffectual redemption to Jesus Christ; nor say, that he loved any, with that entire love which moved him to lay down his life, but his own church, so that all his elect are effectually redeemed by him; yet we deny not but that he shall also judge the reprobates, *viz.* even all them that know not, that deny, that disobey and corrupt the truth of his gospel; and that all shall be convinced, that he is Lord of all, at the last day:

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so that he may spare his pains, of proving such unquestionable things. Something else is extremely desirous to follow; but indignation must be bridled.

2. For that clause in the second proposition, (*by virtue of his death, and ransom given;*) we deny, that it is any-where, in the Scripture, once intimated, that the ransom paid by Christ in his death for us, was the cause of his exaltation to be Lord of all: it was his obedience to his Father in his death, and not his satisfaction for us, that is proposed as the antecedent of this exaltation; as is apparent, Phil. ii. 7, 8, 9, 10, 11.

*Arg. VI.* "That which may be proved in and by the Scripture, both by plain sentences therein and necessary consequences imported thereby; without wrestling, wrangling, adding to, taking from, or altering the sentences and words of Scripture; is a truth to be believed, Matth. xxii. 29. 32. Rom. xi. 2. 5, 6. But that Jesus Christ gave himself a ransom for all men, and by the grace of God tasted death for every man, may be proved in and by the Scripture, both by plain sentences therein, and necessary consequences imported thereby; without wrestling, wrangling, adding, or taking away, or altering the words and sentences; as is already shewed, chap. vii. 13. which will be now ordered into several proofs. Therefore that Jesus Christ gave himself for all men, and by the grace of God tasted death for every man, is a truth to be believed, Mark i. 15: and xvi. 14. 18. 1 John iv. 14.

*Ans. 1st.* The meaning of this argument is, that universal redemption may be proved by the Scripture: which being the very thing in question, and the thesis undertaken to be proved; there is no reason why it-self should make an argument, but only to make up a number. And for my part they should pass, without any further answer than that they are a number; but that those *who are the number*, are to be considered.

*2dly,* Concerning the argument itself, (seeing it must go for one) we say,

1. To

1. To the first proposition, that laying aside the unnecessary expressions, the meaning of it I take to be this, *viz*, That which is affirmed in the Scripture, or may be deduced from thence by just consequence; following such ways of interpretation, of affirmation, and consequences, as by which the Spirit of God leadeth us into the knowledge of the truth; is certainly to be believed: which is granted of all, though not proved by the places he quoteth (Matth. xxii. 32. Rom. x. 2. 5, 6.); and is the only foundation of that article of faith, which you seek to oppose.

2. To the second; that Christ gave himself a ransom *for all*; and tasted death *for all*, is the very word of Scripture, and was never denied by any: the making of *all*, to be *all men*, and *every man*, in both the places aimed at; is your addition, and not the Scripture's assertion. If you intend then to prove that Christ gave himself a ransom for all, and tasted death for all, you may save your labours; it is confessed on all hands, none ever denied it. But if you intend to prove those *all* to be *all, and every man*, of all ages, and kinds, elect, and reprobate; and not *all his children, all his elect, all his sheep, all his people, all the children given him of God, some of all sorts*, nations, tongues, and languages only: I will by the Lord's assistance, willingly join issue with you, or any man breathing; to search out the meaning of the word and mind of God in it; holding ourselves to the proportion of faith, essentiality of the doctrine of redemption, scope of the places where such assertions are, comparing them with other places, and the like ways; labouring in all humility, to find the mind of the Lord, according to his own appointment. And of the success of such a trial, laying aside such failings as will adhere to my personal weakness, I am by the grace of God exceedingly confident; having by his goodness received some strength and opportunity to search into, and seriously to weigh, whatever the most famous assertors

sertors of universal redemption, whether Lutherans or Arminians, have been able to say in this cause.

For the present, I address myself to what is before me: only desiring the reader to observe, that the assertion to be proved is this, *viz.* that Jesus Christ, according to the council and will of his Father, suitable to his purpose of salvation in his own mind and intention, did by his death and oblation, pay a ransom for all and every man, elect and reprobate, both those that are saved and those that perish; to redeem them from sin, death, and hell, to recover salvation, life and immortality, for them; and not only for his elect or church, chosen to an inheritance before the foundation of the world. To confirm this, we have divers proofs produced; which, by the Lord's assistance, we shall consider in order.

*Proof 1st.* "God so loved the world, that he gave his Son to be the Saviour of the world, 1 John iv. 14. and sends his servant to bear witness of his Son, that all men through him might believe, John i. 4. 7. That whosoever believes on him, might have everlasting life, John iii. 16, 17. And he is willing, that all should come to the knowledge of the truth, 1 Tim. ii. 4. and be saved, 1 Tim. i. 15. Nor will he be wanting in the sufficiency of helpfulness to them, if as light comes they will suffer themselves to be wrought on and to receive it," Prov. i. 23. and viii. 4, 5. And is not this plain in Scripture?

*Ans. 1.* The main, yea indeed only thing to be proved (as we before observed) is, that those indefinite propositions, which we find in the Scripture concerning the death of Christ, are to be understood universally; that the terms *all*, and *world*, do signify in this business (when they denote the object of the death of Christ,) *all and every man* in the world: unless this be done, all other labour is altogether useless and fruitless. Now to this there is nothing at all urged, in this pretended proof; but only a few ambiguous places barely recited, with a false collection from them, or

observations upon them which they give no colour to. For (1.) as to 1 John iv. 14. God's sending his Son to be the Saviour of the world, and his servant to testify it, is nothing but to be the Saviour of men living in the world, which his elect are: an hundred such places as these, so clearly interpreted as they are in other places, would make nought at all to the purpose.

(2.) The next place is, John i. 4. 7. Verse 4. imports that Christ was the life of men, which is most true; no life being to be had for any man, but only in and through him; but this is not at all to the question. The next words of verse 7. are, *that all men through him might believe*; which words, being thrust in to piece up a sense with another fraction of Scripture, seem to have some weight; as though Christ were sent, that all men through him might believe: a goodly shew; seeming no less to make for universal redemption; than the Scripture, cited by the devil (after he had cut off part of it) did, for our Saviour's casting himself from the pinnacle of the temple. But if you cast aside the sophistry of the old serpent, the expression of this place is not a little available, to invalidate the *thesis* sought to be maintained by it.

The words are: "There was a man sent from God, whose name was John; the same came for a witness, to bear witness of the light, that all men through him might believe." Now *who* do you think is there meant by, *Through him*? Is it Christ think you, the light; or John, the witness of the light? Certainly John, as almost all expositors do agree; except some among the Popish, and Grotius, that Ishmael: so the Syriac interpreter; reading, *by his hand*, or ministry. So the word infers: for we are not said *to believe by Christ*, or as it should be here, *by the light*; but, John xii. 36. *in the light*, not *by it*; and Acts ix. 42. *believed in the Lord*; so also Rom. ix. 33. *every one that believeth on him*. So in divers places, is *in him*: but no mention of believing *by him*; which rather denotes the

the instrument of believing, as is the ministry of the word, than the object of faith, as Christ is.

This being apparent; let us see what is affirmed of John, why he was sent, *that all through him might believe*. Now this word *all* here, hath all the qualifications which our author requireth for it, to be always esteemed a certain expression of a collective universality; that it is spoken of God, &c. And *who* I pray you were these *all*, that were intended to be brought to the faith by the ministry of John? were they not only all those that lived through the world in his days, who preached (a few years) in Judea only; but also all those that were dead before his nativity, and that were born after his death; and shall be to the end of the world, in any place under heaven? Let them that can believe it, enjoy their persuasion; with this assurance, that I will never be their rival, being fully persuaded that by *all men* here, is meant only some of all sorts to whom his word did come: so that the necessary sense of the word *all*, here, is wholly destructive to the proposition. For what is urged from John iii. 16, 17. that God so sent his Son, *that whosoever believeth in him should have everlasting life*; as far as I know it is not under debate, as to the sense of it among Christians.

(3.) For God's *willingness* that *all* should be saved, 1 Tim. ii. 4. (to which 1 Tim. i. 15. is needlessly added to make a shew; that text being quite to another purpose): taking all men there, for the universality of individuals; then I ask, [1.] What act is it of God, wherein this his willingness doth consist? is it in the eternal purpose of his will, that all should be saved? why then is it not accomplished? who hath resisted his will? Is it in an antecedent desire that it should be so, though he fails in the end? then is the blessed God most miserable; it being not in him, to accomplish his just and holy desires. Is it some temporary act of his, whereby he hath declared himself unto them? then I say; grant that salvation is only to be



had in a Redeemer, in Jesus Christ; and give me an instance how God, in any act whatsoever, hath declared his mind, and revealed himself to all men of all times and places, concerning his willingness of their salvation by Jesus Christ a Redeemer: and I will never more trouble you, in this cause. [2.] Doth this *will equally* respect the *all* intended, or doth it not? If it doth; why hath it not equal effects towards all? What reason can be assigned? If it doth not; whence shall that appear? There is nothing in the text to intimate any such diversity.

For our parts, by *all men*, we understand *some of all sorts* throughout the world; not doubting but that, to the equal reader, we have made it so appear from the context and circumstances of the place: the will of God there, being that mentioned by our Saviour, John vi. 40. That which follows in the close of this proof, of God's "not being wanting in the sufficiency of helpfulness to them who, as light comes, suffer themselves to be wrought upon and receive it;" is a poisonous sting in the tail of the serpent: wherein is couched the whole Pelagian poison of free-will, and Popish merit of congruity; with Arminian sufficient grace, in its whole extent and universality: to neither of which, there is the least witness given in the place produced. Thus,

2. The sum and meaning of the whole assertion, is, that there is an-universality of sufficient grace granted to all, even of grace subjective, enabling them to obedience; which receives addition, increase, degrees, and augmentation, according as they who have it, do make use of what they presently enjoy: which is a position so contradictory to innumerable places of Scripture, so derogatory to the free grace of God, so destructive to the efficacy of it, such a clear exaltation of the old idol *free-will* into the throne of God; as any thing that the decaying estate of Christianity hath invented and broached. So far is it from being plain and clear in Scripture; that it is universally  
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repugnant to the whole dispensation of the new covenant, revealed to us therein: which, if ever the Lord call me to, I hope very clearly to demonstrate. For the present, it belongs not immediately to the business in hand; and therefore I leave it: coming to

*Proof 2d.* “Jesus Christ, the Son of God came into the world, to save the world, John xii. 47. to save sinners, 1 Tim. i. 15. to take away our sins, and destroy the works of the devil, 1 John iii. 5. 8. to take away the sins of the world, John i. 29. and therefore died for all, 2 Cor. v. 14, 15. and gave himself a ransom for all, 1 Tim. ii. 6. to save that which was lost, Matth. xviii. 11. and so his propitiation was made for the world, 2 Cor. v. 19. the whole world, 1 John ii. 2. And all this is full and plain in the Scripture.”

*Ans.* Those places of this proof, where there is mention of *all* or *world*, as John xii. 47. John i. 29. 2 Cor. v. 14, 15. 1 Tim. ii. 6. 2 Cor. v. 19. 1 John ii. 2. have been all already considered; and I am unwilling to trouble the reader with repetitions: see the places; and I doubt not but you will find, that they are so far from giving any strength to the thing intended to be proved by him, that they much rather evert it. For the rest, 1 Tim. i. 15. Mat. xviii. 11. 1 John iii. 5. 8. how any thing can be extracted from them, to give colour to the universality of redemption; I cannot see, what they make against it, hath been declared. Pass we then to

*Proof 3d.* “God in Christ doth, in some means or other of his appointment, give some witness to all men of his mercy and goodness procured by Christ, Psal. xix. 6. Rom. x. 8. Acts xiv. 17. and there-through, at one time or other, sendeth forth some stirrings of his Spirit, to move in and knock at the hearts of men, to invite them to repentance and seeking God, and so to lay hold on the grace and salvation offered; and this not in a shew or pretence, but in truth and good will, ready to bestow it on them: and

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this is all fully testified in Scripture, Gen. vi. 3. Isa. xlv. 22. Acts xvii. 30, 31. John i. 19.

*Answ. Parvas habet spes Troja, si tales habet:* if the universality of redemption have need of such proofs as these, it hath indeed great need; and little hope of supportment. *Universal vocation* is here asserted, to maintain *universal redemption*; (*Manus manum fricat*; or rather, *Mula se mutuo scabiunt*): this being called in, oftentimes, to support the other; and they are both the two legs of that idol, *free-will*, which is set up for men to worship: and when one stumbles, the other steps forward to uphold the Babel. Of *universal vocation* (a gross figment) I shall not now intreat. but only say for the present,

1. That it is true, that God, at all times, ever since the creation, hath called men to the knowledge of himself, as the great Creator, in those things which of him, by the means of the visible creation, might be known; even his *eternal power and Godhead*, Rom. i. 19, 20. Psal. xix. 1, 2. Acts xiv. 17.

2. That after the death of Christ, he did, by the preaching of the gospel, extended far and wide, call home to himself the children of God, scattered abroad in the world; whereas his elect were before confined almost to one nation: giving a right for the gospel to be preached to every creature, Mark xvi. 15. Rom. x. 18. Isa. iv. 5. 22. Acts xvii. 30, 31. But,

3. That God should at all times, in all places, in all ages, grant means of grace, or call to Christ, as a Redeemer, or to a participation of his mercy and goodness in him manifested, with strivings and motions of his Spirit, for men to close with those invitations; is so gross and groundless an imagination, so opposite to God's distinguishing mercy, so contradictory to express places of Scripture, and the experience of all ages, as I wonder how any man hath the boldness to assert it, much more to produce it as a proof of an untruth more gross than itself. Were I not resolved to tie myself to the present controversy, I should

should not hold from producing some reasons to evert this fancy; something may be done hereafter, if the Lord prevent not: in the mean time, let the reader consult Psal. cxlvii. 19, 20. Mat. xi. 25. and xxii. 14. Acts xiv. 16. and xvi. 7. Rom. x. 14, 15. We pass to

*Proof 4th.* "The Holy Ghost, that cometh from the Father and the Son, shall reprove the world of sin (even that part of the world that refuseth now to believe, that they are under sin), because they believe not on Christ; and that it is their sin that they have not believed on him: and how could it be their sin, not to believe on Christ, and they, for that cause, under sin; if there were neither enough in the atonement made by Christ for them, nor truth in God's offer of mercy to them; nor will, nor power in the Spirit's moving, in any sort sufficient to have brought them to believe, at one time or other: and yet is this evident in Scripture, and shall be, by the holy Spirit, to be their great sin, that fastens all other sins on them, John iii. 18, 19. and viii. 24. and xii. 48. and xv. 22. 24. and xvi. 8, 9, 10, 11."

*Ans.* 1. The intention of this proof, is to shew that men shall be condemned for their unbelief, for not believing in Christ; which (saith the author) cannot be, unless three things be granted: First, that there be enough in the atonement made by Christ for them: Secondly, that there be truth in God's offer of mercy to them: Thirdly, that there be sufficient will and power given them by the Spirit, at some time or other, to believe. Now, though I believe no man can perceive what may be concluded hence for the universality of redemption; yet I shall observe some few things: and,

(1.) To the first thing required, I say; that if by *enough in the atonement for them*, you understand that the atonement which was made for them, hath enough in it; we deny it: not because the atonement hath not enough in it, for them; but because the atonement was not for them. If you mean that there is

a sufficiency in the merit of Christ to save them, if they should believe; we grant it, and affirm that this sufficiency is the chief ground of the proposing it unto them: (understanding those to whom it is proposed; that is, those to whom the gospel is preached.)

(2.) To the second: that there is truth, as in all the ways and words of God, so in his offer of mercy to whomsoever it is offered. If we take the command to believe, with the promise of life upon so doing, for an offer of mercy, there is an eternal truth in it; which is, that God will assuredly bestow life and salvation upon all believers: the profers being immediately declarative of our duty, and of the concatenation of faith and life; and not at all of God's intention towards the particular soul to whom the profer is made; *For who hath known the mind of God, and who hath been his counsellor.*

(3.) To the third; the *Spirit's giving will or power*; I say, [1.] that you set the cart before the horse, placing *will* before *power*. [2.] I deny that any internal assistance is required, to render a man inexcusable for not believing, if he have the object of faith propounded to him; though of himself he have neither power nor will so to do, having lost both in Adam. [3.] How a man may have given him a *will* to believe, and yet not believe; I pray declare, the next controversy you undertake.

2. This being observed, I shall take leave to put this proof into such form as alone it is capable of, that the strength thereof may appear. And it is this: if the Spirit shall convince all those of sin, to whom the gospel is preached, that they do not believe; then Christ died for all men, both those that have the gospel preached unto them, and those that have not: but the first is true, for their unbelief is their great sin; *ergo*, Jesus Christ died for all: which, if any, is an argument *a baculo ad angulum* from the *beam to the shuttle*. The places of Scripture, John iii. 18, 19. and viii. 24. and xii. 48. and xv. 22. 24. prove that unbelief is

a soul-condemning sin; and that for which *they* shall be condemned in whom it is *privative*, by their having the gospel preached to them: but *quid ad nos*.

3. One place is more urged, and consequently more abused, than the rest: and therefore must be a little cleared: it is John xvi. 7, 8, 9, 10, 11. The words are, "I will send the Comforter unto you; and when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." Now, it is uncertain, whether our author understands the words, of the Spirit in and with Christ at the last day, or in and with the ministry of the word now in the days of the gospel: if the first, he is foully mistaken; if the latter, then the conviction here meant, intends only those to whom the gospel is preached; and what that will advantage universal redemption, which compriseth all as well before as after the death of Christ, I know not. But it is likewise uncertain, whether he supposeth this conviction of the Spirit to attend the preaching of the gospel only; or else to consist in strivings and motions, even in them who never hear the word of the gospel: if he mean the latter, we wait for a proof. Moreover, it is uncertain, whether he supposeth those thus convinced, to be converted and brought to the faith, by that conviction and that attending effectualness of grace; or not.

But omitting those things; that text being brought forth and insisted on, further to manifest how little reason there was for its producing, I shall briefly open the meaning of the words. Our Saviour, Christ, intending, in this his last sermon, to comfort his apostles, in their present sad condition, whereto they were brought by his telling them that he must leave them, and go to his Father; which sorrow and sadness he knew full well would be much encreased, when they should behold the vile ignominious way whereby their

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Lord and Master should be taken from them, with all those reproaches and persecutions which would attend them so deprived of him; he bids them not be troubled, nor filled with sorrow and fear, for all this: assuring them, that all this loss, shame, and reproach, should be abundantly made up, by what he would do for them, and bestow upon them, when his bodily presence should be removed from them.

And as to that particular, which was the head of all, that he should be so vilely rejected and taken out of the world, as a false teacher and seducer; he telleth them, that he will send *another Comforter*, John xiv. 16. one that shall *vacariam navare operam*, (as Tertul.) be unto them in his stead, to fill them with all that consolation, whereof by his absence they might be deprived: and not only so, but also to be present with them in other greater things, than any he had as yet employed them about. This again he puts them in mind of, chap. xvi. 7. Now, ὁ Παράκλητος, who is there promised, is properly an *Advocate*; that is, one that pleadeth the cause of a person who is guilty or accused before any tribunal; and is opposed τῷ κατήγορῳ, Rev. xii. 10. and so is this word by us translated, 1 John ii. 1. Christ then here telleth them, that as he will be their Advocate with the Father; so he will send them an Advocate, to plead his cause which they professed, with the world; that is, those men in the world, which had so vilely traduced and condemned him as a seducer, laying it as a reproach upon all his followers. This doubtless, though (in some respect) it be continued to all ages in the ministry of the word, yet principally intended the plentiful effusion of the Spirit upon the apostles at Pentecost, after the ascension of our Saviour: which also is made more apparent, by the consideration of what he affirmeth that the Advocate so sent shall do,

✓ *Viz.* [1.] *He will reprove*, or rather evidently convince the world of *sin*; because they believed not on him: which surely he abundantly did, in that sermon of Peter, Acts ii. when the enemies themselves and

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haters of Christ, were so reproved and convinced of their sin, that upon the pressing urgency of that conviction, they cried out, (ver. 37.) *Men and brethren, what shall we do?* Then was the world brought to a voluntary confession of the sin of murdering Jesus Christ.

[2.] He shall do the same *of righteousness*, because Christ went to his Father; not of the world's own righteousness, to reprove it for that, because it is not: but he shall convince the men of the world, who condemned Christ as a seducer, of his righteousness; that he was not a blasphemer, as they pretended, but the Son of God, as himself witnessed: which they shall be forced to acknowledge; when, by the effusion and pouring out of the Spirit upon his apostles, it shall be made evident that he is gone to and received of his Father, and owned by him; as the Centurion did, presently upon his death.

[3.] *He shall convince the world of judgment, because the prince of this world is judged:* manifesting to all those of whom he speaketh, that he whom they despised as the carpenter's son, and had come down from the cross if he could; is exalted to the right-hand of God, having all judgment committed to him; having before-hand, in his death, judged, sentenced, and overcome Satan the prince of this world, the chief instigator of his crucifiers, who had the power of death. And this I take to be the clear, genuine meaning of this place: not excluding the continued efficacy of the Spirit; working in the same manner (though not to the same degree) for the same end, in the ministry of the word, to the end of the world. But what this is, to universal redemption; let them that can understand it, keep it to themselves: for I am confident, they will never be able to make it out to others.

*Proof 5th.* "God hath testified, both by his word and his oath, that he would that his Son should so far save, as to work a redemption for all men; and likewise that he should bring all to the knowledge of the truth, that therethrough redemption might be wrought  
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in and upon them, 1 Tim. ii. 4. with John iii. 17. So he willeth not, nor hath any pleasure in the death of him (even the wicked) that dieth; but rather that he turn and live, Ezek. xviii. 23. 32. and xxxiii. 11. And dare any of us say, the God of truth faith and sweareth that, of which he hath no inward and serious meaning? Oh! far be such blasphemy from us.

*Answ. 1.* This assertion, *That God testifieth by his word and oath, that he would that Christ should so far save us, &c.* is a bold calling of God to witness that which he never affirmed, nor did it ever enter into his heart: for he hath revealed his will, that Christ should save to the *uttermost* them that come to him; and not save *so far, or so far*, as is boldly, ignorantly, and falsely intimated. Let men beware of provoking God, to their own confusion; he will not be a witness to the lie of false hearts.

*2.* *That Christ should so bring all to the knowledge of the truth, that theretrough redemption might be wrought in and upon them;* is another bold corruption of the word, and false witness-bearing in the name of God: is it a small thing for you, to weary and seduce men; will you weary our God also?

*3.* For places of Scripture corrupted, to the sense imposed: in John iii. 17. God is said to *send his Son, that the world through him might be saved*; not be saved so far, or so far, but saved *from their sins*, Matth. i. 21. and *to the uttermost*, Heb. vii. 25. so that the world of God's elect; who only are so saved, is only there to be understood; as hath been proved. In 1 Tim. ii. 4. there is something of the will of God, for the saving of *all sorts of men*, as hath been declared; nothing conducing to the bold assertion used in this place.

*4.* To those are added that of Ezek. xviii. 23. that God hath not *any pleasure at all that the wicked should die*; and verse 32. *no pleasure in the death of him that dieth*; with chap. xxxiii. 11. Now, though these texts are exceeding useles to the business in hand;

hand; and might possibly have some colour of universal vocation, but none of universal redemption; there being no mention of Christ or his death, in the place from whence they are cited: yet because our adversaries are frequently knitting knots from this place, to inveigle and hamper the simple; I shall add some few observations upon it, to clear the meaning of the text, and demonstrate, how it belongs nothing at all to the business in hand. And,

[1.] Let us consider to whom and of whom these words are spoken. Is it *to* and *of* all men; or only the house of Israel? Doubtless these last; they are only intended, they only are spoken to; *Hear now, O house of Israel*, verse 25. Now will it follow, that because God saith he delights not in the death of the house of Israel, to whom he revealed his mind, and required their repentance and conversion; that therefore he saith so of all, even those to whom he never revealed his will by such ways as to them, nor called to repentance, Psalm cxlvii. 19, 20. So that the very ground-work of the whole conclusion, is removed by this first observation.

[2.] That God willeth not the death of a sinner, is, either God purposeth and determineth he shall not die; or, God commandeth that he shall do those things wherein he may live. If the first; why are they not all saved? Why do the sinners die? For there is an immutability in the counsel of God, Heb. vi. 17. *His counsel shall stand, and he will do all his pleasure*, Isa. xlvi. 10. If the latter way, by commanding; then the sense is, that the Lord commandeth, that those whom he calleth should do their duty, that they may not die, (although he knows, that thus they cannot do without his assistance): now what this makes to general redemption, I know not.

[3.] To add no more, this whole place, (with the scope, aim, and intention of the prophet in it) is miserably mistaken by our adversaries; and wrested to that, whereof there is not the least thought in the text.

The words are a part of the answer which the Lord gives to the repining Jews, concerning their proverb, *The fathers have eaten four grapes, and the children's teeth are set on edge.* Now, about what did they use this proverb? Why, concerning *the land of Israel*, verse 2. the land of their habitation; which was laid waste by the sword (as they affirmed) for the sins of their fathers, themselves being innocent. So that it is about God's temporal judgments, in overturning their land and nation, that this dispute is; where the Lord justifieth himself, in declaring the equity of these judgments, by reason of *their* sins; even those sins, for which the land devoured them and spewed them out; telling them that his judgment is, that for such things they should surely die, their blood should be upon them, verse 13. they should be slain with the sword, and cut off by those judgments which they had deserved. Not that the shedding of their blood, and casting out of their carcases, was a thing in itself so pleasurable or desirable to him, as that he did it only for his own will: for let them leave their abominations, and try whether their lives were not prolonged in peace.

This being the plain genuine scope and meaning of this place, at the first view presenting itself to every unprejudiced man; I have often admired, how so many strange conclusions for a general purpose of shewing mercy to all, universal vocation and redemption, have been wrested from it: as also, how it came to be produced; to give colour to that heap of blasphemy, which our author calleth his fifth proof.

*Proof 6th.* "The very words and phrases used by the Holy Ghost in Scripture, speaking of the death of Christ and the ransom and propitiation; to whom it belongs, and who may seek it, and in believing find life; implies no less than all men. As to instance: All nations, Matth. xxviii. 19, 20. The ends of the earth, Isa. xlv. 22. & xlix. 6. Every creature, Mark xvi. 15. All, 2 Cor. v. 14, 15. 1 Tim. ii. 6. Every man, Heb. ii. 9. The world, John iii. 16, 17. 2 Cor. v. 19.

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The whole world, 1 John ii. 2. That which was lost, Luke xix. 10. Sinners, Mat. ix. 13. Unjust, 1 Pet. iii. 18. Ungodly, Rom. v. 6. And that whosoever of these repent and believe in Christ, shall receive his grace, John iii. 16. 18. Acts x. 43. Now, all these being so often and indifferently used; were it not pride and error, to devise glosses to restrain the sense the Scripture holdeth forth, so full and large for all men?"

*Ans.* 1. This argument, taken from the words and phrases whereby the object of the death of Christ is in the Scripture expressed, is that which filleth up both pages of this book; being repeated, and most of the places here cited, urged an hundred times over: and yet it is so far from being any pressing argument, as that indeed it is nothing but a bare naked repetition of the thing in debate, concluding according to his own persuasion. For the main query between us, is, whether the words *all* and the *world*, be to be taken universally: he saith so, and he saith so, which is all the proof we have; repeating over the thing to be proved, instead of a proof. For those places where the words *all*, *every man*, the *world*, the *whole world*, are used; we have had them over and over, and they have been considered: and for those places which affirm Christ to die for sinners, ungodly, that which is lost, &c. as Luke xix. 10. Mat. ix. 13. 1 Pet. iii. 18. Rom. v. 6. I have before declared, how exceedingly unserviceable they are to universal redemption.

2. For those expressions, of *all nations*, Mat. xxviii. 19. *every creature*, Mark xvi. 15. used concerning them to whom the gospel is commanded to be preached; I say, (1.) That they do not comprise all individuals, nay not all nations at all times, much less all singular persons of all nations; if we look upon the accomplishment, or the fulfilling of that command: for *de facto* the gospel was never so preached to all; although there be a fitness and suitableness in the dispensation thereof, to be so preached to all, as was

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 declared. (2.) The command of preaching the gospel to all, doth not in the least manner prove, that Christ died with an intention to redeem all; but it hath other grounds, and other ends, as hath been manifested. (3.) That the ransom belongs to all, to whom it is proposed, we deny; there be other ends of that proposal: and Christ will say to some of them, that he never knew them; therefore certainly he did not lay down his life for them. Moreover, *the ends of the earth*, Isa. xlv. 22. are those *that look up to God, from all parts, and are saved*; which surely are not all and every one. And Christ's being given to be a *salvation unto the end of the earth*, chap. xlix. 6. is to do no more among the Gentiles, than God promiseth in the same place that he shall do for his own people; even *to gather the preserved of Israel*: so shall he bear forth the salvation of God, and gather the preserved remnant of his elect, to the ends of the earth.

3. And now, I hope, I need not mind the intelligent reader, that the author of these collections could not have invented a more ready way for the ruin of the *thesis* which he seeks to maintain; than by producing these places of Scripture last recounted, for the confirmation of it; granting that *all*, and the *world*, are no more than *all the ends of the earth*, mentioned in Isa. xlv. 22. & xlix. 6. It being evident beyond denial, that by these expressions in both these places, only the elect of God and believers are clearly intimated: so that interpreting the one by the other, in those places where *all* and the *world* are spoken of; those only are intended. If pride and error had not taken full possession of the minds of men, they could not so far deny their own sense and reason; as to contradict themselves, and the plain texts of Scripture, for the maintenance of their false and corrupt opinions.

*Proof 7th.* "That whereas there are certain high and peculiar privileges of the Spirit, contained in the New Testament sealed by the blood of Christ; which belong not to all men, but only to the saints, the called

led and chosen of the Lord; and when they are alone distinctly mentioned, are even so spoken of, as belonging to them only, Matth. xiii. 11. John xiv. 17. 21, 22, 23. & xvi. 13, 14, 15. & xvii. 19, 20. Acts ii. 38, 39. 1 Cor. ii. 9. 14. Heb. ix. 15. & viii. *tot.* 1 Pet. ii. 3. 9. Yet many of these peculiar privileges are so spoken of, as joined together with the ransom and propitiation which belongs to all; then are they not spoken of in such a restraining and exclusive manner, or with such appropriating words; but so, and with such words, as room is left to apply the ransom to all men, in speech. And, withal, so hold out the privileges to them that believe, that are proper to them; that they may both have their comfort and especial hope; and also hold forth the ransom, and keep open the door for others, in belief and receipt of the propitiation to come in, and partake with them. And so it is said, for his *sheep*, and for *many*; but no-where *only* but for his sheep, or but *only* for many. Which is a strong proof of the ransom for all men; as is shewn chap. iii. x.

*Answ.* The strength of this proof, as to the business in hand, is wholly hid from me; neither do I see how it may receive any such tolerable application, as to deserve the name of a proof, as to the main *thesis* intended to be maintained. The force which it hath, is in an observation which, if it hath any sense, is neither true, nor once attempted to be made good: for,

1. That there are peculiar high privileges belonging to the saints and called of God, is a thing which needs no proof: Amongst these, is the death of Christ for them, not as saints, but as elect; which, by the benefit of that death and blood-shedding, are to be made saints, and accounted to be the holy ones of God; for *he redeemed his church with his own blood*, Acts xx. 28. *loved and gave himself for it*, Eph. v. 25. *even us*, Tit. ii. 14. And divers of those privileges here intimated, are expressly assigned unto them as elect; such as those, John xvii. 19, 20. Amongst which also, as in the same rank with them, is reckoned Christ's

*sanctifying himself for their sakes*; that is, to be an oblation, verse 19. In a word, all peculiar saving privileges, belong only to God's elect; purchased for them, and them alone, by the blood of Jesus Christ, Eph. i. 3, 4.

2. For the other part of the observation, that where mention is made of these together with the ransom, there is room left to extend the ransom to all; I answer, (1.) This is said indeed, but not once attempted to be proved; we have but small cause to believe the author, in a thing of this importance, upon his bare word. (2.) For *the leaving of room for the application*; I perceive that if it be not left, ye will make it, though ye jostle the true sense of the Scripture quite out of its place. (3.) I have already shewed, that where *many* are mentioned, the ransom *only*, (as ye use to speak) is expressed; as also where *sheep* are spoken of; and the like is said, where the word *all* is used: so that there is not the least difference. (4.) In divers places the ransom of Christ, and those other peculiar privileges, (which indeed are fruits of it), are so united together, as it is impossible to apply the latter to *some*, and the other to *all*; being all of them restrained to his saved ones, only. As in Rev. v. 9, 10. the redemption of his people by the ransom of his blood, and the making them kings and priests, are united, and no room left for the extending of the ransom to all; it being punctually assigned to those saved, crowned ones, distinguished from the rest of the nations and languages from among whom they were taken, who were passed by in the payment of the ransom: which is directly opposite to all the sense which I can observe, in this observation. (5.) Of *sheep*, and *sheep only*, enough before.

*Proof 8th.* "The restoration wrought by Christ, in his own body, for mankind; is set forth in Scripture to be as large and full for all men, and of as much force as the fall of the first Adam, by and in himself, for all men: in which respect the first Adam is said to have  
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been a figure of Christ the second Adam, Rom. iii. 22, 23, 24. and v. 12. 14. 18. 1 Cor. xv. 21, 22. 45, 46, 47. As is before shewn, chap. viii.

*Ans.* 1. It is most true, that Christ and Adam are compared together, (in respect of the righteousness of the one communicated to them that are his; and the disobedience and transgression of the other, in like manner communicated to all them that are of him), in some of the places here mentioned: as Rom. v. 12. 18. But evidently, the comparison is not instituted (between the righteousness of Christ and the disobedience of Adam) *extensively* in respect of the *object*; but *intensively* in respect of the *efficacy* of the one and the other: the apostle asserting the effectualness of the righteousness of Christ unto justification, to answer the prevalency of the sin of Adam unto condemnation; that even as the transgression of Adam brought a guilt of condemnation, upon all them that are his natural seed; so the righteousness of Christ procured the free gift of grace unto justification, towards all them that are his, his spiritual seed, that were the children given unto him of his Father.

2. This text, 1 Cor. xv. 21, 22. speaketh of the resurrection from the dead, and that only of believers: for though he mentions them as *all*, verse 22. *in Christ shall all be made alive*; yet verse 23. he plainly interprets those *all*, to be all that are Christ's. Not but that the other dead shall rise also: but that it is a resurrection to glory, by virtue of the resurrection of Christ, which the apostle here treats of; which certainly all shall not have.

3. The comparison between Christ and Adam, verse 45. (to speak nothing of the various reading of that place), is only in respect of the principles which they had and were intrusted withal, to communicate to others: *Adam a living soul*, or a *living creature*; there was in him a principle of life natural, to be communicated to his posterity; *Christ a quickening Spirit*; giving life, grace and spirit, to his seed. And here



here I would desire that it may be observed, that all the comparison that is any-where instituted between Christ and Adam, still comes to one head, and aims at one thing, *viz.* that they were as two common stocks or roots; communicating to them that are ingrafted into them, (that is, into Adam naturally, by generation; into Christ spiritually, by regeneration), that wherewith they were replenished: Adam, sin, guilt, and disobedience; Christ, righteousness, peace, and justification. For the number of those that do thus receive these things, from one and the other; the consideration of it is exceedingly alien from the scope, aim, and end of the apostle, in the places where the comparison is instituted.

4. It is true, in Rom. iii. 23. it is said, *All have sinned, and come short of the glory of God*; which the apostle had at large proved before, thereby to manifest that there was no salvation, to be attained but only by Jesus Christ: but if you will ask, to whom this righteousness of Christ is extended, and that redemption which is in his blood; he telleth you plainly, it is *unto all and upon all them that believe*, ver. 22. whether they be Jew or Gentile; *for there is no difference.*

*Proof 9th.* "The Lord Jesus Christ hath sent and commanded his servants to preach the gospel to all nations, to every creature; and to tell them withal, that whoever believeth and is baptized shall be saved, Matth. xxviii. 19, 20. Mark xvi. 15, 16. and his servants have so preached to all, 2 Cor. v. 19. Rom. x. 13, 18. And our Lord Jesus Christ will make it to appear one day, that he hath not sent his servants upon a false errand, nor put a lie in their mouths; nor wished them to dissemble, in offering that to all which they knew belonged but to some, even to fewest of all; but to speak truth, Isa. xlv. 26. and lxi. 8. 1 Tim. i. 12."

*Ans.* 1. The strength of this proof is not easily apparent, nor manifest wherein it lieth; in what part or words of it, For, (1.) It is true, Christ commandeth his

his apostles to *preach the gospel to all nations, and every creature*; to tell them, *that whosoever believeth, shall be saved*, Matth. xxviii. 19, 20. Mark xvi. 15, 16. That is, without distinction of persons or nations, to call all men, (to whom the providence of God should direct them; and from whom the Spirit of God should not withhold them, as from these, Acts xvi. 6, 7.) warning them to repent and believe the gospel. (2.) It is also true, that in obedience unto this command, his servants did beseech men so to do, and to be reconciled unto God; even all over the nations, without distinction of any, but where they were forbidden, as above; labouring to spread the gospel to the ends of the earth, and not to tie it up to the confines of Jewry, 2 Cor. v. 19, 20. Rom. x. 18. (3.) Most certain also it is, that the Lord Jesus Christ sent not his servants with a lie, to offer that to all, which belonged only to some; but to speak the truth: of which there needs no proof. But now, what can be concluded from hence for universal redemption, is not easily discernible.

2. Perhaps some will say, it is in this; that if Christ did not die for all to whom the word is preached, then how can they that preach it, offer Christ to all? A poor proof indeed! for, (1.) The gospel was never preached to all and every one; nor is there any such thing affirmed in the places cited: and yet ye are to prove, that Christ died for all; as well those that never hear of the gospel, as those that do. (2.) What do the preachers of the gospel offer to them, to whom the word is preached? Is it not life and salvation through Christ, upon condition of faith and repentance? And doth not the truth of this offer consist in this, that every one that believeth shall be saved? And doth not that truth stand firm and inviolable, so long as there is an all-sufficiency in Christ, to save all that come unto him? Hath God intrusted the ministers of the gospel, with his intentions, purpose and counsels; or with his commands and promises? Is it a lie to tell men, that he that believeth shall be saved; though  
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Christ did not die for some of them? Such proofs as these, had need be well proved themselves; or they will conclude the thing intended, very weakly.

*Proof 10th.* "The Lord willeth believers, to pray even for the unjust and their persecutors, Matth. v. 44. Luke vi. 28. yea even for all men; yea even for kings and all in authority, when few in authority loved Christianity: yet he said, not some of that sort, but for all in authority; and that on this ground, "It is good in the sight of God, who will have all men saved, and come to the knowledge of the truth," Luke x. 5. 1 Tim. ii. 1. 4. Surely there is a door of life opened for all men, 2 Tim. i. 10. for God hath not said to the seed of Israel, seek ye me in vain, Isa. xlv. 19. He will not have his children pray for vain things."

*Ans.* The strength of this proof lieth in supposing,  
 1. That indefinite assertions are to be interpreted as equivalent to universal, which is false; see Rom. iv. 5:  
 2. That by *all*, 1 Tim. ii. 1. is not meant all sorts of men, and the word *all* not to be taken distributively; when the apostle, by an enumeration of divers sorts, gives an evident demonstration of the distribution intended. 3. That we are bound to pray for every singular man, that he may be saved; which (1.) we have no warrant, rule, precept, or example for. (2.) It is contrary to the apostolical precept, 1 John v. 16. (3.) to our Saviour's example, John xvii. 9. (4.) to the counsel and purpose of God, in the general made known to us, Rom. ix. 11, 12. 15. and xi. 7. So that, evidently, our praying for all, is but for all sorts of men, excluding none; and that those may believe, who are ordained to eternal life. 4. It supposeth, that there is nothing else that we are to pray for to men, but that they may be saved by Christ; which is apparently false, Jer. xxix. 7. And, 5. that our ground of praying for any, is an assurance that Christ died for them in particular; which is not true, Acts viii. 22. 24. Yea, 6. it most splendidly takes for granted,

granted, that our duty is to be conformed to God's secret mind, his purpose and counsel. *Then answer to the 9th.*

Until every one of these supposals be made good, which never-a-one of them will be very suddenly; there is no help in this proof, nor strength in this argument, viz. we must pray for all, therefore God intends, by the death of Christ, to save all and every one: its sophistry and weakness being apparent. From our duty to God's purpose, is no good conclusion; though from his command to our duty, be most certain.

*Proof 11th.* "The Lord hath given forth his word and promise, to be with his servants so preaching the gospel to all, and with his people so praying for all, where they come: that they may go on with confidence in both, Matth. xxviii. 20. 1 Tim. ii. 3. 8. Luke x. 6. Isa. liv. 17.

*Ans.* That God will be with his people, whether preaching or praying, according to his will and their own duty; is as apparent, as it is, that this makes nothing for universal redemption: than which, what can be more evident?

*Proof 12th.* "The Lord hath already performed and made good his word to his servants and people, upon some of all sorts of men, and all sorts of sinners: shewing them mercy, to the very end that none might exclude themselves; but all be encouraged to repent, believe, and hope thereby, Acts ii. iii. viii. ix. x. xi. xvi. xix. xxviii. 1 Cor. vi. 10, 11. 1 Tim. i. 13,—17."

*Ans.* If you had told us, that God had already made good his word to his servants, in saving all and every man; and proved it clearly: you had evidently and undeniably confirmed the main opinion. But now affirming only, that he hath shewed mercy to some of all sorts of sinners; that others of the like sort (as are the remainder of his elect yet uncalled) might be induced to believe; you have evidently betrayed your own cause, and established that of your adversaries: shewing how the Lord in the event declareth on their side, saving in the blood of Jesus only some of all sorts,

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as they affirm; not all and every one, which your tenet leads you to.

*Proof 13th.* "The blessing of life hath streamed in this doctrine of the love of God to mankind; yea, in the tender and spiritual discovery of the grace of God to mankind, (in the ransom given and atonement made by Christ for all men, with the fruits thereof), hath God in the first place overcome his chosen ones to believe and turn to God, Acts xiii. 48. Titus ii. 11. 13. and iii. 4, 5."

*Ans/w.* 1. That the freedom of God's grace, and the transcendency of his eternal love towards men, with the sending of his Son to die for them, to recover them to himself from sin and Satan, is a most effectual motive, and (when set on by the Spirit of grace) a most certain operative principle of the conversion of God's elect; we most willingly acknowledge: it is that wherein our hearts rejoice, whereby they were endeared, and for which we desire to return thankful obedience every moment. But that ever it was effectual, in extending this love to all, or at least that any effectualness is in that aggravation of it; we utterly deny: and that, (1.) because it is false, and a corrupting of the word of God, as hath been shewed; and of a lie, there can be no good consequence. (2.) It quite enervates and plucks out the efficacy of this heavenly motive; by turning the most intense and incomparable love of God God towards his elect, into a common desire, wishing, and affection of his nature, (which indeed is opposite to his nature), failing of its end and purpose; which might consist with the eternal destruction of all mankind; as I shall abundantly demonstrate, if providence call me to the other part of this controversy, concerning the cause of sending Jesus Christ.

2. There is nothing of this common love to all, in the places urged: for, (1.) The grace mentioned, Tit. ii. 11. 13. is the grace that certainly brings salvation, which that common love doth not; and was the cause of sending Christ, that he might redeem us from

from all iniquity, and purify to himself a peculiar people zealous of good works: where our redemption and sanctification, is asserted to be the immediate end of the oblation of Jesus Christ; which how destructive it is to universal redemption, hath been formerly declared. (2.) So also is that love and kindness mentioned, chap. iii. 4, 5. such as whereby we receive the washing of regeneration, and renewing of the holy Ghost, verse 5. justification, and adoption to heirship of eternal life, verse 7. which, whether it be a common or a peculiar love, let all men judge. (3.) Acts xiii. 47. (for verse 48. there cited, contains as clear a restriction of this love of God to his elect as can be desired) sets out the extent of the mercy of God in Christ, through the preaching of the gospel to the Gentiles also, and not only to the Jews; as was foretold by Isaiah, xlix. 6. which is far enough from giving any colour to the universality of grace; it being nothing but the same affirmation which ye have, John xi. 52. *of gathering together in one, the children of God, that were scattered abroad.*

*Proof 14th.* "Those that, when the gospel comes, and any spiritual light therein to them, when they refuse to believe and suffer themselves to be withdrawn by other things, they are affirmed to love or choose darkness rather than light, John iii. 19. (which how could it be, if no light in truth were for them?); in following lying vanities, to forsake their own mercies, Jonah ii. 8. to harden their own hearts, Rom. ii. 5. to lose their souls, Matth. xvi. 26. and to destroy themselves, Hosea xiii. 9. And they being from Adam fallen into darkness, hardness, and loss of their souls, and death passed on them; how could these things be, if by Jesus Christ no life had been attained, nor means procured and used that they might be saved? God is no hard master, to gather where he hath not strown."

*Ans.* The sum of this argument is, that those who do not believe upon the preaching of the gospel, are the causes of their own ruin and destruction; therefore,

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Jesus Christ died for all and every man in the world. Now, though it cannot but be apprehended, that it is time cast away and labour lost, to answer such consequences as these; yet I must add a few observations, lest any scruple should remain with the weakest reader: as,

1. All have not the gospel preached to them; nay, from the beginning of the world, the greatest part of men have been passed by, in the dispensation of the means of grace, Rom. ii. 14. Acts xiv. 16. and xvii. 30. All these, then, must be left out in this conclusion; which renders it altogether useless, to the business in hand: for the universality of redemption falls to the ground, if any one soul be not intended in the payment of the ransom.

2. It is not a disbelieving the death of Christ for every individual soul that ever was or shall be, (which to believe, is no-where in Scripture required), that is the cause of man's destruction: but a not-believing in the all-sufficiency of the passion and oblation of Jesus Christ for sinners, so as to accept of the mercy procured thereby, on those terms and conditions upon which it is held forth in the gospel; which doth not attend the purpose and intention of God, for whom Christ should die, but the sufficiency and efficacy of his death, for all that receive him in a due manner; he being the only true way, life, and light, *No other name under heaven being given, whereby men may be saved.* It is a *loving darkness rather than light*, as in John iii. 19. the place urged in the proof; where the word, *rather*, doth not institute a comparison between their love of darkness and light, as though they loved both, but darkness chiefly; but plainly intimates an opposition unto the love of light, by a full love of darkness. And this *men* are said to do; which being spoken indefinitely, according to the rules of interpreting Scripture followed by this author, should be taken universally for *all men*: but we are contented, that it be the *most* of those men to whom Christ preached;

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for some also of them received him, to whom he gave *this privilege, that they should become the sons of God,* John i. 12.

Why you should interpret *love* here, by *choose*, as though either the words were equivalent, or the word in the original would signify either, I can see no reason: for both these are exceeding false. There is a difference between *loving* and *choosing*; and as for *ἐγαπήσαν*, he would be as bad a translator as you are interpreter, that should render it *they choosed*. Now what is this *loving of darkness rather than light*, but a following and cleaving in affection and practice to the ways wherein they were; being alienated from the life of God, labouring in the unfruitful works of darkness, and refusing to embrace the heavenly doctrine of the gospel, holding forth peace and reconciliation with God through Christ, with life and immortality thereby. To conclude from hence, that therefore Christ died for all and every man in the world, because the greatest part of them to whom he preached the gospel did not believe; is a wild kind of reasoning: much better may we infer, that therefore he died not for all men; because it is not *given unto them for his sake to believe on him*, Phil. i. 29.

Neither will that parenthesis (*which how could it be, if no light in truth were for them?*) give any light to the former inference: because if the word (*for*) should denote the intention and purpose of God; the truth is, we dare not say that God intends and purposeth that they should receive light who do not; lest by so saying, we should make the *strength of Israel* to be like to ourselves, and contradict him who hath said, *My counsel shall stand, and I will do all my pleasure*, Isa. xlvi. 10. *The counsel of the Lord standeth for ever*, Psal. xxxiii. 11. He being *the Lord*, and *changing not*, Mal. iii. 6. James i. 17. 2 Tim. ii. 19. Rom. ix. 11. But if by (*for them*) you mean such a stock and fulness of light and grace, as there is of light in the sun for all the men in the world, though some be blind and cannot see it; then



we say that such a light there is for all in the gospel, to whom it is preached, and their own blindness is the sole cause of their not receiving it: so that this hath not got the stone a step forward, which still rolls back upon him.

3. The other Scriptures urged, have not so much as any colour that should give advantage to consider them, as with any reference to the business in hand. That of Jonah ii. 8. is concerning such as forsake the true God to follow idols; so forfeiting the mercies, temporal and spiritual, which from the true God they had before received. Rom. ii. 5. speaks of the Gentiles who had the works of God to teach them, and the patience of God to wait upon them; yet made no other use of them both, than by vile rebellions to add new degrees of further hardness upon their own heart? That of men's *losing their souls*, Matth. xvi. 26. and *destroying themselves*, (Hos. xiii. 9.) by sin, is of equal force with what went before.

But, 4. The close of this reason seems to intimate a further view of the author, which at the first doth not appear, *viz.* that all men are in a restored condition by Christ; not only a door of mercy opened for them all, but that they are all actually restored into grace and favour; from which if they do not fall, they shall surely be saved: and the argument whereby he proves this, is; because being lost in Adam, they could not be said to lose themselves, unless they were restored by Christ; being darkness and hardness in Adam, unless all were enlightened and mollified by Christ, they could not be said to love darkness, nor to harden themselves. Now, if this be his intention, (as it is too apparent that so it is); I must say something, first to the argument; secondly, to the thing itself. And,

1.) For the argument, it is this: because by original sin men are guilty of death and damnation, therefore they cannot by actual sins make lure of and aggravate that condemnation, and so bring upon themselves a death unto death: or, because there is a native inbred

bred hardness of heart in man, therefore none can add further degrees of contracted hardness and induration by actual rebellions; because men are blind, therefore they cannot undervalue light, (when indeed the reason why they do so, is because they are blind); and that men who have time and opportunity and means to save their souls, cannot be said to lose them, that is to be condemned, unless their souls were in a saved condition before. Now, this is one of the proofs, which in the close is called plain and according to Scripture; when indeed nothing can be more contrary to reason and Scripture, even the principles of the oracles of God, than this and some other of them are. I shall add no more on this; knowing that no reader can be so weak, as to conceive, that the refusing of a proposed remedy, accompanied with infinite other despights done to the Lord, is not sufficient to make men guilty of their own condemnation; I speak of those, that enjoy the preaching of the gospel.

2.) For the thing itself, or an actual restoration of all men by Christ into such a state (as is intimated) as they had at the first in Adam; (I mean in respect of covenant, not innocency; which I take to be the meaning of the author; and that because in another place he positively affirms that it is so, and that all are justified by Christ, though how it should be so, he is not able to declare): to this, then, I say, That there is nothing in the Scripture that should give the least colour to this gross error; nor can any thing be produced, so much as probably sounding that way. But further,

(1.) It is contrary to very many places, affirming that we are *dead in trespasses and sins*, Eph. ii. 1. that *except a man be born again, he cannot see the kingdom of God*, John iii. 3. that until a man come by faith to Christ, *the wrath of God abideth on him*, John iii. 36. with those innumerable places which discover the universal alienation of all men from God, until actual peace and reconciliation be made through Christ.

(2.) It is contrary to the very nature and essence of the new covenant of grace, proceeding from the free mercy of God to his elect, carried along with distinguishing promises from the first (putting a difference between the seed of the woman and the seed of the serpent, as well in the members as in the head) to the last of them; being effective of and really working every good thing it promiseth, in and towards all to whom it doth belong, (which certainly it doth not in all); and being every-where said to be made with the people of God, or those whom he will own in opposition to the world: of all which, and divers other things, so plentifully affirmed of it in the Scripture, not one can be true; if all men receive a restoration by Christ, into covenant.

(3.) It is contrary to the eternal purpose of God, in election and reprobation; of which the latter is a resolution to leave men in their fallen condition, without any reparation by Christ.

(4.) It is attended with very many strange, absurd and groundless consequences: as, [1.] That all infants, dying before they come to the use of reason, and the committing of actual sin, must necessarily be saved; (although our Saviour hath said, that *except a man be born again, he cannot see the kingdom of God*, John iii. 3. and Paul from him, that the *children of infidels are unclean*, 1 Cor. vii. 14. but no unclean thing shall enter the new Jerusalem, Rev. xxi. 27.) whereby the infants of Turks, Pagans, infidels and persecutors, are placed in a far more happy condition, if they depart in their infancy, than the best of believers; who are not (according to the authors of this doctrine) out of danger of eternally perishing. [2.] That there is no more required of any to be saved, than a continuance in the estate wherein he was born, (that is, in the covenant, as being actually restored by Christ thereunto), when the whole word of God crieth out, that all such as so abide shall certainly perish everlastingly. [3.] That every one that perisheth in the

whole world, falls away from the grace of the new covenant; though the promises thereof are, that there shall never be any total falling away of them that are in the covenant. [4.] That none can come unto Christ, but such as have in their own persons fallen from him; for all others abide in him. Innumerable other such consequences as these, do necessarily attend this false heretical assertion; that is so absolutely destructive to the free grace of God. I doubt not but such proofs as these, will make considering men further search into the matter intended to be proved; and yield them good advantages, to discover the wretched-lie of the whole.

5. To the last words of the proof, I answer; that God sowed that seed in Adam, and watered it with innumerable temporal blessings towards all, and spiritual in some, whose fruit he will come to require from the world of unbelievers: and not in the blood of Jesus Christ; any further, than as it hath been certainly proposed to some of them, and despised.

*Proof 15th.* "God's earnest expostulations, contendings, charges, and protestations; even to such as whereof many perished: Rom. xi. 27. Isa. x. 22. As to instance, "O! that there were such an heart in them, that they would fear me, &c. that it might be well with them, Deut. v. 29. What could have been done more to my vineyard, that I have not done in it? &c. Isa. v. 4, 5. What iniquity have your fathers found in me, that they are gone far from me? Jer. ii. 5. Have I been a wilderness unto Israel, a land of darkness? Wherefore say my people, We are lords, we will come no more unto thee? ver. 31. O my people! what have I done unto thee? wherein have I wearied thee? testify against me, Micah vi. 3. How often would I have gathered, &c. and you would not, Mat. xxiii. 37. O that my people had hearkened unto me, &c. I should soon have subdued their enemies, &c. Psal. lxxxi. 13, 14. Because I have called and ye refused,

fused, and no man regarded, &c. Prov. i. 24, 25. 32. Because that when they knew God, they glorified him not as God, Rom. i. 21. 28. Therefore thou art inexcusable, O man, &c. *Thou*, after thy hardness and impenitent heart, treasurest up unto thyself wrath, &c. Rom. ii. 1, 5. *No Christian, I hope*, will reply against God, and say, Thou never meantest us good; there was no ransom given for us, no atonement made for us, no good done us, no mercy shewn us, nothing in truth whereby we might have been saved, nothing but an empty shew, a bare pretence. But if any should reason so evilly, yet shall not such answers stand."

*Ans.* To this collection of exhortations, I shall very briefly answer with some few observations; manifesting of how little use it is, to the business in hand. As,

1. That in all these exhortations, there is no mention of any ransom given, or atonement made for them that perish, which is the thing pretended in the close; (but they are all about temporal mercies, with the outward means of grace): concerning which we may observe, That as God doth not exhortate with them about it, no more shall they with God about it at the last day. Not that I deny, that there is sufficient matter of exhortation with sinners, about the blood of Christ, and the ransom paid thereby; that so his elect may be drawn and wrought upon to faith and repentance; and believers more and more endeared to forsake all ungodliness and worldly lusts, to live unto him who died for them; and that others may be left more unexcusable: only, for the present, there are no such exhortations here expressed; nor can any be found, holding out the purpose and intention of God in Christ towards them that perish.

2. That all these places urged, (excepting only those of Rom. i. 28. and ii. 5. which apparently and evidently lay the inexcusableness of sin, upon that knowledge which they might have had, by the works of creation and providence, of God as eternal, almighty, and

and powerful; without the least intimation of any ransom, atonement and redemption); that all the rest, I say, are spoken to and of those that enjoyed the means of grace; who, in the days wherein those exhortations were used towards them, were a very small portion of all men: so that from what is said to them, nothing can be concluded of the mind and purpose of God towards all others, (Psal. cxlvii. 19, 20.); which is destructive to the general ransom.

3. That there are no men, especially none of those that enjoy the means of grace, but do receive so many mercies from God, as that he may justly plead with them about their unthankfulness, and not returning of obedience proportionable to the mercies and light which they received.

4. It is confessed, I hope, by all, that there are none of those things, for the want whereof God exhorteth with the sons of men; but that he could, if it so seemed good before him, effectually work them in their hearts, at least by the exceeding greatness of his power: so that these things cannot be declarative of his purpose, which he might, if he pleased, fulfil; *For who hath resisted his will?* Rom. ix. 19.

5. That desires and wishings should properly be ascribed unto God, is exceedingly opposite to his all-sufficiency, and the perfection of his nature; they are no more in him, than he hath eyes, ears and hands: these things are to be understood, *θεωρησις*.

6. It is evident, that all these are nothing but pathological declarations of our duty, in the enjoyment of the means of grace; strong convictions of the stubborn and disobedient; with a full justification of the excellency of God's ways, to draw us to the performance of our duty: *Ergo*, Christ died for all men!

7. Some particular places, that seem to be of more weight than the rest, have been already examined.

*Proof 16th.* "The Scripture's manner of setting forth the sin of such as despise and refuse this grace; and their estate, and the persons perishing; as to say, They

They turn the grace of God into wantonness, Jude 4. tread under foot the Son of God; profane the blood of the covenant, with which they were sanctified; offer despite to the Spirit of grace, Heb. x. 29. deny the Lord that bought them, 2 Pet. ii. 1. they perish, for whom Christ died, 1 Cor. viii. 11. trees twice dead, plucked up by the roots, Jude 12, 13. and bring upon themselves swift destruction, 2 Pet. ii. 1. And how could all this be, if God had given his Son in no sort for them? If Christ had shed no blood to procure remission for them? If he had not bought them, nor had any grace or life by his Spirit to bestow on them?"

*Ans.* 1. There are in this proof three places of Scripture, which are frequently urged in this cause, viz. Heb. x. 29. 2 Pet. ii. 1. 1 Cor. viii. 11. and therefore they have been considered already apart, at large: where it was evidenced, that they no-way incline to the assertion of that wherunto they are violently wrested, and their sense for that end perverted.

2. For those other places out of Jude 4. 12, 13. I cannot perceive, how they can be hooked into the business in hand. Some are said, ver. 4. to *turn the grace of God into lasciviousness*; that is, to abuse the doctrine of the gospel, and the mercy of God revealed thereby, to encourage themselves in sin: whence to conclude, that therefore Jesus Christ died for all men, is an uncouth inference: especially, the apostle intimating that he died not for these abusers of his grace, affirming that they *were before of old ordained to condemnation*; which ordination standeth in direct opposition to that love, which moved the Lord to send his Son Christ to procure the salvation of any. The strength of the proof lieth in the other places; which have been already considered.

*Proof 17th.* "Jesus Christ, by virtue of his death, shall be their judge; and by the gospel, in which they might have been saved, will he judge them to a second death: and how can that be, if he never died the first death for them, and if there were not truth in his gospel

gospel preached to them? Rom. xiv. 9, 10, 11, 12. Phil. ii. 7. 11. Rom. ii. 16. John xii. 47, 48. 50."

*Ans.* 1. That Jesus Christ shall be judge of all, and that all judgment is already committed to him; is confest: that it doth not hence follow, that he died for all, hath been already declared; unless ye will affirm that he died for the devils also, because they also must be judged by him.

2. That all shall be judged by the gospel, even such as never heard word of it, is directly contrary to the gospel; "For as many as have sinned without the law, shall also perish without the law; and as many as have sinned in the law, shall be judged by the law," Rom. ii. 12. Every man, doubtless, shall be judged according to the light and rule which he did or might have enjoyed; and not according to that whereof he was invincibly deprived.

3. That Christ should be said to die only the *first death*, is neither an expression of the word, nor can be collected from thence: he died the death which was in the curse of the law; but of this only by the way.

4. You intimate, as though there were no truth in the gospel preached, unless Christ died for all; when indeed there is no assertion more opposite to the truth of the gospel. The places urged, mention Christ being Lord of all, exalted above all, being judge of all; judging men according to the gospel; that is, those men who enjoy it: but how they may be wrested to the end proposed, I know not.

*Proof* 18th. "Believers are exhorted to contend for the faith of this common salvation, which was once delivered to the saints; which some having heard, oppose, and others turn the offers of it into wantonness: and through not heeding, and not walking in the faith of this salvation, already wrought by Christ for men; they deprive themselves of, and wind out themselves from that salvation, which Christ, by his Spirit, in the application of the former, hath wrought  
in



in them, and so deprive themselves of the salvation to come, Jude 3, 4, 5:

“ And every of these proofs be plain, and according to Scripture, and each of force; how much more altogether: still justifying the sense that 1 Tim. ii. 6. and Heb. ii. 9. importeth, and the truth of the proposition in the beginning?”

*Ans.* I can see nothing in this proof, but only that the salvation purchased by Christ, is called *common salvation*; which if you conclude from thence to be common to all, you may as well conclude so of faith, that it belongs to all, because it is called *the common faith*, Tit. i. 4. though termed, *The faith of God's elect*, verse 1. Doubtless there is a community of believers; and that is common amongst them, which is extended to the whole church of God. There is, *Totus mundus ex toto mundo* †; and the common salvation, is that whereby they are all saved: without any colour of that strange common salvation, whereby no one is saved, maintained by this disputer. The remainder of this proof, is a fulness of words, suitable to the persuasion of the author; but, in no small part of them, exceedingly unsuitable to the word of God, and derogatory to the merits of Christ: making the salvation purchased by him, to be in itself of no effect; but left to the will of sinful, corrupted, accursed men, to make available, or to reject.

And these are the proofs, which this author calls *plain, and according to the Scripture*; being a recapitulation of almost all that he hath said in his whole book; at least, for the argumentative part thereof, there is not any thing of weight omitted: and therefore this chapter I fixed on, to return a full and punctual answer unto. Now, whether the thing intended to be proved, viz. “ The paying of a ransom by Christ for all and every man; be plainly, clearly and evidently *from the*

† That is, A whole world of believers, gathered out of the whole world.

*the Scripture confirmed,*" as he would bear us in hand: or whether all this heap of words, called arguments, reasons and proofs, be not, for their manner of expression, obscure, uncouth, and oft-times unintelligible; for their way of inference, childish, weak and ridiculous; in their allegations and interpretations of Scripture, perverse, violent, mistaken, through ignorance, heedlessness, and corruption of judgment, in direct opposition to the mind and will of God revealed therein; is left to the judgment of the Christian reader, that shall peruse them, with the answers annexed.



## C H A P. VII.

*The removal of other remaining Objections,  
from Reason.*

THE removal of some usual sophisms and captious arguments of the Arminians, of late made common and vulgar, shall be the close of our treatise; and wind up the whole controversy, which hath drawn us with violence thus far. And in this performance, I shall labour to be as brief as possible: partly, because these things have been handled at large by others; partly, because all colour of opposition to the truth by us maintained, from the Scriptures, being removed, all other objections will indeed naturally sink of themselves. Yet, because great boastings and swelling words of vanity have been used, concerning some that follow; it is necessary that some things be said, to shew the emptiness of such flourishes, that the weakest may not be intangled by them.

OBJECT. I. That which we shall begin withal, is an argument of as *great fame*, and as *little merit*, as any that in this cause (or indeed in any other controversy) hath been used of late days: and it is this, viz. "That which every one is bound to believe, is

K k

true;

true; but every one is bound to believe that Jesus Christ died for him: therefore it is true, that Jesus Christ died for every one." Now,

*1st*, This is an argument which, to discover their conviction of the weakness of the rest of their arguments, the Arminians and their friends never use, but withal they add some notable encomium of it; with some terms of affront and threatening to their adversaries: in so much as, by consent on both sides, it hath obtained the name of the *Remonstrants Achilles*. Now truly, for my part, as I shall not transcribe any thing hither, out of the many full answers given to it by our Divines; by which this Achilles, or rather Goliath, hath been often cast to the ground: so I heartily wish, that the many operous prolix answers which the boasting of our adversaries hath drawn forth, had not got this poor nothing more repute a thousand times, than its own strength, or any addition of force from the managers of it, could have procured unto it.

Supposing then, 1. That the term *believe*, be used in the same sense in both propositions; (for if otherwise, the syllogism is false in the form of it). 2. That by *believing*, is understood, *a saving application of Christ to the soul—as held out in the promise*; for to believe that Christ died for me in particular, as is asserted to be the duty of every one, can be nothing else but such a saving application. 3. That a *believing* that Christ died for any, according to the business in question, must be with reference to the purpose of the Father, and intention of Jesus Christ himself; for that is it which, with regard to any *universality*, is by us opposed †. 4. That the term (*every one*), must relate unto all men as considered in an *alike condition*; for several

† Thus the question here, is not about believing a particular interest in the death of Christ, upon the footing of the promise; by a saving application of him to the soul, as held out therein: but about believing that interest in his death, upon the footing of his intention, and the Father's purpose; which is the thing opposed.

several respects and conditions of the same persons, may cause them to come under several obligations unto duties †; now there is no one condition common unto all, but only the state of wrath and death, Eph. ii. 3. and therefore every man must be considered as in that condition. The sense then of the minor proposition, is in sum this, *viz.* "All men in the world, as considered in a state of wrath and unregeneracy, are bound to believe (as before described) that it was the intention of God that Christ should die for every one of them in particular."

Now, not to say any thing to the major proposition (which yet is false; that which men are bound to believe in this sense, being, as hath been observed by many, neither true nor false, but good ‡), the assumption is absolutely false, and hath not the least colour of reason or Scripture to support it: and (taking *every man* for every individual in the world) when our adversaries prove it, I engage myself to be their profelyte. For,

(1.) Then must some be bound to believe that which is false; which cannot be, every obligation to believe being from the God of truth: now it is false that Christ died for all and every individual of human kind; as hath been before proved at large.

(2.) Then should men be bound immediately to believe that which is not revealed, though divine revelation be the object of all faith: for the Scriptures do not hold out, any-where, that Christ died for this or that particular man as *such*; but only for sinners indefinitely, specified to some *antecedently* by God's purpose, and *consequently* by their own purchased obedience.

(3.) Nei-

† That is, (in the present case), as to the immediateness of these obligations, in the stated order of duties.

‡ That is, God's intention that Christ should die for persons in particular, comes not under the speculative consideration of a true thing, to be assented unto; but the practical consideration of a good thing, to be embraced.

(3.) Neither indeed is the *intention* and *purpose* of God, concerning which we now inquire, proposed as the object of the faith of any †; but only his command, promises and threatenings: the other being left to be collected, and assured to the soul, by an experience and sense of some sweet infallible issue and effect thereof in the heart ‡ actually enjoyed.

(4.) Nor can any command in the Scripture to believe, be interpreted by the purpose and intention of God; as though the meaning of it should be, God intended that Christ should die for thee in particular: nor doth any promise contain that sense.

(5.) Besides, (which of itself is enough to break the neck of this argument); all have not any such object of faith as Christ's death, at all proposed to them. And how can they believe, unless they hear? Can they be bound to believe that, of which they never heard the least rumour? How many millions of infants, and others in barbarous nations, go to their own place; without hearing the least report of Jesus Christ, or his sufferings for them or others, even in these days of the gospel? How much more then, before the coming of Christ in the flesh; when the means of grace were restrained to one small nation, with some few profelytes? Were all these, are they that remain, all and every one bound to believe, that Christ died for them all and every one in particular? These that think

† That is, The said divine intention and purpose, is not proposed by the gospel unto the faith of any; as a matter which their faith, immediately and at first instance, has any way ado with.

‡ The faith of God's intention and purpose, as to Christ's dying for a person in particular, is the same upon the matter, with the faith of a person's election; which no-way belongs to faith as justifying: and when this is said to be "collected—by an experience and sense of some sweet infallible issue and effect thereof in the heart, and thus assured to the soul;" the meaning cannot be, That this assurance (or faith) is founded upon the said inward experience and sense, as its proper ground; but that faith is hereby carried forward upon its object in the word, unto a believing of everlasting love, in the divine purpose and intention towards the person.

think so, are doubtless bound to go and tell all of them so; I mean such of them as are yet in the land of the living. Is not *unbelief* the great damning sin, where faith is required, John iii. 36.? and yet doth not Paul prove, that many shall be damned for sinning again't the light of nature, Rom. ii. 12.? An evident demonstration that faith is not required of all, all are not bound to believe. But,

2dly, Perhaps our adversaries will except, as they must except, if they intend to have any colour or shew of strength left unto this argument; that they mean it only in respect of them who are called by the word, and so it is of force: to which end, let it be thus proposed, *viz.* That which every one called by the word, to whom the gospel is preached, is bound to believe; is true: but that Christ died for him in particular, every one so called is bound to believe; therefore it is true. — To which I answer,

1. Only the last exception foregoing, is taken off by this reformed argument; all the rest stand in their full force, which are sufficient to evert it. Moreover, who seeth not, that this very reforming of the argument, hath made it altogether useles to the cause in whose defence it was produced: for if any one, much more the greatest part of men, be excepted, which are now excluded from the verge of this argument: then the general ransom falls to the ground. From the *innumerable multitudes of all*, we are come to the *many that are called*; and doubt not, but that we shall instantly descend to the *few that are chosen*. Unto the exception, That that which is true in respect of them to whom it is proposed, would also be true in respect of all, if it should be proposed to them: — I answer by the way.

(1.) That the argument is to be taken from the scriptural obligation to believe; and can be extended no further, than that is actually extended.

(2.) That it is no safe disputing of what would be, or should be, if things were not as God hath appointed

and ordained them. We see the will of God for the present; neither are we to suppose, so as to make our supposal a bottom for any arguments, that they could have been otherways disposed.

(3.) That if the gospel should be preached to all the world, or all in the world; this is all the mind and will of God, that would or can in general be signified to them by it; "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned:" or that God hath concatenated and knit these two things together, *faith* and *salvation*; so that *whosoever* will enjoy the *latter*, must practise the *former*. If the gospel should now be preached to the Turks and Indians, and they should reject it; certainly they should be damned, for not believing that which they were, upon the preaching of it, bound to believe. Now what is this? That Christ died for every one of them in particular? No, doubtless! but this; "There is no name under heaven whereby men must be saved, but only the name of Christ made known to them in the gospel:" And that they must perish, for rejecting the counsel and wisdom of God, to save sinners by the blood of Jesus; for not believing the necessity of a Redeemer, and that Jesus of Nazareth is that Redeemer; according to his own word to the Jews; *If ye believe not that I am he, ye shall die in your sins:* as indeed the peculiar infidelity of that people, was their not believing him to be their Messiah, whom they saw to be declared to be the Son of God with power. The not believing these things, would be the soul-damning infidelity of such obstinate refusers, to come in upon the call of the gospel; and not a refusing to believe that Christ died for every one of them in particular: which could not, by the rule of the gospel, be proposed unto them; and which they never come so far as to question, or esteem.

2. Still then we deny the minor proposition of the reduced syllogism; and that partly for the reasons before produced: partly for these subjoined.

(1.) They

(1.) They to whom the gospel is preached, are bound to believe with that faith which is required to justification: Now this is not a full persuasion that Christ died for any one in particular, in the intention and purpose of God; which revealeth not the object of justification, nor the way whereby a sinner may be justified †.

(2.) Because there is an order, natural in itself, and established by God's appointment, in the things that are to be believed; so that until some of them are believed, the rest are not required ‡. A man is not commanded, nor can be reasonably, to get to the top of a ladder, by skipping all the lower rounds. It is necessary then, [1.] To repent, and believe the gospel to be the word of God, to contain his will; and that Jesus Christ therein revealed, is the wisdom and power of God unto salvation. [2.] To believe that there is an inseparable connection, by God's appointment, between faith and salvation; gospel-faith carrying a sinner quite out of himself, and from off his own righteousness. [3.] That there be a particular conviction by the Spirit, of the necessity of a Redeemer, to their souls in particular; whereby they become weary, heavy laden, and burdened. [4.] That there be a serious full recumbency, and rolling of the soul, upon Christ in the promise of the gospel; as an all-sufficient Saviour, able to deliver and save to the utmost, them that come to God by him: ready, able, and willing, through the preciousness of his blood, and sufficiency of his ransom, to save every soul that shall freely give up itself unto him for that end; amongst whom the person is resolved to be. And in doing

† There seems to have been a mistake in the first printing of this clause; and that it should run, "Which is not revealed to the object of justification, or in the way whereby a sinner may be justified."

‡ That is, Are not immediately required, in the order of duty: as, supposing a man required to get up to a certain height at the top of a ladder, he is not required to be immediately at the top; but to proceed thereunto, by the lower steps.



doing of all this, there is none called on by the gospel once to enquire after the purpose and intention of God, concerning the particular objects of the death of Christ; every one being fully assured, that his death shall be profitable to them that believe in him, and obey him. Now,

(3.) After all this \*, and not before, it lies upon a believer to assure his soul, (according as he finds † the fruit of the death of Christ in him and towards him), of the good-will and eternal love of God to him, in sending his Son to die for him in particular. What a preposterous course, and how opposite to the rule of the gospel, were it; to call upon a man to believe, that it was the intention and purpose of God, that Christ should die for him in particular; and desire him to assure his soul thereof: before he be convinced, either, [1.] of the truth of the gospel in general; or, [2.] that faith is the only way of salvation; or, [3.] that himself standeth in need of a Saviour; or, [4.] that there is enough in Christ to save and recover him, if he give up himself unto him in his own way? Now, it is most apparent, that it is only such as these, that are bound ‡ to believe that whereof we discourse.

3dly, The argument then must be once again reformed; and thus proposed, *viz.* "That which every one, convinced of the necessity of a Saviour, and of the right way of salvation, hungering, thirsting, and panting after Jesus Christ, as able alone to give him refreshment, is bound to believe; is true: but every such a one is bound to believe, that Christ died for him in particular; therefore it is true." And some grant

\* The several steps of faith before-mentioned, are not to be taken as so many faiths, of different degrees; but as all one faith: nor is it to be understood, that saving faith proceeds in these steps by a distinct gradation, or one after another, in the order of time; but that all these steps are materially included, in that one act of faith, whereby it closes with Christ for justification.

† That is, finds it by faith, in its exercise before described.

‡ That is, bound to believe so immediately, according to the stated order of duties.

grant the whole, without any prejudice to the cause we have undertaken to defend.

It is most apparent then, 1. That all that are called by the word, are not, in what state or condition soever they continue, bound to believe that Christ died for them by name\*; but only such as are so qualified, as before described. 2. That the precept of *believing*, with fiduciary confidence, that Christ died for any in particular, is not proposed, nor is obligatory, to all that are called; nor is it, in the not-performance of it, any otherwise a sin, but as it is in the root and habit of unbelief, or not turning to God in Christ for mercy †. 3. That no *reprobate*, for whom Christ died not, shall be condemned for not believing that Christ died for him in particular, which is not true; but for not believing those things whereunto he was called, before related, which are all most true, and that in reference to him. 4. That the command of believing in Christ, which is especially urged as given unto all, is not, in that particular contended about, obligatory unto any; but upon fulfilling of the conditions thereto required †.

5. To

\* That is, are not bound to believe this, with reference to God's purpose and intention: as if the faith of Christ's having intentionally died for them, could consist with a continuing in their natural estate; or as if such a persuasion belonged to justifying faith; or as if that persuasion were required and attainable any otherwise, than according to the order of duty before declared.

† It is to be remembered here, as the author has before advertised, that he is only speaking of Christ's having died, (according to the Father's purpose and his own intention) for any in particular: and the precept of believing this (he declares) is not proposed, nor obligatory to all that are called; as to which, see the foregoing note. But the not believing of this, is acknowledged to be their sin; as it is in the root and habit of unbelief: that is, it is their sin; yet not immediately; but in the way of its being more immediately their sin, that they make not a saving application of Christ, by faith, as he is held out in the promise, according to what is before set forth.

‡ It is also to be remembered here, as the author has before declared, That he speaks not of any conditions, with respect to God's purpose and intention of things; but only with respect to the connection and order of the things themselves.

5. To believe on the name of Jesus Christ, which is the command, 1 John iii. 23. is not to believe, that it was the intention of God that Christ should die for us in particular; but to rest upon him for salvation, as Isa. l. 10. Neither, 6. is the testimony of God, to which we ought to set our seal that it is true, any other but this; *He that bath the Son bath life, but he that bath not the Son of God, bath not life*, 1 John v. 12. which reprobates disbelieving, do what in them lies to make God a liar; and are justly condemned for it. He that desireth to see more of this argument, let him consult, if he please, *Piscator, Perkins, Twisse, Synod of Dort, Moulin, Baronius, Rutherford, Spanhemius, Amesius, &c.*

OBJECT. II. "That doctrine which fills the minds and souls of poor miserable sinners, with doubts and scruples whether they ought to believe or not, when God calls them thereunto; cannot be agreeable to the gospel: but this doth the doctrine of the particularity of redemption, it fills the minds of sinners with scruples and fears whether they may believe or not, and that because they are uncertain whether it was the intention of God that Christ should die in particular for them or not, seeing it is supposed he died not for all, but only for his elect; whereupon the soul, when it is called upon to believe, may justly fall a questioning, whether it will be available or not for him so to do, and whether it be his duty or not, seeing he knoweth not whether Christ died for him or not."

*Ans.* 1<sup>st</sup>, That scruples, doubts, and fears, the proper issue of unconquered remaining unbelief, will often arise in the hearts of sinners, sometimes against, sometimes taking occasion from the truth of the gospel; is too too evident upon experience: all the question is, whether the doctrine itself scupled or stumbled at, do of itself in its own nature give cause thereunto, unto those who rightly perform their duty; or whether all those fears and scruples be the natural product and issue of corruption and unbelief; setting

up themselves against the truth as it is in Jesus. The first we deny, concerning the doctrine of the particularity of effectual redemption: the latter, God alone can remedy.

2dly, This objection supposeth, that a man is bound to know and be persuaded, (that is, to believe) that Jesus Christ died by the appointment of God for him in particular, before he believe in Christ: nay this they make the bottom of their argument, that men, according to our persuasion, may scruple whether they ought to believe or not; because they are not assured before, that Christ died for them in particular, by the designation and appointment of God. Now, if this be not to involve themselves in a plain contradiction, I know not what is: for what, I pray, is it according to Scripture, for a man to be assured that Christ died for him in particular? is it not the very highest improvement of faith? doth it not include a sense of the spiritual love of God, shed abroad in our hearts? is it not the top of the apostle's consolation, Rom. viii. 34, 35.? and the bottom of all his joyful assurance, Gal. ii. 20.? So that they evidently require, that a man must believe before he do believe: that he cannot believe, and shall exceedingly fear whether he ought to do so or not; unless he believe, before he believe. Methinks such a removing of scruples, were the ready way to entangle doubting consciences, in further inextricable perplexities.

3dly, We deny, that a persuasion that it was the will of God that Christ should die for him in particular, either is or can be any way necessary, that a sinner be drawn to believe: for considering sinners as such, whose duty it is to believe; the call of Christ, Matth. ix. 28. Isa. lv. 1. the command of God, 1 John iii. 23. the promise of life upon believing, with the threatening against unbelief, John iii. 36. the all-sufficiency of the blood of Christ to save all believers, Acts xx. 21. Eph. v. 2. the assured salvation of all believers without exception, Mark xvi. 16. and the like, are enough

to remove all doubts and fears, and are all that the Scripture holds out for that promise.

4thly, That persuasion which, 1. asserts the certainty of salvation by the death of Christ, unto all believers whatsoever; 2. affirms the command of God and the call of Christ, to be infallibly declarative of that duty which is required of the person commanded and called, which if it be performed, will be assuredly acceptable to God; 3. holds out purchased free grace, to all distressed and burdened consciences in general; 4. discovers a fountain of blood, all-sufficient to purge all the sin of every one in the world, that will use the appointed means for coming unto it; that doctrine, I say, cannot possibly be the cause of any doubt or scruple in the minds of convinced, burdened sinners, whether they ought to believe or not: now all this is held forth by the doctrine of particular effectual redemption, in the dispensation of the gospel suitable thereto.

5thly, I shall then let go this objection, without further pursuit; only attended with this query, *viz.* What is it that, according to the authors of universal redemption, men are bound to believe; when they know before-hand, that Christ died for them in particular? A persuasion of the love of God, and goodwill of Christ, it cannot be; that they have before-hand, John iii. 16. Rom. v. 8. Nor can it be a coming to God by Christ, for the enjoyment of the fruits of his death: for what is that, I pray? There are no immediate fruits of the death of Christ, according to them, but what are common to all: which may be damnation as well as salvation; for more are damned than saved: infidelity as well as faith, for the most are unbelievers. As the immediate fruits, then, of the death of Christ, can be nothing but that which is common to them with those that perish: plainly, their faith in Christ will at length appear to be Socinian obedience.

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There be three things that remain, about which there is no small contention; all of them, things in themselves excellent and valuable: and each laid claim to, by the several persuasions concerning which we treat; but with such an unequal plea, that an easy judgment might serve to decide the controversy. Now these are, the exaltation of God's free-grace, the merit of Christ, and the consolation of our souls: let us consider them in order; and let each persuasion take its due.

OBJECT. III. For the first, or the exaltation of God's free-grace; I know not how it comes to pass, but so it is, men have entertained a persuasion, that the opinion of universal redemption serveth exceedingly to set forth the love and free grace of God: yea they make free-grace, that glorious expression; to be nothing but that which is held forth in this their opinion, viz. that God loveth *all*, and gave Christ to die for *all*, and is ready to save *all*, if they will come to him. Herein, say they, is free-grace and love magnified indeed; this is the universality of free-grace, and such other flourishing expressions: whereas the contrary opinion, chains up the love and grace of God to a few.

But, *1st*, stay a little: what, I pray, is this your grace, free-grace, that is universal? Is it the grace of election? Truly no; God hath not chosen *all* to salvation, Rom. ix. 11, 12. Eph. i. 4. Rom. viii. 28. Is it the grace of effectual vocation? No neither; doubtless that it cannot be: *For whom God calls, he also justifieth, and glorifies*, Rom. viii. 30. and xi. 25. 26. 29. nay, *all* have not been; *all* are not outwardly called, Psalm cxlvii. 19, 20. Rom. x. 14. Is it the grace of cleansing and sanctification? Why, are *all* purged, are *all* washed, in the blood of Jesus? Or, is it the church only, Eph. v. 25, 26, 27.? Some, sure, are defiled still, Titus i. 15. faith is the principle of the heart's purification, and all men have not faith. Is it the grace of justification; the free love and mercy of God, in pardoning and accepting sinners? But, friends, is this

universal? Are all pardoned, are all accepted? See Rom. i. 17. & iii. 22. & v. 1. Is it the grace of redemption in the blood of Christ? See, I pray, Rev. v. 9. What then is this your universal free-grace? Is it not universally a figment of your own brains; or is it not a new name for that old idol *free-will*? Is it not destructive to free-grace, in every branch of it? Doth it not tend to the eversion of the whole covenant of distinguishing grace; evidently denying, that the conditions thereof are wrought in any of the fœderates, by virtue of the promise of the covenant?

Are not the two great aims of their free-grace, to mock God, and exalt themselves? Do not they propose the Lord, as making a pretence of love, good-will, free-grace and pardon, unto all; yet never once acquainting incomparably the greatest number of them, with any such love or good-will at all? Although he know that, without his effecting of it, they can never come to any such knowledge. As for those that are outwardly called to the knowledge of these things; do they not, by their universal grace, feign the Lord to pretend that he loves them all, has sent his Son to die for them all, and to desire that they all may be saved; yet upon such a condition, as without him they can no more effect than to climb to heaven by a ladder, which yet he will not do? Do not they openly make God to say, "Such is this my love, my universal grace, that by it I will freely love them; I dare joyfully embrace them in all things, but only that which will do them good?" Would not they affirm him to be a grossly counterfeiting hypocrite, that should go to a poor blind man, and tell him, Alas, poor man! I pity thy case, I see thy want, I love thee exceedingly; open thine eyes, and I will give thee an hundred pounds? And dare they assign such a deportment to the most holy God of truth? Is their universal grace, then, any thing but a mock? Did that ever do good to any, as to salvation, which is common to all? Are they not the two properties of the grace of God in

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the Scripture, that it is discriminating and effectual? And is not their grace any thing else but these? Let it be granted, that all is true which they say concerning the extent of grace; is it such grace, as that ever any soul was saved by it? Why, I pray, then are not all? They will say, because they do not believe: so, then, the bestowing of faith is no part of this free grace. And here is your second aim: even to exalt yourselves, and your free-will, in the room of grace; or at least leaving room for it to come in, to have the best share in the work of salvation, viz. in believing itself, that makes all the rest profitable.

See now, what your universality of free grace leads and tends to: are not the very terms opposite to one-another? In a word, to bring in reprobates to be objects of free-grace, you deny the free-grace of God to the elect; and to make it universal, you deny it to be effectual: that all may have a share of it, they deny any to be saved by it; for saving-grace must be restrained.

2dly, On the other side; in what one title, I pray you, doth the doctrine of the effectual redemption of God's elect only, in the blood of Jesus, impair the free grace of God? Is it in its freedom? Why, we say it is so free, that if it be not altogether free, it is no grace at all. Is it in its efficacy? Why, we say that by grace we are saved; ascribing the whole work of our recovery and bringing to God, in *solidum*, thereto. Is it in its extent? We affirm it to be extended to every one that is, was, or ever shall be delivered from the pit. It is true, we do not call grace that goeth into hell, free-grace in a gospel-notion: for we deem the free grace of God so powerful, that where-ever it hath designed and chosen out itself a subject, it brings God, and Christ, and salvation with it, to eternity.

But, say ye, you do not extend it unto all; you tie it up to a few. Well, *De tuo largitor, puer*: is the extending of the love and favour of God, in our power? Hath he not mercy on whom he will have mercy, and



doth he not harden whom he will? Yet, do not we affirm that it is extended to the universality of the saved ones? Should we throw the children's bread to dogs? Friends, we believe that the grace of God, in Christ, worketh faith in every one, to whom it is extended: that the conditions of that covenant which is ratified in his blood, are all effectually wrought in the heart of every covenanted person; that there is no love of God, that is not effectual; that the blood of Christ was not shed in vain; that of ourselves we are *dead in trespasses and sins*, and can do nothing but what the free grace of God worketh in us: and therefore we cannot conceive, that it can be extended to all. For you, who affirm that millions of those that are taken into a new covenant of grace, do perish eternally, that it is left to men to believe, that the will of God may be frustrate, and his love ineffectual, that we distinguish ourselves one from another; you may extend it whither you please: for it is indifferent to you, whether the objects of it go to heaven or to hell.

But, in the mean-while, I beseech you, friends! give me leave to question, whether this you talk of, be God's free grace, or your fond figment? His love, or your wills? For truly, for the present, it seems to me the latter only. But yet our prayers shall be, that God would give you infinitely more of his love, than is contained in that ineffectual universal grace wherewith you so flourish: only we shall labour, that poor souls be not seduced by you, with the specious pretences of free grace to all; not knowing, that this your free-grace, is a mere painted cloth, that will give them no assistance at all, to deliver them from that condition wherein they are, but only give them leave to be saved, if they can: whereas they are ready, by the name you have given to the brat of your own brain, to suppose you intend an effectual almighty saving grace, that will certainly bring all to God, to whom it is extended, of which they have heard in the Scripture; whilst you laugh in your sleeves, to think how simply

simply these poor souls are deluded with that empty shew; the substance whereof is this, *viz.* go your ways, be saved if you can, in the way revealed, God will not hinder you.

OBJECT. IV. Each party contests about the exaltation of the *merit* of Christ; for so are their mutual pretences. Something hath been said to this before; so that now I shall be brief. Take then only a short view of the difference that is between them, where each pretends to exalt the merit of Christ, in that which is by the other denied; and this plea will suddenly be at an end. And,

*1<sup>st</sup>.* There is but one only thing, that concerns the death of Christ, in which the authors of the *general ransom* are upon the affirmative; and whereby they pretend to set forth the excellency of his death and oblation, *viz.* that the benefits thereof are extended unto all and every one: whereas their adversaries straiten it unto a few, a very few, none but the elect; which, they say, is derogatory to the honour of the Lord Jesus Christ. And this is that, wherein they pretend so exceedingly to advance his name and merit; above the pitch that *they* aim at, who assert the effectual redemption of the elect only. The truth is, the measure of the honour of Jesus Christ, is not to be assigned by us poor worms of the dust: that he takes to be honour; which he gives and ascribes unto himself; and nothing else. He hath no need of our lie, for his glory: so that if *this* did, in our eyes, seem for the exaltation of the glory of Christ; yet, arising from a lie of our own hearts, it would be an abomination unto him. Moreover, we deny that this doth any way serve to set out the nature and dignity of the death of Christ; because the extent of its efficacy to all, (if any such thing should be), doth not arise from its own innate sufficiency; but from the free-pleasure and determination of God: which, how it is enervated by a pretended universality, was before declared. The value of a thing ariseth from its own

nature, sufficiency and worth, unto any purpose whereunto it is to be employed: which the maintainers of effectual redemption, do assert in the death of Christ, to be much above what any of their adversaries ascribe unto it,

adly, Should I now go about to declare, in how many things the honour of Christ, and the excellency of his death and passion, with the fruits of it, is held forth in that doctrine which we have sought to open from the Scriptures; above all that can be assigned to it, agreeable to their own principal maxims who maintain universal redemption; (and that according to truth itself): I should be forced to repeat much that hath already been spoken. So that it shall suffice me, to present the reader with this following antithesis, viz.

*Universalists.*

1. Christ died for all and every one, elect and reprobate.
2. Most of them for whom Christ died, are damned.
3. Christ, by his death, purchased not any saving grace for them for whom he died.
4. Christ took no care, for the greatest part of them for whom he died, that ever they should hear one word of his death.
5. Christ, in his death, did not ratify nor confirm a covenant of grace with any federates; but only procured by his death, that God might, if he

*Scriptural Redemption.*

1. Christ died for the elect only.
2. All those for whom Christ died, are certainly saved.
3. Christ, by his death, purchased all saving grace for them for whom he died.
4. Christ sends the means, and reveals the ways of life, to all them for whom he died.
5. The new covenant of grace was confirmed to all the elect, in the blood of Jesus.

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would, enter into a new covenant with whom he would, and upon what condition he pleased.

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| <p>6. Christ might have died, and yet no one be saved.</p>  | <p>6. Christ, by his death, purchased, upon covenant and compact, an assured peculiar people; the pleasure of the Lord prospering to the end in his hand.</p> |
| <p>7. Christ had no intention to redeem his church, any more than the wicked seed of the serpent.</p> | <p>7. Christ loved his church, and gave himself for it,</p>   |
| <p>8. Christ died not for the infidelity of any.</p>  | <p>8. Christ died for the infidelity of the elect.</p>  |

Divers other instances of the like nature, might be easily collected; upon the first view whereof, the present difference in hand, would quickly be determined: these few, I doubt not, are sufficient in the eyes of all experienced Christians, to evince, how little the *general ransom* conduceth to the honour and glory of Jesus Christ; or to the setting forth of the worth and dignity of his death and passion.

OBJECT. V. The next and last thing which comes under debate, in this contest, is *gospel-consolation*; which God in Christ is abundantly willing we should receive. A short disquisition, whether of the two opinions treated on, doth give the firmest basis and soundest foundation hereunto; will, by the Lord's assistance, lead us to an end of this long debate: "The God of truth and comfort, grant, that all our undertakings, or rather his workings in us for truth, may end in peace and consolation." To clear this, some things are to be premised: as,

1<sup>st</sup>, All true evangelical consolation, belongeth only to believers, Heb. vi. 17, 18. *God's people*, 1ia. xl. 1, 2. upon

upon unbelievers *the wrath of God abideth*, John iii. 36.

2dly, To make out consolation, unto them to whom it is not due, is a no less crime, than to hide it from them to whom it doth belong, Isa. v. 20. Jer. xxiii. 14. Ezek. xiii. 10.

3dly, T. M. his attempt to set forth the death of Christ so, that all might be comforted, (meaning all and every one in the world, as appeareth), is a proud attempt to make that straight, which God hath made crooked; and most opposite to the gospel.

4. That doctrine which holds out consolation from the death of Christ to unbelievers, cries *peace, peace*; when God says *there is no peace*.

These things being premised, I shall briefly demonstrate the four following positions, *viz.* 1. That the extending of the death of Christ unto an universality, in respect of the object, cannot give the least ground of consolation to them, whom God would have to be comforted by the gospel. 2. That the denying of the efficacy of the death of Christ, toward them for whom he died,—cuts the nerves and sinews of all strong consolation; even such as is proper to believers to receive, and peculiar to the gospel to give. 3. That there is nothing in the doctrine of the redemption of the elect only, that is yet in the least measure to debar them from consolation, to whom comfort is due.—4. That the doctrine of the effectual redemption of the sheep of Christ, by the blood of the covenant, is the true solid foundation of all durable consolation.

1. Begin we with the first: “That the extending of the death of Christ unto an *universality*, in respect of the object, hath nothing in it, as peculiar unto it, that can give the least ground of consolation unto them whom God would have to be comforted.” That gospel-consolation, properly so called; being a fruit of actual reconciliation with God, is proper and peculiar only to believers, I laid down before; and suppose it to be a truth out of all question and debate: now, that no consolation can be made out to them as such; from

from any thing which is peculiar to the persuasion of a general ransom, is easily proved by these following reasons.

(1.) No consolation can arise unto believers, from that which is no-where in the Scripture proposed as a ground, cause or matter of consolation; as the general ransom is not: for, [1.] That which hath no being, can have no affection or operation: [2.] All the foundations and materials of consolation, are things particular and peculiar only to some; as shall be declared.

(2.) No consolation can accrue unto believers, from that which is common unto them, with those whom, [1.] God would not have comforted: [2.] That shall assuredly perish to eternity: [3.] That stand in open rebellion against Christ: [4.] That never hear one word of gospel, or consolation: Now to all these, and such as these, doth the foundation of *consolation*, as proposed with and arising from the *general ransom*, appertain; equally with the choicest of believers.

(3.) Let a man try in the time (not of disputation, but) of desertion and temptation, what consolation or peace to his soul, he can obtain from such a collection as this; "Christ died for all men; I am a man, therefore Christ died for me." Will not his own heart tell him, that notwithstanding all that he is assured of in that conclusion, the wrath of God may abide on them for evermore? Doth he not see that, notwithstanding this, the Lord sheweth so little love unto very many millions of the sons of men, (of whom the former collection (according to the present opinion) is true, as well as of himself); as that he doth not once reveal himself, or his Son unto them? What good will it do me, to know that Christ died for me; if notwithstanding that, I may perish for ever? If you intend me any consolation, from that which is common unto *all*; you must tell me what it is which all enjoy, that will satisfy my desires, which are carried out after assurance of the love of God in Christ? If you give me no more to comfort me, than what you give or might have given to

to Judas; can you expect I should receive settlement and consolation? Truly miserable comforters are you all, physicians of no value, Job's visitors; skilful only, to add affliction unto the afflicted.

But, be of good comfort, will Arminians say; "Christ is a propitiation for all sinners, and now thou knowest thyself so to be." *Ans.* "True: but is Christ a propitiation for all the sins of those sinners?" If so; how can any of them perish? If not; what good will this do me, whose sins, perhaps, (as unbelief) are such, as for which Christ was not a propitiation? "But (will they say) exclude not thyself; God excludeth none; the love which caused him to send his Son, was general towards all:" tell not me of God's excluding, I have sufficiently excluded myself; will he powerfully take me in? hath Christ not only purchased that I shall be admitted; but also procured me ability, to enter into his Father's arms? Why, (say ye) "He hath opened a door of salvation to all:" alas! is it not a vain endeavour to open a grave, for a dead man to come out? Who lights a candle for a blind man to see by? To open a door for him to come out of prison, who is blind and lame and bound, yea dead; is rather to deride his misery, than to procure him liberty: neither tell me that will yield me strong consolation, under the enjoyment whereof, the greatest portion of men perish everlastingly.

2. "The opinion concerning a general ransom, is so far from yielding firm consolation to believers from the death of Christ; that it quite overthrows all the choice ingredients of strong consolation, which flows therefrom:" and that; (1.) by strange divisions and divulsions of one thing from another, which ought to be conjoined, to make up one certain foundation of confidence; (2.) by denying the efficiency of his death, towards them for whom he died; both which are necessary attendants of that persuasion.

(1.) They so divide the *impetration* of redemption, and the *application* thereof, (the first being, in their  
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judgments, the only proper immediate fruit and effect of the death of Christ), that the one may belong to millions, who have no share in the other: yea that redemption may be obtained for *all*, and yet no one to have it so applied unto them, as to be saved thereby. Now the first of these, such as it is, (an effectual possible redemption, notwithstanding which all the sons of men might perish everlastingly), being the whole object of the death of Christ as is asserted): separated and divided from all such application of redemption unto any, as might make it profitable and useful in the least measure, (for they deny this application to be a fruit of the death of Christ; if it were, why is it not common to all for whom he died?) what comfort this can in the least degree afford to any poor soul, will not dive into my apprehension. "What shall I do, saith the sinner; the iniquity of my heels compasseth me about, I have no rest in my bones by reason of my sin; and now, whither shall I cause my sorrow to go?" Be of good cheer, say they, Christ died for sinners: "Yea, but shall the fruits of his death be certainly applied unto all them for whom he died? If not, I may perish for ever." Here let them that can, answer him, according to the principles of universalists; without sending him to his own strength in believing, or that which in the close will be resolved into it: *et erit tibi magnus Apollo*. And if they send him thither, they acknowledge the consolation concerning which they boast, properly to proceed from ourselves; and not from the death of Christ.

(2.) Their separating between the *oblation* and *intercession* of Jesus Christ, makes little for the consolation of believers; yea indeed quite everts it. There are, amongst others, two eminent places of Scripture; wherein the Holy Ghost holdeth forth consolation to believers, against those two general causes of all their troubles and sorrows, *viz.* their afflictions, and their sins. The first is, Rom. viii. 32, 33, 34. the other, 1 John ii. 1, 2. In both which places, the apostle makes



make the bottom of the consolation which they hold out to believers, in their afflictions and failings, to be that strait bond and inseparable connection which is between these two, with the identity of their objects, *viz.* the oblation and intercession of Jesus Christ. Let the reader consult both the texts, and he shall find that on this lies the stress, and herein consists the strength of the several proposals for the consolation of believers, which in both places is principally intended; a more direct undertaking for this end and purpose, cannot be produced. Now the authors of universal redemption, do all of them divide and separate these two: they allow of no connection between them, nor dependence of one upon another; further than is effected by the will of man: his oblation they stretch to all, his intercession to a few only. But the death of Christ, separated from his resurrection and intercession, being no-where proposed as a ground of consolation, yea positively declared to be unsuitable to any such purpose, 1 Cor. xv. 14. certainly they who hold it out as so separated, are no friends to Christian consolation.

(3.) Their denial of the procurement of *faith, grace, holiness*, (the whole intendment of the new covenant), and perseverance therein, by the death and blood-shedding of Jesus Christ, unto all or any of them for whom he died; doth not appear to be so suitable an assertion, for to raise consolation from his cross, as is vainly pretended. What solid consolation, I pray, can be drawn from such dry breasts, as from whence none of these things do flow? That they have not immediate dependence on the death of Christ, according to the persuasion of the assertors of universal grace, hath been before declared; and is by themselves not only confessed, but undertaken to be proved. Now, where should a soul look for these things, but in the purchase of Christ? Whence should they flow, but from his side? Or is there any consolation to be had without them? Is not the strongest plea for these things,

things, at the throne of grace, the procurement of the Lord Jesus? What promise is there of any thing, without him? Are not all the promises of God, *yea and amen in him*? Is there any attainment of these things, in our own strength? Is this the consolation you afford us, to send us from free-grace to free-will? Whether, I pray, according to your persuasion, should a poor soul go, that finds himself in want of these things? *To God, who gives all freely.* Well, doth God bless us with any spiritual blessings, but only in Jesus Christ? Doth he bless us with any thing in him, but what he hath procured for us? Is not all grace as well procured by, as dispensed in a Mediator? Is this a way to comfort a soul, and that from the death of Christ; to let him know that Christ did not procure those things for him, without which he cannot be comforted? *credat Apella.* //

It is then most apparent, that the general ransom, (which is pretended), is so far from being the bottom of any solid consolation unto them whose due it is; that it is directly destructive of, and diametrically opposed unto, all those ways whereby the Lord hath declared himself willing that we should receive comfort from the death of his Son: drying up the breasts from whence, and poisoning the streams whereby it should be conveyed unto our souls.

3. The next thing we have to do, is to manifest, "That the doctrine of the effectual redemption of the elect only by the blood of Jesus, is not liable to any just exception as to this particular; nor doth any way abridge believers, of any part or portion of that consolation which God is willing they should receive." That alone which by the opposers of it, with any colour of reason, is objected; (for as to the exclamation, of shutting out innumerable souls from any share in the blood of Christ, seeing confessedly they are reprobates, unbelievers and persons finally impenitent, we are not at all moved at); comes to this head, *viz.* "That there is nothing in the Scripture, whereby any man

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can assure himself that Christ died for him in particular; unless we grant that he died for all." But,

(1.) That this is notoriously false, the experience of all believers, who by the grace of God assured their hearts of their share and interest in Christ, as held out unto them in the promise, without the least thought of universal redemption; is a sufficient testimony †.

(2.) That the assurance arising from a practical syllogism, whereof one proposition is true in the word, and the second by the witness of the Spirit in the heart, is infallible; hath hitherto been acknowledged by all: now such assurance may all believers have, that Christ died for them; with an intention and purpose to save their souls. For instance; all believers may draw out the truth of the word, and the faith created in their hearts, into this conclusion, *viz.* [1.] *Christ died for all believers*; that is, all who chuse him and rest upon him as an all-sufficient Saviour: not that he died for them as such; but that all such are of those for whom he died. He died not for believers, as believers; though he died for all believers: but for all the elect, as elect; who by the benefit of his death do become believers, and so obtain assurance that he died for them. For such of those that are elected, who are not yet believers; though Christ died for them, yet we deny that they can have any assurance of it, whilst they continue such: you suppose it a foul contradiction, if a man should be said to have assurance that Christ died for him in particular, and yet continue an unbeliever. Now this first proposition, as in the  
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† The difference between this and the following answer, is to be particularly observed. According to this first answer, Believers may "assure their hearts, of their share and interest in Christ, as held out to them in the promise;" without respect to any experience in themselves: but the next answer is, about a reflex assurance, of Christ's having had an "intention and purpose, in dying to save "their souls."

beginning laid down, is true in the word; in innumerable places. [2.] The heart of a believer, in the witness of the Spirit, assumes; *But I believe in Christ*; that is, I chuse him for my Saviour, cast and roll myself on him alone for salvation, and give up myself unto him; to be disposed of unto mercy, in his own way. Of the truth of this proposition in the heart of a believer, and the infallibility of it; there are also many testimonies in the word, as is known to all: from whence the conclusion is; "Therefore the Lord Jesus Christ died for me in particular, with an intention and purpose to save me."

This is such a collection, as all believers, and none but believers, can justly make; so that it is peculiar to them alone: and unto those only, is this treasure of consolation to be imported. The sufficiency of the death of Christ, for the saving of every one without exception that comes unto him, is enough to fill all the invitations and entreaties of the gospel unto sinners, to induce them to believe: which when, by the grace of Christ, they do, closing with the promise; the fore-mentioned infallible assurance, of the intention and purpose of Christ to redeem them by his death, Matth. i. 21. is made known unto them.— Now, whether this be not a better bottom and foundation, for a man to assure his soul unto rest and peace upon, than that reasoning which our opposers in this business, (most suitable to their own principles), lay as a common stone, *viz. Christ died for all men; I am a man; therefore Christ died for me*; let any man judge: especially considering, that indeed the first proposition is absolutely false; and the conclusion, if it could be true, yet according to their persuasion, can be no more ground of consolation than Adam's fall. All this is spoken, not as though either one opinion or other were able of itself to give consolation; which God alone, in the sovereignty of his free grace, can and doth create: but only to shew, what principles

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are suitable to the means whereby he worketh on and towards his elect.

4. "The drawing of gospel-consolation from the death of Christ, as held out to be effectual towards the elect only, for whom alone he died;" should close up our discourse. But considering, (1.) how abundantly this hath been done already, by divers eminent and faithful labourers in the vineyard of the Lord; (2.) how it is the daily task of the preachers of the gospel, to make it out to the people of God; (3.) how it would carry me out besides my purpose, to speak of things in a practical way, having designed this discourse to be purely polemical; and (4.) that such things are no more expected nor welcome, to wise and learned men, in controversies of this nature, than knotty crabbed scholastical objections, in popular sermons and doctrinal discourses intended merely for edification: I shall not proceed therein.

Only, for a close, I desire the reader to peruse that one place, Rom. viii. 32, 33, 34. And I make no doubt but that he will, if not infected with the leaven of the error opposed, conclude with me, that if there be any comfort, any consolation, any assurance, any rest, any peace, any joy, any refreshment, any exaltation of spirit, to be obtained here below; it is all to be had in the blood of Jesus long since shed, and his intercession still continued: as both are united, and appropriated to the elect of God; who, by the precious effects and fruits of them both, are drawn to believe, and preserved in believing, to the obtaining of an immortal crown of glory that shall not fade away.

Μόνω σοφῶ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς  
τὸς αἰῶνας. Ἀμήν.

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A FEW

TESTIMONIES

OF THE

ANCIENTS.

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I. **T**HE confession of the holy Church of Smyrna, a little after the commendation given it by the Holy Ghost, Rev. ii. 9. upon the martyrdom of Policarpus.

“Neither can we ever forsake Christ; him  
“who suffered for the salvation of *the world of*  
“*them that are saved*; nor worship any other.”

II. The witness of holy Ignatius, as he was carrying to Rome from Antioch, to be cast to beasts for the testimony of Jesus. Epist. ad Phil. (anno 107.)

“This is the way leading to the Father, this  
“the rock, the fold, the key; he is the shepherd,  
“the sacrifice; the door of knowledge, by which  
“entered Abraham, Isaac, Jacob, Moses, and  
“the whole company of prophets, and the pil-  
“lars.

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“lars of the world, the apostles, and the spouse of Christ; *for which*, instead of a dowry, he poured out his own blood, that he might redeem her.” Surely Jesus Christ gives not a dowry for any, but his own spouse.

III. Clemens, whose name is in the book of life, Phil. iv. 3. with the whole church at Rome in his days; in the epistle to the church of Corinth.

“For the love which he had unto *us*, he gave his blood for us, according to his purpose; and his flesh for *our* flesh, and his life for *our* lives.” Where you have assigned, 1. The cause of Christ’s death, his *love* to us. 2. The object of it, *us* or believers. 3. The manner how he redeemed us, even by commutation.

*N. B.* This triple testimony is taken from the very prime of undoubted antiquity.

IV. Cyprian. Epist. 63. to Cæcilius; an holy, learned and famous martyr. Ann. 250.

“Nos omnes portabat Christus, qui et peccata nostra portabat. He bare all us, who bare our sins” That is, He sustained their persons on the cross, for whom he died.

*The same to Demetrian.*

“Hanc gratiam Christus imperit; subigendo mortem tropheo crucis, redimendo *credentem* pretio sanguinis sui.”

“This grace hath Christ communicated; subduing death in the trophy of his cross, redeeming *believers* with the price of his blood.”

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The same; or some other antient and pious writer of the Cardinal works of Christ. Serm. 7. secund. Rivet. Cat. Sac. in Cyp. Scultet. Medel. pa.—Erasim. præfat. ad lib.

The same author also, in express terms, mentions the sufficiency of the ransom paid by Christ; arising from the dignity of his person.

“Tantæ dignitatis illa una Redemptoris nostri fuit oblatio, ut una ad tollenda mundi peccata sufficeret.”

“Of so great dignity was that one oblation of our Redeemer, that it alone was sufficient to take away the sins of the world.”

V. CYRILL. of Hierusalem, Cateches. 13.  
cir. ann. 350.

“Wonder not if the *whole world* be redeemed; for he was not a mere man, but the only begotten Son of God, that died: and if, *then*, through the eating of the tree (forbidden) they were cast out of paradise; certainly *now* by the tree (or cross) of Jesus, shall not *believers* more easily enter into paradise?”

So also doth another of them make it manifest, in what sense they use the word *all*, viz.

VI. ATHANASIUS, of the incarnation of the Word of God. (Cir. ann. 350.)

“He is the life of *all*; and as a sheep, he delivered his body unto death, a price for their souls, that they *all* might be saved.”

*All*, in both places, can be none but the *elect*.



VII. AMBROSE de vocat. Gen. lib. I. cap. 3.  
Or rather Prosper. lib. I. cap. 9. edit. Olivar.  
(cir. ann. 370.)

“ Si non credis, non descendit tibi Christus,  
“ non tibi passus est.”

“ If thou believe not, Christ did not descend  
“ for thee, he did not suffer for thee.”

AMBR. *de fide, ad Gratianum.*

“ Habet populus Dei plenitudinem suam in  
electis enim et praescitis; atque ab omnium  
generalitate discretis, specialis quaedam censetur  
universitas: ut de toto mundo, totus mundus  
liberatus; et de omnibus hominibus, omnes  
homines videantur assumpti.”

“ For the people of God hath its own fulness,  
“ in the elect and foreknown; distinguished from  
“ the generality of all, there is accounted a cer-  
“ tain special universality: so that the whole  
“ world, seems to be delivered from the whole  
“ world; and all men to be taken out of all men.”

In which place he proceedeth at large to de-  
clare the reasons, why, in this business, *all*, and  
*the world*, are so often used for *some of all sorts*.

*N.B.* These that follow, were wrote after the  
rising of the Pelagian heresy; which gave occa-  
sion to more diligence of search and weariness of  
expression, than had formerly been used by some.

VIII. AUGUSTINUS, *de cor. et grat. cap. II.*  
(cir. ann. 420.)

“ Per hunc Mediatorem, Deus ostendit eos,  
quos ejus sanguine redemit, facere se, ex malis,  
in eternum bonos.”

“ By him the Mediator, the Lord declareth,  
“ that he maketh those whom he hath redeemed  
“ with his blood, of evil, good to eternity.”

“ Vult possidere Christus quod emit; tanti  
emit ut possideat.”

“ Christ will possess what he bought; he bought  
“ it with such a price, that he might possess it.”

*Idem, Serm. 44. de verbis Apost.*

“ Qui nos tanto pretio emit, non vult perire  
quos emit.”

“ He that bought us with such a price, will  
“ have none to perish whom he hath bought.”

*Idem, tractat, 87. in Joban.*

“ Ecclesiam plerumque etiam ipsam, mundi  
nomine appellat; sicut est illud, Deus erat in  
Christo mundum reconcilians sibi; itemque illud:  
Non venit Filius hominis ut iudicet mundum,  
sed ut salvetur mundus per ipsum. Et in epistola  
sua Johannes ait: Advocatum habemus ad Pa-  
trem, Jesum Christum justum; et ipse propitiator  
et peccatorum nostrorum: non tantum nostrorum,  
sed etiam totius mundi. Totus ergo mundus est  
ecclesia; et totus mundus odit ecclesiam. Mun-  
dus igitur odit mundum; inimicus reconciliatum;  
damnatus salvatum; inquinatum mundatum: sed  
iste mundus quem Deus in Christo reconciliat  
sibi, et qui per Christum salvetur, de mundo  
electus est inimico, damnato, contaminato.”

“ He often calleth the Church itself by the  
name of *the world*, as in that “ God was in Christ  
reconciling *the world* to himself. And likewise  
that;

that; "The Son of Man came not condemn *the world*, but that *the world* through him might be saved." And John, in his epistle, saith; "We have an Advocate, and he is the propitiation for the sins of *the whole world*." *The whole world* therefore is the *church*; and the *whole world* hateth the *church*. *The world* then hateth the *world*: that (world) which is at enmity (hateth) the (world) reconciled; the condemned (hateth) the saved (world); the polluted (hateth) the cleansed (*world*): but *that world* which God in Christ reconcileth to himself, and which is saved by Christ, is chosen out of the hostile, condemned, defiled *world*."

Much more to this purpose might be easily cited out of AUGUSTINE; but his judgment in these things is known to all.

IX. PROSPERUS, *Respon. ad Capit. Gal. cap. 9.*  
(*cir. ann. 440.*)

"Non est crucifixus in Christo, qui non est membrum corporis Christi: cum itqua dicatur Salvator, pro totius mundi redemptione crucifixus, propter veram humanæ naturæ susceptionem; potest tamen dici pro his tantum crucifixus, quibus mors ipsius profuit. Diversa ab istis fors eorum est, qui inter illos censentur de quibus dicitur, Mundus eum non cognovit."

"He is not crucified *with Christ*, who is not a member of the body of Christ: when, therefore our Saviour is said to be crucified for the redemption of the whole world, because of his true assumption of the human nature; yet may he be said

said to be crucified *only* for them, unto whom his death was profitable. Different from these is their lot, who are reckoned amongst them of whom it is said, *The world knew him not.*”

*Idem: Resp. Object. Vincent. Resp. 1.*

“Redemptionis proprietas haud dubie penes illos est, de quibus princeps mundi missus est foras: mors Christi non ita impensa est humano generi, ut ad redemptionem ejus, etiam qui regenerandi non erant, pertinerent.”

“Doubtless the propriety of redemption is *theirs*, from whom the prince of this world is cast out: the death of Christ is not so laid out for human kind, that they also should belong unto his redemption, who were not to be regenerated.”

*Idem: de ingratis. cap. 9.*

Sed tamen hæc aliqua si vis ratione tueri,  
Et credi tam stulta cupis: jam pande quid

hæc sit; (subdit

•Quod bonus omnipotensque Deus, non omnia  
Corda sibi, pariterque omnes jubet esse fideles?

Nam si nemo usquam est quem non velit esse  
redemptum, (testas:

Haud dubie impletur quicquid vult summa po-  
Non omnes autem salvantur.—

(Which is in sum:)

“If there be none whom God would not have redeemed, why are not all saved; seeing the will of the Almighty is infallibly accomplished?”

*X. Council of Valence. Can. 4. (Ann. 855.)*

“ Pretium mortis Christi, datum est pro illis tantum, de quibus Dominus ipse dixit: Sicut Moses exaltavit serpentem in deserto, ita exaltari oportet Filius hominis; ut omnis qui credit in ipso non pereat, sed habeat vitam eternam.”

“ The price of the death of Christ is given for them alone, of whom the Lord himself said: *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.*”

F I N I S.

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THE  
L I F E  
OF  
Dr. J O H N O W E N:

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**T**HIS eminent Divine was born in 1616, at Hadham in Oxfordshire, of which place his father was Vicar. He was instructed in grammar-learning by Mr. Edward Sylvester at Oxford; and being a boy of extraordinary parts, he made so great a proficiency, that he was admitted into Queen's College in that University when he was about twelve years of age. His father having a large family, could not afford him any considerable maintenance; but he was liberally supplied by an uncle, one of his father's brothers, a gentleman of a good estate in Wales, who having no children of his own, designed to make him his heir. Thus supported, he pursued his studies with incredible diligence, allowing himself for several years, we are told, not above four hours sleep in a night. His tutor was the learned Dr. Barlow, afterwards Bishop of Lincoln. His application to his studies did not prevent his taking care of his health, by using such recreations occasionally, as were proper for a robust constitution as his was; such as leaping, throwing a bar, ringing of bells, and the like hardy exercises.

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As he did not want ambition, the prospect of his uncle's estate raised his views even to some eminence in Church or State. And he acknowledged afterwards, that being naturally of an aspiring mind, affecting popular applause, and very desirous of honour and preferment, he applied himself at this time very closely to his studies, with a view of attaining those ends. He took his first degree in Arts in 1632, and commenced Master in 1635; but being soon after dissatisfied with Laud's new regulations in the University, he refused to comply with them. This gave great offence to his uncle, and many of his friends forsook him as infected with Puritanism; and from the resentment of the Laudean party, his situation in the College became by degrees so uneasy, that he was forced to leave it in 1637.

He soon after took Priests Orders from the Bishop of the Diocese, and was made Chaplain to Sir Robert Dormer, of Ascot, in Oxfordshire, being tutor also to that gentleman's eldest son. He afterwards became Chaplain to John Lord Lovelace, of Hurley, in Berkshire, and was in this situation at the commencement of the civil wars, when he openly avowed the cause of the Parliament. This conduct was so vehemently resented by his uncle, who was a zealous Royalist, that he absolutely discarded him, settled his estate upon another, and died without leaving him any thing. Lord Lovelace, however, though he had sided with the King, yet continued to use his Chaplain with great civility; but this Nobleman going at length to the King's army, Mr. Owen went up to London, and shortly after entirely embraced the principles of the Nonconformists.

In 1642, he published his book, intitled, "A Display of Arminianism;" which met with such a reception, that it laid the foundation of his future advancement. The Committee for purging the Church of scandalous Ministers paid such a regard to it, that Mr. White, their Chairman, soon after sent a special messenger to

our Author, with a Presentation to the Living of Fordham in Essex, which he accepted, and took a wife soon after, by whom he had several children, but none of them survived him.

When he had been at Fordham about a year and a half, upon the death of the sequestered incumbent, the patron, who had no kindness for Mr. Owen, presented another to the Living; upon which the Earl of Warwick, being Patron of the Church of Coggeshall, a market-town about five miles distance, very readily gave him that Living. Hitherto he had connected himself with the Presbyterians; but he had not long been at Coggeshall, before he declared on the side of Independency; and he formed a Church there upon these principles, which continued long in a flourishing state.

His fame began now to spread through the city and country; and the Independent party prevailing, he was sent for to preach before the Parliament, on one of their fast-days, the 29th of April, 1646. When Colchester was besieged in 1648, Fairfax quartering some days at Coggeshall, became acquainted with Mr. Owen; and, upon the surrendry of that town to the Parliament's forces, he preached the thanksgiving sermon there on that occasion. He was again required to preach before the House of Commons, on the next day after the execution of King Charles. He was also ordered to preach before them on the 19th of April, 1649; when he gave so much satisfaction, that he was afterwards frequently appointed to the same service; particularly on the 28th of February that year, being the day of humiliation and prayer on occasion of the intended expedition to Ireland. Cromwell, who had never heard Mr. Owen preach before, was present at this discourse, and was extremely pleased with it. Our Divine now intended to go to his Cure at Coggeshall within two days, but thought himself obliged first to pay his compliments to Fairfax. And while he was for this purpose waiting for admission, Cromwell



entered, and at sight of him came up directly to him, and laying his hands in a familiar way on his shoulder, said, "Sir, you are the person that I must be acquainted with." Mr. Owen replied, "That, Sir, will be much more to my advantage than your's." "We shall soon see that," said Cromwell; who taking him by the hand, led him into Fairfax's garden, and from that time was always very intimate and friendly with him. At present, he conversed with him on his intended expedition into Ireland, and desired his company, to reside there in the College at Dublin; and Mr. Owen objecting his charge at Coggeshall, Oliver wrote to that Church for their leave. Accordingly he went to Dublin, not with the army, but more privately, and on his arrival took up his lodgings in the College, preaching there, and overseeing the affairs of that seat of learning.

Here he staid half a year, and then returned by Cromwell's leave to England, and went to Coggeshall. But he had scarcely had time to breathe there, before he was called to preach at Whitehall; and in September, 1650, Cromwell procured an order of Parliament for Mr. Owen to go into Scotland. He staid at Edinburgh about half a year, and then returned once more to his congregation at Coggeshall; but this was the last visit he made there, and it happened to be a very short one: for he was promoted to the Deanery of Christ-church in Oxford, by an order of Parliament, on the 18th of March, 1652. When he went to reside at Oxford, Cromwell was Chancellor of that University; and in September, 1652, he nominated our Dean his Vice-Chancellor. He was created Doctor of Divinity by diploma in December, 1653.

Anthony Wood says, that Dr. Owen, by virtue of his office of Vice-Chancellor, "endeavoured to put down habits, formalities, and all ceremony, notwithstanding he before had taken an oath to observe the statutes and maintain the privileges of the University, but was opposed in this also by the Presbyterians.

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While he did undergo the said office, he, instead of being a grave example to the University, scorned all formality, and undervalued his office by going in quip-like a young scholar, with powdered hair, snake-bone band-strings, (or band-strings with very large tassels) lawn band, a large set of ribbons pointed at his knees, and Spanish leather boots, with large lawn tops, and his hat mostly cocked."

Mr. Granger remarks, that Wood represents Dr. Owen "as a perjured person, a time-server, a hypocrite, whose godliness was gain, and a blasphemer: and, if this were not sufficient, he has also made him a fop. All which means no more than this: that when Dr. Owen entered himself a member of the University of Oxford, he was of the established Church; and took the usual oaths; that he turned Independent, preached and acted as other Independents did, took the oath called the Engagement, and accepted of preferment from Cromwell; that he was a man of a good person and behaviour, and liked to go well dressed.— We must be extremely cautious how we form our judgment of characters at this period: the difference of a few modes or ceremonies in religious worship, has been the source of infinite prejudice and misrepresentation. But of all the zealots of this reign, none had a stronger propensity to blacken characters than Mr. Wood himself."

It is certain, that Dr. Owen, while he held the office of Vice-Chancellor, gave many instances of his moderation. Though he was often urged to it, yet he never molested the meeting of the Royalists at the house of Dr. Willis the Physician, where Divine Service was performed according to the Liturgy of the Church of England, not far from his own lodgings at Christ-church. In his office also of Commissioner for ejecting scandalous Ministers, he frequently over-ruled his brethren in favour of such Royalists as were eminently deserving; and, particularly, in the case of Dr. Edward Pocke.

In Cromwell's Parliament, which met in September, 1654, Dr. Owen offered himself a candidate for the University; and to remove the objection of his being a Divine, if we may believe Anthony Wood, he renounced his Orders, and pleaded that he was a mere Layman. He was accordingly returned; but his election being questioned by the Committee of elections, he sat only a short time in the House. He was continued in the post of Vice-Chancellor for five years; and, in the mean-time, continued to prosecute his studies with much assiduity, and preached every other Sunday at St. Mary's, and often at Stadham, and other places of the country.

Richard Cromwell succeeding his father as Chancellor in 1657, Dr. Owen was removed from the Vice-Chancellorship, as he was also from Richard's favour, when he became Protector, upon the death of Oliver the following year. This blow is said to have come from the Presbyterians, who also procured him to be excluded from St. Mary's pulpit; which was resented by him with so much indignation, that he set up a lecture in another church, saying, "I have built seats at Mary's, but let the Doctors find auditors, for I will preach at Peter's in the East;" which he accordingly did, and great numbers flocked to him. In the mean time, he was one of the leaders of that Assembly of the Independent party, which met in October, 1658, at the Savoy, and had a principal share in drawing up a confession of their faith, in opposition to the Presbyterians.

At the dawn of the Restoration, in 1659, he was ejected from the Deanery of Christ-church. Upon which he retired to Stadham, where he had a little before purchased a good estate with a handsome house upon it. Here he preached in private, and many went from Oxford to hear him; till being several times silenced by some soldiers of the militia, his congregation was broken up, and he removing from place to place, at last went to London. In the mean-time he

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employed himself in writing several books: One of these, intitled, "Animadversions on Fiat Lux," in 1662, coming to the hands of the Lord-Chancellor Clarendon, he was so much pleased with it, that he sent for Dr. Owen by Bulstrode Whitlocke, and acknowledging the service done to the Protestant religion by this book, assured him that he had deserved the best of any English Protestant of late years, and made him an offer to prefer him in the church, if he would conform. But the Doctor refused that condition, and continued to hold private meetings. In which, however, he met with so much trouble, that he had some thoughts of going to New England, having received an invitation from his brethren there; but he was stopped, as Dr. Calamy informs us, by particular orders from King Charles. He was also invited to be a Professor of Divinity in the United Provinces, but this he declined.

The plague breaking out in 1665, and the fire of London happening in the following year, the public attention was so wholly engaged by these calamities, that the laws against the Dissenters were suffered to lie dormant for some time: and while this liberty continued, Dr. Owen was assiduous in preaching, and many persons of quality and eminent citizens resorted to him. But upon the proclamation for suppressing unlawful conventicles, on the 10th of March, 1667, he went to visit his old friends at Oxford, and to attend some affairs of his own estate not far from thence. However, he still continued to preach occasionally in a private manner, upon which endeavours were used to apprehend him. And intelligence being given of the house where he lay, some troopers of the militia came, and knocking at the door, the mistress of the house readily opened it, and asked if they sought for Dr. Owen: to which being answered that they did, she told them he went from her house that morning betimes: upon which they immediately rode off. In the mean time the Doctor, who she thought had been gone, as he told her he intended, (but who, as it seems, had

had fortunately overslept himself,) rose out of bed, and taking horse in a field near the house, rode straight to London. Fresh invitations were now given him to go to New England, but he did not think proper to leave his native country.

In 1671, when the bill to prevent and suppress what were called seditious conventicles was depending before the Lords, Dr. Owen was desired to draw up some reasons against it, and the paper was laid before the Lords by several eminent citizens and gentlemen of distinction: but the bill was notwithstanding passed into a law. However, the Doctor's moderation and learning procured him the friendship and esteem of several persons of honour and quality, who very much delighted in his conversation; particularly the Earls of Orrery and Anglesey, Lord Willoughby of Parham, Lord Berkeley, and Sir John Trevor, one of the Secretaries of State: and, what is more, even King Charles himself and the Duke of York, paid a particular respect to him. When the Doctor was drinking the waters at Tunbridge, the Duke of York being there, sent for him into his tent, and several conversations passed between them about conventicles and the Dissenters; and, after his return to London, the King sent for him, and discoursed with him about two hours together, assuring him of his favour and respect, and telling him he might have access to him as often as he would. At the same time, the King assured Dr. Owen, that he was much for liberty of conscience, and was sensible that the Dissenters had been injuriously treated; and, as a testimony thereof, gave him a thousand guineas to distribute among those who had suffered most by the late severities. The Doctor accepted the Royal bounty with proper acknowledgments, and faithfully applied it to the intended purpose.

Dr. Owen had also some friends among the Bishops, particularly Dr. Wilkins of Chester, and Barlow of Lincoln, formerly his tutor. Yet we are told that the latter failed him upon a particular occasion. The

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case was this: John Bunyan, author of the Pilgrim's Progress, had been confined to a goal twelve years, on account of his non-conformity. Now there was a law, that if any two persons would go to the Bishop of the Diocese, and offer a cautionary-bond, that the prisoner should conform in half-a-year, the Bishop might release him. Dr. Owen being desired to give his bond in Bunyan's behalf, readily consented; upon which, application being made to the Bishop, his Lordship professed he was ready even to strain a point for the Doctor, but that this being a new thing, he desired time to consider of it. Being waited on again, about a fortnight after, he said, that indeed he was informed he might do it; but that the law provided, that in case the Bishop refused, application should be made to the Lord Chancellor, who thereupon should issue an order to the Bishop, to take the cautionary-bond, and release the prisoner. Now, continued he, you know what a critical time this is, and I have many enemies; I would desire you to move the Lord Chancellor in the case, and upon his order I will do it. And when it was replied, that this method would be attended with more expence than Bunyan could supply, yet the Bishop refused to do it upon other terms: and this way was at last taken, and the poor man released, but without much obligation to the Bishop.

Dr. Owen began now to sink under the weight of age and infirmities. Some few years before he died, he was often ill, and sometimes kept his bed and chamber; yet whenever he was able to sit up, he would be continually writing, when not prevented by company. But finding himself grow worse, he went to Kensington for the benefit of the air, and lived there for some time. One day, as he was coming from thence to London, two informers seized upon his coach and horses in the Strand, upon which a mob quickly gathered about him. But Sir Edmundbury Godfrey happening to come by, and seeing a mob, asked the cause; and being a Justice of peace, ordered the informers

formers and the Doctor to meet him at a Justice of peace's house near Bloomsbury-square upon a day appointed, and he would get some other of his brethren to be there to hear the cause. They met accordingly, and Sir Edmund being in the chair, upon examination, they found the informers had acted illegally, and discharged the Doctor, not without reprimanding them; after which he was no more disturbed by them.— From Kentington he removed to Ealing, to a house of his own, where he died on the 24th of August, 1683, in the 67th year of his age. His corpse was carried from Ealing to the burying-ground in Bunhill-fields, his hearse being attended with a great number of Noblemen's and gentlemen's coaches and six, and many gentlemen on horseback. He was interred in a new-vault towards the east end of that burying-place, over which was erected an altar-monument of free-stone, with an epitaph in Latin.

Dr. OWEN was in his person tall and comely, of a grave and majestic countenance, and had much dignity in his air and manner. He was a man of piety and probity, of great learning and industry, and extremely eloquent. Dr. Calamy says, "He was a man of universal reading, and had digested it too. He was especially conversant in those sciences that are assitant to Divinity, and master of them in an unusual degree. He was reckoned the brightest ornament of the University of Oxford, and for several years successively was Vice-Chancellor there." And Anthony Wood, though he says many severe things of Dr. Owen, acknowledges that "He was a person well skilled in the tongues, Rabbinical learning, Jewish rites and customs; that he had a great command of his English pen, and was one of the most genteel and fairest writers who have appeared against the Church of England."— He also adds, "His personage was proper and comely, and he had a very graceful behaviour in the pulpit, an eloquent elocution, a winning and insinuating deportment, and could by the persuasion of his oratory,

in conjunction with some other outward advantages, move and wind the affections of his admiring auditory almost as he pleased."

Dr. OWEN was a very voluminous Writer, his Works amounting to Seven Volumes in Folio, twenty in Quarto, and about thirty in Octavo. Among which are the following:

1. An Exposition of the Epistle to the Hebrews, in four Volumes, Folio, Lond. 1668.
2. A Discourse of the Holy Spirit, 1674. Folio.
3. A Collection of Sermons and Tracts, Folio.
4. Theologoumena; sive de Natura, Ortu, Progressu, et Studio, Veræ Theologiæ, 1661. Quarto.
5. An Enquiry into the true nature, power, and communion of Evangelical churches; in two parts, Quarto.
6. A Vindication of the Nonconformists from the charge of Schism, in answer to Dr. Stillingfleet, 1686. Quarto.
7. An Account of the Nature of the Protestant Religion, Quarto.
8. The Divine Original and Authority of the Scriptures, 1659. Octavo.
9. The Doctrine of Justification stated and defended, against the Arminians. Octavo.
10. The Glorious Mystery of the Person of Christ, God-Man. Octavo.
11. Heavenly-Mindedness: or, The Doctrine of Sanctification described. Duodecimo.
12. The Work of the Holy Spirit in Prayer,—Grapes of Eschol; and, The Effects of Faith, 12mo.
13. An Exposition of the 130 Psalm, Octavo.

END OF DR. OWEN'S LIFE.



AN  
E X T R A C T

From Dr. OWEN'S DISPLAY of ARMINIANISM, Chap. IX.

**T**HE sum of those controversies wherewith the Arminians, and their abettors, have troubled the church, about the death of Christ, may be reduced to two heads: *First*, Concerning the object of his merit, or whom he died for. *Secondly*, Concerning the efficacy and end of his death, or what he deserved, procured, merited and obtained, for them for whom he died. In resolution of the first, they affirm that he died for all and every one: of the second, that he died for no one man at all; in that sense wherein Christians have hitherto believed that he laid down his life, and submitted himself to bear the burden of his Father's wrath, for their sakes. It seems to me a strange extenuation of the merit of Christ, to teach, 'That no good at all, by his death, doth redound to divers of them for whom he died. What participation in the benefit of his suffering, had Pharaoh or Judas? Do they not at this hour, and shall they not to eternity, feel the weight and burden of their own sins? Had they either grace in this world, or glory in the other, that they should be said to have an interest in the death of our Saviour? Christians have hitherto believed, that for whom Christ died, for their sins he made satisfaction; that they themselves should not eternally suffer for them. Is God unjust, to punish twice for the same fault? His own Son once, and again the poor sinners for whom he suffered? I cannot conceive an intention in God, that Christ should satisfy his justice for the sins of them, that were in hell some thousands of years before; and yet be still resolved to continue the punishment on them to all eternity. No, doubtless: Christ giveth life to every one for whom he gave his life; he loseth not one of them whom he purchased with his blood.

THE END.

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