

**The
Death
of
Death
in the
Death
of
Christ**

**Book Four
Part One**

John Owen

The Death of Death in the Death of Christ

A Treatise of the Redemption and Reconciliation that is in the Blood of Christ, with the Merit Thereof, and Satisfaction Wrought Thereby.

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Chapter 1

Things previously to be considered, to the solution of objections

There 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 fruitlessness or want of success in respect of some, through their own default, for whom he died, seemingly intimated; with general proffers, 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 *a 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 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 such 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 a universal ransom for all and every one; with some distinctions conducing to the farther clearing of the thing in question, and waiving of many false imputations of things and consequences, erroneously or maliciously imposed on us.

1. 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 but 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," Acts 20:28; exalting it infinitely above all other sacrifices, as having for its principle "the eternal Spirit," and being itself "without spot," Heb. 9:14; transcendently more precious than silver, or gold, or corruptible things, 1 Pet. 1:18; able to give justification from all things, from which by the law men could not be justified, Acts 13:28. 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 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: — First, the dignity of the person that did offer and was offered. Secondly, 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 accepter 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, — namely, “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, “That the blood of Christ was sufficient to have been made a price for all;” which is most true, as was before declared: for 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 expressed. 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 showed before to be

extrinsic [not essential] 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. Hence those expressions concerning it: — First, that by it a *door of grace was opened for sinners*: where, I suppose, they know not; but that any were [ever] effectually carried in at the door by it, that they deny. Secondly, *that God might, if he would, and upon what condition he pleased, save those for whom Christ died*. That a right of salvation was by him purchased for any, they deny. Hence they grant, that after the death of Christ, — first, *God might have dealt with man upon a legal condition again*; secondly, *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 for any (as before) than what he may go to hell withal*. And divers other ways do they express their low thoughts and slight imaginations 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, such and so great was the dignity and worth of his death and blood-shedding, of so precious a value, of such an infinite fullness 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 fullness and sufficiency of the merit of the death of Christ is a foundation unto two things: —

First, the general publishing of the gospel unto “all nations,” with the right that it hath to be preached to “every creature,” Matt. 28:19; Mark 16:15; 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 useless, if Christ died not for all; yea, that it is to make God call upon men to believe that which is not true, — namely, that Christ died for them: for, first, besides that amongst those nations whither the gospel is sent there are some to be saved (“I have much people,”) 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 besides, secondly, that in the economy and dispensation of the new covenant, by which all external differences and privileges of people, tongues, and nations being abolished and taken away, the word of grace was to be preached without distinction, and all men called everywhere to repent; and, thirdly, 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 no name under heaven given unto men whereby they might be saved, but only of Jesus Christ, through whom salvation is preached; — I say, besides these 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.

Secondly, 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. 29:29, 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.

2. A second thing to be considered is, the *economy 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 appearance 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 a 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 whom 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 a *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 distinctions, — 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 all old restrictions, and opening a way for the elect amongst all people (called "The fullness of the Gentiles,") to come in; there being now "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is

all, and in all,” Col. 3:11. Hence the Lord promiseth to “pour out his Spirit upon all flesh,” Joel 2:28; which Peter interpreteth to be accomplished by the filling of the apostles with the gifts of the Spirit, that they might be enabled to preach to several nations, Acts 2:17, “having received grace and apostleship for obedience to the faith among all nations” Rom. 1:5; — not the Jews only, but some among all nations, “the gospel being the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek,” verse 16; intending only, as to salvation, the peculiar bought by Christ, which he “redeemed out of every kindred, and tongue, and people, and nation,” Rev. 5:9, 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, Matt. 28:19, that those bought and redeemed ones amongst them all might be brought home to God, John 11:52. And this is that which the apostle so largely sets forth, Eph. 2:14-17. 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 afterward be declared in particular.

3. We must exactly distinguish between 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 [approval] 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, namely, — 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 between the universal precepts from 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. And when they make proffers 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 they do 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, —

First, that God always intends to save some among them to whom he sends the gospel in its power. And the ministers of it being, *first*, unacquainted with his particular purpose; *secondly*, bound to seek the good of all and every one, as much as in them lies; *thirdly*, to hope and judge well of all, even as it is meet for them, — they may make a proffer of Jesus Christ, with life and salvation in him, notwithstanding that the Lord hath given his Son only to his elect.

Secondly, 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, *first*, what they ought to do, if they will do that which is acceptable to God; *secondly*, the sufficiency of salvation that is in Jesus Christ to all that believe on him; *thirdly*, the

certain, infallible, inviolable [unassailable] connection that is between faith and salvation, so that whosoever performs the one shall surely enjoy the other, for whoever comes to Christ he will in no wise cast out. Of which more afterward.

4. The ingrafted erroneous persuasion of the Jews, which for a while had a strong influence upon the apostles themselves, restraining salvation and deliverance by the Messiah, or promised seed, to themselves alone, who were the offspring of Abraham according to the flesh, must 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 a universality, exclusive of all others, whom they called “dogs, uncircumcised,” and poured out curses on them, is most apparent. Hence, when they saw the multitudes of the Gentiles coming to the preaching of Paul, they were “filled with envy, contradicting, blaspheming, and raising up persecution against them,” Acts 13:45-50; which the apostle again relates of them, 1 Thess. 2:15, 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;” being not with any thing more enraged in the preaching of our Saviour than his prediction 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 1:6, but also most evidently in this, that after they had received commission to teach and baptize all nations, Matt. 28:19, or every creature, Mark 16:15, and were endued with power from above so to do, according to promise, Acts 1:8; 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, chapter 11:19: 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,” verse 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 that was not made known in former ages, as it was then revealed to God's holy apostles and prophets by the Spirit — namely, "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel," Eph. 3:5, 6.

But now, this being so made known unto them by the Spirit, and that the time was come wherein the little sister was to be considered, the prodigal brought home, and Japheth persuaded to dwell in the tents of Shem, they laboured by all means to root it out of the minds of their brethren 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 use diverse 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 [words]: John 11:51, 52, "He signified 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;" conformably whereunto he tells the believing Jews that Christ is not a propitiation for them only, "but for the sins of the whole world," 1 John 2:2, 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.

5. 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 the 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, "To triumphe," 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 [a sect of Christians in the fourth century], — assigning a human body, form and shape, unto God, who hath none; and the alike 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 arguments of our adversaries are urged, we shall afterward consider, and for the present only show 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 used and the subject-matter of which, the Scripture treateth in those places.

First, then, for the word *world*, which in the New Testament is called κόσμος (for there is another word sometimes translated world, namely, αἰών, 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 πολύσημον, 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.

All 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:

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First, *pro mundo continente*; and that, — *First*, 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 34:13; Acts 17:24; Eph. 1:4, and in very many other places. *Secondly*, distinctively, first, for the heavens, and all things belonging to them, distinguished from the earth, Psa. 90:2; secondly, the habitable earth, and this very frequently, as Psa. 24:1, 98:7; Matt. 13:38; John 1:9, 3:17, 19, 6:14, 17:11; 1 Tim. 1:15, 6:7.

Secondly, *for the world contained*, especially men in the world; and that either, — *First*, universally for all and every one, Rom. 3:6, 19, 5:12. *Secondly*, indefinitely for men, without restriction or enlargement, John 7:4; Isa. 13:11. *Thirdly*, exegetically, for many,

which is the most usual acceptation of the word, Matt. 18:7; John 4:42, 12:19, 16:8, 17:21; 1 Cor. 4:9; Rev. 13:3. *Fourthly*, comparatively, for a great part of the world, Rom. 1:8; Matt. 24:14, 26:13; Rom. 10:18. *Fifthly*, restrictively, for the inhabitants of the Roman empire, Luke 2:1. *Sixthly*, for men distinguished in their several qualifications, as, — (1). For the good, God's people, either in designation or possession, Psa. 22:27; John 3:16, 6:33, 51; Rom. 4:13, 11:12, 15; 2 Cor. 5:19; Col. 1:6; 1 John 2:2. (2). For the evil, wicked, rejected men of the world, Isa. 13:11; John 7:7, 14:17, 22, 15:19, 17:25; 1 Cor. 6:2, 11:32; Heb. 11:38; 2 Pet. 2:5; 1 John 5:19; Rev. 13:3.

Thirdly, *for the world corrupted*, or that universal corruption which is in all things in it, as Gal. 1:4, 6:14; Eph. 2:2; James 1:27, 4:4; 1 John 2:15-17; 1 Cor. 7:31, 33; Col. 2:8; 2 Tim. 4:10; Rom. 12:2; 1 Cor. 1:20, 21, 3:18, 19.

Fourthly, *for a terrene [carnal] worldly estate or condition* of men or things, Psa. 73:12; Luke 16:8; John 18:36; 1 John 4:5, and very many other places.

Fifthly, *for the world accursed*, as under the power of Satan, John 7:7, 14:30, 16:11, 33; 1 Cor. 2:12; 2 Cor. 4:4; Eph. 6:12. And divers other significations hath this word in holy writ, which are needless to recount.

These I have rehearsed to show 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 show that in no one place wherein it is used in this business of redemption, 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, forasmuch as concerning this word our way will be clear, if to what hath been said ye add these

observations, —

First, that as in other words, so in these, this is in the Scripture usually an ἀντανάκλασις, whereby the same word is ingeminated [repeated] in a different sense and acceptance. So Matt. 8:22, “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 1:11, He came εἰς τὰ ἴδια, “to his own,” even all things that he had made; καὶ οἱ ἴδιοι, “his own,” that is, the greatest part of the people, “received him not.” So, again, John 3:6, “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 as 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 1:10, “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 *world* in that triple mention of it would be an egregious [appalling] glosser: for in the first, it plainly signifieth some part of the habitable earth, and is taken *subjectivè* μερικῶς: in the second, the whole frame of heaven and earth, and is taken *subjectivè* ὀλικῶς: and, in the third, for some men living in the earth, — namely, unbelievers, who may be said to be the world *adjunctivè*. So, again, John 3:17, “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, for our Saviour came not to condemn all men in the world: for, *first*, condemnation of any was not the prime aim of his coming; *secondly*, 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.

Secondly, 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 signification 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 a universality of all persons to be meant by the word *world*, so let it be, without control. 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 1:10, “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 2:1, “That all the world should be taxed,” where none but the chief inhabitants of the Roman empire can be understood; or in John 8:26, “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 12:19, “Behold, the world is gone after him!” which world was nothing but a great multitude of one small nation; or in 1 John 5:19, “The whole world lieth in wickedness,” from which, notwithstanding, all believers are to be understood as exempted; or in Rev. 13:3, “All the world wondered 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. 1:5; Rev. 18:3, 23; Psa. 118:10; 1 Chron. 14:17; Jer. 27:7. 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 afterward consider.

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 nowhere 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, 1 Tim. 2:6. 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 show 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 spoken of among all sorts of men, speaking, writing, 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 whatsoever it is affirmed, a few instances, for many that might be urged, will make it clear. Thus, then, ye have it, John 12:32, “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), 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 wise cast out," John 6:37. *All*, then, can here be no other than many, some of all sorts, no sort excluded, according as the word is interpreted in Rev. 5:9, "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 also, Luke 11:42, 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 λάχανον* (which *ῥητῶς* is "every herb"), "all manner of herbs," taking the word (as it must be) *distributively*, for herbs of all sorts, and not for any individual herb, which the Pharisees did not, could not tithe. And in the very same sense is the word used again, Luke 18:12, "I give tithes 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 2:17, "I will pour out of my Spirit, *ἐπὶ πᾶσαν σάρκα*," which, whether it compriseth 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 10:12, rendering *πάντα τὰ τετράποδα*, (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. 14:2, "One believeth that he may eat all things;" that is, what he pleaseth of things to be eaten of. See, moreover, 1 Cor. 1:5. 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), — namely, 1 Tim. 2:4, 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, namely, verse 8, "I will, therefore, that men pray *ἐν παντὶ τόπῳ*," 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 *πᾶσαν νόσον*, as Matt. 9:35, 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 the 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 afterward consider. I shall conclude all concerning these general expressions that are used in the Scripture about this business in these observations: —

First, 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. 15:22; Eph. 4:6; Rom. 5:18, “The free gift came upon all men to justification of life:” which “all men,” that are so actually justified, are no more nor less than those that are Christ’s, — that is, believers; for certainly justification is not without faith.

Secondly, the word *all* is sometimes used for *some of all sorts*, Jer. 31:34. The word כּוּלִים by Paul rendered πάντες, Heb. 8:11; so John 12:32; 1 Tim. 2:1-3; 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.

Thirdly, 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 wiredrawn [stretched out] to a large 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 that the reprobates shall be cast out to eternity where there is weeping and wailing, etc.; so when Christ is said to die for all, it hinders not but that those reprobates may perish to eternity for their sins, without any effectual remedy intended for them, though occasionally proposed to some of them.

6. 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 and said to be *wise*, *just*, and *righteous*, according as they are so esteemed, though the Lord knows them to be foolish sinners. So Jerusalem is called “The holy city,” Matt. 27:53, because it was so in esteem and appearance, when indeed it was a very “den of thieves.” And 2 Chron. 28:23, it is said of Ahaz, that wicked king of Judah, that “he sacrificed to the gods of Damascus that smote him.” It was the Lord alone that smote him, and those idols to which 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 5:18, 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 of no less an undeniable truth, — namely, that many things which are proper and peculiar to the children of God are oft and frequently assigned to them 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.

7. 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 to the rules of judging that are given us; for what is out of our cognizance, whether that answer to our judgments or no, belongs not to us. Thus, oftentimes the apostles in the Scriptures write unto men, and term them “holy,” “saints,” yea, “elected;” but from thence positively to conclude that they were all so indeed, we have no warrant. So Peter, 1 Pet. 1:1, 2, calls all the strangers to whom he wrote, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, “elect according to the foreknowledge of God the Father,” etc.; 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 Thess. 1:4; 2 Thess. 2:13, 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 so of you all,” Phil. 1:7; 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 when they were said to be elected?

8. 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 “he that believeth shall be saved,” Mark 16:16; which, indeed, is the substance of the gospel, in the outward promulgation thereof. This is the testimony of God, that 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 5:9-11. Now, this connection of the means and the end, faith and life, is the only thing which is signified and held out to innumerable to whom the gospel is preached, all the commands, proffers, and promises that are made unto 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 8:24, “If ye 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 made out to any man, 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 is new to them), — namely, “As is God’s proffer, so is his intention; but he calls to all to believe and be saved: therefore he intends it to all.” For, —

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

Secondly, if by God's *proffer* they understand his command and promise, who told them that these things 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 not 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 intention of God but what we before discovered, which concerns *things*, not *persons*, even his determinate purpose infallibly to connect faith and salvation.

Thirdly, if the proffer 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, — *First*, what becomes of election and reprobation? Neither of them, certainly, can consist with this universal purpose of saving us all. *Secondly*, if he intend it, why is it, then, not accomplished? doth he fail of his purpose? “*Dum vitant stulti vitia, in contraria currunt.*” Is not this certain *Scylla* [*mythical sea monster with 12 feet and 6 heads*] worse than the other feared *Charybdis* [*whirlpool*]? But they say, “He intendeth 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 [foreknowledge], 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, — namely, that he should intend to have a thing 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 unto 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 connection 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 [false argument], arising out of the ignorance of the word and right reason, which are no way contrary.

9. The mixed distribution of the elect and reprobates, believers and unbelievers, according to the purpose and mind of God, throughout the whole world, and in the 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, and to whom the word of reconciliation is committed, being acquainted only with revealed things (the Lord lodging his purposes and intentions towards particular persons in the secret ark of his own bosom, not to be pried into), are bound to admonish all, and warn all men, to whom they are sent; giving 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, whilst the rest are hardened. Now, these things being thus ordered by Him who hath the supreme disposal of all, — namely, 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 it is proposed, as having another rise 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, mixed condition in respect of his purpose, and the way whereby he hath determined to bring his own home to himself being by exhortations, entreaties, 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 proffer itself neither is nor ever was absolutely universal to all, but only indefinite, without respect to outward differences. 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.

10. 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, 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 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.

First, then, 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, inasmuch 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. 1, 2, 3, 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. 9, 10:3, 4. Now, not to go one step farther with any proposal, a contempt of this object of faith is the sin of infidelity.

Secondly, 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.

Thirdly, 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 prosecuted 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 no? but, whether he was that Messiah promised? which they denied, and perished in their unbelief.

Now, before these three acts of faith be performed, in vain is the soul exhorted farther to climb the uppermost steps, and miss all the bottom foundation ones.

Fourthly, 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, God's justice, and free grace, is required to the exercise 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 he pleaseth.

Fifthly, 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 towards 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 heart 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 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.

Chapter 2

An entrance to the answer unto particular arguments

Now 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 mine 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 operose [with great effort] 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 show 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 on 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 “prove all things, and

hold fast that which is good.”

Thirdly, that you would diligently observe what comes near the stress 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 Scripture perverted; the other, from reason abused.

We begin with the first, the objections taken from scripture; all the places whereof that may any way seem to contradict our assertion are, by our *strongest* adversaries [Remon. Scripta Synod], in their greatest strength, referred to three heads: — First, those places that affirm that Christ died for the *world*, or that otherwise 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 principal 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.

1. The first whereof is taken from the word “*world*,” and is thus proposed by them, to whom our poor pretenders are indeed very children: —

“He that is given out of the love wherewith God loved the world, as John 3:16; that gave himself for the life of the world, as John 6:51; and was a propitiation for the sins of the whole world, as 1 John 2:2” (to which add, John 1:29, 4:42; 2 Cor. 5:19, cited by Armin. pages 530, 531, and Corv. *ad Molin.* page 442, chapter 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 alleged: therefore he died for all and every one,” *Remon. Act. Synod.* page 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. There be two ways whereby they go about to prove this consequent from the *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.

First, if they will make it out by the way of reasoning, I conceive they must argue thus: —

The whole world contains all and every man in the world; Christ died for the whole world: therefore, etc.

Answer. 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: —

This word “world” in the Scripture signifieth all and every man in the world; but Christ is said to die for the world: ergo, etc.

Answer. 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: —

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, etc.

Answer. That this *syllogism* is no better than the former is most evident, a 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*, — namely, 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? 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 are but few. If the second, then the argument must run thus: —

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, etc.

Answer. 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 a universal upon particular affirmatives, and, besides, with four terms apparently in the syllogism; unless the *some places* in the *first* 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 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.

Answer. First, 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. Secondly, 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; which will farther be manifested by the consideration of the several particular places produced to give it countenance, which we shall do in order: —

1. 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 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 3:16, “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 of the words, the first containing their sense, the latter ours. Thus, then, our adversaries explain these words: — “ ‘*God so loved,*’ had such a natural inclination, velleity [wish], 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 fullness of time, to die, not with a purpose and resolution to save any, but ‘*that whosoever,*’ what persons 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: —

First, what is that *love* which was the cause of the sending or giving of Christ; which they make to be *a natural propensity to the good of all*. Secondly, who are the objects of this love; *all and every man of all generations*. Thirdly, 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. Fourthly, *whosoever*, they make distributive of the persons in the world, and so not restrictive in the intention to some. Fifthly, that life eternal *is the fruit obtained by believers*, but not the end intended by God.

Now, look a little, in the second place, at 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: —

“*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, which 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: —

First, 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.

Secondly, 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 farther 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.

Thirdly, “*ἵνα πᾶς ὁ πιστεύων*,” 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.

Fourthly, “*should not perish, but have life everlasting*,” 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, 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*.

For the FIRST, 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.

First, 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: —

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

Secondly, if the Lord hath such 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 hindered, 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.

Thirdly, 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 unto him. Now, the Scripture doth nowhere 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 showing 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 showed 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 show mercy, and be carried out towards the creature, merely upon his own distinguishing will, but should naturally be moved to show mercy to the miserable, he should, first, be no more merciful to men than to devils, nor, secondly, 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, —

Secondly, 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, — namely, a *velleity* or *natural inclination to the good of all*. For, —

First, the love here intimated is absolutely the most eminent and

transcendent love that ever God showed or bare towards any miserable creature; yea, the intention of our Saviour is so to set it forth, as is apparent by the emphatical expression of it used in this place. The particles “so,” “that,” declare no less, pointing out an eximiousness [excellence] peculiarly remarkable in the thing whereof the affirmation is [made], 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, astonishable 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 in 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, namely, 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. 8:32. 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.

Secondly, 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. 5:8, “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us;” and fully, 1 John 4:9, 10, “In this was manifested the love of God toward 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.

Thirdly, 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.

Fourthly, that love which is the cause of giving Christ is also always the cause of the bestowing of all other good things: Rom.

8:32, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely 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?

Fifthly, the word here, which is ἠγάπησε, 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.

SECONDLY, the second thing controverted is the *object of this love*, pressed 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 tacit opposition to the nation of the Jews, who alone, excluding all other nations (some few proselytes excepted), before the actual exhibition of Christ in the flesh, had all the benefits of the promises appropriated to them, Rom. 9:4; in which privilege now all nations were to have an equal share. To confirm the exposition of the word as 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 course, 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, — namely, 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 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, farther, 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, "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 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 it is in the word *whosoever*, which is distributive of the world into those that believe and those that believe not. *Answer.* First, 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 fore-mentioned object of it; and if it do restrain it, then all are not intended in the love which moved God to give his Son. Secondly, 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 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: —

First, 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 here described, and proved to be here intended; — even such a love as is, first, the most transcendent and remarkable; secondly, an eternal act of the will of God; thirdly, the cause of sending Christ; fourthly, of giving all good things in and with him; fifthly, 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.

Secondly, 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 [lacking harmony] sense, by an inversion [a overturning] not unusual in the 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 σωθῆ, “that it should be saved.” It discovers the aim, purpose, and intention of God, what it was towards the world that he so loved, even its salvation. Now, if this be understood of any but believers, God

fails of his aim and intention, which as yet we dare not grant.

Thirdly, it is not unusual with the Scripture to call God's chosen people by the name of the *world*, as 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 every way a world. So are they termed where Christ is said to be their Saviour, John 4:42; which certainly he is only of them who are saved. A Saviour of men not saved is strange. Also John 6:51, where he is said to give himself for their life. 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," chapter 10:27, 28. So Rom. 4:13, Abraham is said by faith to be "heir of the world;" who, verse 11, is called to be father of the faithful. And Rom. 11:12, 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. 1:6. This is that "world" which "God reconcileth to himself, not imputing their trespasses unto them," 2 Cor. 5:19; which is attended with blessedness in all them to whom that non-imputation belongeth, Rom. 4:8. And for divers evident reasons is it that they have this appellation; as, — First, 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 carefully doth in express terms, Heb. 2:16, and by calling this love of God *φιλανθρωπία*, Tit. 3:4. Secondly, to evert [overturn] and reject the boasting of the Jews, as though all the means of grace and all the benefits intended were to them appropriated. Thirdly, 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 fullness of the Gentiles and the corners of the world were to be made obedient to the sceptre of Christ. Fourthly, 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 farther made manifest.

Fourthly, 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, though his love indeed be a willing of the greatest good to them!

Fifthly, unless ye will grant, — first, some to be beloved and hated also from eternity; secondly, the love of God towards innumerable to be fruitless and vain; thirdly, the Son of God to be given to them who, *first*, never hear a word of him; *secondly*, have no power granted to believe in him; fourthly, that God is mutable in his love, or else still loveth those that be in hell; fifthly, that he doth not give all things to them to whom he gives his Son, contrary to Rom. 8:32; sixthly, that he knows not certainly beforehand 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 and every one of mankind, but only men in common scattered throughout the world, which are the elect.

The THIRD difference about these words is, concerning the *means* 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 πᾶς ὁ πιστεύων, — “that whosoever believeth,” 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, — namely, 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: —

First, 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. 4:7. 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?”

Secondly, seeing that 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 dependence 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 you will assign unto him a *nescience* [lack of awareness] of them that should believe.

These words, then, *whosoever believeth*, containing a designation of *the means* 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 this matter, subordinate to his own glory; it followeth, —

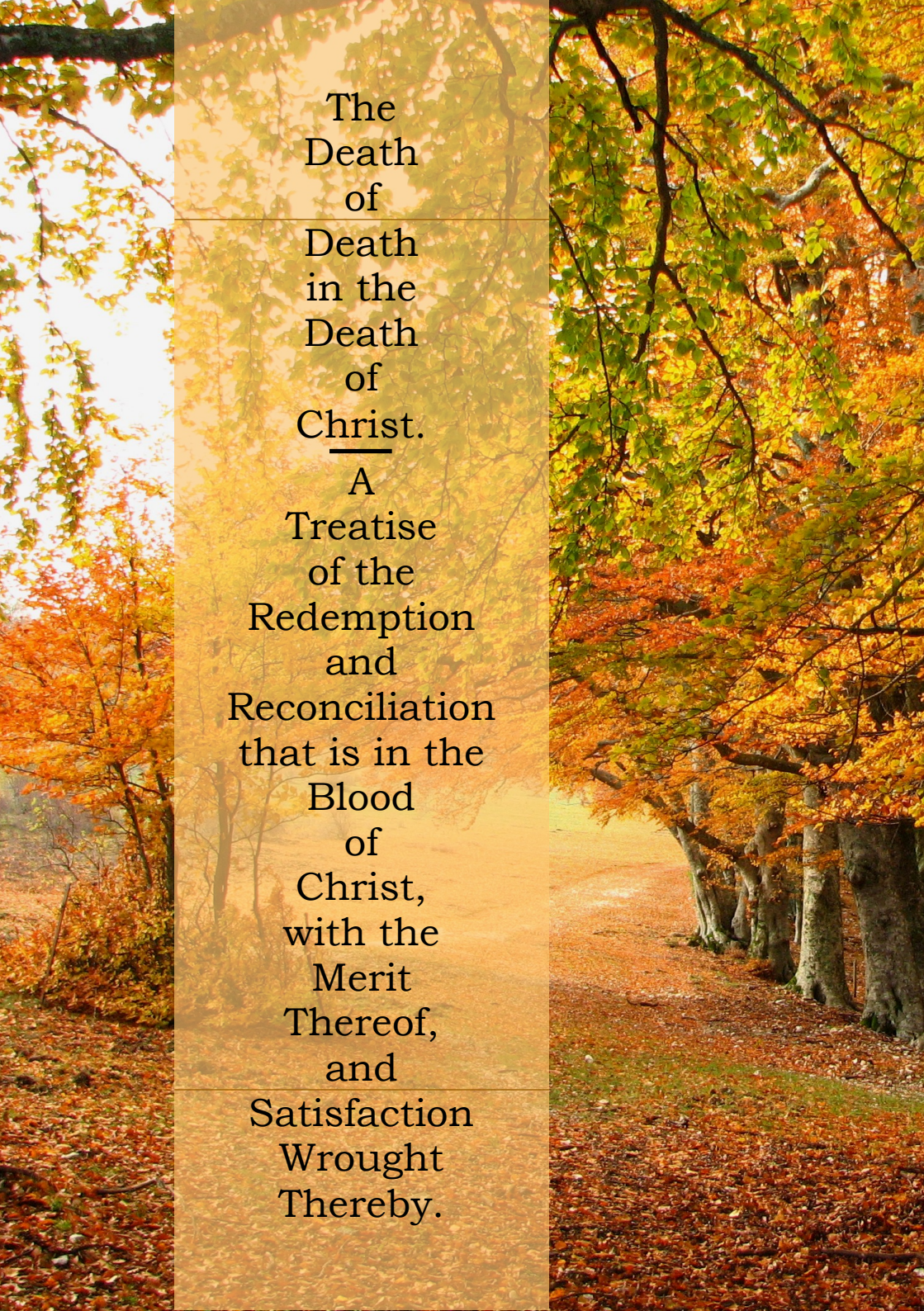
That God gave not his Son, — 1. For them who never do believe; 2. Much less for them who never hear of him, and so evidently want means of faith; 3. For them on whom he hath determined not to bestow effectual grace, that they might believe.

Let now the reader take up the several parts of these opposite expositions, weigh all, try all things, especially that which is especially to be considered, the *love of God*, and so inquire

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.

The fifth of eight booklets.

To be continued



The
Death
of
Death
in the
Death
of
Christ.

A
Treatise
of the
Redemption
and
Reconciliation
that is in the
Blood
of
Christ,
with the
Merit
Thereof,
and
Satisfaction
Wrought
Thereby.